Readers of the Journal are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to Eay, 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 accounts of spirit phenomena are always in place and will to published as soon as possible.

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## AN OPEN LETTER

To the Seybert Commission.

[Meadville, Pa., Tribune-Republican.) "There are more things in heaven and earth, Than are dreamt of in your philosophy,"

Gentiemen of the Seybert Commission: My excuse for addressing you this open letter will be found in the communication itself. I read with pleasure your report, and as it corresponded in every respect with my preconceived opinions on the subject of Spiritualism, I enjoyed very much the undercurrent of sarcasm that runs through its well worded pages, and yet I am afraid that

"Though it may make the unskillful laugh it can not but make the judicious grieve."

I fear me, gentlemen, that your wit has much impaired the candor of your report. I do not for one moment doubt either your honesty or your ability in the investigation, yet in the light of my own experience and the evidence of scores of good intelligent men and women who saw much more than I did, cannot but believe that your mission is not yet ended, and that your duty to the dead as well as the living is not yet fully performed

Henry Seybert left a generous legacy to a most worthy institution and to mankind; and most faithfully should the conditions of his bequest be executed. I sincerely believe gentlemen, that you desire to perform your duty in the sacred trust imposed upon you, and that you will faithfully continue to investigate until either a great truth is proclaimed to the world, or a great fraud exposed and held up to the deserved contempt

and execration of mankind. As I am to appear as a witness before you it renders it necessary for me to give you some information of myself. I do this unwillingly, yet as I am a stranger to all of you it seems proper that you should know some-thing of my antecedents, that you may better determine the weight of my evidence. In brief, then,-I was educated a surgeon and physician; for a number of years I lectured on chemistry and physiology-read law and have practiced my profession nearly forty years. In 1853, while I was assistant director of the machinery department in the New York Crystal Palace I became intimately acquainted with Herr Anderson, the great magician. I assisted him with my knowledge of chemistry, electricity and magnetism in preparing some of his feats of magic, and in return I became an amateur pupil of his and learned all his secrets in the occult science of magic. Many times I have been appointed on committees to expose the so-called spiritual manifestations of itinerant mediums. In every instance in which I have been thus employed I have believed that all of the pretended spiritual manifestations I have witnessed were frauds. These facts made me a disbeliever in what is called "modern Spiritualism," and when I visited Cassadaga Lake I presumed that all I would see would be a repetition of old frauds clothed in a new

An intimate friend of mine who is one of the ablest members of our bar, visited Cassadaga Lake in August last; on his return he showed me a slate communication purporting to be addressed to me from one now dead who in life was very dear to me. My friend related the manner in which he received it. I knew him to be truthful and intelligent, and what he said induced me to visit the Lake. I knew him to be a good lawyer, but unskilled in the feats of legerdemain, and I thought he had been deceived. To detect this deception I made my pilgrimage to this noted Mecca of Spiritualism, and I came away more astonished than was my friend. In brief my experience was as follows:

On the beautiful grounds of "Lily Dale" ] found a concourse of intelligent, thoughtful men and women who seemed to be seeking for the truth only. They were earnest and sincere. The spirit of speculation had not as yet entered their camp ground, except it may be in the forms of numerous mediums whose notices I observed on many of the cottages as I passed along. I saw and heard many things that to my untutored wisdom seemed the very acme of absurd credulity. The evening after my arrival, while seated on the porch of the hotel, I listened with astonishment to the conversation of numbers of ladies and gentle-

"Each told the unco's they had seen and heard."

I wondered that credulity could go so far; I had read your report, gentlemen, and I knew how all the frauds were perpetrated. It is true your testimony was only human, but it was re-enforced by my own experience, and I smiled at the other human testimony I there have a It did not occur to me that it was heard. It did not occur to me that it was just possible that even your wisdom and mine might be at fault, and that we had not seen all that was to be seen on the unknown boundaries of a future world, if such bound-aries actually exist. The next day I visited a

slate writing medium.

The room I entered from the street was well lighted, the windows and doors being open. The medium entered; I recognized a gentleman to whom I had been introduced the afternoon before at the hotel, and who of course had had an opportunity of learning of me and mine, if he had so desired in view of my probable visit to him. Without taking time to describe all the details of the séance, I will briefly say, that at his direction I wrote six interrogatories on separate pieces of paper, folded and rolled them up into a small compass and laid them on the table before me—a rude pine center table with a single board top—no framework about, no mortises or slots in which to hold the slates, as you describe in your report. I had purchased two slates at a store on the grounds. I marked them and cleaned them myself, and keeping them in my hands, awaited coming events with an incredulity increased from reading

The medium entered the room, seated himelf opposite me at the other side of the table; a number of slate pencils lay on the table, from one of which he broke a piece about the size of a No. 4 shot; I opened the slates, he laid the fragment of pencil on the bottom slate, I covered it with the other, and with my hands grasped the ends of the slates, holding them together. From the pellets of paper on which I had written the interrogatories I selected one, holding it in my right hand. I myself did not know which one of the questions I held, and as they had remained as I placed them on the table, closely watched by me all the time, I do not see how it is possible that the medium could have known the question written on the one in my hand. All looked so very silly and absurd that I felt ashamed of my own folly and was only comforted with the thought of how soon I would detect the fraud as you have done, when the denouement came. It came in a few moments, but not as I expected. I held the slates above the table, in open daylight, firmly grasping their ends. The medium reached forth his hand and placed the ends of his fingers under the slate frames, with his thumb above it. I closely watched the flexors and extensors of his hand. There was no movement. Soon I heard the pencil move between the slates, and distinctly I heard it write. I lowered my head and raised the slates close to my face; I traced the movement of the pencil from my left to right, but from the medium's right to left. The pencil wrote with about the velocity of an ordinary writer. Soon the pencil ceased to move; the medium removed his fingers; I opened the slates and saw a communication on the lower one that nearly covered its surface. I read it; opened the paper in my hand and the communication was an intelligent answer to that interrogatory; the writing not unlike the fa-miliar hand of the one to whom I had addressed the question and whose name was signed to the communication. On my return home I compared it with the communication given me by my friend, the attorney spoken of-which had been written over a week before. The two were apparently in the same handwriting and purported to be from the

same person. Gentlemen, I was surprised. My beasted skill, in legerdemain availed me naught. I had been deceived. My own experience, aided by your report, had told me this could not be done. With yet more care I placed the clean slate below the other, dropped the fragment of pencil in the center, covered it with the other slate, took another paper pellet from the table, grasped the slates with determination, the medium being at least five feet from me, and when thus prepared, with my watchfulness increased to a point of almost painful intensity, I told him to proceed. Again he took the frames of the slates between his thumb and fingers, and instantly again heard the pencil write. This time the communication was much shorter than the former one. I opened the slates and saw therein contained was to the one whose name was written on the slate. Gentlemen of the commission, how was it done? I do not know; but this I do know, it was not the feat of a magician! There is no professor of the occult science of magic living, no one ever did live that could by virtue of his art alone cause an inanimate fragment of stone to write an intelligent sentence under the circumstances I have narrated. The unlearned

might believe that electricity or magnetism was the motive power, and that this was in some mysterious manner evolved from the medium, or from some device concealed either in the room or on his person. But you, gentlemen, know better, you know that a piece of slate pencil is not and cannot be a piece of slate pencil is not and cannot be affected by magnetism, and besides, if this was possible, as the writing appeared on the inside surface of the slate, and as the medium sat opposite me, he must have written from his right to his left and to him, not only backwards, but wrong end up.

Now, gentlemen, you do not believe that this is possible. You think I was deceived; that the slates were changed in my very

that the slates were changed in my very sight, in open broad daylight. That my grasp was unloosened from them without my knowing it; that other slates with the "long communication previously prepared" were substituted, and that I, in the full possession of my senses did not know it. Gentlemen, you are mistaken! My credulity might permit me to believe in cheets, which it percent mit me to believe in ghosts—which it never did—but not that. We must find some other explanation. Perhaps we had better fall back on that myth of Reichenbach, odic

The next day I visited two other mediums. With the first I obtained no results. He said he was not well, and after sitting at the table with my saites for a half hour the pencil refused to write. As the fee of the medium always depended on his obtaining a communication, it occurred to me that—as legerdemain always works-as it does not depend upon the nervous condition of the performer, but on surroundings always under his control, that the medium sustained an unnecessary loss. I do not understand why he did not perform and secure his fee. Gentlemen, is it possible that the result is not always under the control of the medium? If so, then it cannot be magic, but must depend upon some unknown natural law.

ing in front of and near his cottage I had a conversation with several gentlemen in relation to your report; possibly the medium might have heard what I said, but probably he did not. I said nothing unkind of you, gentlemen, but stated that "the slate writing" as you described it was not as I saw it. That I intended to write you my experience and ask you to investigate farther. I went into the cottage and on the stairs met a gentleman and his wife who had just been engaged with the medium in a scance. They had received a communication written in German, and signed with the name of the father of one of them, who died in Germany twenty years before. They told me that they had held the slates as I have described in my own case. One of the slates was written full, and in German, and I am informed by those who are well acquainted with the medium that he can neither read,write nor speak that language.

I entered the room. The medium was seated at a common, cheap, pine-top table. If he was in that room while I was talking with the gentlemen in front of the cottage he could not have heard what I had said about your commission. I took a seat near the table, holding my slates in my hands. I was determined that this time I would not be deceived, and as you have informed the public in your report how these communications are written, I knew what to expect. I did not have a mirror, as one of your number had when he saw the medium "write on the slates under the table," but I determined that my slates should not for a moment leave my hand, and they did not. I took four pieces of paper and wrote the names of four persons who were dead. I folded the papers and held them in my left hand. The medium did not see the names—he could not have done so. The medium bit off a small piece of slate pencil and I placed it on my lower slate, which I knew was clean at the time, and covered it with the other; next I tied my handkerchief around the slates. Up to this time the me-dium had not touched them; he was on the opposite side of the table. Then I grasped the slates firmly, holding them against my person. This was in broad daylight; the windows and door of the room were open. I then took one of the slips of paper from my left hand and held it in my right. I did not know the name on the paper I thus held and the medium could not have known it. He then moved close to the table, reached across it and placed the ends only of his fingers beneath the slate frame and his thumb on top. In an instant the slates began to pull away from me as if the medium was trying to get them into his possession. Warned by your experience, gentlemen, I held on to the slates with all my strength, and it was with the utmost difficulty that I retained possession of them. They were violently jerked from light to left, then toward the medium. All the while I watched his thumb and fingers. They seemed to be holding the slate frames but loosely. I do not know but that the mein a woman's hand writing a communication dium could pull more with his thumb and with a signature appended. I opened the pellet in my hand and the interrogatory don't believe it, yet the slates were very don't believe it, yet the slates were very nearly wrenched from my hands. I asked the medium what this meant.

He replied, "Another influence is present and is trying to take the slates away from the influence of the one whose name you hold in your right hand. He says he is a stranger to you, but that he must and will communicate with you." I replied, "Let him come! I do not care whose ghost it is, only so that it makes the pencil between these slates I cured long centuries ago, yet in Him who

write an intelligent sentence. A column of the multiplication table will answer my purpose just as well as a communication from a spirit. Let the pencil write!" In a moment the slates quieted down and became motionless, and instantly I heard the pencil commence to write; it was but a moment and all was still. I moved back out of reach of the medium, opened the slates, and there, written in a distinct, business-like hand, was the following communication, which I have had photographed, and with this letter I send a copy to the Tribunc-Republican for your inspection and use:

'Sir: Do all you can to combat the error into which my commissioners have fallen. They were—(this word is indistinct) and unfaithful.

H. SEYBERT."

Gentlemen, I do not by any means indorse the sentiment of this communication. I do not believe that you were either "untruthful" or "unfaithful" in your report, but I know you are mistaken in your explanation of the 'slate writing communications.'

I have never seen any of Mr. Seybert's handwriting. I do not know that the communication resembles it in the least, neither do I care. What I wish to know is what power moved the pencil? What intelligence directed it? Those familiar with "slate communications" say that often they come in the exact handwriting of the person whose name in signal to them. is signed to them, yet not always so. That the medium is but, as it were, a "type writer" moved by spirit fingers, yet affected by other surrounding influences, such as peculiar physical and mental idiosyncrasies and temperaments. It is said that many such communications have been received from those who died in infancy and of course could have had no characteristic handwriting. I know nothing of all this, and can only form an opinion from human evidence—alas! so often

That I was astonished at what I saw when I had purchased two new slates and put a private mark on their frames. With them I visited a third medium. When I arrived at his cottage he was engaged in his room up the slates is but a faint expression of my emotions. How had I been deceived? I could not believe it possible. It certainly his cottage he was engaged in his room up the slates in the manner you described, and you must look farther for the cause than you

have in your investigation. I then placed the clean slate below the other, laid the pencil thereon, covered it with the other slate and again grasped them in my hands. I did not tie my handkerchief around them this time, but held them firmly. I know the slate was clean when I placed the pencil on it. I took every possible precaution. I know the slates were mine, with my private mark on them. I know they were in my grasp all the time. Again I heard the pencil move and heard it write a few words and stop. I opened the slates; found written thereon these words: "Tis true, God bless you," and signed with the name written on the paper in my right hand, and I did not know myself the name I had taken from my left hand until after the communication was

Now, gentlemen, I have written you a plain, truthful statement of my experience at Cassadaga Lake. I know I saw what I have stated and that I have related it as I saw it. but I do not know how it was done. There is no magician living that can do what I saw done, with the aid of his art alone. My experience was but that of one among hundreds still more wonderful, which were related to me by honest, intelligent men and women whose testimony would be conclusive in a cause being tried in any court in our country.

On page eight of your report you say "the long messages are prepared by the medium before the scance. The short ones, answers to questions asked during the seance, are written under the table, with what skill practice can confer. The slate with its message already written, must in some way be substituted for one which the sitter knows to be clean. The short answer must be written under trying circumstances, out of sight under the table, with all the motions of the arm or hand concealed."

Gentlemen, you are mistaken. It is not done the way you describe. The slates are not changed, they are not placed under the table. They do not for a moment leave the sight or hand of the sitter, and to all appearance an inanimate fragment of stone performs an intelligent act without the aid of human hands. How is it done? An expectant public awaits your answer.

It is just possible after all that these crude and unsatisfactory manifestations may be faint "footprints on the boundaries of a future world." Is there anything in the philosophy of life or the mysteries of death that denies the possibility of spiritual visitations to this earth? I know that in a history deemed sacred by the Christian world we have the narration of a number of wonderful events which if true afford evidence-strong "as proof of holy writ" that such visitations did occur: The episode in the life of Saul, when he conversed with the spirit of his old friend Samuel. The angel that rolled back the stone from "the tomb." "The young man clothed in long white garments" that Mary Magdalen and Mary the mother of James saw sitting on the right side of the sepulcher. The angel that came to the pris-on of Peter, broke off his fetters, opened his prison doors, and swung back the iron gates. Of the one that visited Paul and Silas while in prison, and the one that talked with Zacharias and with Mary. The voice at the baptism of Christ. The heavenly host singing over the plains of Judes, and the scene at the mount of transfiguration, as well as the voice that cried "Saul! Saul! why persecutest thou me?" Although these events oc-

sits on high there is no change, what He has once permitted may again come to pass. If human testimony from the bedside of dying Christians is to be believed, even to-day how often have the pains of death been assuaged by the welcome voices of those that have gone before, while the fluttering of angels' wings has been heard by ears growing dull in death. Why may it not be that in the progress of intellectual development man is approaching nearer and yet nearer to the presence of his Creator, until he may at last hear the presence of the creator, until he may at last hear the presence of the creator. the whispering voices of the living dead? Surely our revered religion would have noth-Surely our revered religion would have nothing to fear from this evidence. It would be auxiliary to the Christian belief, confirm many a wavering faith, and smooth many a pillow of death. I tell you, gentlemen, there is no comfort in doubts of the future. The life that has no Christian faith in it is cold and cheerless indeed. But all men do not have this faith. That which is evidence to one mind fails to convince another; how priceless then beyond all the wealth of earth would be that evidence which would demonwould be that evidence which would demon-strate to doubting minds the fact, that the

loved ones by whose graves they stand "were not dead, but sleeping."

Now understand me, gentlemen, I do not say that the manifestations I saw came from the Spirit-world—if there is such a world (?), but do say that I do not believe that they were feats of legerdemain.

On page 68 of your report you speak of a "very remarkable slate-writing experiment which a Mr. Kellar has performed," etc. I do not know what Mr. Kellar can do, but I do know what he cannot do by virtue of his skill. as a conjuror; i.e., he cannot make a frag-ment of stone placed between two slates which I hold in my hands write an intelli-gent sentence. So far I defy him or any othgent sentence. So far I dety him or any other living magician. He cannot perform the experiments I witnessed. If he thinks he can I would be pleased to become the victim of his deception. Let him try! I have seen nothing in my short and imperfect investigation that demonstrates a spirit life—I sincerely wish I had—but I have seen that done which cannot be explained by any known which cannot de exu law of nature, and in this I am not alone. Scientists, the lachet of whose shoes you and I are unworthy to loose, have seen the like and been unable to explain it, and you, gen-tlemen, will have to look farther than you can with a "pocket mirror" ere you solve the

Is there such a power as "Odic force?" or is it like the Scandinavian god of northern mythology, Odin, from which it is supposed the term is derived, a myth, a baseless fabric of a dream that exists only in the imagination of men?

I do not question the fact that you have discovered frauds, as you narrate, yet no science has ever been investigated, no theory of religion developed, but in their path truth and error have walked side by side, yet the footprints of error never yet obliterated the pathway of truth. Of course there are hundreds of false or spurious manifestations of spirit life, not alone in so-called Spiritualism, but even the religion of the Christian world has for hundred of years been tainted with these frauds and deceptions. The minister of our revered religion would have a hopeless task to perform, who, in his advocacy of the truth of the miracles of the Savior. was compelled to combat and explain the hundreds of false miracles that were performed by the priesthood of past centuries. Dr. Isaac Taylor says that: "From the period of the Nicene Council and onward miracles of the most astounding kind were alleged to be wrought from day to day"—and to reason that the falsehood of these pretended miracles tainted with fraud those performed by the Savior is a non sequitur—so plain that he is little skilled in logic and has less common sense who does not see it.

Gentlemen of the Seybert Commission: Of course I may have been deceived. I certainly did not have a pocket mirror in my investigations, and perhaps therein lies my weak-ness; yet as I held the slates myself; as they were not out of my grasp for one moment, and certainly not under the table or out of my sight, or in the hands of the medium, I do not see that a looking-glass is an important factor in the solution of the mystery.

Your report, gentlemen, touches a belief dear to thousands. That belief is spreading rapidly. It is not based upon faith alone, but on what its votaries believe to be positive demonstration. Henry Seybert was a firm believer in its truth, and with a generosity that puts to shame much of the bigotry of the world, he made a generous bequest to enable you to thoroughly test its truth. Although he was an ardent believer in Spiritualism, yet he left a large sum of money to cause an investigation which might destroy the very foundations of his cherished belief. He did not leave the thousands of dollars (I do not know how many) to propagate his creed as many wealthy devotees of the various Christian churches have done; but with the desire only that his fellow men might know the truth of "all systems of moral religion or philosophy which assumed to represent the truth, and particularly of modern Spiritualism." No more generous, unselfish act was ever done by philanthropic Christians. No pet creed was to be propagated, no favorite theo-ry to be established, no falsehood to be shielded, but truth, that emanation from the throne of eternal justice, was what he desired you to seek. Gentlemen, have you completed your task? Have you found it? Remember your investigations will affect the happiness of many. Your wit and sarcasm, while it is covert, is all the more cruel. It is pointed at Continued on eighth page.

