

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 have gratuitously declined to bestow.

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.

You observe: "Every believer soon discerns that death has not worked any immediate mental change in his friend."

Discouraging of spirits you remark: "We get from them the truth of immortality. They cannot help bringing us that, for their return proves it every time."

Your doctrine of immortality takes a wider sweep and is vastly more comprehensive as I view it than your reasoning justifies.

But, on the whole, I am simple enough to think that a little old-fashioned demonstration in the way of furnishing a substratum on which to philosophize would not go amiss.

Then, too, your idea of "universal law," as set forth, is quite too vague and indefinite to furnish an adequate basis for your conclusion.

As in my humble way I read the book of nature and interpret its lessons, I feel warranted 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.

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 embryonic germs that abort in their efforts to vibrate, into independent existence in this life.

Reasoning, then, upon anything that might be called proof or evidence, of immortality, if we were to be guided in this matter by the analogies of nature only, I find our chances for future life would be considered slim indeed.

My good friend, without ceasing to participate further in an unprofitable controversy, I cannot resist the conviction that you made a mistake in declining to discuss the weak points in your religion.

Investigating Spiritualism.

For nearly a year I have been investigating Spiritualism; not by attending seances 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.

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

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.

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 intercourse with the Spirit-world."

Is this all that Spiritualism has to offer to convince intelligent people of its truth? And then he spoils the "inspiration" of the lecturer 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."

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 what the annihilating doctrine is.

The idea of the orthodox churches "absorbing" 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 bigotry?

I must say that Spiritualism, as "given by the spirits" through Emma Hardinge-Britton, is grand and beautiful in diction, just and reasonable in logic, inspiring and elevating in thought, and comforting and encouraging in its assurance.

alism is the work of the devil—a kind of a 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 devil," "eternal punishment," the "vicarious atonement," and a "literal hell" with all the brimstone attachments.

I think Spiritualists cannot complain that their philosophy does not receive respectful attention from intelligent, thinking people generally, when presented in a proper manner.

Evolution the Basis of Political Economy.

BY LEON.

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

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 persistent until responded to by matter."

Let us, in imagination, provide ourselves with a magnifying glass which will enable us to see a grain of sand thousands of miles away. And let us take our stand upon the crest of the Wind River Range of mountains.

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, inapplicable one.

Such is life. It sets out in obedience to an impulse which moves it upward and onward; but it meets with innumerable obstructions on the way.

laborious to a painful degree, should not be tampered with. All premature as well as all deferred eventualities are distortions. Of this class are the criminal monstrosities of all ages.

Lancasterian'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.

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.

That we know anything of the nature of matter in its ultimate constitution to justify us in saying that any manifestation is, a priori, impossible.

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.

ZOLLNER.

(Continued from page 1)

ther investigation." Nor did he, upon this account, thenceforward abate any severity suggested by his scientific caution, and the "position" which was thus "decided" towards Slade was not that of a confiding dupe, but that of a scientific investigator who has found something "worthy of further investigation." In view of the precautions actually taken, it is killing the slain to insist that Zollner explicitly recognized the possible existence of trickery by mediums, for though he says he never himself observed any attempt of the sort with Slade—he adds a consideration—one of a number familiar to real students of the subject, who know the necessity of "inwardness" in this research—to be taken into account "if this has been the case elsewhere."

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 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 facts. I can only suggest that you had really taken no trouble whatever to study the evidence 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 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 rendered 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 suspicion against such a fact, resorted 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 significance.

from for many years and did not know his present whereabouts. 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 know 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 basis of his lecture the sermon of Talmage on "Employment in Heaven."

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 acquaintance 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. 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. CURRAN. Onset, Mass., Sept. 1, 1887.

* Tr. Ph., p. 121.—Tr. This general statement is, of course, to be read in connection with the accounts, which show what witnesses were present at each particular sitting. * Tr. Ph., p. 40.—Tr.

