

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

#### VOL. XLIII.

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

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## ZOLLNER,

An Open Letter to Professor George S. Fullerton,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY, OF LINCOLN'S INN, LONDON,

## [Light London.]

DEAR SIR:—A few days ago I accidentally heard that the Preliminary Report, of what is known as the "Seybert Commission," contained a reference by yourself to a conversation we had here one day in August of last year,that being the only occasion on which l have had the pleasure of meeting you. Having now seen the Report, I feel obliged to make some observations upon the passage in it to which my attention was called, as it is rather prejudicial to the character for careful statement which I endeavor to deserve. propose also—this letter being intended for publication—to trouble you with some further remarks on the question dealt with in this part of the report.

At pp. 110, 111 you say:-"As to Professor Züllner....(1) The question of his mental condition at the time of the investigation [with Slade]. It is asserted by his English translator, Mr. Massey, that he was of sound mind. I inquired of Mr. Massey, when in London, upon what authority he makes this statement; and found that it is based upon a letter from a spiritistic correspondent of Zöllner, and upon no other

I read the above with surprise, arising less from its actual inaccuracy, and from its very misleading character, than from the fact that such use should have been made of our conversation, without any opportunity having been offered me of correcting your impressions of it, or of adding any information to my answers to any (apparently to me) quite informal and casual questions you may have put to me during your call here. I have, indeed, no recollection of your putting to me, directly, any questions at all; whatever was said by me seeming to arise simply and spontaneously in the course of our conversation. I had no intimation that your visit to me had any more particular object than an interchange of courtesy—I having left a card at your lodgings a few days before—and in contesting, as I did, the opinion you appeared to have formed that Zöllner was insane, I was much more impressed with the inherent weakness of the evidence for that conclusion, than with the necessity for answering it by counter evidence. You did not convey to me the impression that you wanted from me a full and deliberate statement of the grounds of my belief in Zöllner's sanity. How little this seemed to be the case is apparent from a circumstance which I remember with some distinctness. I had referred not to "a letter from a Spiritistic correspondent of Zöllner." but to a very explicit state-ment in a published work, by Baron Hellenbach, a man of literary distinction in Austria. I took the book from a shelf, and began turning over the leaves to find the passage. I could not at once succeed, and not observing that you seemed to be interested, I flung the volume aside, I think with some remark to the effect that I would not waste the time of a visit I much esteemed in hunting through Our conversation was also to some extent interrupted by the entrance of an other visitor. I may or may not have told you that, besides Hellenbach's testimony, I had also seen the statement of a gentleman (a "Spiritist" it is true), not a "corresponddeath, and who, writing just after that event described Zöllner as having been in excellent health and spirits, and full mental activity a few days before,—a statement not in allu-sion to the report of his "insanity," for that seems only to have taken tangible shape at a

of my ability.

When "insanity" is alleged, without qualification, as a ground for putting aside the recorded observations and statements of an eminent scientific man, one understands to be meant some definite stage of mental dis-ease which would be recognized by medical science as actual unsoundness of mind, unfit-ting the patient for intellectual work, or subjecting him to hallneinations which he could not detect to be such; not merely some possibly inducing cause or tendency, as, for instance, an excitable temperament. Now it has not been even suggested, as far as I am aware, that Zöllner's state was ever such as to lead his friends to seek for medical advice or opinion about his mental condition nor is it denied that he continued to hold his public position in the University of Leipzig, where he resided, to the hour of his death. These circumstances would of themselves, in my judgment, justify positive denial of an unqualified statement of Zöllner's "insan-What you call my assertion that Zöllner was of sound mind has always—on the two or three occasions of my publicly refer-ring to the matter—taken the form of a denial of reports of this gross and palpable that the writer of it was not only a "correst of temper and discretion, would in the other character, having nothing to do with difficult questions of incipient disturbance of perfect mental equilibrium by emotional conversed with him at a time when we are perfect mental equilibrium by emotional described as "mental discretion, would in the other be very probably described as "mental discretion, would in the other be very probably described as "mental discretion, would in the other pondent" of Zollner, but a friend who had conversed with him at a time when we are asked to believe that he was insane.) Now as "emotional described, but the big this witness, the author of Die Vorutheile." the German physiologist, who, writing in the Contemporary Review three or four years ago, said that Zöllner was "insane" for some time before his death, "and died mad!" Such report, in Zöllner's case, stank of polemical and personal animus, which Zöllner had excited, not only by his testimony to facts against which the whole dominant mode of thought was deeply committed but, also by his strenuous denunciation of certain practices, horrible to the unsophisticated mind, but fanatically defended. The scientific sense of the Germans quickly understood that mere criticism would be eventually impotent against a record of experiments which, to quote the words of one of the foremost leaders of German thought, who has come forward to refute the "Spiritistic" explanation of the facts. "are excellently contriged, give the best conceivable security against conjuring, show everywhere the skilled hand of an accomplished experimenter, and are reported with clearness and precision."\* The short way with Spiritists, who are unfortunately also men of science, is to declare them mad! And in Züllner's case this imputation received color from, and probably was merely suggested by the circumstance that a brother and sister—two out of a family of nine-had actually been thus afflicted. Zollner himself mentions this fact in an open letter to one of his chief opponents-the very Professor Wundt whose testimony you adduce without reference to the fact of his controversial relations with Zollner. But no one can read of the personal insults and contumelies and estrangements which followed the publication of the investigation with Slade without being sure that such provocations, acting on that highlystrung nature, must inevitably have overthrown a really delicate balance, and developed any latent tendencies to insanity in a far more marked degree than is even alleged by any witness who condescends to particulars. "Particulars," indeed, rightly speak-

own country and Germany, from which you may judge whether he can be suitably dismissed with the anonymous description, "a Spiritistic correspondent of Zellner." The book I quote from is entitled Geburt und Tod als Wechsel der Anschauungsform, oder der Doppel-Natur des Menschen. Von L. B. Hellenbach. Wien. 1885. Wilhelm Braumuller.: After severely characterizing Zollner's assailants, the author says at p. 96 (the parts here underlined being emphasized

ing, we have none whatever from anybody!
Of the "evidence" you collected at Leipzig I
shall have something to say before closing

this letter. But first let me quote the state-

ment of Baron Hellenbach, upon which my

own was partly—and but partly—founded, and which you could have referred to for

yourself had you been sufficiently interested

to have asked me for the title of the book I

was examining in your presence, or to have

requested me to persevere in my search for

the passage I wanted to show you. And I

will next add some information as to the in-

tellectual reputation of this witness in his

\*E. Von Hartmann, Der Spiritismus, Leipzig and Berlin, 1885. I quote from my translation, published in London the same year, by express authority of

t Wiss. Abh., Bd. III., s. 37. . The mention of this fact by Zollner is not in connection with any reports concerning his own mental condition, but with impressive relevance to the history of his early opinions. The fact had, however, already been made se of, for the purpose of insult, by one of the friends" who turned against him.

†An English translation of this book, Birth and Death, &c., by "V." was published in London last year. The Psychological Press Association, 16 Craven street, W. C.

ent" of Zöllner, but residing at Leipzig, and in the type of the original):—"—und da sich colleagues and others, who certainly did not somewhat jutimate relations with Zöllner so viele dieser Herren nicht scheuten, Zollner spare bim upon any doubt of his sanity." Assuming that your English notes, with the als verruckt oder irreinnig zu erklaren, so erklare ich, dass ich mit dieser Manne oft ernstes und tiefes Thema, war, uber welches ich wenige Tage vor seinem Tode noch einenseems only to have taken tangible snape at a later date, and in obedience to polemical exigencies. But had you said that you wished to make use of any evidence I could give, or refer you to, on the point, you would have been fully and exactly informed to the best of my ability.

The wenige Tage vor seinem Tode noch einen licht ein Schein von Berechtigung fur obige Behauptung vorliegt. Zollner hatte eine grosse been fully and exactly informed to the best of my ability.

Eet tief verletzt und verbitert durch die Handlungsweige eninger. Collegen deren Handlungsweise seiner Collegen, deren Augriffen er zu grosse Bedeutung beilegte (was ich ihm wiederholt sagte und ihm auch schrieb, dass sie seiner Zeit und Beschaftigung nicht werth seien); aber Zollner war geistig gesund bis zu seinem letzten Athemzuge." ("-but eince so many of these gentlemen have not shrunk from declaring that Zollner was deranged or insane, I declare that I was in frequent intercourse with this man, that I was in correspondence with him, latterly on the subject of my Magic of Numbers—thus a serious and deep topic—on which I received a letter from him a few days before his death, and that there was not even the semblance of justification for the above allegation. Zollner had great quickness of thought, an over-great vivacity of spirit, and he was latterly deeply wounded and embittered by the treatment of his colleagues, to whose attacks he gave too much importance (I said to him repeatedly, and also wrote to him, that they were not worth his time and consideration), but Zollner was of sound mind to his latest breath.

(You will observe from the above passage Menschenverstandes, Der Individuelismus im Lichte der Biologie and Philosophie (works which are said to have had a great circulation). &c., is a man of even, brilliant. attainments. He was described in one of the principal German newspapers—the Allgemeine Zeitung of Vienna-es "completely equipped with modern learning" (mit dem ganzen Rustzeuge des modernen Wissens ausgestattet\*). And E. Von Hartmann refers to him as possessing also just those qualities of the "Weltmann" which are perhaps least in accordance with the

popular conception of a Spiritist.† I think I have sufficiently shown that your slight, but obvious suggestion of levity of statement on my part has not been made with due care. A more interesting question is whether the opinions—I cannot call them evidence-you have collected at Leipzig afford any reasonable ground for suspecting

the accuracy of Zollner's reports. I think every sensible and impartial person will put aside Professor Wundt's wild, undefined, and evidently prejudiced statement that Zollner was decidedly not in his right mind at the time (of the investigations with Slade). You do not seem to have tested it by any sort of cross-examination, but you would regard it as of special value for the reason that Wundt is by profession an ex-perimental psychologist. It is not a privilege peculiar to experimental psychologists to discover that an opponent in controversy is iusane, and as it does not seem to have occurred to you to ask this expert, who you nevertheless admit, might naturally be inclined to underrate Zollner, the grounds of his opinion, we may safely assume that experimental psychology had very little to do with it, and prejudice and animus a great deal. We have had some experience of that sort of thing here in England. It is not many years since another expert, another experimental psychologist, an alienist of repute, of whom one might have presumed that his profession would not permit him to speak hastily upon this topic, informed the public through the Standard newspaper, that there were 10.000 Spiritualists in lunatic asylums in the United States of America. This incredibly gross misstatement, made with the reckless credulity of intense prejudice, was of course instantly disproved by statistics and brought, if I remember rightly, upon the physician who was guilty of it a grave re-buke from our chief medical journal, The Lancet. And for proof of the license, not only of speech, but even of responsible action, into which professional prejudice on this subject, even without any coloring from personal animus, can betray men of respectable scientific attainments, I need only point to the results of rather recent actions in our law courts, and to the emphatic censures of some of our most distinguished indges.

Professor Wundt's loose and unexplained general statement is also distinctly opposed to the opinions of the other witnesses cited by yourself. Professor Fechner; speaks of what is called in your English notes an emotional derangement, such that he does not consider it to have incapacitated Zollner as an observer, even supposing it to have existed at all at the date of the experiments, and it was only from that time, according to him, that it was more pronounced. Yes, it was just from that time that Zollner's admittedly very sensitive disposition had to encounter the attacks and provocations of

\*An article copied into Psychiache Studien, March, 1884, + Der Spiritiemus, s. 17.

! Italics are mine whenever they occur.

word derangement therein, quite accurately verkehrte, dass ich in Correspondenz mit ihm represent to us, Fechner's meaning (and I stand, deren Gegenstand in der letzten advert here to the very proper caution of Epoche meine 'Magie der Zahlen,' also ein Professor Scheibner, who obliged you to use your notes of his testimony on your own re-eponsibility, refusing to set his name to their publication for the reason that he was not sufficiently familiar with the English; to judge accurately of the shades of meaning, and thus could not say whether he accurately agreed with the notes as they stand or not)—I should still say that the fact Fechner deposes to amounts to nothing more than this, that Zollner had an excitable temper, which was much aggravated by the annoyance and controversy following upon the publication of his investigations with

And I put forward with some confidence the following view, as the natural, sensible. and probable explanation of the otherwise rather surprising expressions attributed by your notes to Fechner and Scheibner, so far as these seem to import anything pathologically abnormal in Zöllner's mental 'condi-tion. It must have been difficult, I think, for Zöllner's friends to regard any excitement betrayed by him in controversy, or in private intercourse, without reference to the fact of the well-known affliction in his family.
What would never have seemed to anyone more than irritability, had that circumstance been nuknown, almost inevitably connected itself in people's minds with the liability to mental disease which we always (most often mental disease which we always (most often causelessly) suspect in those whose families are known to have been thus visited. What in the one case would only be called failure course cover a great deal more than the actual symptoms. I suggest that if it had been put to Fechner and Scheibner whether they would have applied to Zöllner phrases derox. atory to his general sanity had they never heard of his unfortunate brother and sister, they would have bethought themselves that they had in truth jumped to a conclusion for which there was no sufficient warrant in anything within their experience of their friend.

But be that as it may, there can be no doubt whatever as to Fechner's opinion of Zöllner's capacity as an observer in 1877-8; for, writing in 1879, he says:-"If Zöllner is regarded as a visionary, who sees what he wishes to see, it should first be asked whether he has ever shown himself to be such in the province of observation, and whether his fine inventions and discoveries. so fruitful for the exact natural sciences. occasion to quote this, because your notes prevent any misapprehension of Fechner's opinion on this point; but the use I make of the above passage is this: that if, in 1879, there was a known doubt as to Zöllner's ca'pacity at the date of his investigations with tedly great capacity for scientific work in have used the above argument without betraying the least consciousness that it begged a notoriously debated question, or that there was any serious suggestion of failure of Zöllner's mental capacity since his earlier work. This remark has an evident bearing on your suggestion, speaking of Professor Weber's testimony, that being from Göttingen, Weber may not have had such good opportunities for judging of Zöllner's mental condition as his colleagues at Leipzig. You have adduged no scrap of evidence that at the date of the investigations with Slade anyone of Zöllner's colleagues then doubted his sanity in any

Now as to Professor Scheibner. To your notes, Scheibner, as already said, refuses to commit himself, on which he is to be congratulated, for they read more like a satire on some absurd attempt to prove a man mad than like anything put seriously forward. However, let us deal with them as if they were signed by Scheibner himself. "Professor Scheibner thinks that the mental disturb ance under which Zöllner suffered later migh be regarded as, at this time, incipient. Now "the mental disturbance under which Zöllner suffered later" suggests something tolerably definite and positive. But "Pro-fessor Schelbner would not say that Zöllner's mental disturbance was pronounced and full-formed, so to speak, but that it was in cipient, and if Zöllner had lived longer would have fully developed." So that we have an "incipient" disturbance in 1882 (when Zöllner died), "which might be 'regarded" as incipient in 1877-8, and a very positive conjecture, in the form of a statement, as to what would have happened had Zöllner lived: Professor Scheibner is a distinguished mathematician, but his authority on questions of mental disease is not so no torions that we can allow him the use of a

\* As, for instance, when his colleague, Professor Ludwig, refused his hand when they met at Weber's house on the 3rd of May, 1878, with the remark: no longer know you." (Wiss. Abh., Bd. II., 1087.) Had Zollner acted thus, the circumstance would probably have been appealed to as a proof of his derangement.

+Fechner, according to my information, is not acquainted with English, as appears also from the fact that you had to translate your notes to him. 1 Die Tagesansicht gegenüber der Nachtsansicht

phrase importing partial insanity, without begging to be informed of the symptoms. He does inform us:—"He became more and more given to fixing his attention on a few ideas; and incapable of seeing what was against them. Towards the last he was passionate when criticised." Mercy on us! Is that such a very uncommon result of heated controversy as to be evidence of unsoundness of mind in a pathological sense?

There is some danger that the "few ideas" may be supposed to have related exclusively or chiefly to the Fourth Dimension of Space, and to the verification Zöllner believed that to have obtained through the experiments with Slade. That would be a complete mistake. Zöllner held strong opinions on a variety of controverted questions, and was prominent in them on the side disfavored in scientific academical circles, and generally by the Press. Now everyone knows that the battle against a majority, or against prevailing influences, is far more absorbing, supposes greater enthusiasm, and a consesupposes greater enthusiasm, and a consequently more exclusive concentration of attention, than is the case (till the moment when the struggle becomes really critical) with those who know themselves to be of the dominant party. And the temper of the representatives of the minority is far more tried, for the other side is not really second, and for the other side is naturally scornful, and assumes airs of superiority. Moreover, when a man of science, or an academician, or a student plunges into exciting controversy, (such, for instance, as on the Vivisection question), it is because he has been profoundly moved. When a man of Zöllner's prestige has two such controversiés (and there were others) on his hands as Vivisection and Spiritualism, he soon finds that he has brought about him a swarm of hornets, and will have enough to do to brush them away, even if they do not sting him to death."\* To old friends and former associates his pre-occupation, unavoidable as that has become easily seems like monomania, especially if they the depth of feeling which actuate him. Friends like Fechner and Scheibner, cooler, perhaps, by temperament, and less personally concerned, may well have thought him, as he may have been, sometimes wrong in the course of these controversies, and then, if he defended himself to them, possibly with vehemence, they would be very likely to go away shaking their heads, reminding each other of the family affliction, and fearing that his insensibility to their arguments showed an incapability of seeing what was against him, suggestive of "incipient" aber-ration! Suppose that Zöllner did fall into the degenerate habit of mind which too often results from incessant controversy, did become less open-minded, more positive and one-sided, and, "towards the last, passionate when criticised," what sort of reasoning is it which would, first, antedate, these defects of judgment and temper by years, and, secondly, are illusions." You may say that I have no | infer that they had already then infected the whole scientific habit and training of his life. so that in the quiet field of pure observation, where there was nothing to cross or perturb him, his senses were hallucinated by bias? In 1881 or 1882 he could not easily see the force of an opponent's argument; ergo in Slade (1877 and 1878), as against his admit- 1877 and 1878 he could not see what was going on under his physical eyes! Your witearlier years. Fechner would certainly not nesses, it is true, do not countenance this suggestion. Fechner, expressly negatives it, and the remarks attributed to Scheibner. under head 5 of your notes of his testimony, are not connected with any alleged abnormality of Zöllner's state. I shall deal with them presently. Meanwhile, to give the fullest legitimate force to Scheibner's statement, we will suppose that a tendency to excitability and positiveness was to some extent observable in Zöllner in 1877-8.

> Many years ago it happened to me to read parts of a well-known professional work: Winslow's Obscure Diseases of the Brain and Mind. Lemember my consternation at recognizing, in the account of the incipience and progress of cerebral disorder, one after another of my own "symptoms." "Irritability." Yes, I am certainly irritable—sometimes very. "Tingling at the finger-ends." I have felt it often. "Lapses of memory." I am horribly forgetful. "Omission of words in writing." in writing." I never can write a letter without it happening. "Singing in the ears." My "case" frequently. And so on. (I dare say I do not remember it all quite rightly, but the above is a typical impression.) The disease of my brain must evidently have already got beyond the incipient stage, as the symptoms had been long observable. In a very few years I should probably be in an asylum. But some 'twenty years have now elapsed and here I am, not conspicuously more insane than other people, though the "symptoms" are in full play still. No doubt if I live—long enough—they will be "pronounced" and "fully developed." Meanwhile I have occasionally been amused by comparing notes with others who at some time had read Dr. Winslow's book, and had been similarly alarmed. But I do not think that we should any of us have been made so auxious if all that twaddle had been written by a professor of mathematics instead of by a celebrated

But the third witness on the point now in question, W. Weber-(I do not regard Wundt as a witness, but place him in the same cat-

\* Zöllner died quite sudjenly, presumably of, heart disease, He fell down dead at his writing deck, shortly after conversing cheerfully with his mother. It seems probable that the agitations of his latterly troubled life may have affected a naturally life by heart and constant his death. ally infirm beart, and accelerated his death.

#### For the Religio-Philosophical Journal. Response to Charles Dawbarn.

DEAR SIR:-You began your letter to me by intimating your unwillingness to undertake my "conversion to modern Spiritualism."
My dear sir, however desirable on my part a
conviction of the truth of your religion may
be, I did not solicit nor expect such a favor at your hands as you here gratuitously de-cline to bestow. I simply asked you to clear away some of the obstacles to a rational acceptance of Spiritualism you had helped to put in my way. I do not know that in thus seeking to change the issue you sought to evade a disagreeable dilemma, or whether you misapprehended the nature and importance of the responsibility you had incurred.

In my letter addressed to you, I did not deny nor call in question the reality of spirit return or of spirit communication to mortals; hence about half of your reply is wasted on a fictitious issue. The question I raised is, How are we to determine between the true and the false in the spirits' "say so?" You cannot deny that this is a pertinent consideration, and, indeed, of paramount importance. Your reasoning goes on the assumption that you have some means of judging as to the credibility of the spirit witness, some reliable data upon which a man can know whereof he affirms or denies. In the absence of such data your affirmations beg the question: and it may have been the consciousness of this deficiency that disinclined you to undertake my conversion.