#### "THE ART OF FORGETTING."

The following extracts are quoted from Prentice Mulford's pamphlet, entitled "The Art of Forgetting":

In the chemistry of the future, thought will be recognized as substance as much as the acids, oxides and all other chemicals of to-day. There is no chasm betwixt what we call the material and spiritual. Both are of substance or element. They blend imperceptibly into each other. In reality the material is only a visible form of the finer elements we call spiritual.

Our unseen and unspoken thought is ever flowing from us an element and force, as real as the stream of water we can see or the current of electricity we cannot see. It combines with the thought of others, and out of such combinations new qualities of thought are formed, as in the combination of chemicals now substances are formed.

If you send from you in thought the ele-ments of worry, fret, hatred or grief, you are putting in action forces injurious to your mind and body. The power to forget implies the power of driving away the unpleasant and hurtful thought or element, and bring-ing in its place the profitable element to build up inotead of tearing us down.

The character of thought we think or put out affects our business favorably or unfavorably. It induences others for or against us. It is an oloment felt pleasantly or unpleasantly by others, inspiring them with confidence or distrust.

The prevailing state of mind or character of thought chapes the body and features. It makes us ugly or pleasing, attractive or re-pulsive, to others. Our thought shapes our gestures, our mannerism, our walk. The least movement of muscle has a mood of mind, a thought behind it. A mind always determined has always a determined walk. A mind always weak, shifting, vacillating, and uncortain, makes a shuffling, shambling, uncertain gait. The spirit of determination braces every muscle. It is the thought element of determination filling every muscle.

Look at the discontented, gloomy, melancholy and ill-tempered men or women, and you see in their faces proofs of the action of this silent force of their unpleasant thought. cutting, carving and shaping them to their present expression. Such people are never in good health, for that force acts upon them as poison, and creates some form of disease. A persistent thought of determination on a purpose, especially if such purpose be of beneat to others as well as ourselves, will fill every nerve with strength. It is a wise selfishness that works to benefit others along with ourselves. Because in spirit and in actual element we are all united. We are forces which act and react on each other for good or ill through what ignorantly we call "empty space." There are unseen nerves extending from wan to man, from being to being. Every form of life is in this sense connected together. We are all "members of one body." An evil thought or act is a pulsation of pain thrilling through myriads of organizations. The kindly thought and act have for pleasure the same effect. It is, then, a law of nature and of science that we cannot do a real other without doing one also t onrselves.

To grieve at any loss, be it of friend or property, weakens mind and body. It is no help to the friend grieved for. It is rather an injury; for our sad thought must reach the person, even if passed to another condition of existence, and is a source of pain to

An hour of grumbling, fret or fear, wheth er spoken or silent, uses up so much element or force in making us less endurable to others, and perhaps making for us enemies. Directly or indirectly, it injures our business. Sour looks and words drive away good customers. Grumbling or hating is a use of actual element to belabor our minds. The force we may so expend could be used to our pleasure or profit, even as the force we might use with a club to beat our own body can be employed to give us comfort and recreation.

To be able, then, to throw off (or forget) a thought or force which is injuring us, is a most important means for gaining strength of body and clearness of mind. Strength of body and clearness of mind bring success in all undertakings. It brings also strength of spirit, and the forces of our spirits act on others whose bodies are thousands of miles distant, for our advantage or disadvantage. Because there is a force belonging to all of us separate and apart from that of the body. It is always in action and acting on others. It must be in action at every moment, whether the body be asleep or awake.

Ignorantly, unconsciously, and hence unwisely used, it plunges us into mires of misery and error. Intelligently and wisely used it will bring us every conceivable good. That force is our thought. Every thought of ours is of vital importance to health and real success. All so called success, as the world terms it, is not real. A fortune gained at the cost of health is not a real success. Every mind trains itself generally unconsciously to its peculiar character or quality of thought. Whatever that training is, it cannot be immediately changed. We may have trained our minds unconsciously to entertain evil or troubled thought. We may never have realized that brooding over disappointment, living in a grief, dreading a loss, fretting for fear this or that might not succeed as we wish, was building up a destructive force which has bled away our strength, created disease, unfitted us for business, and caused us loss of money and possibly loss of friends.

To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. To be able to forget is to be able to drive away the unseen force (thought) which is injuring us, and change it for a force (or order of thought) to benefit us.

Demand imperiously and persistently any quality of character in which you may be lacking, and you attract increase of such quality. Demand more patience or decision or judgment or courage or hopefulness or exactness, and you will increase in such qualities. These qualities are real elements. They belong to the subtler and as yet unrecognized chemistry of nature.

The man discouraged, hopeless and whin-ing, has unconsciously demanded discourage-ment and hopelessness. So he gets it. This is his unconscious mental training to evil.

Cease to resist the tendency to fear, make no effort to forget fear, and you open the door and invite fear in; you then demand fear. Set your mind on the thought of courage, see yourself in mind or imagination as courageous, and you will become more courageous. You demand courage. There is no limit in unseen nature to the supply of these spiritual qualities. In the words: "Ask and ye shall receive," the Christ implied that any mind could, through demanding, draw to itself all that it needed of any quality. Demand wisely, and we draw to us the best. Every second of wise demand brings an increase of power. Such increase is never lost to us. This is an effort for lasting gain that injury to others ... The most repulsive man we can use at any time. What all of us want or woman, the creature full of deceit, treachis more power to work results and build up our fortunes—power to make things about us more comfortable to ourselves and our friends. We cannot feed others if we have no power to keep starvation from ourselves. Power to do this is a different thing from the power to hold in memory other people's opinions or a collection of so called facts gathered from books which time often proves to be fictions. Every success in any grade of life has been accomplished through unseen force flowing from our mind and working on other minds, far and near, as real as the force in your arm lifts a stone.

A man may be illiterate, yet send from his mind a force affecting and influencing many others, far and near, in a way to benefit his fortunes, while the scholarly man drudges with his brain on a pittance. The illiterate man's is the greater spiritual power. Intellect is not a bag to hold facts. Intellect is power to work results. Writing books is but a fragment of the work of the intellect. The greatest philosophers have penned first and acted afterward; as did Columbus, Napoleon, Fulton, Morse, Edison, and others, who have moved the world, besides telling the world how it should be moved.

Your plan, purpose, or design, whether re lating to a business or an invention, is a real construction of unseen thought element Such thought structure is only a magnet. It commences to draw aiding forces to it so soon as made. Persist in holding to your plan or purpose, and these forces come nearer and nearer, become stronger and stronger, and will bring more and more favorable results. Abandon your purpose, and you stop further approach of these forces, and destroy also such amount of unseen attracting power as you have built up. Success in any business depends upon the application of this law. Persistent resolve on any purpose is a real attractive force or element, drawing constantly more and more aids for carrying out that resolve.

When your body is in the state called sleep, these forces (your thoughts) are still active. They are then working on other minds. If your last thought before sleep is that of worry, or anxiety, or hatred for anyone, it will work for you only ill results. If it is hopeful, cheerful, confident, and at peace with all men, it is then the stronger force, and will work for you good results. If the and will work for you good results. If the sun goes down on your wrath, your wrathful thought will act on others, while you sleep, and bring only injury in return. Is it not a then, to cultivate the power of forgetting what we wish, so that our current of thought attracting ill, while our body rests, shall be changed to the thought current attracting good?

To-day thousands on thousands never think of controlling the character of their thought They allow their minds to drift. They never say of a thought that is troubling them, "I won't think of it." Unconsciously then they demand what works them ill, and their bodies are made sick by the kind of thought which they allow their minds to fasten on. When you realize the injury done you through any kind of troubled thought, you will then commence to acquire the power of throwing off such thought. When in mind you commence to resist any kind of such injurious thought, you are constantly gaining more and more power for resistance. "Resist the devil," said the Christ, "and he will flee from you." There are no devils save the illyused forces of the mind. But these are most powerful to afflict and torture us. An ugly or melancholy mood of mind is a devil. It can make us sick, lose us friends, and lose us money. Money means the enjoyment of necessities and comforts. Without these we cannot do or be our best. The sin involved in "love of money," is to love money better than the things needful which money can bring.

To bring to us the greatest success in any business, to make the greatest advance in any art, to further any cause, it is absolutely necessary that at certain intervals daily we forget all about that business, art or cause. By so doing we rest our minds and gather fresh force for renewed effort. To be ever revolving the same plan, study, or speculation, or what we shall do or shall not do, is to waste each force on a brain treadmill. We are in thought saying to ourselves the same thing over and over again. We are building of this actual, unseen element, thought, the same constructions over and over again. One is a useless duplicate of the other.

If we are always inclined to think or converse on one particular subject, if we will never forget it, if we will start it at all times and places, if we will not in thought and speech fall into the prevailing tone of the conversation about us, if we do not try to get up an interest in what is being talked of by others, if we determine only to converse on what interests us or not converse at all, we are in danger of becoming a "crank," or "hobbyist," or monomaniac. The "crank" draws his reputation on himself. He is one who, having forced one idea, and one alone, on himself, has resolved, perhaps unconsciously, to force that idea on every one else. He will not forget at periods his pet theory or purpose, and adapt himself to the thought of others. For this reason he loses the power to forget, to throw from his mind the one absorbing thought. He drifts more and more into that one idea. He surrounds himself, with its peculiar thought, atmosphere, or element, as real an element as any we see or feel. Others near him feel this oneideaed thought, and feel it disagreeably; because the thought of one person is felt by others near him, through a sense as yet unnamed. In the exercise of this sense lies the secret of your favorable or unfavorable "impressions" of people at first sight. You are in thought as it flows from you always, sending into the air an element which affects others for or against you, according to its quality and the acuteness of their sense which feels thought. You are affected by

Mind is "magnetic," because it attracts to it-self whatever thought it fixes itself upon, or whatever it opens itself to. Allow yourself to fear, and you will fear more and more. making ourselves hated or loved while we sit alone in the privacy of our chambers.....

> Every discordant thought against others is a sword, and calls out from others a sword in return. The thought you have put out, you receive back of the same kind. The coming empire of peace is to be built up by reconcil-ing differences, making of enemies friends, telling people of the good there is in them rather than the bad, discouraging gossip and evil speaking by the introduction of subjects more pleasant and profitable, and proving through one's life that there are laws, not generally recognized, which will give health, happiness, and fortune, without injustice or injury to others ... The most repulsive man ery, and venom, needs your pity and help of all the most, for that man or woman, through generating evil thought, is generating pain and disease for himself or herself.

You find yourself thinking of a person un-pleasantly from whom you have received a slight or insult, an injury or injustice. Such thought remains with you hour after hour, perhaps day after day. You become at last tired of it, yet cannot throw it off. It annoys, worries, frets, sickens you. You cannot prevent yourself from going round and round on this same tiresome, troublesome track of thought. It wears on your spirit, and whatever wears on the spirit wears on the body.
This is because you have drawn on yourself the other person's opposing and hostile thought. He is thinking of you as you are of him. He is sending you a wave of hostile thought. You are both giving and receiving blows of unseen elements. You may keep up this silent war of unseen force for weeks, and if so, both are injured. This contest of opposing wills and forces is going on all about us. The air is full of it. To strive, then, to forget enemies, or to throw out to them only friendly thought, is as much an act of self-protection as it is to put up your hands to ward off a physical blow. The per-sistent thought of friendliness turns aside thought of ill-will and renders it harmless. The injunction of Christ to do good to your enemies is founded on a natural law. It is saying that the thought or element of good-will carries the greater power, and will always turn aside and prevent injury from the thought of ill-will....

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

The Coming Republic; It will Protect the Meanest Citizen in the Normal Evolution of Whatever Soul there is in Him.

BY LEON.

Number Nine.

Writers in the field of political economy have groped like blind men in the dark, and lawmakers who have followed them have fallen into the ditch. Their definitions show that each one differs from all the others. None of them has comprehended and followed up the underlying law, hence all have confused themselves and worse confounded their readers. It is full time that we had a scientific base for all legislation—the true political economy. In these brief essays we can not do more than give to the readers outlines of ieve awaiis us just deyonu ine threshold of the twentieth century. At some future time we may elaborate it into "The Model Republic."

· In his definition, Sismondi would have been correct had he included the whole man, mental as well as physical, as the object of political economy. The mental or psychological needs of man are so blended with the physical, that it is impossible to separate them. I can conceive of nothing which bears upon one without impressing both. But the chief weakness in current theories and the great blunder in the world's practice consists in making society the aim of individual existence instead of the means of individual advancement. This theory and practice belong to those periods and localities before mentioned, wherein the benefits of government accrued to the few, and where the many were born to be their unquestioning slaves. Where the whole people rule it should be quite the contrary. Nevertheless, much of this fossil feudalism remains with us. It remains because the so-called learned professions, in conjunction with the influence of wealth, assume to be the conservators of suciety, and by assumption overawe the less

skillful and thus maintain a sort of oligarchy. This is not the theory of our government but it is a part of our political and social system in practice. How long it shall continue to disgrace us depends upon the ignorance and want of courage in the individual. If God has ever in his works exhibited a purpose, it is to evolve a perfect Individualism. Such would be a law unto themselves, requiring no legislation at the hands of their fellows. This individual improvement should then engress our attention, leaving society to take care of itself in the main. Make the individual what he ought to be and society of itself becomes what it should be. Educate and protect the individual and society is thereby educated and protected. Such an improvement in our practice would require no change in the organic law of our country. It would encourage and benefit the toiling millions who most need encouragement and help. It would injure none save the vampires who value society because through class legislation and other channels of favoritism, it permits them to suck the blood of the individual. Let all such perish. The perfection of individual character can be effected by neither the propelling nor restraining powers of law. This is alone the work of evolu tion. It is the office of the law to protect the individual and promote as far as possible the harmony of his environments and thus secure to him a natural growth. It is the first duty of the legislator to provide for the pro-tection and education of the citizen, after which he will find little more legitimate work to do. He may cumber the statute book with social prescriptions that will encumber the proper and natural development of the individual. When the citizen has paid his dues to the State, and to his fellow citizens as well, there can be no further rightful claim upon him. His liberty is unabridged. His rights in all directions none can dispute un-til he crosses the line which divides his rights from another's, then the law which protects that other will restrain him. Let social tyranny cease and the independence of the individual be acknowledged everywhere, for to do less is to stand in the way of a natural law which will sooner or later destroy all who oppose it. It is the law of evolution which labors incessantly for the good of the individual, and it is but too often impeded by the over-zealous tinkers of society. This class of people is one of society's excreecences and the injury which it inflicts upon the

world is immense.

Let the citizen do his whole duty to his fellow-beings and to the State, and devote the rest of his time to self-culture in his own way. When he has done these things, neither God nor man can claim more. And when these duties have been faithfully performed, no repulse can be too rude for those pious frauds who come, under the false pretense of Godsends, insisting on moulding him into the casts taken from their own distorted and unnatural forms. Does the reader ask what this matter has to do with political economy? The answer is ready: Everything. We have shown that God, through the evolutionary processes of millions of years, has been try-ing to make a MAN: a man so fully develop-ed, so true to himself, and so just in his conceptions of the rights of others, that he shall need no law save that of his Maker which lives within him. Seeing this Design it be-comes the first, if not the last, duty of the State to foster it by protecting the individual, not from himself, but from the selfish aggressions of his fellows, while he works out his own salvation. For shun it for a time as we may, this is the law of the Eternal to which we must bow in the end.

Understand the present. Go back a few centuries in the past. Study well the course of human life between. And it will appear that some of the greatest triumphs of field and forum, some of the grandest victories of religion, for which its leaders have been canonized, have proved in the result worse defeats of the purposes of God than have the crimes of those whose gore the block has

soaked.

(To be Continued.)

#### MATERIALIZATION.

To the Editor of the Religio-Philosophical Journa: From the reports coming in from various parts of the country, it seems that the phenomena resulting from spirit materialization are occurring in a more palpable and satisfactory shape. I have not had a doubt of the fact of spirit materialization for the last fifteen years,—that is if my senses are capable of grasping that fact, as any other facts -presented. The testimony from the spirit side of life for over thirty years has been, that the production of the manifestations is based upon law; that it has been, and is now, a series of experiments on the part of spirits to obtain and project the best results. In all that time I have witnessed every grade of materialization, from the highest degree of perfection down to an almost total failure. I take it that spirit chemists are elucidating the subjects of their experiments, just the same as mortal chemists do in their laboratories on earth. Proper conditions are demanded on both sides.

These who are acquainted with the characteristics of Dr. N. B. Wolfe would not entertain the opinion for a moment that he is inclined to be overcredulous, for he certainly possesses a clear, level head for an investigator. He is not only mentally right but physically so, and remarkably endowed with mediumistic gifts. He is an honest, fair-minded investigator, willing to do justice by reporting the facts as having occur-red, as in his book, "Startling Facts." It has been truthfully tested that the band

of spirits surrounding the medium can read the thoughts of the sitters just as well as we mortals can read a book. If a number of people attend a scance with the belief that the whole thing is a fraud, experience has demonstrated what the result will be under such conditions. It is a difficult and disabending over into the face; just so for the spirits to present good results with the positive will forces against them. Have not the spirits been inculcating this lesson all the way long?

One may inquire, Well, what about frauds? Should we not guard against imposition? In the very nature of presenting the phenomena we know frand will occasionally occur, because there are pretenders as well as dishonest mediums, who for the sake of gain will do such things. The best thing to do is to sit in a quiet, passive frame of mind and condition, and then to exercise one's best judgment as to the genuineness of what oc-

To that class of people who do not believe materialization possible, what would they say if they should witness a full form walk ing about, it having apparently come up through the floor, and dematerializing in the same place, and all this occurring while the medium is in full view. Some of the wit-nesses would be convinced that materialization is a truth, while others would still contend that some hocus-pocus was used by some body present for deception.

All we know about the process of construct ing materialized bodies is what we have learned from the spirits themselves. They gather the molecules floating in the atmosphere, and combining them with the aura drawn from the medium and the sitters in the circle, they produce the spirit body. That is as far as mortals have gone. That the eyes can wink and tongues in these suddenly manufactured bodies talk, we do know; but how it is done we can not determine. There are many who sincerely demand that scientific rules be applied to determine the question, and yet there is not one of such exact ors who can inform us just what position his own spirit occupies in his own body, and what functions it sustains to his brain and nerve forces.

I am satisfied with the fact of spirit materialization from a common sense standpoint In the first place we cannot see the spirit with our physical eyes, therefore a body is manufactured for the occasion for it to take possession of in order to manifest. Now, whether the spirit takes on the brain and nerves for the purpose, which are to demate rialize and vanish as vapor in an instant, we do not know, nor do we care. We do know it has been demonstrated that spirit has all power over matter, therefore while we may contemplate the beauty, grandeur and glory of the material things of earth life, it will all pale before what we will realize

when we witness a purely spiritual exist-It is to me passing strange that learned D. D.'s who believe in the truth of the bible record, and that their Christian system is based upon spirit phenomena, should "pooh pooh" modern spirit materialization; nor do understand why any one subscribing to the fact of modern materialization, should wish to reject that personage, Jesus of Naza-reth, for his case was doubtlessly a parallel one with modern materialization, with only this difference: Jesus stands pre-eminently in the front rank as the most highly gifted mediumistic person, as well as the most spiritually endowed we have an account of. The law of spirit progression governs and controls in our mundane life as well as in spirit life. The world is far advanced in every department, compared with one hundred years age. Every day the power of spirit over matter will become exemplified, while progress will be seen in a greater ratio in the future than in the past. Washington, D. C. JOHN EDWARDS.

\$50,000 REWARD!

This Reward to be Paid to Anyone Who Can Truly Expose Slate Writing.