I had not intended in this letter to have traveled beyond the question of Zollner's sanity, 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. A man of strong feelings, who deeply experienced 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 the more insanity you want to extend to the other witnesses. You shall outdate Fechner's catarract, and shall call its existence in 1877 "without a scrap of evidence," "admitted" fact. You shall avail yourself of Scheibner's nine years' rest, and say upon notes which he refuses to sign, mere "objective" value of his own observations, without testing the value of the disclaimers, by the inconsequent 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 Commission, 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 thinks it "impartially consistent with an attitude which is, I confess, one of reserve, if it is not one of patent prejudice, to call 'special 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 to confirm, rather than to impair, the authority of Zollner's 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? I would 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 the report of yours for the "incalculable labor" criticism, I beg to remain, yours faithfully, C. C. MASSEY.

I Albert Mansions, Victoria-street, London, S.W. August, 1887. * West. Adv., Bd. II. 331.—Tr. p. 33. † S. 333.—Tr. p. 45 (where I rather carelessly translated *Kritzele* "scribbling.") ‡ We do not know the date of his answers to German inquirers mentioned in your notes of his testimony.

* Tr. Ph., p. 40.—Tr.

By the use of

NOTES FROM ONSET.
Are You Going East?
Delightful and Accessible.
Passed to Spirit-Life.
CRYING BABIES.
Lactated Food

The meeting at Onset for the season of 1887 is a thing of the past. Whatever of good that has been accomplished will only be in part realized by those who have been cognizant of personal benefit, in recuperative 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-repeated remark, "How quick the season has passed here at Onset."

The conference has continued popular and have been well attended. The speakers of the week were Henry J. Newton, Mrs. Dillingham, Mrs. Twigg, 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 operate with him, but few responded and those were Mrs. Carrie E. Twigg, Mrs. Sue 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 hands 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 whomsoever it might be, "If I 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 has successfully practiced the healing art. He leaves to mourn his loss a wife and brother, the latter of whom he had not heard

for many years and did not know his present whereabouts. 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 know 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 basis of his lecture the sermon of Talmage on "Employment in Heaven."

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150 MEALS for an infant for \$1.00.
Wells, Richardson & Co., Burlington, Vt.
1887-BABIES-1887
A Record of Real Life in the Beautiful Country over the River and Beyond.
BY W. W. CURRAN.
For sale, wholesale and retail by the RELIGIO PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS For the Religio-Philosophical Journal.

My spirit were going to change its dress And put on a brighter robe...

Done up in Muslin.

The deep affections of the human heart are so great that they pulsate with them among the lowest of our kind...

It is not enough, however, to denounce the practice of fraud in general terms...

The Speaking Telephone.

The New York Nation of Aug. 23th, 1884, calls loudly for knowledge in the following extract:

The Society for psychical research will be grateful for any good evidence bearing on such phenomena as thought reading, clairvoyance, presentiments, and dreams...

Wm. Selfridge M. D., writes:

So long as you continue to manage the JOURNAL as you are now doing, consider me a life subscriber and supporter...

Col. D. B. Bagboe 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...

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.

Speaking of late writing, lovers of the mysterious as well as believers in Spiritualism had something to say about the late writing of the late Mrs. Reynolds...

"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 murders and robberies in a year than there are in New York State..."

"On the whole, the Christian was struck as a 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 my comfort and luxury, should, through some selfish motive, go to law with me to get his share prematurely of my property..."

Sings Again in a Catholic Church.

It is generally known that that musical phenomenon, Jesse Shepard, accompanied by his private secretary, L. Waldemar Tonner, was a quiet sojourner in this city for the fortnight ending on yesterday evening...

Dr. Parker in New York.

Among the passengers who arrived in New York, Aug. 23th, by the Union was the Rev. Dr. Joseph H. Parker, of the Congregational Church of the City Temple, London...

J. G. Peysiam writes:

Words cannot convey the value of the RELIGIO-PHILOSOPHICAL JOURNAL to me; neither can its intrinsic value be estimated by gold...

CASSADAGA LAKE. What They are Doing at the Spirit Camp—A Wonderful "Test"—Big Day.

To the Editor of the Religio-Philosophical Journal: Speaking of late writing, lovers of the mysterious as well as believers in Spiritualism had something to say about the late writing of the late Mrs. Reynolds...

They sat down at a small table and Mrs. Reynolds, Mr. Skidmore, Mrs. Mansfield, the medium, Mr. Howland, Mr. B. French and Mr. C. W. Bond all placed their fingers on the table...