You observe: "Every believer soon discerns that death has not worked any immediate mental change in his friend. Without caring for what the spirit may say, let us take this one fact," etc. But how do you get this "one fact," seeing you ignore what the spirit says? This is strange talk; or do you note just enough in your friend's communication to fix his identity and present status; and if so, how are these facts determined, since you admit that imposition is possible, and, in fact, no unusual thing? I throw out these queries because they occur to me, not as expecting a reply, for you say, "I decline to discuss with you the merits or demerits of what spirits may say or do." Nevertheless, I hold you responsible not only for the statements you make, but for their logical implications. You admit that spirit testimony is not always reliable. I have a right to know in what consists your criterion of credibility as applicable to spirit testimony. Surely you will not deny the importance of having something reliable here. In forming our judgments in mundane affaired we have a way of accertaining the value of testimony, and the arealibility of the witness; and in this way. credibility of the witness; and in this we, unlike you, atfach no small importance to what the witness "may say or do."

In an article of yours in the Journal of July 23rd, I notice you express yourself in this wise: "I believe that not one man in a thousand has ever yet had true intercourse with the Spirit-world"—of course you mean not one Spiritualist in a thousand. Here again one is embarrassed to know how you justify such opinion. And in thinking it over the query arises, how it happens you are in a position to express a sentiment so disparaging to your brethren at large. True, I noticed you said something concerning spirits and mortals that "don't grow," and of mortals that do. Can it be that you are the only one in a thousand that "grows," and are on terms of communicability with those representative man, and expecting enlightenment from you. In my letter I called your attention to certain difficulties, the thought of which you had revived, and commented upon them at some length. These you decline to discuss, but go on to discourse in a general way as though these matters were

Discoursing of spirits you remark: "We get from them the truth of immortality. They cannot help bringing us that, for their re-turn proves it every time." Of course "their return proves it;" but some think their re-turn itself needs proof. But this is not my contention inst new, by it as it may evident contention just now; be it as it may, evidently you here once more beg the question. There is something else required than the barren fact of spirit return to give distinctive value to Spiritualism as a religion. All this talk about "our philosophy" is sheer cant and fustian unless spirits tell the truth, or we have some means of distinguishing the truth from the untruth. You cannot move one step in this matter of the "spheres," of "eternal progression," save on the assump-tion that spirit testimony is bona fide and truthful.

Dismissing this phase of our subject, we now turn to that aspect of Spiritualism where you propose to "widen out." And here permit me to remark that so far as I can perceive, you are in this no more fortunate in what you are willing, than in what you decline to discuss.

Your doctrine of immortality takes a wider sweep and is vastly more comprehensive as l view it, than your reasoning justifies. That property which enables matter to "vibrate" with varying degrees of intensity, though interesting as a natural fact, furnishes no proof of the ceaseless persistence of the sen-sorial functions in any form, whether as appertaining to man or brute, so far as I am able to judge in view of your exposition. In espect to nervous tissue, for instance, and the thought accompanying its action is concerned, the evidence, to say the least, is adverse to your theory, however ingenuously conceived and ably set forth. The vibratory constitution of the cerebral mass, with thought, may be arrested in a moment, so far as we have any scientific means of knowing. Whether the thinking principle at death goes on vibrating in despite of brain disintegration, or whether it attaches itself to some other encephalic ganglion, or peregrinates forever on its own hook in utter isolation, or whether it resolves itself into some other form of force, science has no means of determining that I know of. I reiterate then "this vibratory faculty of matter is too trivial to be mentioned in this connection." At the most, it touches lonly the article of spirit invisibility, while it furnishes no proof what-ever of spirit reality or perpetuity. It was not the how of spirit existence, but the fact and perpetuity of spirit existence as a scientific postulate that called forth this disclaim-Your argument here is wasted on an ir relevant exposition of the rationale of spirit invisibility—a point I have not contested, and am not specially interested in at present. I asked, "What has science done in the way of settling this question of immortality?" You quote me correctly, then forthwith proceed to change the issue, and argue as though I had been pottering over an imper-tinence. As scientists, it will be time enough to speculate on the nature and constitution of dematerialized souls when we have ascertained by scientific investigation that there are such. I have often had occasion to admire the facility with which the philosophers of your school expatiate on the enigmas of spirituality, and their marvelons familiarity with intangible and invisible en-

tities. But, on the whole, I am simple enough to think that a little old-fashioned demonstration in the way of furnishing a substra-tum on which to philosophize would not go amiss. The trouble with you in common with a certain class of Spiritualists is, you are too impatient. You fritter away your energies philosophizing, when you ought to

be fixing your facts. Then, too, your idea of "Universal law," as set forth, is quite too vague and indefinite to furnish an adequate basis for your conclusion. Just at this point, if no where else, is where your contention calls for distinct statement and the utmost clearness and precision of exposition. You discourse of "universal life" and "universal law" with the air of a man who has just returned from an excursion round the universe, and who has finished taking the census of all creation. Universal law is a pretty comprehensive thing, I take it. It means a rule of being and action everywhere prevailing throughout the ex-plored and unexplored realms of immensity. It includes in its all-comprehending grasp whatever there is in matter and mind within the reach of our vision assisted by the microscope and the telescope—and beyond it. It stretches its omnipotent arm over the unmeasured and unmeasurable abyss of a past and future eternity, if such a thing there be. I cannot follow you in this excursion. You must come down to my level, and address yourself to my feeble understanding if you expect to do me any good.
As in my humble way I read the book of

nature and interpret its lessons, I feel war-ranted in affirming that we know nothing of laws of any kind, save as they come under the cognizance of our terrestrial faculties on this mundane plane of observation. What laws obtain in the "spheres," or on the confines of the so-called illimitable ether, no man can tell till he gets there. The Newto-nian law of gravitation used to be conceived of as universal, but in the philosophy of your school it is held to be inoperative in the supernal regions, at least, so far as spirits are concerned.

Talk of a universal law in nature guaranteeing to every organic unit of this sphere a passage to the next! Why, there are unimaginable millions of blighted cells and ambryonic germs that abort in their efforts to 'vibrate, into independent existence in this, Iffthe human race is ticketed for the spheres, no doubt there is a law or potency some-where which gives the pass its validity. But this vibratory affection of matter—if it prove man and brute immortal, it also proves that every blade of grass that ever grew on the face of the earth is immortal. Nay, it proves that every organic and non-organic bit of substance, great or small, in earth, sea or air, is immortal. Such an outcome of your theory, my friend, brings it into perilous proximity to a reductio ad absurdam, in which condition I beg leave to dismiss it.

Reasoning, then, upon data science fur nishes, I fail to discover anything that might be called proof or even evidence, of immorfality. If we were to be guided in this mat-ter by the analogies of nature only, I trow our chances for future life would be considered slim indeed. We say, man is a complex of body and spirit. This is current philosophy, but no more true than that we are conscious each of us, that the one is no, more a part of ourself than the other. No metaphysical juggle can convince a well balanced a very bad thing for humanity; but where is mind that this is not a necessary fact. If the proof that this annihilating doctrine is our earthly tabernacle undergoes a change true? Is it in the fact that "not one man in higher spirits you speak of? Assuming you our earthly tabernacle undergoes a change true? Is it in the fact that "not one man in are, then I was right in addressing you as a in death destructive of its identity, why not a thousand has ever yet had true intercourse its occupant? You know that dissolution will rob you of your body; how can you be sure, in view of science, that it may not rob you of your soul? No, sir, make up your mind to this—science is no friend of yours or mine in this matter of immortality; it is simply dumb!

My good friend, without caring to partici-pate further in an unprofitable controversy, cannot resist the conviction that you made a mistake in declining to discuss the weak points in your religion. You should have met these difficulties like a valiant knight, as I fancied you were, instead of turning your back upon them and me to attend to the ninety and nine already secure and snug in the fold. I have not taken the RELIGIO-PHIL-OSOPHICAL JOURNAL these years without having become interested in Spiritualism. You seem to be indifferent as to my conversion. I trust there is in this nothing savoring of that spirit of intolerance you are so quick to discern and condemn in others. It may be that in my first communication I treated your views with a degree of levity greater than was seemly, yet, I beg you to credit me with sincerity when I say that, in view of the general tenor of your contributions to the Journal hitherto, I had come to respect you as an earnest man and clear thinker, which opinion is not materially changed by this little difference between us just at present.
Greenwood. Ill. WM. B. HART.

## Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal:

For nearly a year I have been investigating Spiritualism; not by attending scances or consulting mediums, either genuine or fraudulent, but by reading spiritual literature—the Journal and a number of pamphlets and books on the subject—and I must say that I am about as far from any absolute conclusion, as when I commenced. The reason of this is the great difference of opinion that exists among those professing to be Spiritualists, as to the various phenomena, and other points on which Spiritualism is based. Take materialization for instance. Some declare in the most positive manner that it occurs; others assert that it is all fraud. In the committee's report on the scances with Mrs. A. E. Wells, the members give the most decided testimony of its genuineness, while brother Chaney, as a scientist is "obliged to insist that it is impossible," and says, "if I admit these things I can no longer deny that God made this universe from nothing." If God did not make this universe from nothing, will Brother Chaney tell us where he got his material and who made it, and what it was made out of? Whether the universe was created in six days or six million years, whence the material out of which it was evolved? How were the original elements created? We know that matter exists. If it always existed, God did not create anything in reality and is simply the same kind of creator that the chemist is, who manipulates the elements he finds in nature and produces new compounds. If everything we see is the result of evolution, who created evolution and set it to work? It looks to me that behind it all there must be a great First Cause, whose power and wisdom is beyond human comprehension, and whether materialization is true or false, I see no reason why it is impossible for God to create a law under which it might exist.

Go on to the Western prairies and under certain conditions we see lakes, rivers, mounlains and cities materialized before our eyes in the "mirage," but there is nothing super-natural about it. The rainbow suddenly appears before us, but there is no longer any

superstitious idea connected with it among intelligent people. The telegraph and telephone are as profound a mystery to some as pirit communion and spirit materialization

The springing up of a plant from a seed sown in the ground would be looked upon with superstitious awe, if we had never seen nor heard of it before. The human mind is constantly "setting up bounds" for God's power, and saying, "Thus far shalt thou come, but no farther." But the great wheels of time roll on and crush the molehills we thought were mountains, and the stream of progress washes the sand from under the theoretical and dogmatical structures we thought were invulnerable, and they topple over and go crashing down in the turbulent waters and are swept away, and cast ashore on some desert island among the driftwood of time. But I digress. Excuse this "run-ning switch."

Then again I see recorded a great amount of evidence of spirit communion of various kinds, and am about ready to be persuaded of its truth when Brother Dawbarn "knocks the bottom out" by affirming that "not one man in a thousand has ever yet had true inter-course with the Spirit-world;" and then comes Brother Shepard on "Spiritualism in the Churches," and lets me drop still lower, by showing up Spiritualism in—to say the least—an unenviable light. It is rather discouraging to an investigator who would be glad to believe in the truth of its claims, to be informed that "many of the leading Spir-itualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy," etc., and that "it is quite safe to say that in five years hence the best minds who believe in spirit communion will be found anywhere in the churches" and that "many somewhere in the churches," and that "many of our best workers are retiring to other fields of labor, and in place of them we are being entertained, not with scientific, artistic; or spiritual culture, but with metaphysical and theosophic cant, windy theories and

Is this all that Spiritualism has to offer to convince intelligent people of its truth? And then he spoils the "inspiration" of the lecturers by showing that it is essential for them to possess the necessary knowledge "derived from a judicious perusal of the very best books and the development which springs from conversational intimacy with polished and cultivated intellects." This is all right in a literary sense, but where does the "inspiration" come in? If departed spirits are controlling these speakers, and the thoughts. ideas and teachings they utter are those of the controlling spirits, why is it necessary to educate the medium? Why not educate the controlling spirits?

I have heard of persons, having no educa-tion or qualifications whatever, delivering eloquent lectures under control. This is what I would call inspirational speaking.

In another article, "What has Spiritualism Taught, and What Good has it Done for Humanity," it is asserted that "it annihilates the doctrine of eternal punishment," etc., but before we can say that it is a good thing for humanity to annihilate "eternal punishment," we must know that the annihilating doctrine is true. To "annihilate eternal punishment." and "abolish hell" in our imagination, while the facts remain, would be with the Spirit-world"? or that most of the books published, purporting to be communi-cations from, or experiences of, persons in spirit-life are of doubtful authority; or that most of the public mediums upon whom we depend for spiritual phenomena, are frauds; or that most of the lectures we hear on the subject are "windy theories and gush;" or that the Seybert Commission finds practically nothing but fraud; or that the best minds are drifting to the other churches? People are not apt to take passage on a ship when they see the old passengers deserting it.

The idea of the orthodox churches "absorb ing Spiritualism" is to me an anomaly. How "pastors and their congregations" can secretly believe the doctrines of Spiritualism, which "annihilates eternal punishment," "sweeps away the personal devil," "demolishes hell," "destroys the vicarious atonement," and deals a death-blow to superstition, sectarianism and religious bigotrythus wiping out their entire stock in tradeand then go on in the same old way, preach ing these dogmas to the people in their big revivals, and at all other times, when they do not believe a word of it themselves, is an "absorption" I cannot harmonize. It certainly would be the most glaring "absorp tion" of hypocrisy imaginable, although it is quite common to see a "more liberal form of thought" creeping in, and preachers forget-ting to preach their doctrines as laid down in their creeds. The Preabyterians, for instance, whose "confession of faith," calls for Calvinistic election "straight," preach free salvation from their pulpits, and, perhaps, three-fourths of their present membership would deny that the church creed asserted the doctrine of election.

I must say that Spiritualism, as "given by the spirits through Emma Hardinge-Brit-ten," is grand and beautiful in diction, just and reasonable in logic, inspiring and elevating in thought, and comforting and encouraging in its assurance; but what evidence have we that it was actually given by spirits? I may assume that the reputation of the medium is sufficient, and accept it as truth, but next week I may see it asserted that this medium has been exposed as a fraud Such is the uncertainty the honest investigator is placed in.

I have read Samuel Bowles' and Judge Edmonds' "Experiences in Spirit Life;" Faraday's "Development of the Spirit after Transition," and other similar works purporting to have been dictated by spirits. Now will some one tell me whether or not there is any truth in the assumption that these and kindred works were actually dictated by spirits? If not, I would like to know where there is any reliable evidence on which Spiritualism is based. To command any more respect than any other human theory, Spiritualism must show—as it claims—that its doctrines and teachings are based on the direct and authentic revelations from intelligent and exalted spirits; and to my mind one of the weak points of Spiritualism is the neglect of mediums, Spiritualists, and publishers to take extra pains to authenticate revelations known to be reliable. Another weak point is the difference of opinions and theories. In spiritual literature we have "Jesus Christ the Corner Stone of Spiritualism," and "Jesus Christ a Fiction." Are we to understand from this that fiction is the corner stone of Spiritualism?

To an outsider it would seem that in forty years of experience and communication with spirits, some definite, well defined and generally accepted truths should be deduced, and that contradictions and differences of opin-ion as to what is or is not true should be settled by this time. Some claim that 'Spiritu-

alism is the work of the devil-a kind of a recruiting office for his eternal hell-and an old preacher's word to his classmates is like "oil poured on the troubled waters," a

kind of peaceful luli in the storm.

I think Spiritualists cannot complain that their philosophy does not receive respectful attention from intelligent, thinking people generally, when presented in a proper man-ner. Thousands are anxious to know whether it is an established truth or not, but before giving up old ideas they must know the truth of the new. It is within their own ranks that Spiritualists must look for the cause of failure to command universal respect, and to become a "pillar of fire" to light the way out of the Egypt of creedal bondage and Pagan superstition. HORNET.

For the Religio-Philosophical Journal. Evolution the Basis of Political Economy

BY LEON.

Number Six.

And circumstance that unspiritual god And miscreator, makes and helps along
Our coming evils with a crutch-like rod
Whose touch turns hope to dust—the dust we all have trod."

As the material world is peopled by physical evolution, so is the moral world the work of mental evolution. In the former the living demand for "a local habitation" is persist-ent until responded to by matter. No matter what may be the type or species of the evo-lution, its make up will be partly determin-ed by climatic or other circumstances sur-rounding it. It is thus that no two human beings have features of precisely the same cast, although the same general form and organism pertain to all. The moral and intellectual world is the result of a mental demand for growth—an increase of the compass and extent of conscious existence; or of the volume of consciousness. Every thought, conception or emotion added to this volume takes shape from whatever circumstances may surround the evolution and become, by virtue of their presence, a part of the process. The mental impulse in which the thought, conception or emotion originated might largely determine the character of the evolution, but it should be remembered that even this impulse has been largely shaped by the pressure of influences external to it throughout ages past. Thus it will be found that the work and the destiny of the individual is, to a very great extent, at least, determined by an agency of the importance of which he has no conception. Such is the potency of the last but not the least of the three categories of causation-environment.

At the risk of becoming tedious, I repeat that this factor of environment is the chief one in mental evolution, and insist that the reader shall examine it for himself and warn others of its power for weal or wee to those here as well as those who are to come here-

Let us, in imagination, provide ourselves with a magnifying glass which will enable us to see a grain of sand thousands of miles matter in its ultimate constitution to justify Below us from the mountain side issues a spring which pours down a little stream so pure and clear that its recall to memory refreshes the soul a quarter of a century after the eye has looked upon it. The clean white

pebbles at the bottom seem to laugh with the rippling waters and tell us that even in inanimate nature there is gladness. So bright are those pebbles and so beautifully transparent are the waters that the former seem to lie upon the surface of the latter although many feet in depth. The little rivulet is moved forward by an impulse which has never yet been explained. Gravitation is it? Well, what is gravitation? Without knowing the whither or why the baby brook starts All the rocks in its course and even the little sands upon its bottom and banks, conspire to increase its laborious struggles and divert it from its chosen way. It strikes a limestone rock which deflects it to the right where it meets a flint which sends it to the left; here it comes in contact with a turn in the bank which sends it whirling in a giddy eddy. For a moment the impulse to go forward seems to be lost—to have been overcome by the difficulties encountered. It recovers and again starts onward, but, alas! it is no longer that which it was. From the first rock it took a bit of lime, from the second an atom of silica, from the bank which staggered it, were imbibed sand and clay. Onward it flows, repeating a thousand times the occurrences just detailed. It is joined by many of its kind, all contaminated with the impurities with which they came in contact on the way. In the distance we see the bright waters converted into muddy streams and eventually a mighty river, in which not one drop of pure water can be found, and which, with its load of impurities, will be deposited on the bottom of the sea. Long before these waters reach their destination they have lost all the purity and beauty that made them so lovely when they left the snow-fed springs. Nevertheless, they are waters still and shall be again purified when more favorable surroundings are reached. Resides they were soiled in doing a necessity of the statement of the state ed. Besides, they were soiled in doing a necssary work, and their example should be a standing rebuke to those elegant nobodies

who say, in act if not in speech, to their poor-er fellowbeings: "We are superior to you because we do no labor that soils our hands and clothes." Such is life. It sats out in obedience to an mpulse which moves it upward and onward; but it meets with innumerable obstructions on the way. Its course is changed, and when it attains a capacity for purposes, they are turned away. Hardship, rebuil and disap-pointment beset the heart, turning its prom-

ised pleasures into pains; but there is com-pensation for all and the waters of life, though soiled by the environments of its course, shall again be purified and the pebbles whose impurities they have carried away shall shine monuments eternal to their usefulness. Now, in conclusion of the general subject of evolution, let us recapitulate those of its axioms upon which may be based scientific political economy: We find that there was from the beginning a grand purpose in creation—perhaps a concatenation of purposes. The primary purpose was the evolution of a being possessing the capacity for self-advancement; a capacity found nowhere below man. All things evolved immediately en-

gage in the evolution of other things, assuming the office of one of the three categories: demand, material or environment. The processes of evolution being slow, and where sentient life is concerned, seemingly

laborious to a painful degree, should not be tampered with. All premature as well as all deferred eventualities are distortions. Of recruiting office for his eternal hell—and judging from the results, as complained of by Spiritualists themselves, this may be true, and, perhaps, after all it is better to cling to the "personal devii," "eternal punishment," the "vicarious atonement," and a "literal hell" with all the brimstone attachments. Before we let go of these "sacred" and "precious" doctrines we must know they are not true. But amid all the war of opinions, an old pracher's word to his classmatas is as have much zeal for God and but little knowledge of His law. The law maker should be a philosopher and be able to read God's Revelations, not those of Moses. Environment being so potent a force in moulding the products of evolution, the government of a nation ought to be a perfect mould for that sociological form which may be most desirable in the present and in the future. (To be Continued.)