A Reply to Prof. Hall's Recent Attack on Spiritualism at the Deerfield Summer School-Marvels Witnessed at Lake Pleasant-A Wealthy Man Who has put up this Princely Reward and Stands Ready to Back his Offer with Solid Cash.

[Tie Refermer, Greenfield Mass.]

I noticed in your issue of the 2nd inst. tho following: "The Deerfield summer school will not be held next year." Upon reading the article concluded it was because Dr. G. Stanley Hall, of Johns Hopkins University, in his lecture upon psychic research, or thought transference, had dealt such a death blow again to Spiritualism. Although the reporter says, "but it is a pity the hall was not crowded, for the professor swept away many cobwebs that had been spun in the popular mind of Franklin county since the Lake Pleasant gatherings, to say nothing of the larger territory."

Now, it is not a little curious how many

death blows Spiritualism has received in the last thirty-nine years and how manfally it bears up under them all. Just think of it. two terrible death blows in less than one year. First, there was the Preliminary report of the Seybert Commission, who had been some five or six years getting ready to report, by doing next to nothing until the time came, when they felt they must make some sort of a report, or they would surely lose tho \$60,000 left by Mr. Seybert, to make a thorough investigation of the whole subject.

Now comes Dr. Hall and explains in detail how some things can be done, particularly

what is called independent slate writing.
"This," he says, "can be done by a coal tar
preparation, which brings out writing which could not be seen when the slates were open." This receipt can be obtained for \$100 and adds, "man is a fallible creature who likes to be humbugged."

Verily, some men do like to be humbugged. and a certain class of learned men like nothing better than to humbug themselves. In proof of this I will cite a few historical

Copernicus was a professor of mathematics at Rome, in 1501. After spending many years in observation and calculations to verify his theory, made known his discovery that the planets moved around the sun. But his theory was rejected not only by the clergy, but by astronomers, because it conflicted with appearal orthodoxy and processing of such general orthodoxy and preservation of established systems.

Galileo, who invented a telescope, became a bold, earnest and able expounder of the Copernican system. But for this was denounced and summoned to appear before the court of Rome and commanded to retract his teach-ings. The inquisitors solemnly declared the Copernican theory of the revolution of the earth false and contrary to the Holy Scriptures. It has been asserted that he did not retract until he had been subjected to torture, and that in uttering his retraction he added,in a low tone (still it does move). Even Martin Luther and Melanethon wrote against

the Copernican system.
As late as 1844 Prof. Morse, when he made application to Congress for a small grant of money to erect a telegraphic line between the cities of Washington and Baltimore, was ridiculed, and it is reported that one very knowing congressman moved an appropriation for the purpose of building an extension to a certain lunatic asylum for the express accommodation of Prof. Morse. Where is the wise congressman to-day? His name has gone down to oblivion, but a bronze statue has been erected to Prof. Morse in the Central Park of New York, and the professor was present at the unveiling. His name will be remembered in ages to come. Now in regard to "independent slate writing." I will mention just a few cases that came under my own observation. Although I am not a professor in any institution of learning, I do profess to have a modicum of common sense and as well capable of judging plain facts as any scientific men who have so strenuously opposed facts, that have since been not only established, but accepted the world over. The first scance I had with Chas. E. Watkins was in this town I think, in June, 1877. He was stopping at the American House. I procured two slates, took them to my office, washed them clean, put a small bit of slate pencil between them and then with two screws, one on each side, screwed them tight together. I carried them to the American House; about 10:30 in the ferencon we sat down to a table and I produced my slates; understand this was the first time the medium Watkins had ever seen these slates. He sat one side of the table and I the other; we both took hold of the slates holding them above the table; soon I heard the sound of writing; when that ceased I took the slates and Watkins went and threw himself down on a lounge. With my knife blade I turned back the screws and found these words written:

" JOSEPH BEALS, H. H. BEALS, MRS. A. W. SLADE, We are all here."

The names of my father and brother; Mrs. Slade was an acquaintance. Again the same year, Watkins gave a public exhibition of independent slate writing from the speaker's stand at Lake Pleasant, in the presence of at least five or six thousand people. I was with Watkins when the slates were bought at the book stand. I saw the paper put around them, and tied with a string. Watkins did not handle them at all. I took them, and they remained in my possession until the close of the afternoon lecture, when Watkins came upon the platform. A committee of three skeptics were chosen from the audience, to come upon the platform and watch the proceedings. I then handed them the slates: they had not been taken out of the paper or handled by any one. The names of these parties were: Kben Ripley, Daniel D. Wiley, of the Boston Custom House, and F. L. Sargent. They took the wrapper from the slates and carefully examined them and publicly declared they were new slates, and there was no writing on them. A small bit of slate pencil was dropped on one of the slates, the other put top of it, the committee held to one end and Watkins the other, all clasping the two states. Soon to the astonishment of all the committee they heard writing between the slates; when it ceased the committee took the slates and upon removing the top one, found forty-seven words written, filling three-fourths of the slate. The committee read the communication to the audience, and stated that, although they could not understand how it was done they could not see how any fraud or trickery could have been practiced in the writing. At my request they signed their names on the fourth part of the late. I have those slates in my possession to-day. Will the Professor explain where the coal tar came in there? And will the writer of the above mentioned article and the eer see if they can brush away this

"cobweb" that was spun at Lake Pleasant? "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." And now for that fifty thousand dollars; a very pretty sum, surely, for most peo-ple to have. Some years ago, but since the above writings were dong. Watkins was in Rochester, when Hiram Sibley, Esq., at man of great wealth, but a pronounced materialalist, was induced to visit him. The result was astonishing, but at the same time, he felt quite sure the writing was the result of trickery on the part of Watkins. So to be thoroughly satisfied on this point, he hired Watkins for a month, and had him at his own house, furnished his own slates, and had his own conditions in every respect. He had previous to this given his wife fifty thousand dollars to erect and endow a beautiful church, and said if he could afford to do that. he could afford to pay the same amount for his own religion. He therefore went before a justice and gave bonds to pay \$50,000 to Wat-kins, or any one else, if they would show him how this writing between two slates was done, and teach him how he could do it in the same way it was done through Watkins. This offer still holds good, the bonds have not been withdrawn, but Mr. Sibley still stands ready to pay the fifty thousand dollars for this knowledge. Now as I am sure this amount of money would not come amiss to Prof. Hall. I would suggest that he go to Rochester, and teach Mr. Hiram Sibley just how the wonderful trick is done, pocket the snug little fortune and live at his ease the balance of his JOSEPH BEALS.

#### A Scance with Mrs. E. A. Wells.

Eathe Million of the Religio-Philosophical Journes:

The subject of materialization as a factor in Spiritualism seems to be uppermost today, and as a record of facts is necessary whereby correct conclusions are arrived at. let me say a few words regarding some man-lifestations through Mrs. E. A. Wells at my own house where she stopped a few days on her return East from Clinton, Iowa, camp meeting. Mrs. W. was overworked, not at all well, but kindly consented to give us three or four sittings. I shall make my lettor short, as it is not necessary to detail what occurred each evening, for the mani-festations were not as abundant and perfect as I witnessed at Lookout Mountain in her presence; but the reasons are plain to one experienced with phenomena: Strange house, mixed circle, nearly all skeptics; some present out of mere curiosity, absolutely ignorant of the laws governing spirit circles. We asked Mrs. W. where and how we should fix her cabinet or place of sitting. Note the reply: "Don't ask me; fix it to suit yourselves; set a frame work against the wall, or in the middie of the room, or curtain a corner of the colid wall."

Could anything be fairer? We took a door leading into a narrow hall off its hinges, added to its width, fastened it in place (making a square closet, 31/3 by 4 feet) hung curtains at the entrance, locked doors and windows in the rear, and all were satisfied that confederates were out of the question. My wife said to her before sitting down, "Let us examine your clothing."

"Certainly," said Mrs. W., "be free to do anything you wish. Let me disrobe and dress in your clothes, excluding everything

This was done under my wife's inspectiondone completely—and examined by ladies present. We know, and I want this emphasized, that she had nothing about her person like the material exhibited by the forms, both male and female, a part of which I handled and inspected. And now as to the phenomena: A dark circle was held in which names were given, known only to the sitters: touches, fanning with the palm-leaf, and articles removed from one person to another across the circle. To one gentleman the whispered voice says, "I am your Brother

" If you are my Brother John, can you tell me anything about Bro. N.?"

'Very sick!"

"Will he get well?" " No! Will pass over very soon."

The next morning a telegram calls this gentleman to the bedside of his Bro. N., and in three days the information given in the circle was confirmed. This same spirit informer, in the after light circle, materializes and gives his name as John S., but the room is too dark to recognize his features. Mrs. W. does not know the gentleman in the circle, much less that he has a brother in spirit-life, and one on the border land. Good

guessing you say? In the light circle the faces and features are indistinct, and save two that afforded me close inspection, could not be identified by facial expression or features, only in size and general appearance, and by their name. as given by Emma, one of the cabinet con-trols from within One of the spirit forms, a tall, slim lady, very unlike Mrs. W. (guessing at her weight, if material, as 100 pounds, while Mrs. W. weighs 180 pounds), not only gave me her name, and made reference to her family, but allowed me to place my face within two inches of hers and see plainly that she had given me the right name. Spirit lady No. 2 was much taller. She had long, slim arms, and small delicate hands and fingers. She allowed me to handle them, bring them close to my face, and let me encircle her wrist with my thamb and middle finger, the thumb overlapping to the first joint; then she directed me to hold my hands outstretched. palms upward, manipulating with her fingers until quite a lot of lace spread out. that all in the circle could see. Afterward when I adjusted my hand in measurement to Mrs. Wells' wrist, I could not span it by more than one inch. Materialization or transfiguration, which? Each is as wonderful as the other.

To another sitter a female form appeared in front of the curtain and called for Bro. D. saving: "I am Melly:" then gave in loud whispers a message relating to the family, and well understood by D., and when she retired but a few moments elapsed when a male fig-ure came out and called the same gentleman. "Bro. D., I am Quincy," and spoke feelingly of the parents,—soon to be a re-un-ion on the other side; that they were all present, meaning several brothers and sisters in anirit-life.

It was too dark, I repeat, to recognize them by sight, but giving their names as they did, and what they said, identified them satisfactorily to the brother. Mrs. W. could not have known the names and facts in this demonstration. The power was too weak for the forms to walk out far, and dematerialize outside, as I have seen with Mrs. W.; but had she remained a few days longer we would have had better success.

If Mrs. W. produced these manifestations herself she would be as clever in their production one evening as another; and she could have had a room full every evening at a dollar a piece for a fortnight. On the contrary, the last evening the manifestations in

the light were so imperfect that she refused any pay, a disappointment alike to her and the company. My wife had access to her room, to her trunk and satchel, and if we had found the slightest evidence of fraud, any thing by word or deed having a shadow of dishonesty, I should say so to the readers of the Journal, for this subject is too sacred to be silent when we know fraud exists. I have said enough that you may know we place a high estimate upon Mrs. Wells as a lady and a medium, upright and honest.

E. W. H. BECK. Delphi, Ind., Sept. 15, 1887.

THEINDIANA PRODUCY.

The Wonderful Boy-Preacher of the Soul-Bleepers.

Letter in the Cincinnati Commercial Gazette: The Soul-Sleapers are not strong numerically, but they just now have among them one who is truly wonderful, viewed in what-ever light he may be. As far as I can learn this sect is confined to the southern part of the State, and have their strongest settlement in Jefferson county. Boiled down to its simplicity their doctrine is simply this: That when the body dies the soul enters on a state of sleep in which it remains until the final resurrection of the body on the day of judgment, when it awakes and again enters into the body as it arises from the tomb. This rounited soul and body then appear before the throne of judgment.

In Jefferson county, not far from Madison, they have a church and quite a congregation. The postor of the church or rather the preacher, is a boy ten years of age, and he is really a wonder. When out of the pulpit he has a sort of far-away, simple and listless look and manner. His clothing is ill-cut, and poorly made, and of the cheapest material, andwith his preoccupied look -gives him the appearance of a prematurely aged child. His hair is thick, coarse and uncombed. In the church he sits on one of the front benches, his feet about six inches from the floor and swinging in regular schoolboy style. No observer, no matter how attentive he might be, would ever take him for anything more than an ordinary boy. Uninteresting and really stupid as he appears, he has a marvelous and almost inspired conception of words and ideas, or a memory that is equally marvelous, for he preaches sermons that Beacher in his palmiest days might have been proud of. For purity of diction, logical arrangement and beautiful similies, they are unsurpassed by any palpit orator of the present day, either in this country or in Europe. Neither by act, word nor look, does he convey the impression that he is possessed with the idea that he has done anything extraordina-

ry even after one of his loftiest flights. There is about him something so earnest, so simple, and so childlike that the listener, as he preaches or prays, feels a kind of electric thrill, a creeping of the flesh, and a tingling at the roots of the hair. Last Sunday he preached from the fourth verse of the sixty-third chapter of Isaiah: "For the day of vengeance is in my heart, and the year of my redeemed is come." His father, who is an illiterate man, being scarcely able to read, opened the services by reading the chapter from which the text was taken, the boy mean. while sitting on the front seat, swinging his legs and apparently unmindful of what was going on around him. When the father concluded his reading he nodded to the boy. who arose and ascended the pulpit. His feet nad scarcely touched the pulbit before a wonderful change came over him. His listlessness was gone, and in its place was an enthusiastic earnestness seldom found even among the most devoted ministers. He knelt down and led the congregation in prayer. There was a depth, earnestness, pathos, and entreaty in that prayer that made it wonderful even beyond the marvelous sermon which followed it. The prayer concluded with the following words, spoken in a tone of earnest pathos that reached the hearts of the hearers if it did not reach the throne of God to whom it was addressed: "O, Father, look in mercy and love on the sick and afflicted; O, Lord, regard with sympathy and kindness the poor and afflicted; O. Father and Lord, look with special favor and tender compassion upon the young men who are here to-day."

His prayer ended, he took his place at the desk, his eyes fairly in flames from his communion with his master, and without hesitation or embarrassment, and in a clear but deeply earnest voice, proceeded to elucidate his text. I cannot give even a synopsis of the sermon, but it was clear, logical, forcible and in some respects unique. In closing he claimed that the last of the prophecies were now being fulfilled and the day of judgment was approaching. He referred to the prophecy as to the time of the end of the world, that children should rise against their parents, and parents against their children, and said that at no period of the world's history was that more true than to-day, when every paper was loaded down with accounts of parents being murdered by their children and children by their parents. I cannot say that the sermon was his own composition. The language and ideas were too exalted for a child of his tender years; but even if it was the work of another, his seat of memory in reproducing it and his elecutionary powers displayed were something uncanny. He is a prodigy which ever way it is taken, and his equal does not exist anywhere in the United

If the sermon is his own he is to sermonizing what Blind Tom is to music. Indianapolis has some able divines, but not one of them can produce such a sermon as that delivered last Sunday by Pascal Porter, the boy preacher of Jefferson county. His parents and friends claim that he was inspired when but two years of age, and that since then he has been delivering his remarkable addresss. If he memorizes them it is strange where he finds the originals and who teaches him. His sole companion is an aged grandmother, who, like Lois of old, gives all her time to her Bible and to prayer.

Dr. Jammes, in a memoir sent to the Academie des Sciences, etates that monkeys, unlike other animals, unless it is the human animal, readily acquire the habit of taking morphia. When monkeys live with opium emokers, as they do!in eastern countries, where the habit is more prevalent than elsewhere, and become accustomed to the medicated atmosphere, they acquire a taste for the pipe. One particular monkey, it is said, would wait for his master to lay down his pipe, and would then take it up and smoke what remained. If not allowed to do so, for several days it would fall into a state of depression and inactivity, which would disappear as soon as it was allowed to "hit the pipe."

All that was bid for a lion and four lionsees at a sale in Leamington, England, was £500. The show business is poor.

The postmaster of Belleville, Mich., brags about owning a rooster that has three wings.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through; the office of the Helione-Philo sophical Jursal.]

SHAKER SERMONS. Scripto-Rational, Containing the Substance of Schaker Theology. Together with Replies and Criticisius logically and clearly set forth by H. L. Eade, Bishop of South Union, Ky. pp. 329. Fourth edition revised and enlarged. Kentucky: South Union, 1837.

The author of this work began life among the Shakers when less than one year old, and may therefore be supposed to be excellent authority upon Shaker theology. He was born in Logan county, Kentucky, on the south side of Gasper river, on the 28th day of April, 1807. For fifteen years his home was in a log cabin, in which also, from four to thirteen years of age, during the winter months only, he received his entire instruction in letters. This is the first book ever written for publication, by an individual whose whole life has been consecratedly devoted to and guided by the principles of Shaterism. The sermons embrace nearly or quite every feature of Shaker polity, and will be highly

appreciated by very many as a book of reference upon the subject of Shakerism.

The author asserts that Carist was a celibate, Spiritualist and Communist, possessing a heart overflowing with the milk of human kindness, charity and love for humanity, and who taught that what-ever antagonized with these should be bated and foreation. There is a rich vein of spirituality per-meating this work by Mr. Eads, though it is some-what beclouded by many quotations from the Bible, which by Spiritualists is generally considered no more boly or sacred than any other work having for its object the advancement of humanity in the scale of existence. These sermons however will prove interesting to the student on account of their clear elucidation of the principles endorsed by Shakers generally.

#### New Books Received.

A MODERN INSTANCE. By W. D. Howell. Ticknor's paper cories. Boston: Ticknor & Co. Price.

ENGLISH MASTERPIECE COURSE, By Alfred H. Welsh. Chicago: John C. Buckbee & Co. Prico

PRISONERS OF POVERTY. Women Wage-Workers, their Trades and their Lives. By Helen Campbell, Boston: Roberts Brothers.

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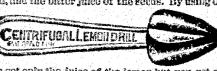
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#### Spirit Loafers.

The human character of man in the world of epirits is a point that cannot be kept too prominently before Spiritualists and inquirers. It is explanatory of many seeming diffleulties, and a preventive of many of the dangers attached to an implicit credence in every communicant from the unseen world. It brings the nature of post mortem man into the region of common sense, and helps thereby to destroy the fictitious and superstitious character bitherto associated with the after state and its inhabitants.

It is true that the above point, when accepted, destroys the protty conceits of angels, seraphs, demons, devils and such like creatures, but it puts in their place the fact that we are men and women still in the world beyond. This is only accomplishing over again in the spiritual department what has been done in the material realms of human knowledge. Exact investigation and persistent inquiry have banished the mermaid from the deep, the fawn and satyr from the woods. the nymph from the fountain, the fairy from the field and the gnome from the wind. As myth, fancy, and superstition are explored, their imagery, idols, falsity and follies give place to facts as they are.

Inaccurate interpretations of man's nature after death have been the main cause of false theories in regard to faith and futurity. Such have given us the transcendently good, or the irredeemably bad, as the two divisions of life beyond. As a result certain sorts of inquirers approach the subject of spirit intercourse with a natural but entirely false preconception concerning the character of spirits. That preconception is yet further entangled in a generally accepted thought that either class of spirits-good or bad-is endowed with almost miraculous powers. It cannot be too strenuously asserted that no spirit can transcend the laws of nature: therefore, whatever a spirit can do in the material world, with material agencies, can also be done by human beings under like harmony with natural law. The results of an intelligent study of spirit communion plainly leads to the conclusions: that spirits are neither absolutely good nor bad; that they are not semi-omnipotent, and that their human character continues with them. In a word, that the great majority of spirit communicants are upon about the same moral and spiritual planes as the great majority of mortals.

proximately correct—they are actually more than that-the result must be that in early efforts to open up communication with the world of spirits one is likely to ran the possible risk of a class of visitors not acceptable, desirable or reliable. It is likely that those spirits nearest earthly conditions would be willing to rush into any open gate they found, for a spirit circle constitutes a gateway between the two worlds. Sundry simple rules will, however, prevent such incursion, or overcome it if experienced; these can be better considered further on. Remembering the thousands of idle, shiftless, and thoughtless people this world contains, and also remembering that their characters change slowly after death and that their characters are those of physical and moral loafers of all degrees down to the very lowest and weret, it can at

Accepting the foregoing statements as ap-

their expense. Three-fourths of the "Kings;" nesses-at-large" are, undoubtedly, fornished by these loafers; and as many entertain the superstitions opinion that all a spirit says must be true, these mischievous tramps keep up the fun (?) until some all too transparent deceit disgusts the sitters, and turns them from the subject forever.