"My dear mother, I thank you for complying with my wish to the very letter and every chance that you had to send me the envelope..."

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...

Biographical Sketch of Frank C. Algerton.

Frank C. Algerton was born in Nova Scotia, in the year 1837. His father was a fisherman, and more at home on the water than on land...

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...

A FORTUNATE DREAM.

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

A lady who is a resident of the interior of Pennsylvania 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...

Michigan M. D.'s Lookout.

To the Editor of the Religio-Philosophical Journal: I have just received a letter from O. W. Knowles of Grand Rapids, a well known magnetic healer...

"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..."

Note the closing part of this statement: "Don't give anybody time to object. Force the legislation!"

W. D. Howells's First Literary Venture.

Mr. Howells was born March 1, 1837, at Martin's Ferry, Ohio, opposite Wheeling, West Virginia. His father was of Welsh descent, his mother of German stock...

The Christian Commonwealth.

The Christian Commonwealth, of London, discussing 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 hindrances will be pulled up by any sudden assemblage of spiritual impulse..."

Writing on "Unitarianism."

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 Unitarianism 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..."

Dancing a Hum-a-Hum.

The Piute Indians at Lovelock will shortly hold a pine-needle dance and a solemn "hum-a-hum" (song-dance). This is because of their thankfulness to "Fah-h" (the good God who sends water) for the abundant crop of pine-needles with which he has this season favored his red children...

Notes and Extracts on Miscellaneous Subjects.

King Kalakaua used to paddle bananas in Honolulu when he was a boy. The drying up of a single tree has more of honest fame than shedding seas of gore.

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

Gen. Henry W. Stoughton is to be a candidate for Commander-in-Chief of the Grand Army of the Republic at the election to be held during the National Encampment in St. Louis next month.

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 Rock of Ages.—Dean Stanley.

All true sorrow has in it what the Germans call a helmsweh; that is a home feeling; a longing, a yearning, a desire for home. If this world were all sunshine, 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 mine!"—John Cummins.

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 8,538,459 letters, 773,692 words, 31,178 verses, 1,189 chapters and 66 books. The word "and" occurs 46,277 times; the word "Lord" occurs 1,255 times; the word "reverend" occurs but once, which is in the 9th verse of the 11th Psalm.

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A Silent Guest. TO H. E. C. We sit and chat in the familiar place—

THE RATTLESNAKE'S BAD EYE.

Never seeing a snake charm a bird or animal I concluded it was a negro superstition or fancy.

A Serpent Which Robbed a 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.

A St. Louis Methodist Hell.

The St. Louis Christian Advocate, of August 10, contains a most entertaining editorial, entitled "Hell."

A Chinese Agony Column.

The North China Herald gives one or two very curious specimens of the advertisements which appear in the Chinese papers.

THE JUDGMENT.

Each person has a separate account in the Book of Nature (or of the earth) and the entries are made by the meritorious law of God or nature.

Consumption Can be Cured!

Not by any secret remedy, but by proper, healthful exercise, and the judicious use of Scott's Emulsion.

Eczema

Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

Terrible.

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed until I began to take Ayer's Sarsaparilla.

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and after taking four bottles, was cured."

Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretend remedies are usually no more effective than the time-honored "chestnut in the pocket."

Great Sufferer

from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it.

Agents Wanted

Wanted active, energetic ladies everywhere to sell our grand good books. We want active, energetic ladies everywhere to sell our grand good books.

LADY AGENTS WANTED

Wanted active, energetic ladies everywhere to sell our grand good books. We want active, energetic ladies everywhere to sell our grand good books.

Telephone

BARLOW'S INDIGO BLUE.

A SOLID 9 PER CENT

Golden Medical Discovery

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

THE AMERICAN MAGAZINE.

Beautifully illustrated. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

GET UP CLUBS

Mental Gymnastics

OR, MEMORY CULTURE.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public tests a few days ago, by reporters of all the leading Chicago daily papers.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.

We cordially commend it to all persons of falling memory as the best book obtainable on this subject.

The author's method aids in getting control of all the organs immediately engaged in the work of what may be called spontaneous recollection. It is ingenious and stable.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

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