#### Lancastrian's Views of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I began to read your paper a few months ago, being at that time an agnostic as to Spiritualism, as I am as to religion in general, with the exception of a few cardinal truths which, as it seems to me, are demonstrable from the evidence of science. I have read most of the recent articles as they have agreed from week to week and have agreed. appeared from week to week, and have especially enjoyed those of Messrs. Dawbarn and Chaney. Your plan of subjecting the alleged facts of Spiritualism to scientific inquiry, is very attractive to me, and had I leisure, I should seek to lend a hand in the task. I may say that you have so, impressed me with your personal probity and mental accuracy that I am prepared to accept and use as premises any facts that you shall state as having been scientifically verified by yourself. You will pardon me if I cannot make the same promise for the majority of your con-

tributors. As a student of science, and one prepared to follow Truth wherever she leads, and to accept the consequences with humility, I read Mr. Chaney's argument in the Journal of Aug. 20th with more than usual interest. I sympathize with him in his disbelief in materialization. Every account I have yet read of a materializing scance (I have never attended a scance of any description) has impressed me as being an account of vulgar trickery, matched with childish credulity; and having said so much I must go on to say that it seems to me that Mr. Chancy's posttion is eminently unscientific, and that his arguments against materialization, inasmuch as they are arguments, a priori, are worthless. I do not wish to misstate his position and I cannot quote passages from his letters to justify what I am to say. I must, therefore, ask leave to state the general impression his positions have produced on my mind. It is, 1st, that materialization is impossible, because of the nature of matter; 2nd, that although spirits can use certain forces, notably and principally electricity, they cannot control others; "electricity is a spirit force because we can only recognize it by its effects," the inference being that heat and light are material forces because we have senses developed by millions of years of use, to take special cognizance of them.

There are two assumptions here which I

away. And let us take our stand upon the us in saying that any manifestation is, a

2. That one form of force is more or less spiritual or material than another.

Let me deal with this latter assumption first by saying that there is no ultimate scientific fact more worthy of acceptance than that whatever form force takes, it is one force in all its varying manifestations.

If scientific Spiritualism has a message to the world, I think it is to demonstrate that the forces we know as will-power and love, which I take to be vitality in its highest manifestations, are forms of universal force, and with all other forms are introconvertible. I cannot understand how a scientific Spiritualist like Mr. C. can for a moment revert to that conception of forces, which classes some as ethereal, imponderable, and so out in obedience to its impulse to go straight es some as ethereal, imponderable, and so onward toward the unknown goal. But it forth, and others as material, ponderable, etc. cannot preserve its course and itself intact. And if the force which I now recognize as will, has power by a process which is utterly inscrutable to my reason, to move my mus-cles and through them other material objects outside the body which it now inhabits, why should it not, having ceased to inhabit this body, be able to move other so-called matter; whether the brain particles of a sensitive medium inducing thought, or a particle of carbon making marks on paper?

The assumption of the spiritual use of electricity is, therefore, although probable enough, entirely gratuitous. It is an explanation which does not explain; the real mystery remains, and is so far as I can see an inexplicable one. Its manifestations may be scientifically observed; possibly they may be measured and expressed in terms of matter and motion, just as gravitation can be measured and expressed, but not comprehended.

The other assumption, that we know anything of the ultimate constitution of matter to justify us in asserting that any alleged manifestation, however new to us, is impossible, seems still less warranted.

Tyndall's illustration of the day-fly's assertion that a thunder-storm is a catastrophe wholly out of the course of nature being as well grounded as our assertion concerning any newly observed phenomenon—that it is miraculous-is well known and apposite.

Every one who has followed the course of Herbert Spencer's argument into the ulti-mate constitution of matter, knows that it cannot be known. But there are several theories upon which materialization might be possible. Take, for instance, the hypothesis that the ultimates of matter are centers of force—as likely as any to be true. We only know matter in terms of force; as far as we are concerned matter is a manifestation of force. Light is force in motion. Weight is force resisting motion. A dynamite cartridge is force in position; its explosion is the force

If matter is ultimately centers of force, if spirit is force, why may not spirit manifest itself in matter; become matter, as we comprehend it; in the language of the medium, materialize and again dematerialize?

Dare we say that it is possible for spirit to manifest itself in one way and not in another? It may be wildly improbable, but we are getting accustomed to seeing improbabilities become actual.

I do not believe, because I have no facts upon which to ground a belief, that so-called materialization is true; but just as soon, if ever, as it shall be demonstrated as actual, I shall accept the fact and patiently wait for the explanation. No a priori impossibility can weigh an iota against a demonstrated fact; and, therefore, no statement made by an honest man of accurate perceptions is unworthy of investigation, because it does not fit our theory of the universe.

The method of investigation into the truths

of Spiritualism must be the method that has given us all our science; induction, deduction, verification, and in this order. Are there not now waiting on the threshold of the domain of science, a host of disconnected facts which only need the genius of a Newton of psychical research to give us a new and grander universe of the spirit?

Whether in the new heavens and earth that is to be, this personal individuality, so shallow, so vain, so weak of will and erring of judgment, is to remain during uncounted ages as me and mine, or whether this force I now call my will shall become part of the all, is a matter of small moment. Possibly that may be decided by its worth and power of usefulness. At any rate the chances would seem immensely in favor of the best life continuing rather than the worst. Shall we say with Cæsar: "Tis not in mortal to command a future life, but we'll do more, Sempronius, we'll deserve it?" LANCASTRIAN. Chicago, Aug. 19, 1887.

#### SPIRITS WHO QUOTED POETRY.

Dr. Wolfe Talks of Modern Spiritualism.

He says the late F. B. Plimpton Expects to Address a Mass Meeting in Music Hall-Remarkable Statement.

I recently gave a summary of startling phenomena which occurred in my parlors in the mediumistic presence of Mrs. Helen Fairchild, who, at the time, was a guest in my family. Of some of these manifestations l now propose to speak with more particular-

Mrs. Fairchild is before the public as a medium for spirit manifestations. I therefore felt free to ask her the day after she came to my house to favor me with a mater-ializing scance, with which request she com-

To enable her to do this I put up a pine board nine feet long, extending from the chimney jamb in my back parlor to the cas-ing of a postern door. Over this board I hung a curtain about eight feet long reaching to the floor; and, by shutting out the light, gave to the place a quietness and privacy essential to form good conditions for mater-

I supposed Mrs. Fairchild would go behind this curtain and exhibit the materializations through its opening folds; but in this I was mistaken. She simply drew down the window shades in the parlor to mellow the sunlight, and then walked back and forth in front of the suspended cloth in full view, and mingled with the audience, sometimes ten feet away from the curtains.

While Mrs. Fairchild stood three feet in front of the curtain through it came a female figure, clad in white, gauzy material. She was tall, had dark hair, lustrous black eyes and a brunette complexion. Her form was graceful and her step as noiseless as the

brush of down. The spirit was recognized as the sister of one present, who held with her a subdued conversation for several minutes. Her power growing feebler, she retreated behind the curtain and was lost to view.

While Mrs. Fairchild was ten feet from the curtains a manifestation occurred, which, from its suddenness, almost took my breath. Midway between the medium and the curtain, a figure of a slender man grew rapidly his beard to his waist, white as a neece. Anyone who had been as familiar with the author of "Hot Corn" as I, could not fail to recognize at once the form of Solon Robinson. I rose to my feet as he extended his hands, and took them both in mine. He shook them cordially and in a distinct voice, said: "My dear friend, I have strength to walk about the room with you," and taking my left arm we walked slowly three times around the room, he meanwhile saying substantially: "You have now the proof palpable that when a man dies he is neither dormant nor dead, but resurrects as he does after sleep. We quit the body when it no longer promotes the growth of the spirit. I did not know this in my earth life, but now I know it, and the truth has made me free! I could not believe there was an after life. Death seemed to be the last of earth. It may appear paradoxical to you, but the fact is, man does not really begin to live until he dies." "As you lived an Atheist in this life, Mr. Robinson," I said, "was your unbelief a disadvantage to you when you come to realize

the existance of a Spirit-world?" Those who neglect to improve the opportunities of time have regrets, but not reproaches.'

"Who does the best his circumstance allows,

Does well, acts nobly; angels could no more." "In the eternity of time we mature in wisdom and pass to the higher life. I am as busy here as in my most active years on earth. I feel that life is just beginning for me. There are cries here as appealing as 'Hot Corn,' and I am listening to them."

The voice of the spirit now faltered and grew rapidly indistinct. I looked into his face on which a calm and benignant expression rested, but his speech was gone. He pressed my hands and begun gradually to sink down, down, down, until all of him was tost to sight but his head and the hands I held in mine. His white beard lay on the carpet at my feet for a moment, and then went out, as a snowflake melts away in water. Co-instantial with his evanishment his hands eluded my grip, and I stood alone on the shores of time-he, in eternity. A few minutes after I resumed my seat, mentally saying "what next?" I was surprised and gratified to see the form and hear the voice of my old friend Plimpton.

How different in form, features, speech and power this spirit from the one just passed out of sight. He grasped my two hands cordially as a friend and shook them with a good deal of strength. He drew up a chair and sat to me vis-a-vis. As he did this, he said: "I am glad to see you, old boy. I'm glad to come to you, my old friend. This is a great medium. She gives us great powers. She will enable us soon to hold a materialization in an electric light, and to speak in a voice strong enough to fill Music Hall. Yes, sir, we will do it, old boy! We are rehearsing now for that purpose. You don't know we have a green room here? Well, we have, and are preparing actors for a grand debut. They are receiving instructions how to hold power under trying conditions, so they may stand unmoved against assaults of any kind

-even to resist the state eggs of bigots and superstitions zealots. What will France do when she shall behold the idolized forms of Napoleon and Josephine in the midst of her people again as they appeared in the palmiest days of the Empire? Rather, what will she not do when her beloved Emperor shall break death's seal of silence and once more speak to his people with words of loyal love and wisdom, as he

tles? Make a note of it my friend. Napoleon and Josephine will soon appear and speak to the French people! When they do the Na-tion will rise in splendor and glory, unsurpassed in all her previous history. Boulanger will not elevate France. Peace has its victories as well as war. The Nation will grow in wisdom, and become a teacher of the arts of peace to others."

The spirit spoke this with animation; then turning to Mrs. Fairchild, said: "You don't know this old fellow as I do. We have passed many pleasant hours together in this house. It was here I got my first light of the Spiritworld. He knows how to provide a good dinner and to spin it with 'attic salt,' if he will." "And you used to feign excuses for not sitting up when you came late, until you saw something savory on the table, when you did not need much urging. Ain't it, Florus?"

"I know, dear old friend I was a little cranky and wanted to be coaxed. I liked to hear you say: Mr. Plimpton, do please sit up and dine with us! You make us fidgety? We know you are hungry and want to eat. Why not begin at once without fuss? That tur-key was feathered for you—for you it gob-bled corn and roosted high! And those oys-

ters! O sit down and eat em!"

Plimpton held his materialization while chatting in this desultory manner for twenty minutes, when, as Skiwaukee tells us, he fell to pieces.

To understand why Solon Robinson and Plimpton came to me as they did, two reasons occur to my mind. They were warm person-al friends. My relations with Plimpton, social and mental, were close as they could be.
No two free men, not covenanted by lodge oaths and pledges or society obligations stood closer together. I knew him well—not as a "fellow of inimite jest," but of "most excel-Take him all in all he was a lent fancy." goodly man. It is not necessary to speak of the quality of his mind. He was leading writer on the Commercial Gazette for a quarter of a century, and since he laid down his pen no one has been found to take it up.

Robinson and Plimpton came to me as they did, because I schooled myself not to resist them, but always give them welcome. In short, I made conditions for, not against them. I have no personal views to advocate re-

specting the philosophy of this phenomena I have recorded. It is immaterial to me personally whether Napoleon and Josephine appear in France again or not, or that anybody believes it.

This record will show, however, that Spiritualism has advanced in its manifestations since it begun with double-jointed toe raps in 1848, in Hydesville, New York. The tiny noises then and there heard have resounded through the world. They began an epoch in history which the scholar and cosmical students. dent consider of peerless interest.-N. B. Wolfe, in Cincinnati Times-Star.

A Rose Brought and Placed upon a Slate.

To the Editor of the Religio-Philosophical Journal: No doubt your many appreciative readers will be glad to hear of the rapid progress of Spiritualism in Chicago, and especially of the grand developments now going on among our people, as well as with our mediums. I believe we have some of the finest developed mediums in this city that can be found in any city in the world. At our little Sunday afternoon meetings at 116 and 118 Fifth Ave. we receive not only the grandest inspirationfrom the floor to the height of six feet and a | al thoughts and soul communion, but some half. His hair hung over his shoulders and of the very finest descriptive tests and indeoendent slate writing, in open day light, and in full view of the audience. On Sunday afternoon, Aug. 28th, we were presented, through the mediumship of Mrs. Minnie Myers-Marshall, the well known independent slate writer, with the grandest treat of allthe production of a most beautiful "white rose" (still damp with water), with a communication from the spirit wife of Mr. C. C. Allen, well and favorably known by very many of our best business men. This medium was as totally unconscious of what was about to transpire as yourself, or your humble servant who was standing near the table at which she was sitting; in fact she was very uneasy and fearful of failure. She remarked two or three times that she did not believe she would get a bit of writing. I encouraged her by saying, "You need not be uneasy; our friends are here for another purpose." Then to our great surprise we beheld the lovely white rose upon the slate.

In all my experience as a medium from boyhood, I can say that while I have developed and sat with many of the very best mediums to the present time, I have never experienced just such peculiar influences or power before. No doubt many deeply interested or skeptical readers will want to know more of this matter. I will say to such that I will take great pleasure in giving all the information possible, and will afford the opportunity for forming developing circles for all the phases of mediumship, that those who wish to develop this grand power may be properly directed and assisted to intelligently cultivate and properly apply the same.

If these grand results have been attained in a large public audience without any preparation whatever, what may not be accom-plished by a proper training and care of our young mediums? F. B. GEOHEGAN. Chicago, Aug. 29th, 1887.

## September Magazines Received Late.

THE FORUM. (New York.) Senator Ingalls opens this month's Forum with his article upon the Sixteenth Amendment; this is followed by Is Canada Misgoverned? Rev. Dr. A. Jessop 'contributes a timely article upon Books that have helped Me; Concerning Men is a characteristic article by the author of "John Halifax, Gentleman;" other interesting and suggestive articles are. What is the object of Life? The Manners of Critics; American Geograpihcal Names; Great Telescopes; The Gist of, the Labor Question; Profit-shar-

ing, and Ignatius Donnelly's Comet. THE ESOTERIC. (Boston.) A series of articles on the rediscovered Science of Understanding is commenced in this issue. This science it is claimed, furnishes the long-sought key for their interpretation, and gives a new meaning to Homer's Iliad, Odyssey, and other works. The Luminous Presence, throws light upon man's interior nature and possible attainments. A series of papers on the Art of never forgetting will prove to be of interest and value to many readers. Man's Cyclic Evolution, and Practical Instructions for reaching the highest goal of human attainment, commend the attention of those seeking light upon these

ST. LOUIS MAGAZINE. (St. Louis, Mo.) An illustrated article about Bees and their Habits, opens the September issue of the St. Louis Magasine and is followed by stories, po-

ems, notes, Etc. BABYHOOD. (New York City.) Mothers and those interested in the care of young childdid when his eagles carried his arms in tri- ren will find many useful hints and sugges-umph through a hundred sanguinary bat- tions in this mouthly. THE MANIFESTO. (Canterbury, N. H.) Contents: The Gospel Testimony; Public Discourse; As Jesus Taught; The Art of Giving; Scientific and practical; The Voice of a Friend, Etc., Etc.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The stories and illustrations in this magazine for young readers cannot be excelled. The stories are short and well adapted to children.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Paulo-SOPHICAL JUBRAL.]

POETRY AND PHILOSOPHY OF GOETHE, Comprising the Lectures and Extempore Discussions before the Milwaukee Literary School in August, 1886. Chicago: S. C. Griggs & Co. Price \$2.00. This book is an eloquent answer to those who talk of the materialistic character of American civilization. It is especially pertinent as coming from the West. The significance of its motto, "Das Ewig-Weibliche zieht uns hinan," seems to have escaped the critic of the Nation: "The Eternal womanly draweth us on." This is Goethe's final word, his solution of the world-problem. The eternal womans and the problem of the world-problem. solution of the world-problem. The eternal wom-anly is divine grace, drawing all that is finite and in-

complete towards perfection.

Among the admirable lectures in this volume are two by western women, Mrs. Caroline K. Sherman and Mrs. Marle A. Shorey. Mrs. Sherman draws an able comparison between the thirteenth and the nineteenth centuries, and their representative poems, The Divine Comedy and Faust. The vital questions in each are the same because they concern the eternal rather than the temporal, but their solution is worked out under the widely differing conditions of medieval and modern civilization. "The Divine Comedy portrays the medieval idea of the process of the soul from sin to holiness, death to life, hell to heaven. Faust gives the same process, according to heaven. Faust gives the same process according to the modern idea of the soul making its way from fate to freedom, from a narrow individual selfish-ness to the larger spiritual life that is one with man

Mrs. Shorey's theme, "The Elective Affinities," is introduced by an allusion to the modern novel, and the emphasis it places on the passion of love. Her treatment of a difficult subject is marked by strength and delicacy, and suggests a number of interesting ethical questions. In the discussion that followed, Professor Harris calls attention to the fact that an ordinary novel would end where Goethe's begins. The matter of elective affinities is altogether relative. There is no security that the person who attracts me now on my present plane of culture, will continue to attract me when I have ascended higher. If man would be truly man, he must conquer elective affini-ties; if he can not, or will not, he must perish, is

Goethe's conclusion.

A familiar name in the volume is that of Professor Snider, who has recently issued an able commentary on Faust, which embodies most of the ideas contained in his lecture on the Mythology of the Second Part. Unlike many critics, Mr. Snider values this part especially, both on account of its ideas and its Part," he says, but this variety than in the First Part," he says, but this variety is mastered, it has no tendency to become independent. Nearly every kind of marble on the earth goes into the temple, but it is all hewn and fitted into its place, and is product a grant of the grant between made to express one note in the grand harmony, being dominated fully by one idea, one ultimate form."

It was fitting that Professor William T. Harris should deliver the final lecture of the course, entitled, "What is most valuable to us in German Philosophy and Literature." After tracing to their origin the different strands that make up our composite civilization, he draws a contrast between the German and the English character. It is especially fine, and we can only indicate its main thoughts. "The tendency of the German is to think before he acts while the tendency of the Anglo-Saxon is to act before he thinks...The Euglish character learns through doing—it uses its will, therefore, rather than its intellect, in the attainment of knowledge. This is called empiricism, knowledge by experience....But the German, on the other hand, makes up his mind first and acts afterwards."

## New Books Received.

Professor Harris in the domain of philosophy.

WIND FLOWERS. By J. Luella Dowd Smith. Chicago: Chas. H. Kerr & Co. Price, cloth, \$1.00; CHRISTIANITY AND THE SLAVE TRADE. By Saladin. London: W. Stewart & Co.

ZOLLNER. An Open Letter to Prof. George S. Fullerton. By C. C. Massey. London: National Press Agency. Price, 10 cents.

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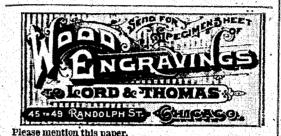
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#### Temperament and Training.

That man is not alone an intellectual maching in evident from every day's experience. A complex, living organism, in which each function plays upon all others and is acted upon by them in turn, a mature human being is always a mystery to his nearest friend. Like goms cut into many facets rather than rounded spheres, we touch each other in one point, now in this place, now in that. In the of life are mysteries incomprehensible, powers unsuspected, forces latent and unguessed. Any hour these tendencies and forces may start into activity and the dullard turn out to be a genius.

To the spiritual philosopher this is no new truth. He perceives the infinite and tremendous energy working at the heart of things and chiefly in the spirit of man, which a little access of light and heat may develop into beauty, just as an ugly bud bursts suddenly into a fair and delicate flower.

But there are certain temperaments which must inevitably develop in certain ways. Speculative and ideal natures are widely apart in the very constitution of their beings. They cannot look at truth from the same side, and so one sees only the silver shield where the other sees the gold. It has been truly said, "There is a Zeno hidden behind one man, there is an Epicurus hidden behind another. One is born an optimist. another a pessimist; one cried as a baby for the moon and all of life darkened because it was mattainable; another needed nothing for his happiness but the rudiments of an idealistic philosophy contained in his own Infantile crowings."

So it is true that one person sees and admires the existence of physical order in the material world, or perhaps he sees and loves the moral order, yet fails to recognize that special inflow of Divine life which to the idealist or Spiritualist, is the most preclous fact in life. The one rests on the scaffolding of law and order which is built upon foundations secure as the universe itself: the other soars into regions where Spiritual rapture may reach the point of ecstasy. The one is by nature a conservative, the other a radical, though both may be alike benevolent and conscientious.

To the slow-going conservative the progress of the race appears as if it must take place gradually, through long centuries. steady, perhaps, but the slower the safer. To the other the vision of unfolded mankind comes "suddenly, splendidly shining with the freshness and glory of a dream." Before the vivid vision of a regenerated humanity tyrannies fall as trees before a cyclone. Thor's hammer strikes swift and flercely, and catastrophes are welcome since out of the ruins of the old shall be built the beautiful

and the new. It matters not if the idealist leaps rashly to his conclusions: if he pulls down remorselessly walls that have sheltered innocence and truth as well as heary wrong. He be- | Louis, President of the Central Verein, opened lieves that the old once leveled to the earth, the new structure must in all respects be purified of rubbish and excrescences and be made expansive enough to shelter all nations. His soul is thrilled with prophetic fire; he perceives the love that pervades the universe and believes that if human society saying among other pretty and politic things,

love would permeate and flood the earth like the morning sunshine.

Adhesion to duty, obedience to conscience and self-control may be found in the moralist. Submission to the conditions of this existence, love of truth, repression of evil passions,—these are parts of his creed. He loathes that constitution which soars to dizzy heights one day and makes fearful moral lapses the next. Self-repression he comprehends, not the passionate hunger for the fullness of life by a nature richly endowed which, weary of struggling, falls and fails so utterly after performing its greatest feats.