One singular fact connected with these loafers is that they are just as ready to claim the doubtful honor of an anarchist massacre in Chicago or the killing of the half-brother of Constance Kent in England, as well as to being George Washington, Napoleon the Great, Henry Ward Beecher, or any other celebrity, lay, clorical, political, or historical. As a general rule all such distinguished(?) visitors may be accepted as the delicate attentions of spirit loafers ministering to the ignorance or gullibility of their listeners. In ninety-nine cases out of every hundred there is no sort of reason why these alleged celebrities should come down, up, or into, the little parlors of an obscure circle for the purpose of talking the twaddle their impersonators dispense.

What are the simple rules which will prevent these leafers intruding their presence? First, let the inquirer form his circle for the sole purpose of obtaining communications from his own departed relatives, and procuring from them unmistakable evidences of their personal identity; utterly refuse to have any commerce with the invisibles outside of the above limits until entirely satis fied of the reality of spirit communion. Whenever the investigator has reason to sunpose he is being victimized, let him resolutely refuse to entertain the swindler until he or she professes regret, and promises amendment. Try the spirits as one man tries another, and if they fail upon the tests of truth. honor and purity, bar them out. The spirit circle is not a haven for spirit loafers—let the Spirit-world nurse its own sick; we, of this world, have enough to do to attend to the sick and lazy, the ignorant and imbecile among us. The private home circle can thus be kept free from loafers from the Spiritworld. Add to the above the purest aspiration, the stern determination to have truth and right, and a recognition that one's own family circle, on the spirit side, is the safest and best association, at first, at least, and one can then bar out these pests with characters that warrant their being described as spirit loafers.

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For twenty-two years the Journal has ever been on the side of liberty, but it differentiates liberty from license by sharp lines. The JOURNAL has devoted large space to antagonizing the tendency to sweeping legislation in the interest of diplomatized doctors unable to compete with their more talented brethren and of numerous sickly doctor factories whose owners seek the aid of the State in filling their empty halls. In opposing such tyrannical and unjust legislation the Journal has spent money freely and done effective service in many ways, and has had the moral support not only of the people but of very many reputable physicians opposed on principle to such legislation as now disgraces Illinois, Michigan, Iowa and some other States.

But the JOURNAL wishes it distinctly understood that it does not oppose but favors the regulation of medical practice. There is a vast difference between regulating a business or money-getting vocation in the best interests of the public, and destroying such business or vocation.

The Journal grants that legislatures should be vested with vast police powers, but it does not accord them the right to enact laws for the destruction of beliefs and practices not inimical to the morals of the community; and it will seek by all honorable methods to render null and void such scandalous enactments. While this has ever been the attitude of the Journal, it is as sternly and uncompromisingly opposed to favoring the interests of that lazy, shiftless, lying incompetent class of undiplomatized quacks and pretenders, from among whom every now and then one rises and with adamantine assurance asks for public sympathy and the support of the Journal in defending him aired again. The hall on Sunday last is said against the law which his equally disreputable but diplomatized brethren seek to enforce. The JOURNAL is ready to encourage agitation for the modification of these laws in the several States and to contribute handsomely to the defense of any successful healer of good character who may be prosecuted for practicing healing. But it does not propose to be cajoled, coerced or hoodwinked into lending its support to a false issue, nor to defending a disreputable character who sees fit to set up as a healer and then pose as a martyr.

These remarks are called forth by a case which was lately before a minor court at Grand Rapids, Mich. One W. W. Phippen, who from the evidence at hand appears to be an illiterate Canadian, left Canada in 1879 and brought up at Bay City, Michigan where he earned a living as janitor of a school. From there he went to Grand Rapids where he again followed his vocation as janitor of a school building. But janitoring, though honorable, is laborious and not s wealth-compelling vocation. Phippen had aspirations. At one time he aspired to be a medium for spirit phenomena, and favored the physical manifestations, especially materialisation; but he was too clumsy in his once be seen that these individuals, still true | "personations" and finally declined that yo-

to their natures, may rush into a new circle, | cation and held himself out to the public as for a "lark," and imposing upon the lack of a "doctor." For this he was, on complaint, experience of the sitters have a good time at | arrested and convicted. The evidence proves him a perjurer and an unconsciouable igno-"Emperors," "Princes," "Poets," and "Big- ramus entitled to no sympathy, respect or assistance from the public.

In spite of the want of merit in his case certain persons moved either by their constitutional obtuseness or by selfish motives or through a misunderstanding of the case, are seeking to rally those opposed to the law as it stands, to the support of Phippen for the purpose of making this a test case on which to secure a decision as to the constitutionality of the law. A weaker or less representative case could not be secured were Michigan to be raked with a fine-tooth comb. It actually looks to the JOURNAL as though those who seek to strengthen the law by a decision from the bench, had connived with Phippen, and are using him as a donkey to draw their rickety wagon out of the mire where public opinion has placed it. Certainly it looks as though he was not above such use. The Journal's advice to the people of Michigan is: Let this fellow alone, wash your hands of the whole affair, declare that he does not in any way represent the Spiritualists, or the healers of your State. Say to the State Board of Health, that if they desire a Supreme Court decision on the constitutionality of the law you are ready to join them in an agreed case, but that you propose to select a reputable representative healer and try the cause of the people against the doctors' conspiracy on its merits.

#### Bert Woodworth-Swindler.

In the JOURNAL for Nov. 13th, 1886, Mr. W J. Rand, a well-known, highly respected and truthful gentleman of Brooklyn, N. Y., gave an account of his experience with one Bert Woodworth. Mr. Rand was in charge of the Spiritualist meeting then convening on Sundays at Conservatory Hall. Upon recommendation he engaged Woodworth to give platform tests. After two Sundays Mr. Rand was requested to investigate Woodworth, who was rooming in his house. Mr. Rand thus describes his investigation and its results:

.I commenced in his room first, and soon had it my hands his "stock in trade" consisting of extensive collections of death and obituary notices, appropri ately arranged in books for the different places where this gifted seer had been or expected to be engaged There also I found the names of prominent Spiritu lists in those places, and the names of their spiri friends, and such particulars as would make the "tests" startling and remarkable. I also found the correspondence of this medium with others, who have, it would seem, been posting him. For instance Judge Dailey of Brooklyn has a spirit daughter Grace; and also he had a band of ancient spirits others of a similar character for different persons in this city, all of which this medium Woodworth recited with airy assurance from the rostrum after the pure and beautiful discourses of Mrs. Brigham, Even after the touching memorial services, to the life and work of the late S. B. Nichols, this man profaned the occasion by pretending to give some of those teets before the audience. Any person who understands the character of S. B. Nichols will not be surprised to learn that to a lady in the audience, who is a private medium of unquestioned integrity and who was his friend, Mr. Nichols presented himself while this farce was going on, and said, calling this lady by name, "I'll send those frauds to Hades," and that he meant what he said, no friend

of his will for a moment doubt. Ic addition to the above enumerated "stock in trade" of Mr. Woodworth, I found an extensive cor-respondence which he had had with persons in different cities, whereby, for the sum of five dollars they furnished useful information to him to be used in manifesting the ability of spirits to communicate with mortals through the mediumship of Mr. Wood worth. After having permitted a sufficient number of persons of known integrity to examine, for them selves these evidences of this man's mediumistic at ainments, I made him face the evidence, then turne him out without delay, bidding him not to show hi face in these parts again. He left, however, in my possession sufficient evidence of documentary character to enable me to substantiate what I have said

ehould he attempt a denial. Too late for the JOURNAL to give warning last week, a notice was handed in by the chairman of a Spiritualist meeting in Chicago which read as follows: "Next Sunday (Sept. 25th) we are to have one of the finest public test mediums in the country with us, a young man, Mr. Bert Woodworth of Jamestown, N.Y. I would advise investigators to hear him; he will remain with us a short time only, but will probably give sittings while here."

The importance of hearing the "finest' will be apparent to those who read the testi mony of Mr. Rand. It is quite probable, however, that the "finest" will remain but " a

short time only." The Journal regrets to be obliged to sneak of this matter, and has a high regard for the gentleman who so disinterestedly conducts the aforesaid meeting; but the interests of honest mediums in Chicago, and of the cause demand that this Woodworth's methods be to have been filled to overflowing; and this, too, to listen to an exposed trickster, every one of whose "tests" on that day can be reasonably accounted for by Mr. Rand's exposi

As the Journal has often said, a crowd and a sensation do not indicate either strength or wholesome interest in Spiritualism. All factitious methods of stimulating interest and gathering audiences must, in the long run prove detrimental. A free show will always attract, whether it be a concert in a beer saloon or a scance in a public hall by a Woodworth, and one is about as conducive to healthy spiritual growth as the other.

W. M. Salter, resident lecturer of the Chicago Society for Ethica) Culture, has returned from his vacation, and will open the season's lecture course on next Sunday morning. The place of meeting has not at the hour of nutting the JOURNAL to press been decided, but the announcement will appear in the Sunday morning papers.

The Spiritualist meeting at 517 West Madison street last Sunday evening was well attended. Mr. Blair made some excellent remarks. He was followed by a gentleman from Philadelphia, who gave his experience Several others spoke giving their views of the spiritual philosophy.

The Seybert Fund-Justice to the Commission.

There seems to be a wide-spread misappre hension concerning Mr. Seybert's donation to the University of Pennsylvania. It is daily asserted by Spiritualists and others that the \$60,000 was given to the University especially in the interests of a scientific investigation of spirit phenomena. This is a serious mistake, and does great injustice both to the University and the Commission. The membersof the Commission are open to fair, even caustic, criticism, but they are not alone to blame.

We have had in our possession the original letter of Mr. Seybert containing the proposal to donate \$60.000 to the University and setting forth the conditions of the gift. We made a copy of it for future use, and now lay it before our readers. Here it is:

To the Board of Trustees of the University of

Pennsylvania.

GENTLEMEN:—Being mindful of the uncertainty of life at my advanced age, and feeling deeply the importance of making permanent provision for certain interests that seem to me of the highest moment, I hereby offer to your honorable Board fifty 1st Mortgage Bonds, Raleigh and Gaston R. R. Co. (\$1,000 cach) being equal to the sum of sixty thousand dollars to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the "Adam Seybert Chair of Moral and Intellectual Philosophy," upon the condition that the incumbent of said chair, either indi-Pennsulvania. condition that the incumbent of said chair, either ind vidually, or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.

I further empower your Board to invest the said sum of moray in such securities strictly local or otherwise.

I further empower your Board to invest the said sum of money in such securities, strictly legal or otherwise, as may be deemed best, provided that at all times the interest alone shall be expended for the purpose of maintaining the said Adam Seybert Chair.

I further empower your Board, in case there may be any income arising from said sum of money over and above the amount required for the salary of the incumbent of said Chair, to dispose of such excess of income in such way as may be deemed best to promote the views I have expressed. I have the honor to remain,

Your obedient servant,

(Signed.)

A careful reading of the above will disclose the fact that the money was really left to establish a monument to perpetuate the name of Adam Seybert. An "Adam Seybert Chair of Moral and Intellectual Philosophy" is more enduring than granite and will pernetuate the memory of the Seyberts long after their tomb-stone has crumbled into dust. Further, it will be seen that only the income from the fund can be used for the purpose of maintaining the said Adam Seybert Chair; and in case there is an income over and above the amount required for the salary of the incumbent of said Chair, then the donor empowers the University to use such excess to "make a thorough and impartial investigation of all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of modern Spiritualism."

Gilt-edge securities such as the University would only be justified in putting the fund into would not not more than \$3,000 per annum, if that much. It will be readily seen that this amount is scanty allowance for the salary of a competent incumbent of the Chair leaves nothing wherewith to prosecute a work requiring the income of a million or more to accomplish anything worth speaking of. In other words, it will be seen that there was not one dollar of the Fund specifically devised to defray the expenses of "the incumbent of the Chair" or of the Commission, in prosecuting an investigation which requires a liberal expenditure at every step.

True, the donor makes it a condition of the gift that "the incumbent of said Chair, either individually, or in conjunction with a commission of the University faculty, shall make a thorough investigation," etc.; but it goes without saving that the said incumbent would have neither the time, facilities nor money wherewith to fulfill the request for outside work made by the founder of the Chair, and consequently that such work must be done by a commission, the membership of which is by Mr. Seybert restricted to a body of already overworked men.

Now one of two things is certain: either the comparatively paltry income of the trust must be unlawfully diverted from its original purpose, or no extended investigation of the stupendous field outlined by the donor can be made. The building of the "Moral and Intellectual" monument is the main purpose of the trust; all other matters are secondary. With no knowledge of the financial conduct of the trust, we venture the opinion that in the puerile efforts of the incompetent Commissioners to investigate (?) Spiritualism, they have spent more of their own money than of that left by the monument promoter.

Mr. Seybert was a man of wealth and leisure, a Spiritualist for many years. He well knew the obstacles which beset a "thorough and impartial investigation of Spiritualism." He knew the malicious hostility and sectarian prejudice it had to contend against. Yet knowing all this, he did nothing for the Cause. Spíritualism to him was valuable only as a means for gratifying his selfishness. And when about to leave this world he further abused the Cause, which he had prostituted to feeding his hyperphysical cravings for psychical aliment, by hiring the University of Pennsylvania to build a family monument in the form of a chair with a contingent but remote annex in which was to be inscribed the noble word, SPIRITUAL-ISM. Spiritualists owe this man neither gratitude nor respect.

Thackeray seems to have had his mediumistic side. Miss Perry, relates the story of the naming of "Vanity Fair:-"He told me some time afterward that, after ransacking his brain for a name for his novel, it came upon him unawares in the middle of the night, as if a voice whispered, 'Vanity Fair.' He said, "I jumped out of bed and ran three times round my room, uttering as I went, "Vanity Pair. Vanity Pair. Vanity Pair."

From Africa to Chicago..

Mr. W. B. Fricke, a native of Holland, but for many years a resident of South Africa, who visits America solely to increase his knowledge of spirit phenomena, spent several days in Chicago last week. He attended Dr. Thomas's Sunday service in McVicker's theatre and pronounces the sermon the finest spiritual discourse he ever listened to. Mr. Fricke had his first experiences with spirit phenomena in Africa, where with a colored medium only partly developed he secured sufficient evidence to lead him out of pessimistic materialism whither he had drifted from the church. Having acquired a reasonable competence in the African gold fields. Mr. Fricke retired from business, and is now devoting his time to perfecting himself in all that relates to Spiritualism. While in Chicago he received some excellent tests of spirit presence through the mediumship of Mrs. Slosson, of West Lake street; and with the Bangs Sisters he obtained independent slate-writing tests against the gonuineness of which no reasonable objection can be urged.

Mr. Fricke is in the prime of life, and if he only is able to digest the large amount of spiritual food which he is getting, and does not allow his zeal to run away with him he will become a powerful auxiliary in tho spread of rational Spiritualism. His native good sense and excellent mental equipment give promise that his accumulating knowledge will result in wisdom and that he will be an able instrument in the hands of higher powers. After four days' study of Spiritualism and its personnel in this city he expressed himself as greatly pleased and left for Philadelphia. He sails for Europe about the first prox., from whence he promises to furnish the Journal's readers with letters from time to time.

### Swindling Advertisements.

Light, London, of September 10th, devotes two columns to a mildly sareastic and vigorous criticism of certain American Spiritualist papers which publish objectionable advertisements. Light gives numerous examples taken from the columns of our contemporaries, but it goes without saying that none are from the Journal. Here is one specimen used by Light which we have noticed with shame in the advertising columns of the Golden Gate:

"Prince Trance Clairvoyant of the Atlantic Coast-Born with double veil; seventh eon; with the power of any two clairvoyants you ever met; tells your entire life, past, present and future, in a dead trance; every hidden mystery revealed; tells names, business; love and marriage a specialty; unites the separated, and causes speedy and happy marriage with the one you love; genuine Egyptian charms for the unsuccessful; those who call without delay; challenges the world! Persons will save time and disappointment by consulting this clairvoyant first, before going to others. Reveals every thing; fee one dollar and upward.

The appearance of such an advertisement in the columns of a Spiritualist paper is inexcusable, and no amount of sophistry can make it appear otherwise to rational people. Secular papers may with some little show of consistency sell space to such swindlers possibly, though we confess our inability to see any good defense they can offer for such prostitution of their columns; but when a paper devoted to Spiritualism thus besmirches its columns it is an infallible symptom of moral gangrene somewhere. We decline, out of courtesy, to locate the disease in this instance.

# What's in a Name?

The Blackburn (England) Evening Express of Sept. 3rd, is to hand and gives a long and favorable account of an experience had by one of its reportorial staff with " Mr. H. Wilson, the celebrated spiritualistic medium of New York." American Spiritualists will wonder who "H. Wilson" may be, but a cursory reading of the methods pursued at the scance discloses the identity of Henry Slade, who evidently desires to avoid any little unpleasantness that might be caused were his presence in England known by the zealous gentlemen who annoyed him some years ago. The ruse of assuming an alias is about the silliest thing Slade could undertake: It affords him little chance for disguise and might tell against him seriously should his enemies care to bother, him on the old proceedings. That his presence in England would promptly be made known to them in case they desired to pursue the prosecution goes without saying.

The following from Mr. F. B. Geohegan was handed in too late for our last week's issue: "There are a great many interesting events occurring in our Sunday afternoon spiritual meetings at No. 116 Fifth avenue. The interest in the phenomena is increasing in our city so rapidly, that our small hall is not of sufficient capacity to comfortably accommodate those who are auxious to receive one word from dear friends gone before. I trust that such an interest may be awakened in the next few months that our friends will see the necessity of an effort to secure at least one building in this city devoted to the spiritualist cause. There were a great many fine tests given by Mrs. Bell F. Hamilton, Mrs. Coverdale. Mrs. Moore, Mrs. H. A. Berry, and independent slate writing by Mrs. Minnie M. Marshall."

The Rev. Dr. Fulton wants to know what would have become of Martin Luther if he had become a newspaper editor. He would have been a success, for he was an expert at firing the inkstand at the devil .- Martha's Vinyard Herald.

Drake-Lord.

On the 19th of September at the residence of Mr. E. H. Ladd in Malone, New York, Mr. J. S. Drake of New York City and Mrs. Maud E. Lord were united in marriage by the Rev. G. H. Lewis of the Episcopal Church.

The prominence of the principals in this marriage, and its possible bearing upon the future of one of the best mediums, induces the Journal to make more than a passing notice. Mr. Drake is known in the West and South as a prominent contractor and hydraulic engineer. He was the principal mover in the undertaking which resulted in the erection of the Texas capitol building whereby that State secured a four million dollar structure for three million acres of land in the pan-handle of Texas. Mr. Drake was also the builder of the fine system of waterworks at Austin, Fort Worth and Gainesville, Texas, and in several of the larger cities of Kansas, out of which he made a fortune. Prior to these enterprises he was for fifteen or more years in the editorial work in Iowa and Illinois where his aggressive nea made his influence felt in the councils of the demceratic party of the West, up to the time of the Tilden campaign when he turned his attention to more money making pursuits. It therefore seems as though he must be eminently qualified to be the protector of one who has been a faithful instrument in the hands of the Spirit-world. Should the result be that her gifts shall be exercised in the direction of a more scientific and scholarly exposition of Spiritualism, to the end that it may in time be placed by the side of the accepted sciences, the cause of Spiritualism will be greatly advanced thereby. Mr. Drake apparently has the ability, education, experience, courage and inclination so necessary to assist in this important work. We know him to be a thorough Spiritualist and shall hope for these results.