On such natures life lays its heavy weight and the law and order of society become their judge and jury. Self-development goes on, irregularly, sometimes not at all. Conscience is powerless against the desires, and the poor, tortured, struggling soul goes under. The power of resistance is lost, and natures rarely gifted abandon themselves to all the seductions of the senses.

Such tragic situations are witnessed only too often. Desire on the one hand, duty on the other, a weak will wavering between the two, and who can doubt the issue? Life is strewn with such wrecks who have gone down in the prime of manhood: There is something more awful than the extinction of the breath, the cessation of the pulse, which marks the release of the spirit from its earthly thralldom, and that is the slow letting go of something dearer than joy, higher than pleasure. It is the most fearful of all things to witness the decay of moral sensibility, the deadening of the spiritual faculties, the gradual sinking to a lower level of a nature capable of noble achievements.

The inspirational and mediumistic temperament is peculiarly liable to temptation. The passionate sensibility to beauty and to pleasure, the bright enthusiasm which leaps to meet every challenge—these form a large portion of the mediumistic individuality. It is subject to experiences, dramatic, startling and unexpected, by virtue of its own constitution. It demands and often rightly receives, a consideration which would never for a moment be extended to those to whom the feeling for law and order is strong and abiding.

For those very reasons strenuous obligations are laid upon the mediumistic temperament for a training which shall enable it to accept some other rule of action than the desire of pleasure. For all, pain is sometimes necessary and wholesome. Not one can be delivered from the burden of responsibility; not one can find release from obedience to the higher rule. Renunciation is a part of the moral code; the pain of moral conflict must be borne or degradation will inevitably follow defeat. In some cases the battle is sharp and short; the soldier tents upon a higher table land of peace or falls simplest being that ever breathed the breath | upon the field. In the latter case, he rise and stumbles on to fall again and again, each time an easier victim to temptation, till at last he disappears in the mists of oblivion.

Stronger wills, sore it may be with hidden sorrows, fight till the temptation falls, and if it rises anew, fight again. Out of the conquest arises a higher feeling than joy.

·Strength is the gift of trial, And the heart gathers its proudest triumphs In its stern fight with peril."

In this large sense failure is success, loss is gain, pain is happiness. Strong, grand and tranquil are those, who, having steered clear of the whirlpools, the eddies and the dangerous surf, ride at ease upon the broad ocean whose currents set to the eternal shores. Nor can this be attained without self-renunciation and discipline.

## The March to Rome.

Several correspondents feel that the Jour-NAL is unnecessarily exercised over the aggressive policy of the Romish Church and the danger to republican institutions through the attitude of that church toward the public school system.

It is related that once upon a time a certain skeptical and phlegmatic individual told Mr. Noah to go on with his ark as there wasn't going to be much of a shower; as this person was soon after drowned and has not since been heard from the story remains somewhat apocryphal, but that does not lessen the moral of the tale. Not so very long ago some wise people declared there never would be a civil war in the United States; billions of money colored with the blood of hundreds of thousands of brave men and washed with the agonizing tears of millions of broken hearts, is the monument of rebuke that now. stares those false prophets out of counte-

The Journal asks these correspondents to soberly consider the following account, and then report their views on it. Others who may feel they have something to say are

equally welcome to the Journal's columns. On last Sunday the streets of Chicago were occupied by a huge procession celebrating the opening of the thirty-second annual Delegate Assembly of the German Central Union (Catholic) of the United States. The business of the day opened at St. Michael's school, in a German district of the city, at 8:30 in the morning, and long before that hour the saloons in the vicinity were taxed to their utmost to supply the religious crowd with beer. The Hon. H. J. Spaunhorst, of St. the proceedings in the presence of 300 delegates and an immense audience. After his address. Mayor Roche (a Unitarian) in a brief speech expressed himself as pleased to welcome "so many sturdy Teutonic representative men from all parts of the United States,"

once took upon itself the proper form, that | " The object and purpose of your assemblage here cannot but make your visit more welcome to us." The mayor was followed by Mr. Spannhorst who defined the mission of the Union as follows:

> Our mission here is one of charity. The delegates here attending represent benevolent societies scattered all over the United States. We are banded together by the common tie of national brotherhood love, and a ffection, and we assemble here to perpet-uate and rivet those bonds by wise counsel and dis-cretion. We are here for no other purpose than to consult and deliberate as to our best interests as a body. Our purpose is not now, nor has it been, national rivalry or strife, therefore all allusions, sometimes hastly made, about a fight between dif-ferent nationalities of a like faith with ourselves are erroneous and out of order in any of the meetings to be held this week in your beautiful city.

> Reverting to the published cause of disagreement with the English-speaking Catholics, Mr. Spaunhorst said:

Questions of discipline and order in our church are not submitted to societies of laymen for their discussion. These are regulated by those in au-thority, and if the occasion requires it may be finally settled by the propaganda in Rome.

President Spaunhorst also gave a succinct account of the present condition of the Central Union, which, he stated, was in a healthy condition and growing rapidly. The reserve funds of the associated societies had increased \$45,000 during the last year, and the total of this fund was now \$665,000. After this address the delegates were escorted by the Knights of St. Joseph and St. Michael to St. Michael's Church. The crowd filled itself up with beer again and then filled up the church, and after the mass listened to the Most Rev. Bishop Wigger, of New Jersey, who spoke in German and took his text from the Psalms. "Happy is the man that fears God and loves his offspring." The leading topic of his discourse was the education of the young, and here is a part of his sermon:

I will not speak of the children of those who call themselves Catholics, but who are only nominally so—those who never perform their duties to the church and consequently are unfitted to perform their duties to their children. These children are unfortunate in themselves and more unfortunate in their parents. I talk of the children of those who profess to be good Catholics, who pride lves on the performance of the duties of the faith, but who still consider themselves justified in sending their children, whose souls they are responsible for, to the free public schools. I talk to the parents who believe that if they send or bring their children to mass or confession their whole religious duty towards them has been completed. These parents are blind. Some of them have an idea that the instruction in the public schools is better than in the schools connected with the church. This is a false idea; but admitting even that it is true, what justification can it be for such parents? Do we not know, brother Christians, that we are not placed in this world for our material advantage, but to serve God and save our souls? The scripture says, "What shall it profit a man if he gain the whole world and lose his own soul," and again, "Seek first the kingdom of God and His righteousness." Think of the effect of public schools on your offspring. When they grow up does it not result in their falling from grace and saying to themselves:
"Is religion so weighty a matter as the priests
and our parents say it is?" Is this not the
common result? I warn you, parents, your first
duty is to assure yourselves of the eternal salvation
of your offspring, and that they can never obtain
without a proper religious education and training.

That this sermon was not a mere "happen so," but a part of the proceedings, deliberately planned, will not be doubted by any rational mind, and is to be considered in connection with Mr. Spaunhorst's report, Mayor Roche, beer and all.

## A Sample of Christian Justice.

The little city of Charlotte in the central part of Michigan, is one of the pleasantest places for the eye to rest upon in all that pleasant and prosperous State. It has five churches, good schools and an elegant court house. It is intensely orthodox in religious sentiment, and the only available door into the best society is through attendance upon an "evangelical" church. It has, however, the usual number of saloons that daily and nightly violate the law, and its gambling holes known to all the young men, but which the officers of the peace cannot find. Still, her officers are vigilant. A short time ago there came to the little city a motherless girl, but fourteen years old, in search of honorable employment. She was penniless. She found work at a house some distance in the country, and went to her new home without paying her board bill at the hotel, amounting to two dollars and fifty cents.

At once all the power of the law was invoked to run her down and resent the insult to the majesty and dignity of a great State. The child was arrested, brought before the august-court-no time given her to find, if possible, a friend,—was summarily tried. made an example of." and sent to a cell in the common jail of the county for twenty

The "locals" of all the papers in the city except one, gave the matter the same attention they did to the fact that an enterprising firm had got a new delivery wagon, or the Hon. Mr. Gushem had presented the Q street church with a new bible. The editor of that one excepted is one of those awful creatures an "infidel." The minister of the Universalist church called the attention of the ladies in his congregation to the matter, and they at once commenced a thorough investigation The result was that it soon became apparent that the poor, motherless child had been arrested, tried and committed without any warrant of law; in fact, in the very face of a statute for the protection of children charged with misdemeanors. Then these brave Christian officers did another noble thing. Without informing the good women who were asserting her rights of their intentions, they opened her cell door, turned her penniless into the inhospitable streets, mantled in the cloak of disgrace which the State had cast upon her, and told her to "make herself scarce." Late in the evening her friends found her. and saw her to a place of safety.

All this work of outrage was done by the hands of men who look with contempt upon the poor fanatics who believe in Spiritualism, and who have a supreme disdain for heterodox and sinners generally. They read

their bibles but somehow miss the words of the Nazarene: "Woe unto you.....hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness." Charlotte evidently furnishes a good field for a decent Japanese Buddhist missionary etation.

#### The Inter-State Industrial Exposition.

The Exposition, with its numerous attrac tions, opened this week Wednesday, and will continue until Oct. 22nd. Every since this enterorise was started in Chicago, each year it has increased in interest in every department. Whether you gaze at the productions of the artist, the goods of leading merchants, the process of manufacturing various articles, the agricultural implements, or neatlyarranged stalls of the vendors of different things, you will always find something that is certain to attract your attention. As to novelties, it is believed that scarcely a single article on exhibition has ever been displayed on any other similar occasion here, or elsewhere, the only exception being the casts from antique sculpture in the Art Gallery. The accessories of music, illumination, decoration, restaurant, etc. are upon the most liberal and effective scale All railway and transportation lines give reduced rates to visitors:

#### Transcendental Physics.

When Prof. Zöllner published to the world the report of his experiments with Slade under the title, "Transcendental Physics," the scientific world was profoundly moved. It could not ignore the evidence of so distingnished a scientist. The English reading public clamored for the book, and in response to the demand Mr. C. C. Massey, of London, an accomplished gentleman and competent translator, undertook the task of putting into English the essential portions of Zöllner's investigations and treatises. He performed his task in such a thorough manner as to put it above criticism. The book has had a large reading and proved an ugly obstacle to those who wish to taboo psychical matters and to discredit a subject which so deeply touches the popular heart.

Mr. Geo. S. Fullerton's unwise unmanly and unscientific method of attacking the phenomena of Spiritualism by libelling Zöllner is very completely answered in this num ber of the Journal by Mr. Massey. The result of the controversy will be an increased demand from the public for the original evidence as offered by Zöllner and translated by Massey. - The JOURNAL will supply the book. Price, \$1.00. It would also be well for those who have the time and a special interest in mastering the issues involved to read the Report of the Seybert Commission. This can also be supplied at the Journal office. Price

## GENERAL ITEMS.

Henry Slade, the medium has been lecturing in Liverpool, England. He will start for New York soon.

Joy N. Blanchard writes from Delphos, Kansas, Sept. 30, saying: "Our camp is harmonious, and great interest is manifested."

Although the camp-meeting at Onset has closed, on last Saturday evening there was the annual illumination, and on Sunday two lectures by A. E. Tisdell.

W. C. Ralphs of Cocoa, Fla., writes of the success of Mrs. Dr. Eleanor Martin of Columbus, Ohio, in her phase of mediumship, which is for answering sealed letters.

Geo. H. Brooks writes as follows from Pine Lake, Mich., under date of August 31st: "The camp is progressing finely. I am to remain here until the close, then I go to Fowlerville for one Sunday, and then to Jackson for a few Sundays."

Major A. T. Whiting one of the Lake Pleas ant Land Syndicate, was in town last week. Major Whiting lives at Utica N. Y., and is the manufacturer of the best heating furnace extant; being of philanthropic mind he desires to warm up Chicago in a way to be remembered.

Mrs. Ada Foye begins her engagement with the Young Peoples' Progressive Society of this city on next Sunday evening at Avenue Hall, 159 22nd St. Mrs. Foye requests that societies or committees desiring to engage her services during the fall and winter will address her immediately, P. O. box 517, Chi-

Acorrespondent of Science Gossip tells of a pair of swans which, having completed their nest on the bank of a dike, shortly proceeded, as if they were anticipating danger, to raise the structure two feet higher. On the next day a great storm occurred, with floods, that would surely have swept the nest away but for the precaution the birds had taken to secure it.

The Pittsburgh National Labor Tribune says: "We will say this, however, that we agree much better with 'Progress from Poverty' than with 'Progress and Poverty.' The world is not retrograding, and moral and substantial comforts are not falling away. ....We hope Mr. Stebbins' 'Progress from

Poverty' will be widely read, for its direction is toward moral health." For sale at this office; cloth, 50 cents; paper, 25 cents.

The Rev. Dr. Joseph Parker, the famous Congregational preacher of London, when asked by a New York reporter if there was any truth in the report that he would succeed Henry Ward Beecher in Plymouth Church, responded: "Are you going to dine with Queen Victoria next week?" The reporter intimated that he was not to his knowledge. "And | and remain at home.

you probably won't formulate any very definite decision on the subject until you are invited," the doctor said, with a merry laugh. and then he added, and there was a suggestion of deep meaning in the way he did it: "But of course you wouldn't refuse such an invitation."

The meeting at 116 Fifth avenue last Sunday was well attended. Dr. Randall gave an address, which was followed by some excellent tests. The various meetings in the city. six in number, are doing an excellent work

Mr. Maurice Arkins, formerly of Chicago. and for some years a resident of Denver. passed to spirit-life from the latter city the last week in August, after a long illness. Like all the other members of the Arkins family, he was talented and industrious. Under trying obstacles he rose to an important position in life and made his mark in this world before leaving for the next. At the time of his decease he was part owner of the Daily News of Denver, which paper owes its prosperity largely to the genius and labor of several members of the Arkins family. His funeral was largely attended, the discourse being by Mr. Van Ness, minister of the Unitarian church of Denver.

Dr. J. C. Phillips, Secretary of the Wisconsin State Association of Spiritualists, writes us that the fourth annual meeting of the association will be held at Omro, Wisconsin. September 23rd, 24th and 25th. J. L. Potter, Mrs. Aldrich, Mrs. Bishop and C. W. Cook are engaged as speakers, and Mrs. L. M. Spencer and other mediums are expected. Officers for ensuing year will be elected. Sunday at 2:30 P. M., Prof. Lockwood will give a discourse in commemoration of the members of the association who have passed to spirit life since the last annual meeting. Hotel rates one dollar per day. All R. R's. in the State will give reduced rates to nearest points to meeting, and do not fail to ask for return cortificates before purchasing tickets.

The issues of Light, London, for August 13th and 20th, are especially valuable and interesting, though every number of the paper is excellent. Much more space is given to criticisms of the Seybert Commission's Report than has been deemed necessary by American Spiritualist papers. The flippant and nuerile character of that report, so out of keeping with the general character and abilities of the several members of the commission, is phenomenal, and, as a psychological study, worthy of vastly more attention than the conclusions of the commissioners. It has all along been apparent to those acquainted with the methods of the commission that nothing would be accomplished, and American Spiritualists find its Report so Indicrously weak and undignified, that they are inelined to laugh rather than to criticise; they feel that if the farce amused the University people and satisfied their consciences as to Mr. Seybert's request, the real purpose in raising the commission has been accomplished. The grave question raised by the commission as to Zöllner is about the only one worthy of notice, and Mr. C. C. Massey pulverizes the Report on that as will be seen in this issue of the Journal.

At one of his Northfield meetings the Rev. Mr. Moody, who was preaching about Prayer, said: "Man may pray like a saint, but if he has a dollar in his pocket not acquired honestly his prayer is a sham, and he must make restitution if he expects ever to have God hear 'his prayer." Thereupon a merchant from Dallas, Texas, rose in the audience and told a story that emphacised this point. He had, he said, got dishonestly from men in his business \$5,500 and had built a house with the money. Then Mr. Moody happened along and preached on this subject of restitution, and the merchant was present. "I heard you," he said, pointing to Mr. Moody, "and I went out into the street conscience stricken. I went straight home and told my wife that we must sell that house and restore the money. And we did. We held an auction, and our carpets, our laces, our furniture all left us, and with the proceeds we made restitution." The man then told how he and his wife started again in life with nothing, and how he had prospered. His credit, his prosperity had never been so good. Will not the Seybert Commission undertake to run this merchant's story down, and then publish Report as to its truth?

Celia writes as follows in reference to The Young People's Progressive Society:

"During the month of September, Mrs. Ada Foye, the excellent test medium of San Francisco, will occupy the platform of the above society at Avenue Hall, 159 22nd St. There will be a short lecture followed by a seance, in which Mrs. Foye will give messages and tests from spirit friends. This lady is undoubtedly the best platform test medium before the public. Her arguments are plain, and cannot fail to convince the unbeliever. Her tests are remarkable, and leave no room for the doubtful skeptic. The society will charge an admission fee of fifteen cents, that the meeting may consist of honest investigators, and the séance be more harmonious and bring better results. It feels that the public will heartly endorse this method in behalf of the audience as well as for the benefit of the society. The doors will be open at six P. M."

## No Denver this Fall.

The editor of the Journal usually performs what he promises, but finds it will be impossible to keep his engagement for an address before the National Editorial Association at Denver next week. Illness in his family obliges him to cancel the assignment

#### ZOLLNER, (Continued from Eigh h Page )

ther investigation." Nor did he, upon this account, thenceforward abate any security suggested by his scientific caution, and the "position" which was thus "decided" to-wards Slade was not that of a confiding dupe, but that of a scientific investigator who has found something "worthy of further investi gation." In view of the precautions actually taken, it is killing the slain to insist that Zoliner explicitly recognized the possible existence of trickery by mediums, for though he says he never himself observed any at-tempt of the sort with Slade—he adds a con-sideration—(one of a number familiar to real students of the subject, who know the neces-sity of "inwardness" in this research)—to be taken into account "if this has been the case

But then Zollner (and Weber) "knew nothing of jugglery." This objection (as well as the extreme form of it, now being urged in this country, that even professional conjurers are not satisfactory witnesses, because they do not know one another's tricks) merely reject the question of the sufficiency of preraises the question of the sufficiency of pre cautions and conditions, and of observation under them, to prevent or detect conjuring in general. It comes apparently to this, that I cannot protect a particular point by surrounding it with a wall, unless I know all the roads by which the point can be approached. Analogies, however, are notoriously fallacious. I have elsewhere dealt with the question of the possibilities of malobservation under the circumstances of thes experiments. I am content here to say with Weber: "If another can understand how jugglery can explain the facts well and good-I cannot." I would only insist that the facts must be studied before they are explained. The only attempts I have seen to explain any of Zollner's facts by trickery either involve a neglect of main elements of the evidence, or suppositions which it is difficult to treat

It remains to notice your remark:-"There are things in Zollner's own accounts which indicate a certain lack of caution and accuracy on his part, and tend to lessen one's confidence in his statements. As an instance of inaccuracy, I may mention the statement he made in the Quarterly Journal of Science as to the opinions of his colleagues. Professor Zollner says:—'I reserve to later publication, in my own Treatises, the description of further experiments obtained by me in twelve seances with Mr. Slade, and, as I am expressly authorized to mention in the presence of imy friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Gottingen, and Herr Scheibner, professor of mathematics in the University of Leipzig, who are perfectly convinced of the reality of the observed facts, alto-gether excluding imposture or prestidigitation.' Here the attitude of the four men is not correctly described, and Professor Zollner's statement does them injustice, as Professor Scheibner remarked. At least two of the men were merely inclined to accept the facts, and to those two the words 'perfectly

convinced' will not apply."

Now to begin with an inaccuracy of your own in the above, which I should be far from saying should "tend to lessen our confidence" in any deliberate statements you might make of facts of personal observation. You say that Zollner does not correctly describe the attitude of the four men (in saying that they were perfectly convinced of the reality of the observed facts.) "and Professor Zollner's statement does them injustice, as Professor Scheibner remarked." Now the following,

"Professor Zollner's book, said Professor Scheibner, would create the impression that Weber and Fechner and he agreed with Zollner throughout in his opinion of the phenomena 'and their interpretation,' but this, he said, is not the case." The significant words here are those which you have put in inverted commas. So that what Scheibner complains of is not that Zollner attributed to him a perfect conviction of the reality of the observed facts, but that his book "would create the impression" of agreement in the interpretation of the phenomena. The "interpretation" however, was the Fourth Dimensional one which Scheibner had just said was the theory Zollner was intent on proving, that being evidently not the only one by which the facts might be explained allowing them to be genuine phenomena. The use of the words, "create the impression," makes it additionally evident that it was to this Scheibner was referring, those words being the natural ones for that meaning, but were not natural or adequate if he had meant to refer to the distinct and formal statement of his conviction of the "reality" of the facts. As regards the facts themselves he explains that "to him, subjectively, jugglery did not seem a good 'or sufficient' explanation of the phenomena," and he also says, "he is short-sighted, 'and might easily have left unnoticed something essential.'" But the question is, not what Scheibner says or believes now, but what he believed and what he said to Zollner, and authorized Zollner to say, in 1877. Nowhere in your notes is he made to say: I never gave Zoliner authority to state that I was perfectly con-vinced of the reality of the facts—(that is to say, that they were not conjuring). Has Scheibner ever publicly repudiated Zollner's statement that he had such authority from Scheibner? Surely that is a question which it would have been proper for you to ask him, if you had received the impression that he was repudiating the statement to you! And since Scheibner minimized to you his own opportunities for observation, you had a splendid opportunity, had you chosen to avail yourself of it, of testing either his memory, or Zollner's accuracy of statement (so far as any counter-statement of Scheibner's nine years later, could affect our judgment of the latter). You might have asked him whether the following statement by Zollner was or was not an accurate representation of what occurred, or if he had ever in any way contradicted or corrected it: "Hereupon Slade gave the accordion to Professor Scheibner. and requested him to hold it in the manner described" (that is, grasping the keyless end, so that the side with the keys hung down free) "as it might possibly happen that the accordion would play in his hand also, without Slade touching it at all. Scarcely had Schelbner the accordion in his hand, than it began to play a tune exactly in the same way, while the bell under the table again rang violently. Slade's hands meanwhile rested

this proceeding."‡ Now to this statement, if true, assuredly that of Scheibner to you will not apply, when he says: "He was merely a passive spectator, and would not, properly speaking, make ob-

quietly on the table, and in fact turned side-

ways, would be continually observed during

\* Tr. Ph., p. 121.—Tr. †This general statement is, of course, to be read in connection with the accounts, which show what sees were present at each particular sitting.

; Tr. Pb., p. 40.—Tr.

such a particular statement of Zollner's at the time is to be disposed of by a general statement of the sort quoted, by Scheibner, nine years after the occurrence, without any attempt to bring Scheibner's mind into present contact with the specifically alleged feats. I can only suggest that you had really taken no trouble whatever to study the evidence of the state of dence before seeing the witnesses. Nothing is easier to understand than that Scheibner's attitude now may be very different from what it was in 1877, and that his recollection may be exceedingly defective of particulars. But no man with the least sense of scientific, or even common responsibility, would allow himself to be publicly represented by a distinguished colleague as the principal figure and actor in such an incident as the above, without protest or a single qualifying word, if the statement did not accord with his own knowledge or recollection at the time of publication. Your omission to put a single question to him on the two important points: first, of his present recollection of this incident (for one): 2nd, of his tacit allowance of Zollner's statements, in my view is alone sufficient to deprive your interview with Scheibner of any possible sayidential value. And I should any possible evidential value. And I should be much surprised if any lawyer, at least,

could be found to disagree with me. I personally know of a case, stronger than Scheibner's of the effacement by time (and long cessation of active interest in the investigation) of an impression of the same sort as regards all its value and significance for the mind. A gentleman of a scientific profession, now holding an important public post, recorded an experience in detail, which he rightly himself said excluded every possibility of fraud, and his record was published many years ago. Making his acquaintance comparatively recently, and finding him exceedingly skeptical. I reminded him of this remarkable experience of his own, and found him very disinclined to admit that there was anything in it, but quite unable to explain his statement if there was not. With the weakening of the impression in memory, all his original subjective presumption against such facts, before he had witnessed anything of the sort, reasserted itself; the phenomenon was isolated in his experience, and could not relate itself to any context in his mind. Neither in his case nor in Scheibner's should any value be attributed to mental disparagement of an old experience, recorded at the time, unless the witness is able to correct his testimony in detail, or to show how it had less than its apparent objective signifi-

When I find you next saying, "As one of the numerous instances of lack of caution" on Zollner's part, I pause in the middle of the sentence to make the remark that the foregoing review does not encourage the reader to accept, without considerable caution on his own part, your general statement of numerous instances of lack of caution on Zollner's. But I willingly consider the particular to which you condescend—"I may refer to Zollner's statements that at certain light was proved property and the state of the s times writing was heard upon the slate, giving no proof whatever to show that the writing was really done at the time of hearing the sounds, and apparently quite ignorant of the fact that deception may readily be prac-ticed on this point." Now this is a good il-lustration of the fallacy of abstract critieism, of criticism not brought into contact to confirm, rather than (in your and their shut their eyes against it. na meninira cu For when you say that Zollner states that writing was heard on the slate, "giving no proof whatever to show that the writing was done at the time of hearing the sounds." can only express my amazement at such a misrepresentation. What proof of this fact could Zollner possibly have offered (short of seeing the writing in course of execution) other or better than the circumstances which he so often and so minutely describes? Why, do you suppose, does Zollner take the trouble on such occasions to account for Slade's hands and feet, and to say that they were under observation even when the slate was at a distance from Slade? And why is he not to speak of the sound of writing, when the whole of the circumstances and conditions of the experiments are the proof that the sound could have been nothing else? Certainly the sound of writing may be simulated, and there are cases in which to sav the sound of writing" (instead of the sound as of writing), would beg the question, though even in such a case there is no harm done to the evidence, because the only fact evidentially alleged is the sound, and its resemblance to that of writing, the explanation of the sound being obviously only a mental act of the witness. And if, in such a case, the question-begging expression might, taken by itself, afford some presumption of a want of mental discrimination, or of ignorance of alternative possibilities on the part of the witness, we have still to see whether that presumption is borne out by the general character of his evidence, by any want of particularity and discrimination in his observations, apart from their explanation in his mind.

But what are we to say of a critic who abstracts from all the conditions and circumstances of an experiment, and treats as applicable under any conditions, and in any cir cumstances, a general proposition which only may or may not be relevant, according to the surrounding facts? It is true that the sound of writing may be simulated; so it is true that the note of a bird may be simulated by the vendor of toys in the streets of a crowded city, and it will require a very experienced and attentive ear to tell the difference merely by the ear; but I may nevertheless be per mitted to speak of hearing the note of a bird in the apparent solitude of a wood, as evidence that a bird was then and there singing. This, of course, is only put as an extreme case to expose the general fallacy. Birds are veræ causæ, and I am not pursuing an analogy. But it is evident that for any application to the evidence for psychography, to the proposition, "the sound of writing can be simulated," must be added the proposition, "and localized." Now I quite admit that if I hear a sound which I am expecting to hear in a particular place, I shall be very apt to do the localization for myself, within certain limits. But these limits are the whole question, whenever Slade's hand was not in contact with the slate at the time the sound was heard, or in immediate proximity to it. And in the cases in which the localization of the sound presents little difficulty, we have to see whether the other observed conditions were such as to put the simulation hypothesis out of the question. Now it is remarksble that on occasions in which simulation of the sound of writing is not excluded, either by the localizing difficulty, or by the described conditions—the observed position of Slade's hands, and sometimes also of his feet,

servations—could not suggest conditions or gain the control which seemed necessary."

I will not do you the injustice to suppose that your notions of how evidence is to be dealt with are so crude that you think that the dealt with are so crude that your hink that the dealt with are so crude that your hink that the dealt with are so crude that your hink that the dealt with a case where the head of Professor from his cottage on the bluff, and were conducted by Zollner of from for many years and did not know his present whereabouts.

The functal services were held on Thursday from his cottage on the bluff, and were conducted by Zollner of from for many years and did not know his present whereabouts.

The functal services were held on Thursday and further on, in a case where ducted by Mr. J. Frank Baxter and Mrs. C. was held by Slade over the head of Professor Braune.\* And further on, in a case where the slate was held half under the table by Slade, we have the same expression † Nor is it possible to suggest that Zollner accepted the sound as of itself sufficient evidence of writing, when we find him, in the very same sentence in which he speaks of "very loud writing," adding "between the untouched slates," and expressly showing how the sup-position of "previous preparation" was excluded—that of simulation of the sound of writing necessarily involving also the supposition of such "previous preparation." Seeing that Zollner was proving psychography up to the hilt by particulars only necessary at all on the pre-supposition that the sound as of writing was not sufficient evidence of writing then and there, to adduce his use of the term "writing" in cases where the sound could not possibly have meant anything else, as an instance of lack of caution, I respectfully submit is not criticism, but talking without critical regard to facts.

I had not intended in this letter to have traveled beyond the question of Zollner's san-

ity, and its bearing on his evidence. But I

found that when two or three big words, such as "derangement," "disturbance." etc., had been reduced to their substantial content, there was really no case of this sort to answer, and we had nothing under this head to consider practically, but certain alleged emotional and intellectual qualities or defects of the normal-Zollner. I know scarcely any one who cannot be said to be in some sense of unsound mind, if anything we hear of Zollner entitles you to say that of him in any sense. That the thing should be said of him, and should even be believed in some vague, feeble, and uncertain way by some of his own friends, without any foundation in fact, seems to me not only natural, but almost inevitable in the circumstances. man of strong feelings, who deeply exasperated more than one prevailing prejudice, who was vehement in controversy, who made enemies, and was not always patient with candid friends, and in whose family there was known to be insanity, what more do you want? But there is his evidence. Look at it, study it from beginning to end, and say how much insanity you want to explain it away. We will not trouble you with the other witnesses. You shall antedate Fechuer's cataract, and shall call its existence in 1877 without a scrap of evidence, an "admitted fact. You shall avail yourself of Scheibner's nine years' late disclaimer,; upon notes which he refuses to sign, of the "objective" value of his own observations, without testing the value of the disclaimer by the inconvenient questions I have suggested in the course of this letter. You shall get rid of Weber in the best way you can. And I leave you with Zollner's evidence alone. You need have said nothing about Zollner. The Com-mission, of which you are the secretary, in the preliminary report expressly declines the examination of existing testimony, on the ground that to sift the evidence of merely half-a-dozen of the "so called 'facts'" would require incalculable labor." And yet this same Commission in the same report to rationalize religion by correcting its thinks it impartially consistent with an attitude which is professedly one of reserve, it is not one of referre projection to call as yet this same Commission in the same report it is not one of patent prejudice, to call "especial attention" to your report which I have just been considering. Would the Commission have called special attention to your report if it had evidently been of a character in the church, and churchists can no longer view) to impair, the authority of Zomer evidence? Or would they rather have said-We have not undertaken to deal with that evidence; we have no occasion, as a Commission for original research, to say anything about it? It would have been reasonable and fair enough to say so, if your inquiries in Germany were not undertaken at the instance of the Commission. But what is not fair and not reasonable, nor in any way profitable to truth, is to offer such a substitute as this report of yours for the "incalculable labor" of criticism,—I beg to remain, yours faithfully.

C. C. MASSEY. faithfully, 1. Albert Mansions,

Victoria-street, London, S.W. August. 1887.

\* Wiss. Abh., Bd, IL. 331.—Tr., p. 33. +S. 339.—Tn. p. 45 (where I rather carelessly translated Kritzeln "scribbling.")

passed here at Onset." ‡ We do not know the date of his answers to German inquirers mentioned in your notes of his testimony.

## NOTES FROM LAKE PLEASANT.

(Special Correspondence, 1

Certainly the weather has been against us this year. The early part of the week was stormy, and the last days of camp, while pleasant, have been so cold as to make it uncomfortable for many living in tents. There has been a good attendance here, and while there are a great many visitors in camp today there are not near as many as last Sunday, when it was estimated that there were from ten to twelve thousand people present. Great numbers came vesterday to see a pupil of Blondin walk the tight rope. We have had Punch and Judy, a trained bear, and

Many ask, "What next?" The conferences have continued popular and have been well attended. The speakers of the week were Henry J. Newton, Mrs. Dill-ingham, Mrs. Twing, Mrs. Field, Mrs. Lord and others. Various benefits have been given for the Association that have made handsome returns. The prime mover was Mr. John Slater, and while all mediums were asked to co operate with him, but few responded and those were Mrs. Carrie E. Twing, Mrs. Sue

now a tight-rope walker at Lake Pleasant.

B. Fales and Dr. Arthur Hodges. The passing away of the old Spiritualist Dr. A. B. Smith, brought regret to his many friends who knew his sterling qualities and his loyalty to truth. Dr. Smith was born in Bethel, Vermont, and spent his boyhood on the farm. He married Miss Eunice C. Burt, of Warren, Vt., and passed the first years of his married life on the farm. It was while engaged about his duties that the first intimation was given him of what profession he was to undertake. He replied that he had no time to attend to anything of the kind. It was only a few days after this that while hoeing potatoes his hoe was snatched from his bands and thrown upon the ground He himself was thrown upon the ground and held there powerless, with his hands firmly held to his sides. No visible power was used. He was alone at the time and for fifteen minutes he strove to move but he could not. At last he said to whomever it might be, "I'll do whatever you say." Immediately he was raised from the ground and allowed to go home. For a whole year after that Dr. Smith practiced magnetic healing without recompense. This was thirty-three years ago, and from that time to the present he

The funeral services were held on Thursday from his cottage on the bluff, and were conducted by Mr. J. Frank Baxter and Mrs. C. Fannie Allyn. It had always been the wish of Dr. Smith that she should be the one to say the last words over his remains. Mrs. Allyn paid a fitting tribute to his career as a healer, and to his character as a man. As she expressed it, "Only those who knew his depths and heights could know his soul. His pledge was in his acts, and his acts were noble thoughts."

Wednesday afternoon, Mr. Lyman C. Howe gave his second lecture. The subject was in the words of T. DeWitt Talmage, "The World will be brought to God, not through Argument, but through Testimony."

Friday, Mr. J. Frank Baxter gave an address on the theme, "Spiritualism, its Facts, Philosophy and Fancies." He took for the base of his lecture the sermon of Talmage on "Employment in Haysen" 'Employment in Heaven."

Mrs. C. Fannie Allyn gave the Sunday morning lecture which was bright, practical and witty. The questions sent up by the audience were handled well and moulded into one symmetrical whole. The question treated was "What is the Relation that Spiritualism bears to the Education of Humanity and all Reform." She said in part: "To us it in-cludes all nature, all reform, from an atom to the highest archangel; to others it means. "Will I get over there all right?" or "Am I going to be helped?" This is one element of reform, self-abnegation; not words but deeds; not that which expresses great love for the angel world, but that which only lives in the

divine deeds of every hour."

Mrs. Allyn showed how much practical good there was to be done in the world: "Russia and, Ireland are calling for help; little toddlers in Virginia are folding bags at five cents a thousand; children are breaking coal in the mines in Pennsylvania; poverty and distress are everywhere! I think I hear, 'Don't harrow up our feelings. Let us talk of Spiritualism!"

The lecturer paid a tribute to Dr. McGlynn for daring to stand up for the oppressed and downtrodden. She compared the death of Vanderbilt and that of Peter Cooper, and spoke of Felix Adler and the good work he was doing.

Mr. J. Frank Baxter gave the closing lec-ture of the session on The Independence and Positiveness of Modern Spiritualism."

The following are brief abstracts:
"So we say of Spiritualism, it is ages old; its path marked by events in all times,—in the ancient pagan years, during the Mosaic Christ, Pauline and Christian dispensations, and also observable in the Lutheran, Wesleyan and Swedenborgian experiences down to the present manifestations. In each age are marked periods of great energy, as if appealing to the world for notice and practical application. At the time of its latest revival spirituality in the church was declining and materialism gaining effectively, the masses growing critically agnostic to the age, cold and selfish. The fact announced, many saw its apparent mission. viz., -to correct materialism and reclaim the materialist; to redeem declining spirituality and save the church;

## August, 27, 1887.

To the Editor of the Religio-Philosophical Journal:

NOTES FROM ONSET.

The camp meeting at Onset for the season of 1887, is a thing of the past. Whatever of good that has been accomplished will only he in part realized by those who have been cognizant of personal benefit, in recupera-tive health of body, soul and mental conditions; to such persons, pleasant and happy recollections of the hours spent during the past eight weeks of camp meeting at this place, will be theirs to enjoy in the future of their earthly pilgrimage. That persons have been cognizant of receiving personal benefits I feel assured by the general and oft-re-peated remark, "How quick the season has

Sunday, Aug. 28, was the closing day of our camp meeting. A. E. Tisdell and J. Clegg Wright were the speakers. The day was beautiful, and thousands of people from the surrounding country availed themselves of the opportunity of listening to those grand workers in the cause of human progress. It seemed as though the speakers and their controls were fully aware of the magnitude of the occasion, and that the present was to be their only opportunity for some time to reach so vast an assemblage. J. Clegg Wright discussed Old Theology, giving its history and some of its enormities, in a manner that certainly irritated the sensibilities of some of its defenders.

J. D. Stiles followed both speakers with his platform test scances, with good success. In the afternoon scances he reported about 200 full names, with many personal incidents of the reporting spirits. The advisability, however, of putting a first-class speaker and first-class phenomena worker upon the same platform at one meeting, is a question that should be carefully considered. Does not one spail the effect of the other to a large extent?

That the public mind to-day is more ripe than ever and more in earnest for the bottom facts of Spiritualism, in its phenomenal, scientific and philosophical bearings, is patent to every observer of the times. That investiga ors are also more in earnest and demanding a more thorough mode of investigation, is also very patent to every one. Arbitrary assumptions, minus the real facts, are becoming as meaningless as sounding brass and tinkling cymbal, to a person bound to know what he is receiving. The time has arrived for us to try and find out certainly what we are doing and what we are paying for; and right here I want to caution every searcher after spiritual facts, to keep within his or her own family, unless you can pursue your investigation

upon a perfectly sound and sure basis. Never pay another dollar for the privilege of being blindfolded or fooled; that day ought to have been passed long ago. Let us investigate the unknown as though the unknown was willing to be investigated. All this talk about the Spirit-world being unwilling to be approached except in fear and trembling is to me too much like the brass and cymbal business. Let us investigate the Spirit-world just as honestly and fearlessly as we would investigate any other sphere of life and action. If the denizens there have passed from this world, what charge has taken place to put them beyond the possibility of being honest with us if we are honest with them? If they can report from their Slade's hands, and sometimes also of his feet, ago, and from that time to the present he at the time of the sound—Zollner does not has successfully practiced the healing art. with them? If they can report from their has successfully practiced the healing art. with them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With them? If they can report from their has successfully practiced the healing art. With the many successfully practiced the healing art. With the many successfully pract

case; that business has too long been in the hands of a class of persons who would steal the very livery of heaven to serve their selfish ends and aims; hence I say to all investigators, keep your research in your own possession, within your own household, and with your own friends. Your spirit friends will meet you on common ground.

Don't be in a hurry to form the acquaint-

ance of some ancient spirit or personage of high repute; first of all, be sure that your own kindred, your own dear bosom friends. can come and hold-sweet communion with you. Establish that fact first. Why, my dear friend, it is worth more than all else to you. What care you whether Hiram Abiff comes or not? It is with those friends you hold the most dear, and in whose company you are the most happy, that you want to hold communion.

hold communion.

If possible establish a circle in your own home, free from the corrupting influences of wicked and designing persons, for a harvest of good things are before you, if you will but accept them.

W. W. CURRIER. Onset, Mass. Sept. 1, 1887.

#### Belvidere Seminary.

The Principals of Belvidere Seminary would respectfully call attention to this liberal institution, and to the rare facilities it offers its students for the acquisition of a thoroughly practical education. The school year is divided into two sessions of twenty weeks each, beginning the third Monday in September and closing the third week in June.

TERMS FOR BOARDING PUPILS: Board and Tuition in English Department, Per Annum, \$250.00; Board and Tuition in Industrial Department, Per Annum, \$150.00; Music, with use of plano, Per Annum, \$40.00; Ancient and Modern Languages each, Per Annum, \$40.00; Drawing and Painting, Per Annum, \$40.00.

Washing (limited to one dozen pieces per week), fuel and lights included in the above charges.

Pupils will furnish the usual table appointments, also pillow cases, sheets and towels.

also pillow cases, sheets and towels.

Bills are payable quarterly in advance.

Domestic Department,—All the regular students will board in the Institution, and will aid in some of the lighter domestic work of the family. The girls will take a parctical part in systematic housekeeping, including the important art of cooking; the boys will aid in the out-door work, or engage in some mechanical pursuit one hour each day, SCHOLARSHIPS.

The Principals have yearly more applications for scholarships than they are financially able to give and the applicants are children of Spiritualists who

are well worthy of the opportunities they seek of gaining a practical education.

Will not parties blessed with ample means devote a portion of it the cause of liberal education? Is not this a better way to dispose of their wealth than giving it to their enemies, like the Seybert Commis-sion to prove that Spiritualism is all a delusion? Who-will be the first to set the ball moving in the

right direction?

Belvidere Seminary has a location which for healthfulness of climate and beauty of scenery is unsurpassed. A patron of two years a resident of unsurpassed. A p Washington, D. C Washington, D. C., has just written us that in his opinion we have the best school in the land. It can be made so, if Spiritualists will help sustain it. For circulars address,

BELLE BUSH, Corresponding Sec.,

Belvidere, N. J.

#### Are You Going East?

The Limited Express of the Michigan Central, "The Magara Falls Route," which leaves Chicago at 3: 10 p. m. every day, is in many respects the favorite train East, on account of its splendid equipment, admirable service and fast time, for which no extra charge is made. It carries superb Wagner Palace Sleeping Care, running through without change to Teronto via the Canadian Pacific, to New York via the New York Central & Hudson River, and to Boston via the Boston & Albany railroads. Niagara Falls is passed early in the morning, and the train halfs several minutes at Falls View, where the scene is unrivalled.

Distress after eating, heartburn, sick headache,and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite.

## Delightful and Accessible.

The resorts of Minnesota and the Northwest are attracting much attention, both on account of their beauty, healthfulness and accessibility. In the latter regard the new short line of the Burlington Route, C., B, & Q. R. R., plays an important part. Over it through trains are run to St. Paul and Minneapolis from either Chicago, Peoria or St. Louis, with the best equipment, including Sleepers and Dining Cars, that the inventive genius of the day

has produced.