The marriage ceremony is said to have been beautiful and impressive as the two were pronounced man and wife in the presence of the members of the two families and a few personal friends from New York and Boston. Mrs. Ladd's elegant parlors were handsomely decorated with flowers and at the close of the ceremony all partook of an elegant supper and pledged the health of the two thus assuming new duties and responsibilities.

Mr. and Mrs. Drake passed through this city last week en route for the south and far west where they intend spending the winter previous to their departure for Europe, where they expect to spend some months.

### Errata-Obituary.

Whether the incarceration of "boodlers," prospective execution of anarchists, influx various conventions, a republican mayor, turers. failure of the wheat corner, drouth, and the East wind, have in combination perturbed and demoralized the Journal's compositors and proof-readers, or whether latent carelessness asserted itself is a matter of debate; but that two gross typographical errors occurred in last week's issue, is ere this evident to thousands of readers.

In the leading editorial "The Conversion of the World," the JOURNAL was made to assert that: The "Mohammedan is so intense a believer in one God that he spurns Unitarianism with contempt as an insult to Allah -the one infinite ruler." That Trinitarianism should be read instead of Unitarianism was of course apparent to all readers except those on whom the responsibility of following copy rested. Again, on the third page, in the review of "Uplifts of Heart and Will," and in the last line of second column, the word will is transformed into quill.

The scarcity of dynamite, owing to the increased demand from anarchists, prevented the culprits from being blown into eternity therewith, but a supply of the essence of "Christian Science," vulgarly called Eddyism, was obtained and with this the compositor and proof-readers were blown up. They met their fate with a calm indifference, which is said to characterize all who die by this subtile agent. Their places have been filled by fresh hands, and a neatly painted tin sign warns the new recruits of the fate of their predecessors and what they may expect should they transform a Unitarian into a Trinitarian or substitute even a single quill for will.

# GENERAL ITEMS.

Geo. H. Brooks, has been lecturing at Fowlersville and Lapeer, Mich. The first Sunday in October he lectures at Ionia. He goes from there to Belding.

Mr. C. Dominy of Englewood, late of Peoria, Ill., will address the Young People's Spiritual Society, on Tuesday evening next. His subject will be "The Science of Spiritual-

D. H. S., in the Hartford Tribune, states that an Episcopal clergyman at Riverton, Ct., had made the old stereotyped attempt to annihilate Spiritualism. He failed, however, as usual, and all his arguments have been demolished by D. H. S.

A correspondent who is evidently not a regular reader of the JOURNAL, inquires in a somewhat ekeptical vein for the name of the medium with whom the writer of "Investigating Spiritualism," published in last week's issue, had his experience in psychography. The medium was one of the Bangs sisters of this city, and the investigator is a popular clergyman in a neighboring city, who, in common with many other ministers. is seeking for the evidence of continuity of life afforded by the phenomena of Spiritualism, and working in a receptive, candid attitude of mind.

Mrs. Emma Hopkins will give courses of lectures on "Christian Science," during the next three months at the following places: Plankington House, Milwaukee, October; Murray Hill Hotel, New York City, beginning November 1st; Chicago, December. Further particulars may be had by addressing the manager, Mary H. Plunkett, 2210 Michigan avenue, Chicago.

On next Sunday morning and evening Mrs. F. O. Hyzer will speak at Avenue Hall, 159 Twenty Second street, under the engagement with the Young People's Progressive Society. Among the host of earnest laborers in the vineyard, the Journal knows no one whose soul is more closely attuned to spiritual harmonies nor more capable of voicing divine truths than Mrs. Hyzer. She should be greeted with large audiences and cordially welcomed to the Garden City.

Rev. Phillips Brooks suggests that ministers should learn something of what they talk about. He thinks that there has been altogether too much sneering at the theory of evolution by preachers whose only idea of that theory is that it claims man to have descended from a monkey. He tells them that as congregations grow better informed, they will drop away from the ranters who will not study up the living issues of the day. All of which is very plain talk. It is very pardonable, however, coming from such a

A stock company has been organized at Manchester, England, for the purpose of establishing a Spiritualist paper to be called The Two Worlds, and Mrs. Emma Hardinge-Britten is to be editor. The prospectus says: "It will be thoroughly representative, the friend of societies and mediums, the guide to investigators-in a word, a people's paper." The shares are one pound each, payable in installments of two shillings. Mrs. Britten's talent, experience and world-wide acquaintance should ensure the success of the venture from the start.

A. Josselyn, Crescent City, Fla., writes: 'That fine trance speaker, Mr. Geo. P. Colby, has been with us the past week and gave seven lectures which could hardly be surpassed by the best speakers in the Spiritual ranks. He also held several private test seances, by which many have been convinced of spirit return and communion, who had never seen any thing of the phenomena before. Mr. Colby is employed by the Southern Spiritualist Association to lecture through the Southern States." The Spiritualists at Crescent City passed resolutions thanking Mr.Colby for his able ministrations, praising Dr. E. T. Crossette for his efficient services in conducting the meetings, and stating that the Southern Spiritualist Association is doing of visitors attracted by the Exposition and a great and good work in sending out lec-

Young Peoples' Progressive Society.

Mrs. Foye's Reception-Mrs., Hyzer's Engagement.

A public reception was tendered Mrs. Ada Foye last Friday evening by the Young Peoples' Progressive Society, at their hall, 159 22nd St., and under whose auspices the lady has been lecturing during the month. The entertainment which had been arranged for the occasion was quite a success, the programme being carried out to perfection.

Mrs. F. O. Hyzer conducts the services during October, morning and evening, at 10:45 and 7:45. An admission of 10 cents will be charged to enable the society to pay expenses. Mrs. Foye again appears before the society, Nov. 20th, and 27th, and all of Decem-

# Lassed to Spirit-Life.

Passed to higher life from her beautiful home on Woodlanii avenue, Civetand, Ohlo, Mrs Amelia Heinsohn, wife of M. Adolphus Heinsohn, Sept. 11, 1837. Sweet and gentle, and of great artistic talent, Mrs. Heinsohn had a wide circle of loving friends, who mourn their loss. Her children, two daughters and a son, are a charming family. She had everything to make life attractive and desirable, and give her time to the pleasures of art. From our side of life her departure was sad and the loss irreparable; from the otherside, the angels, who with enlarged views take in all circumstances as a whole, rejoiced at the new birth. That she, thus suddenly transplanted, feels no regret, would not be in accord with spiritual views; but we ought not by our selfish grief to intensify the regrets of those who have passed through the angel portais. Never were flowers layished in greater profusion; she rested in a bed of roses, and was canopied with roses and white lilles.

fusion; she rested in a bed of roses, and was canopied with roses and white lilies.

The writer addressed the friends giving them the staff of Spiritualism to walk through the Valley of Grief to the Highlands of Blessed Knowledge, that the dead live and love us. The Episcopal service was also read by request of the relatives belonging to that church. The casket was deposited in the tomb at Lake View, with the fervent prayer.

"May each be true to themselves, and kind angels bless and guard us all until we meet on that evergreen shore where the broken ties of this life shall be renewed, and there will be no more heartache and, no more parting forever and forever."

Passed to spirit life from his home in Milford, Mich., Aug1 th, Mir I. P. Whiting, aged 67 years. Brother Whiting
will be remembered by many for his fine medial gifts in the
diagnosis of disease, and his earnest and acceptable work on
the rostrum where he so earnestly labored to advance the
cause of Spiritualism. He was a man of rare force and
energy of character, and our State and District Associations
have been greatly benefited by his labors; and they that
have been co-worker; with him deeply mourn his loss, and
we trust his amiable wite and children and all he may have
power to minister to, may be blessed by his ministrations nower to minister to, may be blessed by his ministrations form the higher life. Banner of Light please copy.

Passed to spirit life at Rich Hill, Mo., Sept. 6th, 1887, Frank J. A. Peffey, after a severe illness of six days. He left a devoted wite and child, and departed for the angel world to meet the dear ones gone before, who awaited to give him greeting, and welcome him to the evergreen shores.

# The Savagery of Boyhood.

is the striking title of an instructive article by John Johnson, Jr., to be published in the "Popular Science Monthly" for October, in which the author points out that, since a boy's development is an epitome of the development of the human race, he naturally passes through a stage when cruelty is so character istic that a tender-hearted boy must be deemed dis

Dr. William Mathews, the author of "Getting on in the World," "Oratory and Orators," etc. has pre-pared a new volume of critical and descriptive es says, entitled "Men, Places, and Things," which will shortly be published in Chicago by S. C. Grigge & Co. Among the subjects treated are "The Character of Nanoleon 1.7" Napoleon I," "Alexandre Dumas," "The Greatness of London," "Cynics and Cynicism," "The Weakness of Great Men," "The extremes of Drees," and an en-tertaining chapter on "The House of Commons," in which are pen pictures of the more famous mem-

The 'many persons who, while familiar with the term evolution, are uncertain as to the ecope of the doctrine, will be interested in the answer to the question, "What is Evolution?" which Professor Joseph LeConte is to give in the October "Popular Science Monthly."

"The Saratoga of the West-Baxter Springs, Hausas.

Particular attention is invited to the advertise ment of this property in another part of our col-To enable those at a distance to attend, return tickets, good for thirty days, will be issued for the Excursions leaving Chicago and St. Louis on the 11th of October next. As the sale does not take place until the 19th of October, this gives ample time for the selection of desirable lots, Baxter Springs are chalvheate in their nature, and the cures they have performed are almost miraculous, rendering famous all over the continent. In addition to this they are situated in the most fertile part of the Garden of the West, whilst the water-power has already attracted the eyes of capitalists who wish to remove their work-shops to the growing and prosper ons West. The only Lead and Zine mines in Kansas are situated near here. Agriculture, Mining and Manufacturing—the magic three combined—render the purchase of these lands not a speculation, but a splendid investment. Several new and connecting lines of railroad are in process of construction, which will place Baxter Springs in easy communication with any part of the continent. The scenery is en perb, and as all these natural advantages are being rapidly supplanted by the highest advantages of advanced cultivation, it is not to be wondered at that amongst the astute men of business, who have inrested largely, are to be found such names as the vested largely, are to be found such names as the following: James S. Bailey, of the Tuttle, Bailey Mt'g Co., 83 Beekman-st, New York city: H. C. Townsend, Gen'l Pass, Agt. Mo. Pac. R'y, St. Louis, Mo.; N. R. Warwick, Dist. Pass. Agt., Mo. Pac, R'y, Cincinnati, O.; S. H. Thompson, Agt. Mo. Pac, R'y, Pittsburg; J. E. Eunis, Land and Pass. Agt. Mo. Pac. R'y, Chicago; J. B. Frawley, Pass. Agt., Mo. Pac. R'y, Chicago; H. L. Christopher, Pass. Agt. Mo. Pac. R'y, Chicago; H. L. Christopher, Pass. Agt. Mo. Pac. R'y, Chicago; Col. J. J. Fray Sunt. M. K. & T. R'y, Parsons cago: Col. J. J. Frey, Supt. M. K. & T. R'y, Parsons, Kan.; Chas M. Hayes, Gen. I Mgr. Wahash Western R'y, St. Louis, Mo.; H. A. Lloyd, Gen'l Claim Agt. Wahash Western R'y, St. Louis, Mo.; J. J. Burns, Vice-Prest. D. M. & A. R'y, Winfield, Kausas; Mallory-Fitgerald Construction Co., Railroad Builders, Winfield, Kau-sas; Dr. L. Trowbridge, Chicago; F. M. Shaw, Chicago; B. T. McDonald and E. R. Chenault, Bankers Fort Scott, Kansas; J. D. Hill, Capitalist, Fort Scott: F. M. Buckley and J. S. Moffett, Fort Scott; W. C. Perry, U. S. District Att'y, Fort Scott; S. M. Bixler Big Springs, Tex.; Mr. Tubbs, Freight Agt. Mo. Pac. R'y' Chicago; S. A. Kean, Banker, Chicago; Jno. Farson, Capitalist and Banker of S. A. Kean & Co., Chicago; H. R. Crowell, Jno. M. Ceoper, G. G. Gregg, C. W. Daniele and W. A. Parmaly, Albion, N. Y.; C. H. Weagley, Carroliton, Ill.; A. J. Tyler, Kansas City; S. C. Fancher, Kansas City; W. T. Potts, Paola, Kansas; Judge David Kelse, Chief Solicitor, Mo. Pac. R'y, Parsone, Kas.; C. H. Pratt, Director Mo. Pac. R'y, Kansas City; R. A. Love, Independence, Mo. The bare recital of these names inspires great confidence. Readers interested should

#### Are You Going East.?

write for details. See advertisement,

The Limited Express of the Michigan Central "The Niagara 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 Cars, running through without change to Perento via the Canadlan 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 halts several minutes at Falls View, where the scene is unrivalled.

#### **Harvest Excursions**

via Missouri Pacific Railway, Sept, 20th, and Oct. 11th to Le Roy, Baxter Springs, Parsons and all points in Kansas to all points in Arkansas and Texas. Half Tickets good thirty days. Address Jno. E Ennis, 199 Clark street., Chicago.

### Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and i they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.



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To the mother of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, fattest, heatblest baby in the country." It is a heautiful 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 clean Give date of high. given. Give date of birth. Wells, Richardson & Co., Burlington, Vt.

Y. P. P. S.

The Semi monthly socials of the Young Peoples' Progresve Society will begin Friday evening, Oct. 7th, and will be conducted in series. Tickets will be issued for 75 cents including four dances. The recipient required to give his or her name and address. Members' tickets 50 cents. The Society is desirous to secu re members, and those wishing to join may give their name and address to the Secretary, as application, on any Sunday evening, or by addressing Mr Jos. Anglan, 2827, State Street, for any information desired The Young People are desirous to secure a library and all the aid and assistance given them, in their behalf will be hankfulls received.

3 MEN of good character wanted in your vicinity Special inducements now. Don't delay. Sal-ary from start. BROWN BROS., Narserymen, Chicago, III,

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Get rid of that tired feeling as quick as possible. Take Hoot's Sarsaparilia which gives strength, a good appetite, and health.

#### Parsons, Kausas.

Parsons, Kansas, seems destined to become one of the largest and best cities west of the Mississippi It is located in a wonderfully rich country that for farming and fruit growing is unsurpassed. A reliable business man of Parsons says that a fruit lrying concern in Parsons could easily contract 100,-000 bushels of apples alone, grown in a circle of ten miles around Parsons. Fertile farms can be bought for \$15 per acre and up. The season for winter feeding of stock does not begin till Dec. 1st, and ends April 1st. Parsons already has 10,000 population and is rising as a wilcook downwarfal and a rising a r and is rising as a railroad, commercial and manufacturing center. Attention is called to a great excursion at half rates to Parsons about Oct. 11th, which is advertised in another column.

#### Winfield, Kansas.

Attention is called to the advertisement of Winfield, Kansas, in another column. The Platter Com-pany, whose property is for sale, is composed of the best men in Winfield and a number of Missouri Pacific railroad officials who have large interests in the city. Cowley County and Winfield illustrate in a marvelous way the growth of the west. Winfield is pre-eminently a city of churches, colleges, good chools, fine homes and the best of opportunities in every direction.

#### Harvest Excursion.

The Great Rock Island Route (C. R. I. & P. R'y.) will fell, Oct. 11th, Harvest Excursion, tickets at one Nebraska, Northwestern Iowa, Minnesota and Dakota. Limit 30 days from date of sale. For tickets or further information, address E. A. Holbrook, General Ticket and Passenger Agent, Chicago, Ill.

#### Christian Science.

A pamphlet giving a full and complete statement of the scope and nature of this new thought, sont post-paid on receipt of five cents, by Theo. Gestefeld loom 2. Central Music Hall, Chicago.

It is evident that, just now, the State of Kansas is out on a boom and it is with a blending of wonder and admiration that the older States stand by and look at the young gentleman's pranks. Those regions which twenty years ago were best know to he world as the American desert now claim to be the finest gem of the whole Union, and, what is still more singular, the claim seems to be recognized as just. Eastern capital is literally pouring into the State and enterprises of considerable magnitude are started, one after the other. At this moment no less than five new railway lines or new branches of older lines are building. A strong current of immigration has set in that direction. The streets of Dodge City and Hays City swarm with trains carrying land-seekers out on the prairie, and Frederikser Co., of Chicago, have during the last month sold between 15,000 and 20,000 acres of the lands they hold in the vicinity of those cities. Even the climate seems to have changed. During the last ten ears about 250,000 acres have been planted with trees for shelter, belt, or in hedges for fencing, in groves or in orchards, and plantings have already proved sufficient to make the old stories of the noto rious Kansas drought a mere fable. At all events, before making their final decision concerning the locations in which to settle, land-seekers should pay a visit to the offices of Frederiksen & Co. and make themselves thoroughly posted about these matters.

FOR ALL, 850 A WEEK and

# FORT SCOTT, KAN.

There will be a grand suction cale of Lots joining the city finits, beginning October 25th. Terms of case one-third each balance one and two years, eight per cont interest. Fort Scott has more natural advantages than any city West of the Misalesippi, is a railroad manufacturing and commer worth cial center, is growing rapidly, a million collara. buildings are now going up. We have natural gas, cool. fire, brick and pettery clay, coment, flag, building and limestone, oil, artesian and mineral wells, factories founderies, mills glass cement, and sugar works, wholesale housesetc., and a rich agricultural country. Good farms are worth from \$10 to \$50 per scre. Write S. F. SCOTT & Co. for papers and information, and take the K.C., Ft. Scott & G. R. R. from Kansas City.

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The Bible readings are by all of the above and many others. The book contains several hundred Elbie readings, and is exceedingly engactive and trapial not only to the ministers and evangelist, but to the Christian who vants to understand and know how to use his Fible. The pages with full index of titles and index of anbjects.

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# BAXTER SPRINGS, KANSAS.

Heduced Rates for 30 days. Round-trip Excursion tickets over all roads, from all points West of the Ohio river, to attend the great PUBLIC SALE OF CITY PROPERTY, October 19th, in BAXTER SPRINGS, KANSAS, the Saratoga of the West.

BAXTER SPRINGS CHALYBEATE SPRINGS are attracting the nation's invalids, working wonderful cures, and will make the city famous, far and wide, adding unteld thousands to her wealth.

BAXTER SPRINGS WATER FOWER, just devek ped, is commanding the eager eyes of manufacturers seeking Western locations who will increase her population many fold. locations who will increase her population many fold.

Baxter Springs' nearness to the Indian Territory (only one mile distant) makes it a very paradise for hunters and

Baxter Springs nearness to the Indian Territory (only one mile distant) makes it a very paradise for hunters and sportsmen, and for picture-gue scenery is unsurpassed.

Baxter Springs and vicinity have the only LEAD and ZINC mines in Kansas, and the FINEST COAL, with the heaviest velus, in the State. Fully developed, these industries will employ thousands of men.

Baxter Springs is jumping into prominence as a railroad center. She has the Kansas City, Fort Scott & Gulf road. In October the Missouri Pacific system will reach Baxter Springs. The St. Louis & San Francisca road is only a few miles away and rapidly building, and several others are projected.