At St. Paul and Minneapolis direct connection is made with trains for all points in the Northwest, as well as Portland and Puget Sound points.

At all principal ticket offices will be found on sale.

at low rates, during the tourist season, found-trip tickets, via this popular route, to Portland, St. Paul, Minneapolis and all principal resorts in the Northwest. When ready to start, call on your nearest ticket agent, or address Paul Morton, General Pas-senger and Ticket Agent C., B. & Q. R. R., Chicago,

## Bassed to Spirit-Life.

Madame Sophia L. Chappelle, who twenty years age was one of the most popular speakers upon the Spiritualistic platform, and especially well known at the West, passed to platform, and especially well known at the West, passed, to spirit-life Thursday evening, Aug. 25th, in Boston. Funeral evives were held Sunday. After singing appropriate relections, and the reading by Mrs. C. H. Wildes, of that heautiful poem, "I Still Live," from the vol., "Inner Life," Mr. Taylor addressed the assemblage, speaking with much feeling as to bis experience and association with the Madame, expressing his entire ivability to sreak in any degree commensurate to the occasion or subject. He dwelt at some length upon the faith of the Madame in the ultimate goodness of God, and her material as well as spiritual saivation as his child. He spoke of her sufferings and the unselfish character of her aspirations and career, denominating her asam unique figure and personsity, having the tender and sympathetic intuitions of woman, with the mental breadth and strength of man. Otter remarks were made by Mr. Jacob Edson, Dr. Higgins and Mrs. C. H. Wildes, C. D. P.

## CRYING BABIES.

are made GOOD NATURED, HEALTHY, HEARTY by the use of

# Lactated Food

Bables do not cry if they are satisfied, and they cannot be F Very many mothers cannot properly nourish their children and the milk of many mothers produces bad effects in the child because of constitutional disease or weakness. For all such cases there is a remedy in

## LACTATED FOOD.

Hondreds of physicians testify to its great value. It will be refained when even lime water and milk is rejected by the stemach, hence it is of great value to all invalids, in either chrotic or acute cases.

150 MEALS for an infant for \$1.00. EASILY PREPARED. At Druggists-25c., 50c., \$1.

A valuable phamphlet sent on application.

## Wells, Richardson & Co., Burlington, Vt.

1887-BABIES-1887 To the mother of any baby born this year we will send on application a Cabinet Photo of the "Sweptest, faitest, heathest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lactated Food as a substitute for mother's milk. Much valuable information for the mother

given. Give date of birth. Wells, Richardson & Co., Burlington, Vt.

## BEYOND:

#### Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. It.

BY LYDIA B. CHASE.

If my spirit were going to change its dress And put on a brighter robe, Surpassing the old one in loveliness As the sun surpasses the globe;
I could wish that my weary head might lie
Above your heart, on your faithful breast;
With your arms encircling my fading form While the cold came creeping up over the warm Chilling to silence the lips you pressed,
As my soul stood knocking—a waiting guest,—
To enter the door of the "Bye and Bye,"

If my robe should be whiter for noble deeds I have tried in vain to do Because the old dress with its narrow needs Has cramped me, and clouded my view; Were each aspiration a gem to vie With jewels no earthly Queen can wear, I should long to come back to you, and show How your soul had been helping my own to grow Till its pinions were strong to mount in air; And to bring of the jewels the larger share For you, to the door of the "Bye and Bye."

If your soul should grow weary of waiting, dear, Bowed down by a weight of pain, From striving humanity's heart to cheer And finding your labor is vain; Were the end of your pilgrimage drawing nigh-As you pass thro' the valley of shadow-land I would walk beside you and say, "My own! Lo! I am with you, you are never alone."
And if, at the portal at last we stand
Forever united, we hand in hand
Will enter the deer of the "Bye and Bye."
Philadelphia, Pa.

#### Done up in Muslim.

The deep affections of the human heart are so great that they who palter with them are among the lowest of our kind. Stricken to our centre by the lose of a loved one, we ask for a token that shall assure us death is not the end. The glad tidings of modern. Spiritual communion have echoed in the empty corridors of many a suffering heart, and filled it with the light of knowledge. The departed have thus been restored to the bereaved and something of the sunlight of former days has been won back to the clouded home.

Precious indeed are the demonstrations of immortality that come through the facts of spirit commun-They opened up the road through the forests of fear, they steer us clearly across the wastes of woe, and show us the true goodness of the all-wise one who has no blind roads in all the country of His

We have for years walked in the light of this communion, been guided by it, and blessed by it. From our souls we feel the deepest thankfulness for it. At all times we give our invisible friends a welcome, and rejoice to have them visit us. But we sak that they only come when they can make their identity reas-onably known to us. Then we get comfort and con-fidence; comfort in their intercourse, confidence in their advice.

Spirit-communion in one's own life or family is the most beautiful form of our intercourse with the unseen world. The exigencies of life, however, do not allow of it being held in every family, therefore our public media have arisen. Many have borne trial, persecution, abuse, and poverty, and are still poor to-day, as a result of their devotion. We sym-pathize with all such. They deserve and need it. But there is a class among us, who, pretending to mediumship, find in a certain branch of the phenomena a department in which by subtle tricks they can cheat their patrons.

To see our "dead" appear from the curtains of a cabinet, he "pumped" by artful managers and "cappere," and when honesty compels a refusal of recognition of the alleged "spirit," to be told that we are not developed enough for such a phenomenon; is a beautiful and spiritual reward! We need something more than the dead done up in muslin to represent the veiled ladies, princes, priests, lace girls, and such like miscellaneous masqueraders from shadow-land. who shall appear as unmistakably as the aforesald gentry would do more to settle the question of materialization than anything else. But when the "forms" are done up in muelln, so that features, eyes, hair, and all identifying characteristics are undistinguishable, we can only smile at the credulity which accepts a "thing" done up in that style as its beloved friend. These vampires that prey upon our vitals are not mediums whom we are to protect and respect. When our people awake to their duty these pseudo-mediums will find the West has no more use for them than the East has.—Carrier Dove.

The above, which appeared in the editorial columns of our progressive and wide-awake San Francisco exchange, voices the sentiment of the great body of Spiritualists. Those papers which, either through cowardice or worse, have in the past failed to discredit doubtful phenomena and discourage the patronage of tricky mediums are finding out to their cost that pandering to this class, and partnership in the spoils, don't pay in the long run. They will soon be forced to shut upshop or come upon the platform built by the Journal. Already they exhibit encouraging signs of awakening to a realization of the situation.

It is not enough, however, to denounce the practice of fraud in general terms. The Carrier Dove will do well now to openly name and publicly brand those whom it knows to be unworthy of public confidence, whether they pose as lecturers, teachers, or mediums. To bar one's door against a burglar is well, but duty does not end there; one must take pains to put unsuspecting neighbors on their guard by giving a description of the nocturnal invader and his name when known. And merely ignoring an immoral teacher or tricky medium is not enough; far from enough in a public journal devoted to the interests of Spiritualism. The Journal, notes with pleasure the marked evidences of increased strength. ability and courage displayed in the columns of the Carrier Dove, and bespeaks for it the hearty good will and active support of Spiritualists on the Pacific coast and elsewhere.

#### The Speaking Telephone.

The New York Nation of Aug. 28th, 1884, calls loudly for knowledge in the following extract: THOUGHT TRANSFERENCE."

"The Society for psychical research will be grate ful for any good evidences bearing on such phenomena as thought reading, clairvoyance, presentiments and dreams, noted at the time of occurrence, and afterwards confirmed; unexplained disturbances in places supposed to be hauted; apparitions at the moment of death or otherwise; and of such other abnormal events as may seem to fall under somewhat the same categories."

The good people of the "Society" should turn their attention to the Speaking Telephone if they wish to fathom a mystery that all the patrons of the "phone" fail to solve. How is it that we can transfer our thoughts a hundred miles away quicker than sound is known to travel? Will the *Century* readers please give this subject a careful investigation? The prob-lem remains unsolved. Let us get all the light and knowledge from any source and at any cost.—Henry C. Strong, in the Chicago Century.

Wm. Selfridge M. D., writes: So long as you continue to manage the JOURNAL as you are you continue to manage the Journal as you are now doing, consider me a life subscriber and supporter. Spiritualism is true, therefore it needs neither frauds nor humbugs to support it. To-day it numbers as its supporters as bright a galaxy of intelligence as stands upon our planet. The time is not far distant, when, a man who calls himself a scientist, and denies colestiagraphy, will be considered an egotistical blockhead.

Cel. D. Bugbee of Maine, writes: I regard the Journal as the best paper published in this country, and hope that you may long live to conduct it, that truth may come uppermost and humbuge and pretenders be driven to the wall for want of support.

#### An Educated Chinaman Gives His Reasons for Preferring the Heathen Belief.

Wong Chin Foo, has written a letter to the North American Review explaining his faith, or why he is a heathen. He starts with saying that he was born and raised a heathen, and up to the age of seventeen practiced its moral and religious code, and "my conscience was clear, and my hopes as to future life were undimmed by distracting doubt." At this age he was transferred "to the midst of our showy Christian civilization, and was bewildered by the multiplicity of sects, each one claiming a monopoly of the only and narrow road to heaven." "I looked into Presbyterlanism," he says "only to retreat shudderingly from a belief in a mercilees God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped Into Baptist doctrines, but found so many sects therein, of different shell, warring over the merits of cold-water initiation and the method and time of using it, that I became dis-gusted with such trivialities; and the question of close communion or not only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it gion—all profession and noise. Xou struck it, or it struck you, like aspasm,—and so you 'experienced' religion. The Congregationalists deterred me with their starchiness and self-conecious true-goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant discension cor-dially agreed, and that was in the united hatred of dially agreed, and that was in the united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest the animosity. It haughtly declared itself the only true church, outside of which there was no salvation—for Protestants especially; that its chief prelate was the personal representative of God on earth, and that he was infallible. Here was religious unity, power and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseached me not to touch Catholicism, declaring it was worse than my heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism. of argument also convinced me that Protestantism tood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me sounding brass and tinkling cymbals."

"Call us heathens if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murlers and robberies in a year than there are in New York State... Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people than among one million heathen, churchless and unsermonized. Christian talk is long and loud about how do be good and act charitably. It is all charity and no fraternity—"there, dog, take your cruet and be thankful!" And is it, therefore, any wonder there is more heart-breaking and sui-cides in the single State of New York in a year than

in all China? The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does is for immediate honor and for future re-ward; he lends to the Lord and wants compound ward; he lends to the Lord and wants compound interet. In fact, the Christian is the worthy heir of his religious—ancestors. The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions and in proportion to these the Christian's chilenans love the neather; yes, the heather is possessions, and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted 'to open China for their missionaries.' And optum was the chief, in fact, only, missionary they looked was the chief, in fact, only, insistently they tooked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could tians, and on your greed of gold, we lay the burden of the crimes resulting; of tens of millions of hon-est, useful men and women sent thereby to premature death after a short, miserable life, beside the bysical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen The only positive point Christians have impressed on heathenism is that they would sacrifice religion honor, principle, as they do life, for-gold. And then they canctimoniously tell the poor heathen: You must save your soul by believing as we do!" "
On the whole, the Christian way strikes us as

decidedly an unnatural one; it is every one for himself—parents and children even. Imagine my feelings, if my own son, whom I loved better than my own life, for whom I had sacrificed all my comforts and luxury, should, through some selfish motive, go to law with me to get his share prematurely of my property, and even have me declared a lunatic, or have me arrested and imprisoned, to subserve his interest,or intrigue? Is this a rare Christian case: Can it be charged against heathenism? We heathen are a God-fearing race. Aye, we believe the whole universe-creation—whatever exists and has existed— is of God and in God; that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by Him; that He had created this and other worlds to effectuate beneficent, not merciless, designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow man. Do unto others as you wish they would do unto you,' or 'Love' your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I carnestly invite the Christians of America to come to Confucius."

## Sings Again in a Catholic Church.

It is generally known that that musical phenome non, Jesse Shepard, accompanied by his private secretary, L. Waldemar Tonner, was a quiet sojourner in this city for the fortnight ending on yesterday evening, when he returned to his San Diego home. As he was here strictly on business connected with the furnishing of his new and elegant palace he wished no mention made of his arrival so we said nothing. But now that he has gone it will be no breach of confidence to speak of an incident con-nected with his visit that was a most pleasing surprise to some and a rare delight to all who were fortunate enough to be present. It was learned by a few that he would sing at the nine o'clock mass Sunday morning, in the French Catholic Church on Bush street, he having been persuaded to do so by some influential members of said church who had heard of his musical performance in Father Ubach's Church in San Diego. The house was of course filled, not with standing the early hour, and the aud-lence was thrilled with some marvelous strains of in-spirational melody. But few who could not see the singer (se he played his own accompaniment and constituted the entire choir), could be made to believe that there were not several persons in the choir, instead of one. His soprano was pure and wonderful, his voice soaring among the highest notes, and then followed a bass as grand and melodious as it was magnetic. There is this peculiarity about Jesse Shepard's singing, it thrills as with the sound of a olce not of earth. It is simply indescribable. The dmission of so well known a spirit medium to a participation in the musical services of a Catholic church would seem to indicate that there is less nostility towards Spiritualism among the Catholics than there is among Protestants.—Golden Gate.

J. G. Poynton writes: Words cannot convey the value of the RELIGIO-PHILOSOPHICAL JOURNAL to me; neither can its intrinsic value be estimated by gold. The gial tidings of everlasting happmess are a sovereign remedy for all the evils, trials and crosses while in this mortal vale, together with other articles from scientists so essential to our progress, mentally and physically. Every subscriber should circulate the JOURNAL amongst his friends and neighbors.

#### CASSADAGA LAKE.

What They are Doing at the Spirit Camp-A Wonderful "Test"-Big

To the Editor of the Religio-Philosophical Journal:

Speaking of slate writing, lovers of the mysterious as well as believers in Spiritualism had something happen the other day to set them thinking. It appears that a Mrs. Juliana Reynolds of Reynolds-ville, Pa., was consulting Mr. Mansfield, the slate writing medium. Here let us digress from the nar-rative of the incident to bring in the history of the the case. The lady, Mrs. Reynolds, lost a son about a year and a half ago. Some few days before his death the son called for writing material and wrote something which he sealed in the ordinary way, then covered the joining parts of the envelope with scaling wax. He addressed the envelope as follows: "Mother: Not to be opened till you get a message from J. D. R." from J. D. H."

To resume: Mrs. Reynolds was sitting with Mr. Mansfield, endeavoring to receive a communication. She had brought the slates from home, ited them with cord, and further bound them together with a handkerchief that had been the property of the son. There was no immediate result, and as T. J. Skid-

more was passing by the house, Mr. Mansfield requested him to come and assist. He entered the room, and the three placed their hands on the slates, when the medium stated that he felt influenced to when the medium stated that he felt influenced to go to the amphitheatre and give a public test. Mr. Skidmore at the request of the medium united the slates. They were pronounced perfectly clean by Mr. Skidmore and Mrs. Reynolds. The sealed letter was placed in one end and a small bit of slate pencil which had dropped out in untying, was replaced by another. The slates were faced together and bound as before with the string and the handkerchief. The three, Mrs. Reynolds, Mr. Mansfield and Mr. Skidmore then proceeded to the amphitheater, where a conference was going on. Mr. Skidmore stated that their object was to give a public test.

They sat down at a small table and Mrs. Reynolds, Mr. Skidmore, Mr. Mansfield (the medium), Mr. Howells, Mr. A. B. French and Mr. E. W. Bond all placed their fingers on the slate. Mr. French short-

placed their fingers on the slate. Mr. French shortly announced that he could hear the writing. This was followed by three raps indicating that the writing was finished. Mr. A. B. French then untied the slates and discovered the following message, which after being shown to Mrs. Reynolds, was read in

"My dear mother, I thank you for complying with my wish to the very letter and every chance that you have given me. You may be assured that I have tried to keep my promise and now let this prove to you beyond a doubt that I am the same dear son to you. If I have proven this to you alone, I have accomplished my heart's desire. Please now open my letter and find that Spiritualism is a grand thing. J. D. R. on earth." Mrs. Reynolds was deeply affected and thought the letter should not be opened, as she had an idea that the contents of the envelope were something different. But on re-reading the message she noticed more closely that he had directed her to open it. Then the seals were broken, and the only writing found therein was "Spiritualism is a grand thing." J. D. R. on earth."

The handwriting was similar, the last few words being an exact fac simile. I give this incident just as it occurred, for what it is worth. Mr. Mansfield had not touched the slate beyond putting his fingers on it at the same time with others and had not touched the letter. Mrs. Reynolds had on previous occasions tried to receive communications from her son, which fact makes clear the wording of the

Mr. Skidmore has made out and sworp to affidavits bearing on the case. Lily Dale, N. Y., Aug. 28.

#### Biographical Sketch of Frank C. Algerton.

Frank C. Algerton was born in Nova Scotia, in the year 1867. His father was a fisherman, and more at home on the water than on land. His mother's people were and are strong Scotch Presbyterians, and are agriculturists. Neither of his parents or people were educated, though possessed of good common sense. Frank's father died when the lad was but nine years old, leaving a large family without any means of support, save what their farm remedy in two hundred years. And on you, Chris. afforded. At the early age of eleven years he was ut to work on a neighboring farm, at taking care of cattle. While so employed he became conscious of, (to him,) a new and strange condition, such as seeing and describing people who were dead. The good people he worked for, attributed it to disease, and caused the boy to take many a dose of Salts and

> At the age of fourteen he left this place and went to work at a glass-blowing establishment, where he remained two years, when his health failing him, he returned to his home. His medium powers developed o such an extent that his family became alarmed and thought him insaue, and he suffered more than he could express. When he was seventeen he went to New York City, with the intention of learning civil engineering with his brother-in-law, but so powerful was his mediumistic tendencies, that at he end of one year he was pushed out of this, and impelled to go to Chicago. Within a few days after his arrival a strange and peculiar incident threw him among Spiritualists. He had previously known little or nothing of the belief of Spiritualists, but his own peculiar experience had fitted his mind to receive it and he readily became a convert. Up to this period of his life he was different and little inclined to talk, but he found many friends in the great city of Chicago, and they soon became aware of his wonderful gifts of mediumship. In Jan., 1887 he with others assisted in organizing what is known as "The Young People's Society." Before this So-ciety Frank was first controlled to speak upon the profoundest subjects, such as "Lessons of the Ages," "From Nature to Nature's God," "The World's Build

> "Spiritual Science," "Astrology," etc., etc.
> Young Algerton is now at Cassadaga Camp for the first time. He has spoken upon the rostrummany times, and our admiration of him as one of our most promising instruments for promulgating the truths of our beautiful philosophy, increases every day. The most profound and vexed questions pertaining to natural science and metaphysics, have been given him by the ekeptical ones in our audi-ences, and he has invariably taken them up with readiness, and answered them with such accuracy of language and scientific terms, that it would seem, If the skeptical did not accord the knowledge given to him to a spiritual source, they must believe that he had thought with a Leibeg, experimented with a Newton or Franklin, and that his heart has been

> touched with the finger of the Infinite. Frank Algerton from henceforth may well feel that he is the adopted child of Cassadags, and the younger brother of our most gifted inspirational

> We all love him, and wish him abundant succes in his mission as a messenger of the angels. May he so live as to attract only the pure, the wise and good, and may he never fail to do their bidding in modesty, gratitude and high appreciation of his gifts superior.

From one who has for him a solicitude akin to that of a mother.—The Cassadagan.

#### Dr. Parker in New York.

Among the passengers who arrived in New York Aug. 28th, by the Umbria was the Rev. Dr. Joseph Parker, the famous Congregational preacher of the City Temple, London. Dr. Parker was accompanied by his wife, and they drove to the Everett House where they were met by Maj. Pond, who has secure the doctor as one of his leading lecturers this season and later by Mrs. Henry Ward Beecher. The latter meeting was very affecting, the parties to it having been close friends, whose last parting in England was less than a year ago. In reply to the question: "Is there any truth in the report that you have come here to succeed Henry Ward Beecher in Plymouth Church?" Dr. Parker said: "I would like to know where the authority for such a statement comes." where the authority for such a statement comes from? I cannot formulate any very definite decision on the subject until I am invited," the doctor said. Speaking of the object of his coming here and his plans while here, he said: "For years I have received propositions to lecture in America, but I never could propositions to lecture in America, but I never could see my way clear to do it. When, however, I was requested to deliver the sulogy upon Mr. Beecher, and consented, the opportunity was provided. I cannot say more at present regarding my lecturing than that my mainetay will be a lecture entitled God's Comforts; or, Scientific Sympisthy. In it I show what science has to say to a man when he is broken-hearted and in the valley of the shadow of death."

#### Michigan M. D's Lookout.

To the Editor of the Religio-Philoso I have just received a letter from O. W. Knowles of Grand Rapids, a well known magnetic healer, from which the following extracts give the important parts. If any appeal for help in this case goes out from known parties in that city, it is to be hoped that liberal and prompt responses will be made. Mr.