The Indian Territory will soon be thrown open, which will be tributary to Baxter Springs for many miles. Capitalists and investment a Baxter Springs, and Real Estate has advanced in value fourfold in four months. This is your great opportunity. Address, for full particulars about tickets, rates, etc., etc., either of the following:

JNO. E. ENNIS, Pass, Agent, Mo. Pac. Ry., 199 Clark St., Chicago, JNO. B. FRAWLEY, Pass, Agent, Mo. Pac. Ry., 199 Clark St., Chicago, F. M. SHAW, See Baxter Springs Investment Co., Baxter Springs, Ean.

N. R. WARWICK, Pass, Agt. Mo., Pac. Ry., Gincinnati, Ohio.

# HO! for PARSONS, KANSAS!

OCTOBER 13th and 14th a GREAT PUBLIC SALE of TOWN LOTS WILL BE HELD IN THE RAPIDLY GROW-ING CITY OF PARSONS.

# LARGE EXCURSIONS AT HALF RATES!

From all points East of Eansas. Tickets good for 30 days. Fare from Chicago to Paisons and return, only \$15,00; from St. Louis and return only \$10; from 'pringfield, Ill., and return, only \$1.75 and all other points equally low in proportion. Parsons is the "Metropolis of Southeastern Kansas." Five Hailicads center here, and two more are located. Population over 10,000, and growing wonderfully. Has electric lights, waterworks, paved streets, large public library, fine schools, many churches, a large college, and the best society. Its railivend shops and other factories are impostant. Parsons pay roll to her mechanics and artisans reaches nearly \$ .000,000 annually, and monthly grows larger. Best Farming Section in Kansas. City Property raphility embancing in Value. Do not fail to grass this great opportunity, but come to Parsons and see for yourself! For full information about Parsons, and about this great excursion, address JNO, E. ENNIS, Pass Agt. Mo. Pac. Ry. 190 S. Clark St., Chicago, Ill.

J. B. Frawlley, Pass. Agt. Mo. Pac. Ry. 190 S. Clark St., Chicago, Ill.

A. B. JUDKINS, Pass. Agt. Mo. Pac. Ry. 190 S. Clark St., Chicago, Ill.

N. B. WARWICK, Pass. Agt. Mo. Pac. By. 181 Vine St.. Cincinnail, O.

S. W. ELLIOTT, Ticket Agt. Mo. Pac. By. 181 Vine St.. Cincinnail, O.

Gr., COL. J. J. FREY, Pres. New York Land Company, Parsons, Kansas.

### WINFIELD, KANSAS.

GREAT OPENING SALE OF CITY PROPERTY OWNED BY THE PLATTER LAND COMPANY, TO OCCUR ON OCTOBER 26th and 27th, 1887.

Reduced excursion round-trip tickets, to Winfield and return, good for 80 days, leaving your home Oct. 10th and 11th, can be bought over all roads, from all points West of the Onto River. Arrange your Western excursion trip so as to be in Winfield on the days of our sale. THE PROPERTY OF THE PLATTER LAND COMPANY, to be sold, includes many of the choicest residence lots in the city. Convenient to street cars, college, public schools, and the business center. These lots will advance very fast in value. The opportunity for homeseckers and investors is a rare one. WINFIELD, Cowley County, is the Coming Metropolis and Railroad Center of Southern Kansas. Winfield is 225 miles Southwest of Kansas City, and 475 miles West of St. Louis. Five lines of road run in nine different directions. These are the Atchison, Topeka & Santa Fe system, with two lines, the Southern Kansas railroad, the St. Louis and San Francisco and the Missouri Pacific railroad. Projected lines to be built very soon are two branch lines of the Missouri Pacific existen, and one line for each of the following systems: The Chicago Rock Island & Pacific, the Chicago, Burlington & Quincy, the Chicago Aiton & St. Louis, and the Chicago, Milwankee & St. Paul railroads. The possibilities of Winfield as a great wholesale and manufacturing center when the rich indian Terribory just South is opened, and for which these railroads are all heading is beyond conception. Cowley County is in the Southern iter of Kansas Countles, and East of the center of the State.

THE BEST BUILT CITY IN KANSAS.—Though Cowley County was not opened to settlers till 1870, her population is already 40,000. Her county-seat, Winfield, has 10,000 population. Winfield has free postal delivery, seven miles of street car lines, waterworks with eight miles of any age or size in Kansas. Her City Hail, Opera House, Flouing Miles three stone school houses, six church buildings three leading hotels, four bank blocks. Southwest Methodist College and State Asylum for Feeble minded Youth alone cest

built of it. It is cheaper than brick. Public buildings at the State capital, two hundred miles distant, were built of Winfield stone against competition from many points.

THE PROPUCIS OF COWLEY COUNTY, SOIT, AND CLIMATE make her the farmers paradise. Her corn is the best, The Wanfield Milis ground the flour, fro Cowley County sheat, that won first prize at the Worlds' Fair in 1885, against the world. Fruits and cereals abound. Winter lasts but a short time. The latitude is about that of San Francisco, Trinidad, Col., Springfield, Mo., Carlo, Il., Danville, Ky., Richmand, W. Va., and Baltimore. Grand opportunities awant the merchant, the farmer, the mechanic and manufacturer, in Winfield and Cowley County. Do not fail to come to Winfield. Remember the dates of sale, Oct. 27th and 28th. The terms will be one-third cash, balance in three and six months. For illustrated circulars, plais, and full particulars, address

J. E. ENNIS Land & Pace. Agt. Mo. Pac. By. 199 Clark St., Chicago, Ill. J. B. FRAWLEY, Trav.

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Toices From the Leople. INFORMATION ON VARIOUS SUBJECTS

"SURCEASE OF SORROW."

The Song Written by Mrs. Jessie Bartlett Davis.

Weeks & Co., of London have published the song written by Mrs. Jessie Bartlett-Davis of this city, en-titled "Surcease of Serrow." The words are given

I turned the leaves of my music book old And thrummed the strings of my harp, A+vainly I cought a solace in song F-a my heart's pain constant and charp. But the melodies all refused to bring A laim to my tempest-tossed soul, And the sadness clung like a deathless thing 'Till the glooming round me stole.

Yet still I loitered and lingered there, My head bent low with my wo.
Till the still night fell with a holy hush
And the stars peoped out aglow.
Then out from a helfry sweet and pure Rang the notes of a dear old pealm That wood my soul from the troubled deeps To a haven of blisaful calm.

"The Lord is my Shepherd, I shall not want," And I fitted each chime to its word
While the windows shone like the eyes of love
From the temple of the Lord. I could hear the ripple of laughing brooks, See the green of meadows fair, I strung my harp to the sweet refrain, Lo! Surcoase of Serrow was there.

#### Thoughts on Christianity.

To the Editor of the Religio-Philosophical Journal: Spiritualism is taking a firm hold here; come of the best citizens are investigators or believers. The churches are doing their best to keep members from investigating, but their sulphurous threats do but little good. I have just returned from a Paptist meeting. Things went on about as usual at such meetings, except the rather sulphurous smell that seemed to pervade the holy sanctum during a part of the service. Perhaps it was due to the presence of a few Spiritualists who had assembled to hear what their Baptist brethren had to say. Rov. Mr. Barns seemed to get the bad eder, for he got his face into more shapes than a rubber doll, while he warned his hearers to be careful of any new doc-trine. "It was dangerous," he said." "It would not do to be led estray by scientific men. It did not matter how good a man might be he could never get to heaven until he was born of the spirit, and had been baptized." Poor fellow, he certainly pitied us; but we pitied his ignorance more than he pitied our

einful natures.

A certain lady, a member of the Baptist church, while speaking of the Chatworth disaster a few days back, asked me if the victims were Spiritualists going to the summer camp meetings. I told her I did not know. She said, "If they were Spiritualists, she could not wonder at such a disaster." I reminded her of the Dixon and other disasters where thousands of Christians had been taken away by what she would call the "hand of Providence." This shows how our Christian friends feel toward us.

I might say here without fear of successful con-tradiction, that Christianity has been the enemy of science. As long as the church had the power she did not hesitate to use it. With God at the head and the priest as his executive, they have not feared to commit some of the most being crimes that the world has ever known. Has the world not been deluged in bland by the hand of the church? Look at the history of the crusades. Look at the battle fields of bleached hones. Look at the skies darkened with the smoke of cities robbed and burned by the hand of Christians. Look at the desclation of kingdoms, and took at the persecution of great thinkers even to the present time. Who is it that has given great truths to the world? We answer: such men as Galileo, Bruno, and thousands of others, who in the face of the inquisition and dungeon gave to the world those grand truths which has shaken the very foundation of Christendom. Give us truth: Give us truth: give us strength; give us power, not to crush those who cannot see as we do, but truth to make us free; strength to overcome every obstacle in the way of progress; power to overcome and subdue all antagonistic elements around us, and utilize them for the benefit of our fellow creatures. True religion consists in doing all we can for the elevation of hu-

Right here I wish to ask my Christian friends a question or two: Why is it that they still continue to offer up long petitions to God when there is not a single case on record wherein prayer has been anwered by special interference of the divine afflatus? Did the prayers of the Christians keep the grasshop-pers out of Minnesota, Colorado and Kansas a few years back? No! Did the prayers of the Christians stay the progress of the yellow fever in Memphis and other Southern cities? No! Like the grasshop-pers it ran its course. Did the grayers of the Chrisians prevent the terrible drought in Texas last year, or this season in Wisconsin and other places? No! Then what is the use of prayer? If there is no visible benefit to be derived from prayer, is it not mere mockery? As the orthodox God is an ideal God, it follows that the prayers are ideal also; that prayer has no scientific basis, is a self-avident fact. If door has no scientific basis, is a self-evident fact. It does

nothing but harmonize the ideal. Hanks, Neb. OSCAR LUCIUS, M. D.

# March to Rome.

To the Editor of the Heligio-Philosophical Journal

I am glad to see in an editorial in the JOURNAL under the head of "March to Rome," the announce-ment of the fact that several correspondents noticed the JOURNAL'S pointing attention to the attitude of the Church of Rome towards the public school system. Enclosed please find an extract from a European notice of the Catholic congress at Treves, of a discourse by Dr. Windthorst, which contains a threat, as well as foreshadowing of what the church's policy will be when it has the power for which it is now striving in this country.

CHURCH AND STATE.

"The Catholic congress at Treves was closed with a discourse by Dr. Windthorst, who declared that the center party was united in its convictions and alms as much as ever, and would renew all its claims hitherto formulated in behalf of Catholics. Count Callestein, chairman of the congress, made a speech of the same tenor. (He indicated that the peace of the church and state would be nothing more than a truce until the fullest exercise of the church's powers, uncontrolled by the state, should be obtained.) Count Ballestein gave to the congress the party motto, Vigilate et orate. Several speakers urged immediate legislative agitation to obtain control of public instruction. The congress separated without doing more than affirming the policy of

watchful suspense advocated by the leaders."

The allueion in your article to Bro. Noah of old and the attitude of his co-temporaries and compatriots toward him, is very apt and entirely to the point.

The speech of Mr. Spanhorst in Chicago, that part

of it especially where he speaks of queetions of order and discipline" not being submitted to so-cicties of laymen for their discussion, but as refer-red to those in authority, and ultimately to the "Propaganda in Rome for settlement," is respectfully referred to your correspondents who think you are unnecessarily exercised. It will do when laymen have no personal responsibility, to refer their beliefs and opinions to a Propaganda, but as things are now constituted it seems to me it won't be of much more avail than Father Adam's plea that the woman whom thou gavest me told me to eat it, and so I did. For what benefit is the church, if not for individual belief and when, and how, has individual

responsibility been done away with?
"Vigilate et orate," can be the motto of the op ponents, as well as the partisans of Rome.

J. S. Kirk patrick, of Spangle, W. T., writes: I have emigrated to this far off country and al-though I have not tried a winter here, yet I must say that the climate is favored with a very healthy atmosphere, and generally the soil is good and the ilmber smeallent. Since I came here last April, I have not heard of any sickness. The country is now settling very fast, and the best locations immediately in this defaulty are occupied by farmers.

#### The Soldier Dead -Their Presence Recognized.

On Thursday evening the 15th, at a banquet given at Detroit, at the Army of the Tennessee Reunion, 'The Soldier dead" was a toast given by Gen. Sherman, and responded to by Hon. Thomas W. Palmer, United States Senator of that city. From his admirable epeech these extracts are given:

There is nothing so eloquent as death. Ever recurring, ever present, ever imminent, it never be-comes commonplace. It is the climax of every life, comes commonipace. It is the camax of every fire, the tragedy, always new, although acted and reacted since being began. The sweetest chords are attuned to the requiem, the tenderest memories cluster around the pall. In the presence of death, laughter congenis and ribaldry stands abashed.

It is the catastrophe before which monarche bow

and from which the long ·uffering and the long expectant shrink. Universal, inscrutable, inevitable, no assurance makes it acceptable, and even faith and prophecy can reconcile us only in part to its

In former times and among another people, the hanquet was never considered complete unless a skeleton sat at the table, as a monitor of mortality. The toast to which I am to respond to-night evokes no such spectral figure. The imagnetion conjures up no such apparition, as we speak in bated breath of the soldier dead. We see them rather as they came with the blessing of their mothers at their first enlistment, fair-hai ed or raven-locked or buoy-ant as they marched away with the last kiss of the girls they loved upon their last; or when as veterans, bronzed and travelstained, they came home for a brief season. Their shadowy forms people the air to-night, as the faintly outlined faces that relieve the dark background of the masterpieces of Salvator

Rosa or Marillo. It is not the survivors of the Army of the Tennes-ses alone, and their guests, who are here to-night. Every loyal heart, stilled or beating, that belonged to it is here, drawn by that mysterious power which even death cannot destroy. Not only they, but the shades of the dead of the armies of the Republic are here, because the caus- for which they died made them your brothers, and death cannot sever that bond which unites men who have striven and died for a common good, to those who live, commemc

They are here to-night and it thrills my heart for feel that they know, that although grain ripons upon the fields they watered with their blood; that although cannon and musketry are heard no more and trace of shot and shell are obliterated every-where save in the hearts of kindred, their memories are still cherished and their deeds still re-

I speak not for the hireling, nor for the freelance, not for the seldier of fortune, who, like the gladiafor, sold himself for the highest pay, the most sumptuous fare and the best surroundings, but for these who fought for their country and for man-kind. I speak for men who valued life, but who felt that there were some things for which life

might well be exchanged. History, itself, owes its origin to men who, dying for others or for their country, gave birth to a grati-tude whose mission was to perpetuate their hero-ism and deplore their fate. Primeval man, a com-pound of earth and sunshine, with hardly enough soul to entitle him to immortality, had for the first ennobling lesson the sacrifice implied in the aphor-ism, "For what can a man do greater than this, that he shall lay down his life for his friend?" Afterwards patriots died for their country. And again demigods died for a principle. These lessons, recurring so often through the centuries, have furnished the motive power, the inspiration and the aim without which the civilization of to-day would have been the partial civilization of the intellect set.

been the partial civilization of the intellect, cold, cruel and unfruitful, like that of Carthage, We need not go back, Mr. Chairman, of the past we need not go back, in: Chairman, or the past twenty-five years for our lesson. We will com-monce with those who are here to-night, with your brothers, with our neighbors, with the men who in the heyday of life went forth to play their part in that tragedy which sprinkled half our country with blood and the other half with fears. These men have passed on. Some went down "when the long line was gleaming on." Some died by starvation, and some died in the hospital, others, wounded, tortured by thirst and hunger, died amid the burning leaves and underlying with no hand to sugger and leaves and underbrush, with no hand to succor and io tongue to console.

These men were martyrs. Their blood redeemed this country, and by their sacrifice for their faith they are as much entitled to the martyr's crown as any who gave up their lives at the stake. No tradition, no declaration of dogma, formulated by human hands can make me believe that men who unselfiehly die for men do not thereby gain remission of their faults and frailties in the great hereafter. Their future is secure. Their blood is the solvent of the concrete in which our national edifice has been laid on indestructible foundations. After an earnest plea for just and generous pen-

tions for surviving soldiers and families the close was as follows:

Thrift in Individuals or nations is always to be commended but never at the expense of honesty. Public prosperity is to be hoped for, but never at the expense of those qualities, without which a nation

is not worth saving. It is told of Don Roderick that after he had be trayed his faith and lost his honor, in riding out of his capitol one morning, among the hills of sunny Spain, he came to a mystic tower, to which he forced an entrance despite the protests of the guardian of its portals. Opening a casket which he found therein, he took forth and unrolled a scroll. On it were figures of a strange race. They were dark hued and of lithe and agile form, like the sons of the desert. They were mounted on Arab steeds. On their heads were turbans and by their sides hung scimeters. They were clothed in all the panoply of war. Soon the figures began to move and then, amid the clashing of swords, the rattling of spears, the din of targets, the rolling of drums, the shouts of combatants, the furious battle raged. The King's

flag went down before the assault of Paynim horder and he saw his own horse, riderless, flying from the field. This was the precursor of the doom of Don Roderick and the Moorish occupation which held Spain for 800 years.

When in the years to come a deadly peril threat ens our land and danger envelops it as with a cloud let no such dire portent arsail the eye of the see who may strive to forecast the future. Let rather our country so acquit herself that his sight may be greeted with the shades of the armies of the Republic, their decimated ranks refilled, as in the course of nature they must be, from the comrades left be-hind, their colors with the tatters all glorified, the shattered staves restored. Then as by brigades, divisions and by corps they deploy upon fields, whereon they are now encamped, which are so near and yet unseen, save through that subtle sense given to prophetic souls, "the air shall be filled with music" and become vital with their presence. Then men shall take heart and bid each other be of good cheer for no harm shall come to the Republic. Then at their country's call men shall come as the "leaves come when summer is green," and around their camp fires they shall tell the stories of your triumphs and imitate your example, assured that while their country is not unmindful of the living oldier, she has also striven to carry out the wishes of the soldier dead.

# Demise of an Old Subscriber.

to the Editor of the Beligio Philosophical Journal

I feel it is a duty perhaps already to. long neg-lected—to inform you that on the afternoon of Aug. 10, the spirit of E. Mattoon, an old subscriber to the JOURNAL, passed to that rest for which, through many weary months of suffering, he had been earnestly longing. He was born in Franklin county Ohio, Sept. 6th, 1808. He passed away as he had lived for so many years, firm in his faith in Spiritualism. ualism. The JOURNAL was to him a "gospel of glad tidings." Although a great sufferer and con-fined to his bed most of the time for a period of more than two years, he continued to read it as long as his strength would possibly permit—He was even its firm friend and advocate of its teachings. He disliked the name of death, for what is so-called he considered only the beginning of real life. He truly felt that "to die is gain." His funeral services were conducted by two Universaliet friends, one as firm a believer as himself in the spiritualistic faith... Greenup, Ill. CARRIE MATTOON.

Hannibal Hamlin, the only living ex-Vice-President of the United States, will travel all the way from Maine to Missouri to attend the Grand Army of the Republic encampment. Mr. Hamlin has just completed his 78th year.

#### Test Hunting and the Spiritual Philosophy.

To the Editor of the Religio-Philosophical Journal I have long noticed an admitted inability on the part of many advanced spiritual writers and lecturers to account for the difficulty experienced in swaying the multitude away from mere test hunting and wonder-mongering to an investigation and accept-ance of the spiritual philosophy—a course that cer-tainly appears to be in natural sequence. For one, I contend that so far from the philosophy being closely allied with the emotions excited by witness-ing phenomena, it is instead, diametrically opposed thereto in the minds of the bulk of investigators.