Knowles writes:

"Dr. W. W. Phippin registered under the law of 1883," an act to promote public health." He has readed in this city seven or eight years and for over four years has practiced medicine under the control of some power, and has done some great cures. Now the city physicians wish to rid the town of him and the city physicians wish to rid the town of him and others. There is nothing against him only his alleged violation of the law by not practicing in the State five years previous to registration. He has been arrested and had an examination in the police court and fined, and now his lawyer, C. C. Howell, has carried the case to a higher court. He is fighting the case on the unconstitutionality of the law.

"Should he be convicted it will be only a few weeks before, all over the State, our healers and magnetic physicians will have to go.

"These are the facts of the case, and I think the people of the State of Michigan should be aroused in regard to this matter, and make a test case of this

in regard to this matter, and make a test case of this one. We have got to move in this matter for it will

To show the persistence of those in medical practice who are determined to push this monopolizing and unjust, as well as unconstitutional legislation, an extract from the statement of Dr. George Howell, State senator from Lenawee county, is given. At a meeting of the graduates of the medical department of the State University at Ann Arbor in June, the question came up as to this sort of legislation, and Dr. Howell was asked to give his experience. In re-sponse he said:

"Of all legislation that I have had anything to do with medical legislation has been the least satisfactory, and, I think, this comes in a measure from a lack of harmony among physicians themselves... The homeopaths asked that they might come before our committee. They opposed the bill and said: "If we are to have legislation at all we want a board of our own." The eclectics said the same thing. The physic madical school come before our committee. "Of all legislation that I have had anything to do physic-medical school came before our committee and said: "If we are to have any legislation at all we want a board of our own." So the fight was hot and continuous and there was no let up. Now you may take Dr. Palmer, Dr. Ford, Dr. Frothingham, and Dr. Vaughn: you may send them out to the legislature and tell them to work as hard as they please, and if four lively quacks come there they will beat the whole of them. [Laughter.] I cannot tell you how that is, but it is true. All these influences were brought to bear and the bill failed in the senate...

"Now, as to further medical legislation, I have come to this one conclusion, that all the State can do at this time and probably as much as we had better try to do would be to pass a law that all persons who shall begin to practice medicine hereafter, or within two, three or five years, shall be graduates of some medical college. There is a better chance to pass such a bill as that than any other. In that you would not recognize any pathies. Just the minute you begin to do that you at once get up a fight, and it is almost impossible to pass a bill. Such a bill as that would not meet with that objection. The first thing to do is to prepare the bill so that it will need no amendment. Then give it to your representative in the legislature, let the committee on public health report on it and put it through at once. Don't give anybody time to object. Force the legislation. Do not give any committee time to have a hearing, but put it through just as some other bills are put through. You know how that is done. [Laughter.] Ther, and not until then, I think, can we get any suitable, and proper medical legislation." [Applause 1]

plause.]
Note the closing part of this statement: "Don't give anybody time to object. Force the legislation" without time to have any committee, hearing or statement of the rights and opinions of the people. This is the way that bad legislation is stealthly ac-complished, and this was applauded by the assembled doctors at this important meeting at Ann Arbor; not by all of them, I trust, for there are those among our best physicians who disapprove of all these miserable efforts.

No marvel that Dr. Howell, a man of good personal character, finds his efforts unsatisfactory. He and his medical brethren had best stand on their merits, give all equal rights, and thus win the magnetic and clairvoyant practice is the main alm, but the mind cure and Christian science practitioners will also come under the penalties of these laws. For these modes of practice I have no great respect, but they poison nobody and have a right to try their best. Again I would call attention to Mr. Knowles's statement. G. B. STEBBINS. Detroit, Mich., Aug. 29th, 1887.

## W.D. Howells's First Literary Venture.

Mr. Howells was born March 1, 1837, at Martin's Ferry, Ohlo, opposite Wheeling, West Virginia. His father was of Welsh descent, his mother of German stock, and both were superior by education and tastes to the moderate circumstances in which they found themselves when this boy, who was one of eight children, came into the world. When he was only three years old, they left Martin's Ferry to live in Hamilton, Ohio, and then the father bought and edited the Intelligencer, a weekly newspaper, and his son was scarcely out of his cradle before he learned to set type. He had little regular echooling, but he was a great reader and had a natural gift for composition. He does not remember how young he was when he mastered the mysteries of the printer's trade, but it was certainly long before he was

There were leisure moments between the working hours, and he occupied these in printing compo tions of his own. However precedings they may be, few young authors see their work immortalized by the dignity and permanence of type before they reach their teens; but when this lad was only eleven he set up and printed an ambitious work of his own. A thoroughbred is not less fearless of ditch and hedge than the budding author is of his theme. Mr. Howells is called a "realist" now; he writes about men and women as they are, and will have neither villains of deep dye nor paragons of virtue in his stories; for he believes that good and evil are mixed in all of us. But he was of a different mind when he wore a white apron and stood before the printer's case, with its alphabetical compartments full of little metal letters. He boldly launched out then, not in any cockle-shell of rhyme, but in a five-act, blank verse tragedy; and it should be needless to say that the subject was the death of a Roman emperor. Such ventures carry too much sail for their ballast and, like other lightly laden ships, this has not been heard from since.—St. Nicholas for September.

#### A FORTUNATE DREAM.

The Hero of a Lady's Dream Runs an Elevator and His Query Saves Her

A lady who is a resident of the interior of Penn-

sylvania was traveling in Europe, and while staying in London she dreamed one night that she was visiting prominent points of interest in that city in regular tourist fashion. But wherever she went she was met by a peculiar-looking man who invariably asked her the same question: "Are you ready?" Go where she would and do what she liked, in every scene in her dream she met the same man and he always asked her the ever recurring question. She was considerably impressed by this dream, and she remarked to the lady to whom she related it that she never should forget the face of the man who had so persistently appeared before her. Time went on, She returned to the United States and went to pay a visit to one of the large cities, stopping at the most noted hotel in the place. She was lodged in one of the upper floors, and went down to breakfast the morning after her arrival. At the conclusion of her morning after ner arrival. At the conclusion of per repeat she went to the elevator and entered it, with the purpose of returning to her room. She was the only passenger in the elevator, and the man in charge, before starting it, turned to her with the question: "Are you ready?" Struck by those words she looked at the man and instantly recognized the hero of her dream. She was selzed at once with a regue and causeless terror and cried: "Let me out worm must let me out!" The alevator being already vague and causeless terror and cried: "Let me out — you must let me out!" The elevator being already in motion no selesse was possible until they reached the first floor. She hurried out of it and closed the door, the man started it to descend and instantly the elevator and its unfortunate guide fell with a crash to the cellar. The poor man was instantly killed, and the strange dream had probably anvel the dreamer from a similar fats.—Philadelphia

#### Dancing a Hum-a-Hum.

The Piute Indians at Lovelock will shortly hold a pine-nut dance and a solemn "hum-a-hum" (songpine-nut dance and a solemn "hum-a-hum" (song-prayer.) This is because of their thankfulness to "Pah-ah" (the good God who sends water) for the abundant crop of pine-nuts with which he has this season favored his red children. The pine-nuts are not at Lovelock, but far away in the mountains, where the pine orchards have escaped the ax of the white vandals. In the Table Mountain range are still left many virgin groves. After the dance and "hum-a-hum," the Indians will go to the groves and gather the nuts. Formerly—before the herds of the whites took possession of the ranges—they had a dance and a praise song for the harvest of grass seed. The Piute people are very religious in their way. We have always thought "Lo" more nearly on the right tack than Pope when the latter compassionates the tack than Pope when the latter compassionates the former because he "sees God in clouds" and "hears him in the wind."—Virginia (Mo.) Enterprise.

#### Notes and Extracts on Miscellaneous Subjects.

King Kalakana used to peddle bananas in Honululu when he was a boy.

The drying up of a single tear has more of honesh fame than shedding seas of gore.

The Prince of Wales is said to make it a rule never to talk twice in one day to an American woman. We complain that our lives are short, and yet/we throw away much of it, and are weary of many of its parts.

Beauty is nothing else but a just accord and mustual harmony of the members, animated by a healthy constitution.—Dryden.

None can love freedom heartily but good men; the evil love not freedom, but license, which never hath more scope or more indulgence than under tyrante. -Milton.

Agostuno Depretis, the late Grecian Pre mier, had abnormally large feet, and upon this fact he rather congratulated himself, "because," he said, "no one can expect a man with such feet to dance at a state ball."

Denver News: We are sending millions to civilize and Christianize foreign populations, while our Gov-ernment at home is running a system of nurseries for fostering and preserving the American savage in his primitive form.

Julian Hawthorne complains that he cannot re-call a notice in any periodical of any of his works during the last fifteen years in which the critic has not suggested that his lamented father would have

made a great deal more out of the same material. A young Turk, who has been educated in this country to the Baptist doctrine of immersion has returned to Marash, central Turkey, and is proselying among the converts of the mission there. The other missionaries have tried in vain to suppress him.

Gen. Neel Dow, the originator of the Maine Liquis law, is 84 years old and his hair is as white as snow. He is in vigorous health and is more active than most men of 50. He devotes his entire time to the study of politics and the advancement of the cause of temperance.

Gen. Henry W. Slocum is to be a candidate for Commander-in-Chief of the Grand Army of the Re-public at the election to be held during the Na-tional encampment in St. Louis next month. He expects to be strongly supported by the New York and Pennsylvania veterans.

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others, fall—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Poly of Arm. Deep Standard the Rock of Ages,—Dean Stanley.

Louis Kossuth, who left Turin recently for Courmayeur, where he will take the waters, is in excellent health. In spite of his eighty-five years he is perfectly erect, his complexion is rosy, and his intellect as vigorous as ever. His elster, Mme. Ruthkay, who formerly resided in the United States, is his constant companion.

The prize offered by the French Government of \$10,000 for the most valuable discovery relating to the utilization of electricity is to be awarded next December. It is for any use or application of elec-tricity—namely: as a source of heat, of light, or of chemical action, as a means of transmission of mechanical power, or of verbal communication in any torm, or finally, as a curative agent.

A person is not worth anything that has not had troubles. You cannot subdue self shness without a conflict. You cannot expect to get through life without bearing burdens. But you are going to have nelp under circumstances that will redeem you from these things. You are going to experience more victories than defeats. Your suffering will be only here and there, little spots in a whole field of peace

All true sorrow has in it what the Germans call a helmweb; that is a home feeling; a lenging, a yearn-ing, a desire for home. If this world were all sunbine, if your heart were always bounding, if there never was a black shadow in your sky, nor a thorn in your pillow, nor an ache in your body, nor mists gather upon your eyes, nor your hair whitening with the light of the approaching eternity to which you are going, you would begin to say: "This world is our home."—John Cummings.

Pere Hyacinthe is living in the suburbs of Paris. He is chiefly affected—patronized, one might say— by the evangelical English, and several noble dowagers are Mme. Loyson's intimates. The Loysons eke out their income by taking boys into the family for instruction. The household also comprises some young pricets of the new cult. These are rendered useful in various ways. A young boy, an inmate for some time of the household, says that they fetch and carry, and that on one young priest devolves the duty of keeping the coal-scuttles full.

The Christian Commonwealth, of London, dis-cussing the subject of church union, says: "While we are sure that the lines and fences of church polity are so many barriers to the spread of saving truth, yet we have no confident expectation that all these artificial hurdles will be pulled up by any sudden spasm of spiritual impulse. It may be that the way back to unity will be at first by the obliteration of the minor divisions. The Baptist genus may sink all its nondescript species and gather them into a real Baptist union. The Presbyterian family may unite all its children in a Pan-Presbyterian church. The Episcopalians may see that their high, low, and broad types are founded on clerical differences that broad types are founded on ciercal universees that have no roots in eternal truth. It is a high honor to the Methodists that they are at least willing to entertain this great question. When all other great denominations approach it, it can never subside. It may have to wait long for settlement."

A prisoner, condemned to solitary confinement obtained a copy of the Bible, and by three years' careful study obtained the following facts; The Bible contains 3,586,489 letters, 773,692 words, 31,-173 verses, 1,189 chapters and 66 books. The word and "occurs 46,277 times; the word "Lord" occurs 1,855 times; the word "reverend" occurs but once, which is in the 9th verse of the 111th Pealm. The middle verse is the 8th verse of the 118th Pealm. The list verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of II. Kings and the 37th chapter of Isalah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John: The 8th, 15th, 21st, and 81st verses of the 107th Psalm are alike. There are no words or names of more than six syllables each.

Writing on "Unitariamem," a contributor to The Christian Register says: "Within the limits of this century changes will come which will result in a larger fellowship, avowedly liberal, than is now possible. Either Unitarianism will be included in it or surpassed by it. It is not probable that there will be a half-dozen new liberal denominations, but a movement which will sweep together and carry on the free men of all the churches. Just what part Unita-rianism will have in that movement no one can say, and probably only harm will come from any attempt to determine in advance the conditions of the new consolidation of liberal forces. One thing we confi-dently believe. Either the Unitarian church will be dently believe. Bither the Unitarian church will be greatly enlarged with great increase of power, or a larger organization will appear, in which we shall willingly lose ourselves. Meanwhile our purpose is indicated by unity of thought concerning God, unity of purpose and hope for man, and dealer for unity of action among all who work under the two supreme laws of religion. Agreement and hearty co-operation in our own work will provide the best conditions for that enlargement of our borders which we look for."

#### A Silent Guest.

TO H. E. C.

We sit and chat in the familiar place—
We two, where in those other years were three,—
Till, suddenly, you turn your eyes from me,
And in the empty air I see a face,
berenely smilling with the old-time grace,
And we are three again. All silently
The third guest entered; and as silent we,
Held mute by very awe for some brief space.

And when we question, Has he come to stay?
Was heaven lonely to the child of earth? Was there no nectar in immortal bliss
To warm lips thirsting for a mortal kiss?
Has the new lesson taught the old love's worth?
The still ghost hears and smiles and—goes his way.

#### THE RATTLESNAKE'S BAD EYE.

A Scrpent Which Robbed & Prairie-Dog of Its Power of Motion.

Never seeing a snake charm a bird or animal I concluded it was a negro superstition or fancy, devoid of fact, says a writer in Forest and Stream. So I continued to think till a few days ago a farmer friend of mine, living four miles south of Abilene, told me what he had lately witnessed. He said he was riding along on a prairie and saw a prairie dog within a few feet of him which refused to scamper to his hole, as prairie-dogs usually do when approached by man; on the contrary, he sat as if transitized to the spot, though making a constant nervous shuddering motion, as if anxious to get away, My friend thought this was strange, and while considering the spectacle he presently saw a large rattlesnake coiled up under some bushes, his head uplified, about six or seven feet from the dog, which still heeded him not, but looked steadily upon the snake. He dismounted, took the dog by the head and thrust him off, when the snake, which had up to that moment remained quiet, immediately swelled with rage and began sounding his rattles. The prairie-dog for some time seemed benumbed hardly capable of motion, but grew better and finally got into his hole. My friend then killed the rattler. Now, was this a case of charming? If not, what is it? My friend who told me this is named John Irving McClure, a farmer, well known to me, a good and truthful-man. I now give it up that snakes do indeed charm or so paralyze birds and little minnals with terror when they can catch their eye that they become helpless and motionless, almost as good as dead. What say the scientists?

And to one who is familiar with the eyes of rattle-snakes it does not seem unreasonable that they should have such power. If you will examine the eye of one when he is cold in death you will perceive that it has an extremely mallguant and terrible expression. When he is alive and excited I know of nothing in all nature of so dreadful appearance as the eye of the rattlesnake. It is enough to strike not only birds and little animals but men with nightmare. I have on

the face of the earth who can look upon an angered rattlesnake through a good glass—bringing him ap-parently within a foot or two of the eye—and stand

#### A St. Louis Methodist Hell.

The St. Louis Christian Advocate, of August 10, contains a most entertaining editorial, entitled "Hell," from which we give a few choice extracts:

"Hell," from which we give a few choice extracts:

"Hell is a place, as heaven is a place, as earth is a place. It is located somewhere in the wide realms of God. It has its center and its frontier, a real place, not an airy state, intangible and dreamy, but real, as earth is real. Men and women are there who used to walk the streets of earth or live in its beautiful homes; they are there, their identity felt and recognized, their citizenship in hell declared and established. It is a created place, prepared by God; he directed in the location and completing of this dark region, not with the delight with which heaven was planned and built, but as really though more was planned and built, but as really though more sadly, he was the maker and builder of hell....To live in hell is pain; its very life is torture; depression ieaviness are in its air: tent, alarm and tears. The sentence which is never to be repealed and which follows them to every nook and corner of their returnless exile is, Depart from me ye accursed into everlasting fire prepared for the devil and his angels. What a life! accursed by the place! accursed by its fire! accursed by its compan-

"Hell was not made for a day, a year, or an age, but made for eternity, as stable as heaven and as enduring. Its existence and sad history will run parallel with the existence and history of heaven, but without interchange or sympathy, no hope, no cross bridges the awful chasm between the two. Heaven is enduring, its foundations fixed, its walls garnished by the love of God. Music and bliss fill its homes and burden its eight hopes and around the reand burden its air-thrones and crowns are the reward of its radiant inhabitants. Hell is enduring, its foundation fixed, its walls shaded by the justice of God, sighing and bitterness fill all its homes and burden its deadly air—chains bind to misery and darkness its throngs of hate and guilt."

#### A Chinese Agony Column.

The North China Heraid gives one or two very curious specimens of the advertisements which appear in the Chinese papers. One is from a mother to her son, who has run away from home, and it is worded as follows: "Take care that you are not struck down by lightning. Your mother weeps bitterly struck down by lightning. Your mother weeps bitterly, for you as she pens these lines in order that they may be read by her con. When you ran away from home the 30th of the eighth moon, the people of the shop came and asked us what had become of you; it was thus that we learned your flight. I nearly died of fright, and since then my food and sleep have benefited me but little. I am still crying and moaning. I have received your letter which has come from beyond the horizon, but it does not tell me where I can find you. I am now at almost the last extremity, and our femily has had to put up with cruel insults. and our family has had to put up with cruel insults and our family has had to put up with cruel insults from strangers. If you do not return I can stand all this no longer and shall assuredly put an end to my existence, in which case you would be in danger of being struck down by lightning. If you return, no matter in what way, all will be arranged. I had even invented a plan by which your father will know nothing about your escapade. My life or death is a question of only a few more days. I entreat all well-disposed persons to spread abroad the advertisement so that it may be read by all whom it may concern. They will thus earn a profusion of hidden merit. Written by a woman of Son-cho—Take care that you are not struck down by lightning!" A second adare not struck down by lightning!". A second advertisement is from a husband whose wife has run away with a man whom she had met in a tea-house. The advertisement sets out at great length the circumstances attending this elopement and offers a reward of \$20 to any one giving him information as to her whereabouts.

"For contemplation he, and valor formed, For softness she, and sweet attractive grace." John Milton in his "Paradise Lost" thus distinguishes woman from man. Diseases fall to her lot that do not to man's, peculiar to her soft and more refined nature. A remedy adapted to the cure of her peculiar diseases is found in Dr. B. V. Pierce's "Favorite Prescription," for women. Thousands who have used it attest its great worth.

#### The Judgment.

To the Editor of the Religio-Philosophical Journal:

Each person has a separate account in the Book kach person has a separate account in the Book of Nature (or of God), and the entries are made by the unerring or infallible law of God (or nature). The account is kept within us: every act of our lives, good or bad, becomes indelibly a part of our individuality; and when we are removed from our bodies of clay we will be seen in our true status; and as light is the emblem of purity, and darkness the opposite, every shade will be represented, from light to gross darkness. to gross darkness. Coatesville, Ps. DUTTON MADDEN.

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constantly compelled to wear a glove. I powerful Alterative, Tonic, and Bloodhad Salt-likeum in its worst form. At purifier, is the safest and most reliable times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw of Ayer's Sarsaparilla, as a bloodflesh exposed. The itching and burning, and the pains, were

#### Terrible.

and bought medicine in unlimited quantity, but all failed me until I began to of Ayer's Sarsaparilla, that I am glad take Ayer's Sarsaparilla. I had n't used to make my testimony public in favor of two full bottles of this medicine before I noticed a change. I took it long after Exchange Bank, Harper, Kans. peared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble."—O. B. Preston, Ames Plow Co., Boston.

\*\*Axenange Bank, Harper, Kans.

"Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years."—W. H. Moore, Durham, Iowa.

Edward A.