The confusion seems to arise from the average of humanity being differently constituted, mentally and morally, from the more advanced thinkers. The latter, passing so naturally from phenomena to philosophy, fail to observe wherein the masses differ from themselves in this respect and so, when they fail to attract followers, although conscientious and logical in their presentations, they are at a loss whether to blame themselves or berate the stupid throng. Does not the whole difficulty lie in an underrated selfishness, inherent with the average human animal?

I will attempt to make this plain. In this life a certain amount of selfishness is enjoined. We must look out for number one. The man who does not is rarely exempt from the alternative of seeing his usefulness abated and his influence nullified. any event he fails to raise a family of savaus capable of perpetuating his aitruistic practices. He must regard self while in a world of selfishness, but in doing so he should never allow self-steking to override all other interests. He should not permit him-self to be governed by his selfishness, but, instead, should always rise superior to, and control all, his enould always lies superior to, and control all, his selfish impulses, to the end that they may be properly used—never abused. If he can do this no passion for money getting or for drink, will ever make of him a miser or a drunkard. He will never seek his own gratification at the expluse of his fellows, but will wish to do as he would be done by. When you have counted all such men of your acquaintance you have counted all such men of your acquaintance you nave counted all such men of your acquaintance you will have numbered every soul you know who could ever accept the spiritual philosophy without a "change of heart," or, shall we say, a change of front. All others may become Spiritualists in the common acceptation of the term, i. e., have a pronounced conviction of the truth of spirit life as demonstrated by phenomena.

Now I contend that as in so far as physical phenomena remove the fear of hell demonstrate a

nomena remove the fear of hell, demonstrate a progression in spirit out of any depths of iniquity, relieve men from church exactions and gratify or relieve men from church exactions and gratify or amuse them in the other ways, such phenomena simply foster selfish propensities in the selfish man; and it is with such we have to deal mainly. But when it comes to the spiritual philosophy, which is purely altruistic, save in so far as it permits a controlled selfishness in this life—the selfish man cannot accept it even if his powers of compreheasion were not transcended. To be at once denied self-gratification and forced into a policy of self-denial is too much far him. The miser is incensible to sympamuch for him. The miser is insensible to sympa-thetic appeals that would coax a dollar from him. The Wall street operator cannot comprehend that "tempering the wind to the shorn lambs" could in any sense be an operation he is called upon to imitate. So, to the average man or woman, the higher phases of spirit communication are written in an unknown tongue for which they have not the least desire to acquire a fluency. The application is obvious. The world is not yet good enough for the much desired spiritual philosophy. It may have improved in the past eighteen hundred years; but in kind, if not in degree, the same ignorance that cru-cified the author of the "new commandment" still repels with equal blindness this latest exponent of

the law of love.

Elucation is needed. The Journal and such other liberal journals that refuse to pander to the perverted taste for the marvelous to the neglect of perverted that for the marketod be encouraged in its philosophical corollary should be encouraged in their educational work. C. A. N. their educational work. Brooklyn, N. Y.

# Richmond and the Spirits.

The Old City Derrick tolls us that "Hon. A. B. Richmond has received the last message from spirit land." Such being the case it will now be but fair play for skeptical critics to keep hands off and let the believers in Spiritualism enjoy themselves. As a rule the believers in that faith do not seek to force their belief upon others, neither do they make any particular spread about the enjoyment it brings them. They do very little worrying about it. They care not whether or no others believe as they do. Unto them their faith and experiences are good enough. It is the fellows who want something they haven't got who do the kicking. We seldom hear a believer in Spiritualism trying to argue his belief into the mind of another. He tells what he believes, when asked, and is sincere in it. But there is nothing compulsory about the hearer believing it. Nor will any amount of ridicule cause the believer to renounce his belief. A Spiritualist who has really "been there," to use a phrase of the times, never backslides, nor does he have any particular use for the "confessional." D'ye moind that, Mr. Derrick?

Mr. Richmond has received some messages, upon elates, under such circumstances, and of such character as to convince him—a scientific man and hitherto unbeliever in Spiritualism—that there is no fraud about it and that the writing was not done by human hands. He isn't the only one who has such messages. There are a good many of them in this town, and there are likely to be more. But those who have them are not trying to proselyte all the earth to their belief, yet neither the Oil City *Derrick*. nor the Seybert commission will stop the progress of faith in that direction.—The Pennsylvania Farmer and Herald.

# The Medical Fraud Bills.

The Vicksburg, Mich., camp meeting after due deliberation, put forth the following: Whereas a disreputable portion of the medical profession, who are incompetent and without practice, have secured class legislation in many of the States to deprive the people of their right to the choice of medical advisors, and whereas the greater portion of suffering from disease, and more than one-half of the premature deaths are produced by the criminal ignorance and incompetency of the doctors who are the authors of these laws, and whereas this legislation in the interests of the pockets of an unscrupulous few has been obtained by the manipulation of legislative demagogues, and whereas, Spiritualists and other liberal thinkers, if

can hold and wield the balance of power in all State and national elections and in most of the small dis-Resolved. That we call upon all who are interested in free thought and the sacred right of the sick to make their own choice of doctors; to rise higher than party ties, demand a repeal of the infamous laws and punish at the ballot box all who aided in their passage and all who refuse to aid in their,

true to themselves and the cause of free thought

repeal. Resolved, That copies of the foregoing expression of this meeting be sent to the liberal press for pub-lication and that subscribers to local papers have the same inserted therein.

#### Vicksburg, Mich., Sept. 5, 1887. The Power of Imagination.

The following is the substance of what a leading dentist said the other day: He was engaged with some gentlemen in discussing the virtue of remedies used to avoid the pain caused by the extraction of eeth when a lady who wanted one of her molars teeth when a lady who wanted one of her molars pulled entered the office. The dentist in order to prove what he had been saying told her he had some of the new remedy and would use it so that she would not feel any pain. She was well pleased and, after being seated in the chair, he rubbed a little water on her gums, and pulling her tooth tossed it up to the ceiling, exclaiming, "There! That didn't hurt any, did it?" The lady was positive that she felt no pain, and went away praising the new remedy.—Oshkosh Northwestern.

# Verdict of an Old Newspaper Man.

by the Editor of the Religio-Philosophical Journa This week's JOURNAL takes the cake. Like Chas, Lamb's reast pig it is good all the way through. There are two articles on the editorial page that are There are two articles on the editorial page that are richly worth the price of the paper for a whole year. Even the scissors indicate brains. What could be more interesting than that list of work by my old friend Wilkie (Poliuto) clipped from the Time? It is the best number of any Spiritualist newspaper I ever read.

CHAS. D. LAKEY.

New York City, Sept. 15.

DOCTORS IN A DILEMMA.

A Remarkable Enigms to Them in the Death of a Woman-She Dies, Revives and Dies Again.

### A DOUBLE DEATH.

The death of Eliza J. Johnson, which was registered at Walley & Nelson's undertaking partors on Vednesday afternoon, has furnished an enigma that all the doctors are agitated over, and which will doubtless engross attention in the next meeting of the association.

."It was the most mysterious ease in which my services have ever been enlisted," remarked Doctor Crook, who was a witness to the retiring struggle,

"and will doubtless occupy much space in a future number of some one of the medical journals."

Upon reflecting a moment, as if to brush up the chapters of the strange affair, the doctor unburdened himself. He was scated in his office on Wednesday, when a mescanger made his emergence and day, when a messenger made his appearance and asked him to hasten to 434 East Fourth, where a woman was dying. Grasping a prescription pad the surgeon followed his electrone up the street, and without pausing entered the door of a squatty cabin. Within everything was quiet as a cathedral. A few women, who had come like good Samaritans to minister to the comfort of the tenement that was fast losing its spirit, were moving on tip-toe around the bed, and approaching the ductor, shook their

heads in awful significance.

"How long since she died?" asked the man of medicine of one of the women, who glanced at the clock and replied that it was probably ten minutes. Already the cyclids had been closed by the gentle bands of the warmen and moving toward the pulse. hands of the women, and moving toward the pulse-less form of the victim, he made a hasty post mortem. To all appearance the last spark of life was extinguished, the extremittles were cold and clammy. The pallor of death had settled on the features, and the undertaker was about to be notified, when the weights were removed from the eyes. Info these the doctor peered, and discovered a slight move-ment in the pupil of the eye. The physician was amazed, and ordered the bystanders to get a flask of This was produced and applied to a place above the region of the heart. The women rubbed violently at the bosom while the doctor lifted the arms and kept them in motion until the dead woman opened her eyes and turning her head surveyed the surroundings. The spectators looked at each other and then at the woman, who was eyeing them keenly. The spectacle was indeed an original one, and not a word was spoken until the patient herself opened her lips and murmured something incoherent about a strange experience in some other world. The doctor and his assistants gather-ed nearer in the anticipation of something that would be of infinite benefit to the Ingersolls as well as the Talmages. Again the rubbing of the cuticle above the heart was resumed while the doctor repeated his see-saw motion of the arms. With this animation became more vigorous, and the woman continued to mutter something of a dark region that had suddenly opened into the brightest of sunshine. It was while she stood contemplating this that genething seized her and reserve through an that something seized her, and passing through an agonizing ordeal, she started back through the gloom to open her eyes on worthy surroundings. The trembling voice was growing fainter as the woman stood in awe-stricken silence over her, the doctor only putting the questions. For fifteen minutes the dead woman continued to talk in broken sentences, when she made a desperate struggle and then subsided with set teeth into the grim embrace of death. The by-standers were as paralyzed as was the physician, who returned to his office and began to explore his dusty library. He had decided on a theory when the chronicler saw him, and said the rubbing and exercise of the arms had forced a blood clot from the heart, after which circulation and life was momentarily restored.

"It's a strange case," said the dector, and he again settled himself in his chair to reflect on it.—Lead-ville Econing Chronicle. Sept. 15, 1887.

### The Salvationists in India.

The successful establishment and rapid growth of the Salvation Army in India is exciting deep interest in England, and cannot fail to attract attention of the people in this country who have contributed large sums for the support of missions in the Orient. recent number of the Pall Mall Gazette we find an interview with one of the pioneers of "the new religion" in India, giving some interesting details of their plan of campaign and the results of the movement. Five years ago a Mr. Tucker abandoned his position in the Indian civil service in the Punjaub in order to establish the Salvation Army in India. He and his wife gave up all they had, sacri-ficing worldly wealth, social status, and a promising career to go out among the natives as leaders in a new crusade against paganism. Their success was phenomenal, their songs, instrument music, processions, and banners being well suited to the lively

temperament of the natives. At the end of five years the army of invasion in India has 120 English and eighty native officers, who have made considerable headway in recruiting followers in Southern India, Gujerat, and the island of Ceylon. Mrs. Tucker wore berself out, and died in the work after four years' service, and now her husband, undaunted by his loss, is in England enlisting recruits for service in the East. He has a company of fifty lads and lassies who have enlisted for life, going out without contract or hope of other livelihood than a bare subsistence. They are to beg for their food from day to day among the people to whom they carry their messages, and the total cost of their maintenance will not exceed two shillings a week, or £5 per annum.

"When among the natives do as the natives do in all matters except religion" is their method of work as described by Colonel Tucker. He said Christianity has failed in India because it has been English, He terms it a failure because the Christian missionaries have not succeeded in converting the annual incre

ment of the population, nor anything like it.

The army method as described is simple and effective. The officers, or missionaries, become as natives in all respects as to dress, language, and mode of life. They seclude themselves from all English-speaking people. This, with absolute faith in the efficacy of prayer, constitutes their two cardinal principles The English look down upon the natives and the natives detest the English. This has been the well nigh impassable gulf that has hitherto been in the way of success in the conversion of the natives. The salvation workers have gone over to the people whom they seek to convert. The natives look upon them as a different kind of English. They are brought together as brothers on common ground

with no barriers of race or language.

In the matter of dress and mode of living there is said to be much good sense as well as economy in the native costumes and habits. Their flannel garments are cheap and comfortable, and their simple diet is not only healthful but palatable after a short experience among them. And in the matter of companionship Colonel Tucker finds them interesting and intelligent. "To begin with," he said, "they are much greater theologians than our people. There is hardly a single native in any village which we have entered who is not delighted to discuss the have entered who is not delighted to discuss theological and philosophical points, and discuss them with an acumen and a seriousness that are entirely foreign to an ordinary Englishman. They have great deal to teach us, and we often sit at their feet and learn lessons of marvelous beauty and pro-foundly true from their sacred writings. We never abuse their religion, nor say one disrespectful word

One extraordinary result of their services was pro duced in Ceylon, in the village of Gampola. The Buddhists, alarmed at the progress of the Christian army, started a Salvation Army of their own. They opened barracks on the opposite side of the street and had a procession, headed by a Buddhist priest and had a procession, headed by a Buddhist priest and had a procession, headed by a Buddhist priest. carried on a charloy, with a banner inscribed, "Buddhist Salvation Army." After the banner came a band of drums, and following this was a great attraction in the form of two live elephants, lent for the occasion by two native chiefs. The procession was further enlivened by fireworks, and, strangest of all, the rival procession marched through the village singing the hymns of the Salvationists. After a time, however, the Buddhist procession ceased to attract, and their barracks have lately been given over to the Christian army.

The notable success of the new movement is not unlikely to produce some changes in the methods of the missionaries now laboring in that country. Cer-talnly their manner of breaking down the barrier of race prejudice is worthy of imitation.—Inter Ocean.

Intimate friends of Henry George say there is no truth in the report that he and Dr. McGlynn will establish labor papers in several cities.

#### An Overland Sketch.

I ran across a little fellow eleven or twelve years old, pale and light-haired, in Northern Colorado who was herding sheep. He was I ring by a large rock reading a badly-worn paper-covered book while the sheep grazed in the valley below.

"Hon't you get lonesome out here?" I asked.

"Yes, I get pretty lonesome some imes. I read a good deal when the sheep don't need any 'tendin' to, but that makes me all the lonesomer sometimes."

"What are you reading now?"

"Great Expectation." Ever read it?"

"Yes."

"Charles Dickens wrote it, you know. I don't b'lieve there are many folks 'round here that ever read Dickens much, or any other hooks, either. They mostly seem to like the *Police Gazetta*. I s'gose the pictures are all right in that, but I don't think much of the readin'. I found this up-stairs in an old trunk. I only begun, it yesterday an' I got it more'n half done. I'll finish it to-morrow. Some days I don't have anything to read, an' then I lay and look up at the sky an' think. An' lots o' times when I'm 'way off by myself an' the sheep are off a little ways an' there ain't no noise but, just a little wind blowin' thyongt the fall green I gay I ga through the fall grass I can hear music which sounds as if it was playin' way off somewhere solemn and sweet like. I heard it once when I went past a church on Sunday when pa took me to Denver with him. I hear it offener sloce my little brother died— I guess it's 'cos I'm alone so much more since he went away. I used to think it was the wind blowin' through the grass that I heard, but it ain't, 'cos sometimes I hear it when the wind ain't blowin', an' lots o' times I can't hear it when it is—I like to listen to it if it does make me feel sort o' sorry an' sad like. It's 'way off somewhere ever so far, an' sad age. It's 'way on somewhere ever so arr, an' kinder rises an' falls, an' rings, an' trembles, an' it most always makes me cry to listen to it; but I like it if it does, an' there ain't anybody to see me 'cept the sheep; an' when I have to get up an' go an' tend to them I feel better after ail."—Datota Bell Man, of Chiagga Tulburg in Chicago Tribune.

#### Notes and Extracts on Miscollaneous Subjects.

A Maine judge has declared Jamaica ginger an in-

toxicant. A Yankee has patented a fork to hold hot corn with impunity.

Joy Wo, is the contradictory name of a San Francisco Chinaman.

Before the century is out it is estimated that Lon-

don will have a population of 7,000,000. Missionaries have during the last eight years,

found and reduced to writing over forty savago languages and dialects.

A Baptiet church, in Ocala, Fla., has summarily expelled all members whose names have appeared on petitions for liquor licenses.

Gen. Berdan, who is known in army circles as the "General of Sharpshooters," is one of the popular clu's men in Washington. William T. Stansbury has been a compositor on the Baltimore Sun for fifty years. In spite of age

his eyes are as strong as ever. Pope Leo has already received more than \$150,000 for the expenses of his jubilee mass, which he

will celebrate next month in person. William D. Howells will go to the National Capital again this winter to gather more materials for his premised novel on Washington life.

John Bull, the man who made the rope for the first ferry across Rock River, is still living near Rockford, Ill., and is in good health at the age of 92. Dom Pedro, emperor of Brazil, is living quietly at Baden-Baden with a small family party. He will spend the winter in Egypt and visit England next

Dr. John H. Douglass, who was Gen. Grant's physician until his death, has lost his practice through continued ill-health and is in straitened circum-

Gen. W. W. Averill of cavalry fame claims the invention of the asphalt pavement with which Washington streets are laid and has taken legal measures to establish his claim.

Probably the most Presbyterian city in the world is Edinburgh, where one hundred and twenty-four out of one hundred and eighty-one churches are of that denomination. The revision of the Kaffir Bible has been com-

pleted at King William Town, after eighteen years' labor. Rev. Mr. Kropf will proceed to England to see the work published.

A young lady, a Miss Clapp, is said to have made handsome income this summer by giving lessons in whist to classes of ladies and gentlemen at the different watering-places.

His imperial highness Prince Psai Tao is the latest addition of the Chinese royal family. He is the seventh son of Prince Chun, father of the emperor, and was born last month, A preacher was complaining of the littleness and

inattention of his congregation, when an old deacon spoke up and said; "Hungry sheep will look up to the rack if there is hay in it." The roses cultivated by George Bancroft at his Newport home have won him nearly as wide a rep-utation among horticulturists as his history has

achieved among literary people. Sultan Muley Hassan's favorite occupation is de-

capitating criminals with his own royal hand. When criminals are lacking his Morocco Majesty, it is said, dispenses with supernumerary courtiers. The gospel according to St. Mark, in raised

Chinese characters, has been published for the use of the blind in China. This is the 250th language in which portions of the Bible have been printed for blind scripture-readers.

Now for the oldest postmaster. This time his name is Roswell Beardsley, at North Lansing, N. Y. He was elevated to the position of P. M., June 28, 1828, and he has held it ever since under his original commission—nearly sixty years. "What do you 'spose made those boys holler 'Go up thou bald head' to their unfortunate elders in olden times?" asked Johnny of another boy in his Sunday-school class. "I donno," was the re-sponse, "unless they wanted the old fellers to try the gallery themselves for a little while and give the

boys a chance at the orchestra chairs," Many people will be surprised to learn that Sam Jones, the revivalist, has decided to make Washington his permanent abiding-place. The fact is the people of Washington have never taken kindly to

the Jones-Small mode of saving sinners, and the ec-centric elequence of these men has never had much effect at the capital. Gov. Beaver, of Pennsylvania, has a double. He is a young man of Oil City, and at Franklin a few days ago a band screnaded him, thinking he was the governor. The Oll City youth stepped out upon the balcony, placed his hand to his breast, and made a dignified bow. Gov. Beaver was in Franklin at the time, and when he heard of the occurrence was

The dean of York, presiding recently at a meeting of the Church of England Funeral Reform Association, held in York, said that the society's effort to curtail funeral and mourning expenditures had been generally successful among the upper and middle classes, and a costly and ostentatious funeral was now considered a mark of vulgarity.

Prof. Lucy M. Salmon, the new occupant of the Chair of History at Vassar College, began her career as an educator in Iowa. She went there eleven years ago a young alumnus of the University of Michigan, and for six years was the principal of the McGregor public schools. Thence she went to be Professor of English History in the State Normal School at Tarra Hants. Ind School at Terre Haute, Ind.