## Eczema Rheumatism

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BLI HORBINS, Rumson P. O., Columbia Co., Pu., says: "My daughter had estarth when she was five years old, very badly. I saw Dr. Sage's Catarth Remedy advertised, and procurred a bottle for her, and soon saw that it helped her; a third bottle effected She is now eighteen years old and sound

ZOLLNER. (Continued from First Page.)

egory as Dr. Cyon\*)-next claims our attenion. Now, when I came to your introductory remarks, at the bottom of p. 109, upon your interview with Weber, it required no great astuteness on my part to understand, as I did, before turning over the page, that the testimony of this man, decidedly the most scientifically eminent of all Zöllner's colleagues, was going to prove extremely unfavorable to the view you have taken. He is eighty three years old, and does not lecture. He is extremely excitable and somewhat incoherent when excited. I found it difficult to induce him to talk slowly enough, and systematically enough, for me to take my notes." All which, except the incontestable facts that he is eighty-three, and has given up lecturing, comes, I submit, to this: that Weber, whose temper may very likely not have been improved by age, was impatient at being importuned by a stranger (however respectable his position), about an experience as to which, and a man as to whom, his convictions had been generally and notoriously expressed already for eight or nine years past. He very likely did not think himself called upon to attend very diligently upon your questions, but desired to tell you, since he must, what he knew and thought right off, and so make an end of a possibly inconvenient visit. You break in upon his account with doubts or questions. He loses, in consequence, for a moment the thread of what he was saying, is annoyed, and shows it. Thereapon down goes on your notes "irritable," "excitable," "somewhat incoherent;" so that if Weber would not give the smallest color to the suggestion that Zöllner was at "any time, in any sense, in an abnormal mental condition" (but distinctly declared the contrary), he might almost appear to be himself in that condition! How often, may I ask, do you suppose that Professor Weber has had to express himself on this subject? How often has he contradicted, perhaps with increasing indignation, the growing myth that Zöllner was insane? How often may he have had occasion to point out that it is not necessary for men of science and exact observers, who were at liberty to take such precautions, to establish such conditions, and to institute such experiments as Zöllner describes, and as he witnessed, to be familiar with the whole art of conjuring? And with what commission did you come to interrogate him all over again about it all? May be not have thought, also, that a really sincere and unprejudiced inquirer would first make a thorough study of follner's statements, weighing well the suppositions as to the witness, etc., necessary to invalidate them, and that your questions indicated no such preparation, no such appreciation of the definite character of the evidence? And yet you can range his answers or information under eight heads, and mention no one point on which he refused or

omitted to satisfy you. Unfortunately we cannot sympathize with your inability to get Weber to submit himself to your method of interrogation, since we know that you did not avail yourself of the opportunity of cross-examining willing witnesses, and of testing the value of vague general statements or expressions throwing some doubt upon Zöllner's perfect sanity. It would be impertinent in me to assume that you do not know how utterly worthless such statements are until they are rigorously traced to their ultimate foundation in definite facts and experience. Sometimes you seem to have got a very little way, as when Wundt's general statement was backed up by another hardly less general, viz., that Zöllner's abnormal mental condition was "clearly indicated in his letters and in his inter-course with his family." Here seemed to be promising material upon which it might have been supposed that anyone, of even less distinguished intelligence than yours, who desired to arrive at the truth, would at once have seized. "What were the letters? Have you seen them yourself? If not, who is your informant? Can you refer me to him?" etc. So Fechner should have been asked (seeing that, as will appear, you regard "emotional" derangement as relevant to the general inquiry) what were the sort of things by which Zöllner evinced it "in his family and in his intercourse with friends." And from Scheibnor, through you, we ought to have learnt what the occasions and instances particularly were in which Zöllner displayed the tendencies to even the very ordinary mental defects on which it is sought (however preposterously, as it seems to me) to found the suggestion of mental abnormality. But no: just whenever your notes seem to open the prospect of something that might be dignified by the term evidence they stop! You are therefore estopped from any complaint of Weber, whose testimony as to Zöllner's perfect sanity at the time of the investigation with Slade is conclusive, notwithstanding that he is "from Göttingen." For Weber, though a visitor at Leipzig at the time, saw far more of the investigation, and Zöllner's conduct of it, than either Fechner or Scheibnor. He was present at eight of the scances. Feehner at only two, Scheibner at three or four. He must have been associating intimately with Zöllner during this visit, nor is the distance between Leipzig and Göttingen such that we cannot assume very frequent opportunities of intercourse between the two men both before and after this particular visit. At all events you have laid no foundation for a suggestion to the contrary by any questions (which would presumably have been answered) addressed to Weber as to the extent and period of his acquaintance with Zöllner. In an English law-court, when a counsel neglects to ask a pertinent question. upon a matter, peculiarly within a witness's knowledge, it is considered to be because he does not desire the answer, and he is not allowed afterwards to suggest to the jury what, if true, he might have proved by the witness. But quite irrespectively of the degree of

his intimacy with Zöllner, Weber's testimony is indirectly, but conclusively, fatal to the suggestion which alone makes the inquiry into Zöllner's state of mind of any importance in relation to the Leipzig investigations with Slade. For nobody has enggested that Weber, at least, was not in full possession of his scientific faculties at that date. If, therefore, we find Weber not disclaiming the character of an independent observer at these eight sittings at which he was present; if, on the contrary, we find him expressly declaring "that he can testify to the facts as described by Zöllner, and that he could not himself have described the occurrences better than they are described in Zöllner's

\* Ante. But only, it must be understood, in this particular. I respect Professor Wundt's philosophical distinction; of the physiologist Cron I know nothing, but believe that his wild and intemperate article in the Contemporary was regarded as un-fortunate, even by his own party in this country. He is mentioned somewhere in one of Zöliner's polemics, and had, like Wundt, his subjective reasons for regarding Zöliner as "mad." The latter, if livng, might with equal or better reason have returned compliment.

And in fact we know from Zoliner that he witing at Weber's house in May, 1878.

book," and "that he had the greatest freedom | refer to some notorious bias of Fechner's in to experiment and set conditions, and that the conditions were favorable to observation," what becomes of the suggestion that it was some abnormal mental defect of Zöllner's that made him see or describe the facts as recorded? Let Zöllner have been as mad as you please, his madness was not responsible is somewhat analogous to that of a criminal trial in which the principal witness for the prosecution is an accomplice or person of fainted character. Corroboration is required; but if corroboration is forthcoming, circumstantially or otherwise, on any material point of the testimony, the jury is invited to convict; because the presumption against the witness's credibility is ad hoc rebutted. A bad than may be telling the truth; a man of unsound mind may be an excellent observer; only in each case we want some proof of it. What better proof of the latter fact can there be than that a sane man, who is admittedly a good observer, independently observed the same things in the same way? Weber's corroboration sets up the whole of Zöilner's reports, whether Zöilner was of perfectly sound mind or not, because it rebuts the presumption that there is any connection between his mental infirmity (granting that) and his reports. It is unnecessary to insist on Weber's competence at that date. But I cannot refrain from quoting what Fechner said in 1879, in the book already cited\* upon this point: "Yet his (Zollner's) account of spiritualistic facts rests not solely on his authority, but also upon the authority of a man in whom the very spirit, so to say of exact observation and induction is embodied, W. Weber, whose renown in this respect has never been impugned up to the moment when he avouched the reality of spiritualistic phe-nomena. To hold him also from this moment for a bad observer, who has let himself be duped by a conjuror, or for a visionary, seduced by a predeliction for mystical things, is truly somewhat strong, or much rather weak, and yet that is implied in the rejection of his testimony. For my own part, I confess that after he, in a whole series of sittings, along with Zollner, and, for the most part also Scheibner; one of the most acute and rigorous mathematicians, not only looked on at the experiments with Slade, but took in hand and had in hand all appliances and measures adopted at them, one word of his testimony for the reality of the spiritualistic phenomena weighs more with me than all that has been said or written on the other side by those who have never, themselves, been observers in this field, or have only observed it as one looks on at conjurers, and who hold themselves thereafter entitled to speak of objective conjuring tricks."

But before passing to other considerations upon Zöllner's testimony, less or not at all connected with the question of his partial insanity, and the bearing of that (even it one could, as most assuredly one cannot, concede it), upon the value of his reports, I will add (though addition is unnecessary) to the use already made, in this respect, of Weber's testimony, that of Fechner himself also. Writing in 1879, Fechner says: "Zöllner, in his second-hand and general information of the account which he has given in his "Scillater in its contents as affording a presumption of entific Treatises" of spiritualistic sittings at much value that Fechner rather underrated, Leipzig with the American medium, Stade, even in 1879, the effect upon his mind, in has made mention of my testimony as well 1877, of his own observations, it at least sugas that of W. Weber and Scheibner, nor gests that Fechner's convictions as regards have I disclaimed this testimony, only it falls the genuine character of the phenomena far short of, and weighs even with myself much less than that of Zöllner himself and of his other co-observers, for I was only present at two of the first series of sittings, which were not among the most decisive, and even then much more as a mere looker on than as an experimenter; and this would certainly not have sufficed, for myself even, conclusively to repel the suspicion of trickery. But he goes on to add: "But taking what I saw myself, without being able to discover any deception by the closest attention, with the results," etc., etc. It therefore appears, that so far as observation goes, Fechner's on these occasions corroborate Zöllner's, thus affording additional evidence (were that wanted) that Zöllner's observations, at all events, were not vitiated by any mental abnormality. Now it is remarkable, that whereas you make use of Wundt's statement that "Professor Fechner was afflicted with an incipient cataract" (what a convenient word this "incipient" is!) "and could see very little," Fechner himself, though evidently and avowedly desirous to minimize the value of his own observations, neither in 1879 nor in 1886 says anything at all of this "inciplent" cataract in 1877. And it is further remarkable, as exemplifying the value of your inquiries in Germany, that you were contented with the second-hand, and off-hand statement of Wundt upon this point, and though you saw Fechner himself on the same day (and apparently later on that day), it does not seem to have occurred to you to get his first-hand testimony on a point so personal to himself!! Had it been a point on which you laid no stress, and of which you made no argumentative use, there would be little to say upon this, except that it is not suggestive of a very rigorous sense of what evidence is and means; on the part of one who is so ready to reject the evidence of Zöllner and Weber. But you do make a very express and special use of this statement of Wundt's; for you turn it against Weber's testimony to Zollner's perfect sanity, objecting (p. 113) that he might be mistaken in that because he had entirely neglected to note that Feehner was "partly blind." And you actually say, more-over, that "the fact is ad nitted that he (Fechner) was, at the time of the investiga-tion, suffering from cataract, which made all observation extremely defective. "Admitted!" by whom? There is not one word about it in your note of Fechner's statements. Scheibner says nothing about it, nobody says any thing about it but Wandt (and even he does not go so far), and the only person who could "admit" the allegation of Wundt, in his absence, is not asked a single question about it! If this is a specimen of the judgment, care, and impartiality of the Seyber Commission, it is hardly entitled to credit for even the most elementary of the qualifications for research in the great and difficult subject it has undertaken, or indeed, in

any subject whatever. As regards Fechner's disposition as a witness, you say (p. 111): "If anyone could be tempted to make Zollner as sane as possible. it would be one in the position of Professor Fechner." Why? You do not say; but in the absence of any more apparent reason, most of your readers will probably suppose you to

Die Tagesabsicht, etc. This, as we see, is a mistake, as Scheibner was at only three or four of the sittings. But if Scheibner really doubted, at the time, it is curious that his colleague, Fechner, residing at the same university, and presumably in very frequent communication with himshould have thus publicly adduced his test. imony a year or two later. Did Schelbner then dis-ciaim it? We know how frequently it happens that impressions of these things fade from the mind, and then doubts arise, which may easily be antidated.

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favor of Spiritualism. Well; here is what he said for himself on that point in 1879:

"If in the foregoing I have interested myself for the reality of Spiritualism, that is, as is not less evident from the foregoing, not from any sympathy with it, but because justice is due to the thing and to in any degree for his reports, if Weber would have similarly described the facts. Upon the supposition—violent and absurd as it appears to me—of Zöllner's ineanity, the case Spiritualism: preferably, however, without rather than with it; for if in some weighty points they coincide, and the latter may, and I believe up to certain limits actually does, support the former, yet does its abnormality disturb not only this, but the whole system of our previous knowledge; and only just on this account can I content myself with its reality, because I take ac-count at the same time of this its abnormal character, owing to which it can find a fit-ting place neither in the healthy life itself, nor in the healthy life of science. Now it is no satisfaction for the champion of the Dayview to be obliged to admit one more shady side in the account of the world. That I am not generally well disposed to mystical phenomena is proved by my pamphlet "On the Last Days of the Doctrine of Od." However, I am seventy-eight years old, and have written the Zendavesta" and this book, facts which will be more in accountable to the control of which will be more in requisition by opponents who encounter Spiritualism in the manner described above."

So we see that his bias was just the other way. And it so happens that I am able to supply further testimony, as well upon this point, as also perhaps to some extent, indirectly, on the degree of confidence Fechner attached to his own observations at the time. I have before me a letter, which I feel at liberty to use, from a German gentleman, a friend of Fechner's, and not a Spiritist, but one who writes: "I have to confess that my sympathies with Spiritualism have not been very warm," and with whom I had some correspondence in 1882. Under date of the 29th October in that year, he wrote me: "I have seen a manuscript extract from Fechner's diary, referring to the seances held at Prof. Zollner's, and it was most interesting to observe how his inclination to consider Mr. Slade's experiments as all humbur or conjuring tricks had gradually given way, not to the enthusiasm roused in Zollner, but to the conviction at least that there must be 'something in it,' that to deny the reality of Spir-itistic phenomena would be to impugn the possibility of establishing any facts by way of experiment," etc. Now it will hardly be disputed that Fechner's impressions, recorded in his diary at the time, have an evidential value for whatever question they bear upon, incomparably higher than that of a conversation with you nine years later on the subject Did you ask Fechner if he had any notes or record of his own made at the time? If you did not, what are we to think of an inquirer who is indifferent to such a possibility of checking or correcting long subsequent impressions by an authentic and con-temporary record? That there is, or was, such a record appears certain from the letter of my correspondent, and if we cannot treat were quite as decided as Zollner represented them to be. I shall have to refer to this point again, when dealing with your misunderstanding of a remark of Scheibner's, on which you attempt to raise a doubt on Zollner's accuracy on this point, without having asked either of your witnesses, pointblank, whether Zollner had or had not the authority from them to make the statement he professed to make on their express au-

weighty as any, to fling after this wretched offspring of prejudice and animosity, founded upon nothing but the affliction of collate-ral members of Zöllner's family, the suggestion that he was "insane" ("incipiently' otherwise) in any sense of that term which can be evidentially dealt with.† That is an appeal to the internal evidence of the reports themselves. Only read them, first with regard to their method, their exactitude, their perfect clearness, and then with regard to the character of many of the, facts alleged in them. On the first point, I have already quoted the opinion of E. von Hartman, one of the most scientifically educated of men whose specialty is less science than philosophy. Look at the tests devised, the precautions taken, the discrimination apparent. Then as to facts, judge what degree of hallucination, of mental aberration, must be supposed in the case of some of them, if they did not occur as described, and under the conditions described. Not to go through the book, take, for a single instance, the fact described (p. 89 to the end of the chapter, in my translation) of the little table vanishing, and then reappearing in descent from the ceiling upon the heads of the two sitters. No form of insanity, short of that which subjects the patient to the most positive and pronounced hallucination of the senses would at all cover such evidence as this. unless amounting to a complete moral per-version of the sense of truth, that is, unless Zöllner is held to have invented the fact. So that to be of any use to skeptics, the insanity theory must go the length of suggesting that in 1877-8, either Zöllner was little better than a raving lunatic or his moral nature had become utterly depraved and diseased. Your conclusions, of course, fall very far short of this; but nothing less than this will suffice, if you would fairly encounter, all Zöllner' testimony. Let us see, however, how far you are helped by an "incipience" of "emotional

I have just one more stone, but that as

derangement." . Hitherto I have not dealt with the alleged or suggested disqualifications of the normal Zöllner for an investigation of the kind in question, nor with the attempts of recent criticism to show that, in general, statements apparently the most exact and careful of conditions and observations exclusive of fraud in relation to these phenomena are to be received with distrust. By all means let such criticism do its worst with Zöllner's reports. But we are asked to reinforce adverse criticism with presumptions derivable from the alleged abnormal state of the witness. Now upon this point you say: "Bearing in mind, therefore, the mental attitude in which, and the object with which, Zollner approached this investigation, we cannot look upon any subjective, or emotional, mental disturbance, which results, as described in making him narrow his attention more and more upon a few ideas, and find it difficult to observe what seems contrary to them, as without objective significance, particularly where we know the man to be a total

Die Tagesansicht, etc. † For, as already seen, the statements of Fechner and Scheibner cannot at all be thus regarded. stranger to investigations of such a nature as this one, and not only quite ignorent of possible methods of deception, but unwilling to doubt the integrity of the medium." Let us examine these positions. By all means we will bear in mind, as you desire, the "mental attitude" with which Zoliner approached the investigation, that it was, in your own word, "receptive"; and I will only ask what would be rightly thought of any man of science who did not approach an investigation with a readiness to recognize affirmative results, should they occur? But if you mean more than this, I must reply by supplementing your quotation from what Zollner had written himself at an earlier date-by adding a passage you omit: "Now whether the spiritualistic phenomena belong to the first or second catagory of these conceptions" (objective) "I do not venture to decide, so far never having witnessed such phenomena." As to his "object," the verification of the

fourth dimension, we know that on his own authority, and do not require "Professor Scheibner's testimony" on the point. The

verification of hypotheses is the usual and

legitimate purpose of novel scientific experi-

mentation, and it so happened that in this case it was just this hypothesis which led Zollner to the devising of tests the least familiar to the medium—such as the production of the true knots in an endless string; the removal of the coins from the clearly has the removal of the coins from the closed box. etc., etc. So much of the "mental attitude" and the "object." The next passage in your above quoted remarks refers to head 6 of your notes of the statement of Professor Scheibner, upon which I have already commented. You here take the "subjective, or emotional, disturbance" as proved to have been existent in 1877-8, but I have already pointed out that it is only by an inference, so liberal as to be barely warranted, from the language attributed to Fechner and Scheibner, that we can treat even the faults of mind and temper, denoted by the imposing term "disturbance," as having been observed at that date. But I will concede that. Only I must decidedly object to your (of course accidental) altering of the word "seeing" in your notes ("He became more and more given to fixing his attention on a few ideas, and incapable of see ing what was against them") into the word "observe" when you would use your notes argumentatively with reference to Zollner's capacity as an "observer." The note of Scheibner's statement about Zollner, is not very lucid as'a whole, but upon this point, the meaning is unmistakable; and you cannot be allowed to convert a statement of a theorist's inability to "see" an objection into a statement of an investigator's inability to "observe" a trick,\* though you are, of course, at liberty to argue from one to the other. The objection in limine to your argument is that it is entirely a priori, that you would use it as substitute for criticism of Zollner's experiments, and not really in aid of criticism. You have to show, and you do not at-tempt to show, how the assumption of Zollner's theoretical bias, intellectual one-sided-ness, impatience of contradiction, emotionalism, nay, if you will, decided and even eager desire for the evidence he thought he obtained, helps you in the least to a skeptical conclusion when you come to examine his testimony in detail. The hypothetically admitted qualities give you a considerable lati-tude of presumption against any of Zollner's proceedings, or any of his beliefs, in which they may have played a part, but only on condition that the presumption is not rebutted by positive proof-such as criticism can recognize-that in the particular proceeding of belief in question they played no part. To ascertain whether there is this rebuttal, you must look at his testimony itself, and not turn away from it. Now I have put the case against Zollner quite as high as you have ventured to put it yourself, or as anyone whose opinion can pretend to be at all guided or controlled by evidence can possibly put it. But this case does not include unveracity, nor actual hallucination of the senses. It therefore admits that, when Zoliner says he took certain precautions, or describes with rigorous particularity and the most marked emphasis certain conditions, those precautions were in fact taken, and those conditions in fact existed. But if they have only one con-

sition which would be much enhanced by the study of the evidence of that hypothesis. The above remark, that the truth or relevance of assumptions of Zollner's partial or "incipient" abnormality has to be tested by the very evidence which those assumptions are used to dismiss, is equally applicable to the account given of Zollner's normal characteristics under head 5 of your notes of Scheibner's testimony. "He was childlike and trustful in character, and might easily have been deceived by an impostor." Might be? I should like to know what you would think of a reasoner who, on the strength of a subjective estimate of an investigator's character that he was shrewd, skeptical, and the last person in the world to let himself be deceived by an impostor, should rely upon an investigation of mediumistic phenomena in which every obvious precaution against deception had been neglected? That is the converse case, and illustrates the worthlessness and irrelevance of these subjective estimates when we have the materials for an independent and objective judgment. "He expected every one to be honest and frank as he was. He started with the assumption that Slade meant to be honest with him. He would have thought it wrong to doubt Slade's honesty." Now upon these points we know from Zollner himself upon what principles he proceeded. It is not the fact that "he started with the assumption that Slade meant to be honest with him." He imposed a preliminary test (which he describes), and it was when this was satisfied that he says:

ceivable purpose, and that the avowed one,

of obtaining strictly scientific evidence by

elimination of all possibility of deception or

conjuring, there is no longer room for the

suggestion that unscientific qualities of

mind presided over the investigation, and

criticism must proceed as best it may, the

assumption of any abnormality of Zollner's

mind remaining quite idle and useless on its

hands. The psychologist may interest himself in the not difficult task of reconciling

the hypothetical existence of that abnormal-

ity, or of those unscientific growths of the mind, with the reassertion of the scientific

habit and training of the life, when the oc-

casion for them recurs; the man of com-

mon-sense and experience may perhaps prefer

to laugh at the hypothesis that there was

anything abnormal in Zollner at all, a dispo-

-"This observation decided my position towards Mr. Slade. I had here to do with a fact which confirmed the observations of Fechner,† and was, therefore, worthy of fur-

\*Under head 5 of your notes of Schelbner's testimony, there is the statement, "but in his investigations apt to see by preference what lay in the path of his theory. He could less easily see what was against his theory." Here, again, "see" is evidently not used in the sense of objective observation. † Of much older date, and with another sensitive. See chapter IL of Transcendental Physics (transla-

(Continued on Fifth Page.)

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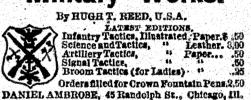
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