Chang Yen Hoop, Chinese Minister at Washington, was a spectator at the great demonstration at Phila-delphia. He is a man of medium hight and portly figure. He was dressed in a rich silken robe and vore Chinese shoes. On the front of his turban gleamed a great diamond pin. He smoked a cigarette calmly and gazed in a dignified and rather diedainful way on the assembled crowd.

Prof. Otie Mason of the National Museum, speaking of the late Prof. Spencer F. Baird, said: "Do you know that that great big man, six foot and more, could not make a speech? Even if called on to make a response to a vote of thanks before one of our little societies, where he knew every one, he would tremble like a child. But take him in his private office, where he could rock in his chair, and then wouldn't he talk!"

#### A PROPRETIC DREAM.

#### The Vision That Came to Lincoln Etore His Assassination.

There were only two or three listeners. Mr. Lincoln was in a melancholy, meditative mood, and had been silent for some time. Mrs. Lincoln, who was present, railied him on his solemn visage and want present, rained him on his solemn visage and want of spirit. This seemed to arouse him, and, without seeming to notice her sally, he said, in slow and measured tonee: "It seems strange how much there is in the Bible about dreams. There are, I think, some sixteen chapters in the Old Testament, and four or five in the New, in which dreams are mentioned; and there are many other passages scattered throughout the book which refer to visions. If we believe the Bible, we must accept the fact that in believe the Bible, we must accept the fact that in the old days God and bis angels came to men in their sleep and made themselves known in dreams. Nowadays, dreams are regarded as very foolish, and are seldom told, except by old women and by young men and maidens in love."

Mre. Lincoln here remarked: "Why you look dreadfully solemn; do you believe in dreams?"
"I can't say that I do," returned Mr. Lincoln, "but I had one the other night which his baunted me ever since. After it occurred the first time, I opened the Bible. Strange as it may appear, it was at the twenty-fifth chapter of Genesis, which relates to the wonderful dream Jacob had. I turned to other passages, and seemed to encounter a dream or a vision wherever I looked. I kept on turning the leaves of the old book, and everywhere my eyo fell

apon passages recording matters strangely in keeping with my thoughts—supernatural visitations, dreams, visions, etc.

He now looked so serious and disturbed that Mrs.
Lincoln exclaimed: "You frighten me! What is the matter?"

matter?"
"I am afraid," said Mr. Lincoln, observing tho "I am atraid," said Mr. Lincoln, observing the effect his words had upon his wife, "that I have done wrong to mention the subject at all; but comehow the thing has got possession of me, and, like Banque's ghost, it will not down."

This only inflamed Mrs. Lincoln's curiosity the more, and while bravely disclaiming any helief in dreams ske strongly urged him to tell the dream which seemed to have such a hold usen him below.

which seemed to have such a hold upon him, being seconded in this by another listener. Mr. Lincoln hesitated, but at length commenced very deliberately, his brow evercast with a shadow of melanch ly.

"About ten days ago." said be, "I retired very late. I had been up waiting for important dispatches from the front. I could not have been long in bed when I fell into a sluu ber for I was weary. I soon when I fell into a sum der for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobe, as if a number of people were weeping. I thought I left my bed and wandered down stairs. There the silence was broken by the same pitiful sebbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same property source of distress met me as I record room. No living person was in sight, but the same mournful seunds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so, shocking, I kept on until I arrived at the end room, which I entered. There I met with a sickening surprise. entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around corpse wrapped in funeral vestments. Around it was stationed soldiers, who were acting as guarde; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered; others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The president,' was his answer. 'He was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

"That is horrid!" said Mrs. Lincols. "I wish you had not teld it. I am glad I don't believe in dreams,

had not told it. I am glad I don't believe in dreams, or I should be in terror from this time forth." "Well," responded Mr. Lincoln, thoughtfully "it is

only a dream, Mary. Let us say no more about it, and try to forcet all about it."-Ward. H. Lamon, in Philadelphia Times.

### The "Boy Medium" Returns.

Mr. Frank Algerton addressed the Young Peoples' Spiritual Society last Sunday evening at Apollo Hall. The meeting was opened by an invocation, eloquent and earnest, and it did not fail to favorably impress the audience. Questions asked by persons in the audience were answered promptly and satisfactorily. One of the questions was, "What is the condition of the spirit of imbeciles or criminals in spirit-life?" The control stated that these whom we here consider imbeciles are no longer so in spirit-life, imbecility being a physical and not a spiritual deformity. The criminal was compared to one who is ill; and as spirit friends are ever at work, they enlighten

as spirit friends are ever at work, they enlighten those who cross over, and cure them. We cannot consider criminals to be in spirit-life.

A question was then asked, "How early in life has the body a spirit or soui?" The answer was: "As soon as there is life there is a spirit." The immodest modesty was spoken of; the actions of the general people when this subject is mentioned; how they blush and many leave the room when so much depends upon this very thing. If we consider conditions at all times, and do all in our power to improve them, what an advance would be made by each succeeding generation.

"Why so many mismatched marriages existed," was also spoken of, and the difference shown between a true marriage and the union made by the

words of priest or minister.

The control was asked the difference between life and death, and in response said: "One is everything, the other nothing. Death is nothing; if you can conceive of nothing, you know what death is. Life is the immortal manifestation of God."

# THE DISCOURSE.

The discourse was on "Mediumship, its Uses and Abuses." The medium spoke of sensitive minds and of impressions received and of the results. "Iuepiration is the same now as in the days of Christ.

Ask a minister what inspiration is and he will tell
you it is from God, but unable to say who or what
God is. Inspiration is an outward impression; it may be fer good or for evil. A medium being so constituted as to receive impressions, forms a con-nection between our world and that of spirits.

nection between our world and that of spirits.

"The question is often asked why does not the the church accept Spiritualism. The spirit, perhaps lately passed to spirit-life, being unable to answer all the questions asked, is immediately accused of deception and thought to be evil because that which is pure and elevating is taught,—that in which there is mercy lastead of the horrible creeds and dectrines of the day. But all are not able to accept the truth now; all are not ready. Yet Spiritualism makes plain that which in the past seemed a mystery, which only death could solve. There is nothing to be solved by death; life is that which brings all to us. We are dead to that which we do not understand. Has any one more reason to doubt what is told him by a medium, simply, because he cannot see, than he has to doubt the existence of other planets, having nothing more than the word of the astronomer on which to base his belief.

"Spiritualism is the gate through which to pass and escape materialism, which has been growing in the world, and the rulers of countries acknowledge this and many of them know of its truths. How careful we should be of our mediums lest by having careful we should be of our mediums lest by having conditions which are not good, harm will result. How much depends upon the medium. The salvation of the world can only come through the protection of our mediums. Put aside the medium and Spiritualism is worthless; but we have need of it. Spiritualism is the only thing in the world that will trample the money king in the dust and place the crown of intelligence upon the forehead of humanity.

Sant 28th. Sept. 20th.

# Be a Here in the Strife

says America's favorite poet. All very well Mr. Longfellow, but how can you, when half your time you feel sick, and do not feel well the other half. Men of noblest principles and highest alms find their efforts thwarted by disease. Night-sweats, a hacking cough and other symptoms only too plainly say consumption. Heed good advice. Try Dr. Pierce's "Golden Medical discovery' and the bloom of beath will return to your cheeks soundness to your lungs and you will be a hero yet

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### Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box. I began to experience relief. I continued taking them, at intervals, until I lad used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips

The head and stomach are always in sympathy: hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeep-Mrs. Harriet A. Marbie, of Foughteep-sie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than tem-porary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

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THOMAS J. RUSHING, Esq., 2002 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostris. I thought nothing could be done for me. Luckily, I was advised to try lieve it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."



ELI ROBEINS, Rungan P. O., Columbia Co., Pu., says: "My daughter had catarrh when she was five years old, very badly I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her: a third bottle effected She is now eighteen years old and sound

#### An Open Letter. (Continued from First Page.)

the religious belief of those who need not bend the knee to you in honesty of purpose, conscientiousness of action, or intelligence of opinions. Those who would not willingly deceive themselves in so important a matter a final effort or perhaps to prepare itself for as "the evidence of a future life;" to them the ground on which you stand is holy or four minutes it made its final effort at ground; on it are gathered all those they loved in life and mourned in death, and a decent respect for the feelings, as well as the opinions of your fellow men, should silence your wit, smother your sarcasm, and prompt you to perform your duty as becomes thoughtful, earnest, Christian men.

Gentlemen, will you please turn to pages 125, 126 and 127 of your able report. Read them. Do you think they accord with either the dignity or responsibility of your posi-

It may be that the believers in spiritual manifestations are in error—and I confess that I fear they are-yet until you can explain all the phenomena that attend their scances on the theory of fraud, you are not entitled to a verdict. The frauds you have entitled to a verdict. The frauds you have discovered only go so far as they are concerned. Remember that the daughter of Jairus was raised from the dead notwithstanding the spurious miracles that were performed during the middle ages.

In conclusion, gentlemen, let me make a line on the result of the special by independent.

suggestion to you: If the so-called independent slate writing is the work of a conjuror, as you report, cannot you find within the broad confines of this earth some professor of magic who can make, through the agency of his art, an inanimate piece of stone write an intelligent sentence on a slate? It is a simple thing to do if legerdemain can do it. Then hire him to explain to the world how it is done—surely your means are ample—you would be but obeying the wishes of the generous dead who gave the money for that purpose, should you so expend a small portion of the bequest. Let the professor of magic do what the mediums of Cassadaga Lake did in the presence of scores of intelligent men and women, and science will know something not now known to her votaries-or a great fraud will be exposed to the gaze of an amused and credulous public. Respectfully yours.

A. B. RICHMOND.

Universality of Intelligence—Observations and Experiments.

BY THOS. HARDING.

"These things occur under the rule of what we call the blind forces of nature; but do they seem so very blind after all?"

"In the presence of the mysteries of nature it behooves her students to stand with uncovered head,"

W. W. Bierce in Journal of Sept. 17th, 1887.

During my residence of twenty-six years in the outskirts of a western village, I have had opportunities to observe the operations of nature, particularly in the vegetable world, which would have been denied me had I continued to reside in a city, and I have thought that the relation of a few of my observations and experiments might prove acceptable, and perhaps interesting to the readers of the JOURNAL. To me they furnish food for reflection, and suggest that the quality of modesty and the discipline of patience under apparent contradictions, are valuable, per-haps indispensable in forming the character of those who search after scientific truth. Spiritualism covers the entire ground of the science and philosophy of life, and any subject which is related to life, past, present or to come, or to force or activity in any department of nature is not alien to the subfeet, and as I look back upon my school days and call to mind the many fallacies which were then taught me as "facts of science." I feel emboldened to express myself, for who can tell but that the "conclusions" which the scientific men of to-day have arrived at may within the next half century, be obliterated from the text books of the schools. Facts are what we want. Facts, absolutely demonstrable facts which the ordinary mind can grasp and appropriate to the building up of a better humanity and to the clearer comprehension of nature and of that occult intelligence which we see everywhere about

us, but of which we know so little. As in the presence of the mysteries of nature it behaves us to stand with uncovered heads, so in the presence of Spiritualism it behaves us to bow down our "uncovered heads" in much hamility, acknowledge our dependence upon a wisdom higher than our own; a knowledge and a power which, in so many instances, have taught us that our wisdom is but foolishness, which so often has deprived us of the armor in which we trusted and broken our swords at the hilt. This self-respecting humility and willingness to accept truth from all who are able to teach it, visible and invisible, without let or hin-drance, on the part of the pupil, may, perhaps, be the happy outcome of those exercises through which Spiritualism is now putting a stiff necked generation.

How many "cry peace, peace, when there is no peace;" how many cry "I know, I when they do not know; or "I am willing to investigate" when they are mere dogmatists. Let us not deceive ourselves, for the worst form of deception is self-deception. as the worst hell is that which is within us.

I have frequently observed forms of animal life which so closely resembled vegetable matter, that I conceived the idea that some of the lower forms of animals were (under extraordinary circumstances and on rare occasions) evolved directly from the vegetable; in other words that animal life-forms do not always "come from an egg," that is from parents of the same order; a theory which I was taught as a truth of science in my younger days, and the following observation which by permission of the Journal I hope to give to its readers, convinced me that the supposition was correct, although I am not aware that science recognizes it as true, or that any scientific man has advanced such a statement, and I should not presume to refer to the matter at all, had I not had a good

opportunity to observe the fact. 1. The porch of my house is inclosed on three sides by a lattice work, through the interstices of which outside vegetation intrudes. On one occasion, while sitting there on a sultry day in summer time, I observed a broken bit of a leaf which seemed to be moving of its own accord; it was attached in one part to the leaf of which it had formed a part. On close inspection I perceived that the fibres or jagged edges of this piece of leaf, some of which were longer than the rest, were moving of themselves as though performing the functions of animal limbs. I observed their motions intently, and the bit of leaf swayed itself to and fro and the projecting fibers or limbs seemed to be laboring to assist in accomplishing some object or end, which I soon perceived to be complete separation from the parent leaf. There was not a breath of air stirring, and I had a good opportunity to observe. After, perhaps five

or ten minutes of intense effort, I noticed that the limbs, or animated fibers, which were farthest from the attachment to the eternal, hence spiritual manifestations. that the limbs, or animated fibers, which were farthest from the attachment to the leaf, took hold on the leaf-top and the animal, for such it appeared, became perfectly still (as if to rest and recuperate previous to separation, and succeeded in wrenching itself free from the leaf, the limbs or fibers still holding on to the top of the leaf; and upon and over the leaf it crawled, an independent creature. It moved slowly at first, then faster across the leaf, down the stem and away. That this bit of mutilated leaf became a veritable animal through the operation of nature's progressive laws, I feel convinced

I have mentioned the above circumstance from time to time, to men whom I supposed intelligent observers of nature, and was pleased to find that most of them accepted the fact without question; one in particular, Capt. Richard Travellick, of Detroit, who had been captain of a "foreign-going-ship," and did much trading on the west coast of Africa. was willing to endorse my theory, and even related an incident of a similar kind which he had witnessed, at one time, in a warm climate. I need make no further comment on the above; to the intelligent reader it may suggest many thoughts, circumjacent, which are too numerous to detail: at least it tends to prove that all life is one, not many, and that all expressions of life-force are each dovetailed into the other and blended at the

2. Thousands of Journal readers are familiar with the subject of what is called the "Hair-snakes;" indeed, the subject is almost of too commonplace a character to deserve space in the Journal; but we must not be too punctilious, for we may obtain knowledge even from a horse-hair, and nothing should be too small or too great for scientific inbe too small or too great for scientific in-

quiry, or philosophic "test." I once observed a hair snake in a water barrel back of our house: he seemed to be making ineffectual effort to get out of the water, and I thought it a good opportunity to test the question of whether it moved of its own volition and possessed the intelligence common to animal life. The water was an inch or two below the groove wherein the head of the barrel had formerly been inserted; the staves of the barrel of course projected over the snake and they being slimy it could not get a hold on them. Now, I thought, if it really wants to get out I'll give it a chance; so I lifted its head from the water and placed it on the shaved-off part above; it then had an inclined plane to work upon, which was not as slippery as the inside of the barrel. It availed itself of the advantage thus gained and worked its way up, over the top of the barrel and down the outside to a more congenial environment, thus proving that it possessed intelligence and knew instinctively that primary surroundings were no longer suitable to its improved condition, and that it possessed amproved conditions are the conditions. bition and a desire to progress to a "higher Onerv: If hair-snakes have a desphere." sire to improve themselves and an energy to work out the end desired, why shouldn't we work upward and on? Truly the spirit of progress is abroad and intelligence univer-

3. That peculiar something in trees, shrubs, and vegetation in general, which works for the preservation of their lives. healing their wounds, selecting suitable food, appropriating that which is useful and rejecting the rest, even as my organs of digestion without any volition of my own, appropriate and reject, or as the absorbents select and transmit nutrition to the blood and as the lungs separate the useful oxygen from the useless carbon, that peculiar something in nature, which like God is universal and indefinable, for the want of a better name, I call "Intelligence."

I have made some experiments in this field, which satisfied me that trees possess, or at all events, have within them this thing called intelligence; not intelligence, reflective or instinctive, but associative, which in some mysterious way seems on an emergency to reason and act in a manner very similar to animal and human brain.

This occult intelligence seems to permeate or be associated with vegetable life in all its grades and departments; to me it is an interesting study. I once transplanted a young pear tree, which having grown in a corner between two high walls, had shot up to the hight of six or seven feet; it was a mere twig, not larger at the butt than one of my fingers. I took it from the protection of those walls and planted it in an exposed situation north of my house. Now that little fragile tree did precisely what I should have done had I been a young pear tree and knew as much as I do now. The first, second and third years it threw out very few leaves, not enough to endanger its life in a storm and barely sufficient to its life and growth; but all that growth seemed to be appropriated by the trunk, enlarging below and tapering upward; and not until it was sufficiently stout to resist inevitable storms did it throw out its usual embellishment of leaves. Had a man acted with similar judgment we could not hesitate to say he was intelligent and knew what course of procedure to adopt in order to the preservation of his life and health; but it was only a young pear tree and therefore we don't stop to eulogize its wisdom, or the intelligence associated with

On another occasion I took a young locust tree and before planting I trimmed off all the branches, leaving only the top which I did not shorten, that top being about onethird of the entire length, bent off in a very unsightly manner, at an angle of about 45 degrees. Had the tree continued to grow on in that shape, it would have been an ill-proportioned and ugly thing, mainly bending over to one side; but it did no such thing; at the elbow it threw out two branches, one to the south east and the other to the northeast, which, as I had pointed it toward the west, balanced the top. For three or four years those two new branches continued to grow, and no other part of the tree seemed to share the growth with them; but when those two branches attained to the size of the top, then, and not till then, did the three 'grow together; thus insuring symmetry in the tree, and proving, at least to my mind, that nature operating in that locust tree, had an eye for symmetry, just proportions, beauty and order. What could an angel do more!...Those high qualities, upon the possession of which man prides himself the most, are nature's own, their essences are stored away in her ample bosom; her laws seem to possess within themselves the attribute of sublime intelligence, and persons and things, voluntarily or involuntarily, ellently appropriate this nutriment of souls: but its exercise (to the end of physical well being), is only the ex-ternal manifestation of its divine presence, whether in the mineral, the vegetable, the animal or the man. The spirits of the higher

But we must observe and experiment until the curtain fails. We must do our work and write our histories on time's erasive tablet, that other men may ponder our pages and profit by the reading, until they substitute their own histories for ours and we are read no more. They, too, will strive to peer behind the curtain after us, as we had striven before, but their efforts will be vain, as ours have been, until it be lifted by an immortal hand. We only know that there are immortal hand. tal hands behind the curtain and that we, too, in the good time coming, shall, in our turn, lift the curtain a little higher for our children, as our fathers had lifted it for us children, as our fathers had litted it for us. But for the present, however earnest be our inquiries, however profound our philosophy or positive our science, we must wait patiently for more light from the other side, but while we wait, let us keep on observing and experimenting upon the matter under our hands in fulfilment of our duty here.

This universality of intelligence is a bond of universal brotherhood—not the brother-

of universal brotherhood—not the brotherhood of a race merely but of all races; binding us not to mankind alone, but to all persons and things, animate and inanimate. As I perceive that tiny insect in my path my impulse may suggest his destruction, but I must step aside for this divine intelligence its as well as mine, all loathsome and insignificant at 14 significant as it appears. Why should I tread upon it? It is my brother!

Duliness and death are nightmares of our dreaming, And light and life from every eye are beaming; While growth, eternal is divinely given Along the line from granite rock to Heaven.

Storgis, Mich.

# Woman and the Household

The Children.

To the Editor of the Religio-Philosophical Journal:

I want to thank "Helena" for her wish in regard to a "Woman's Conference." It is and has been for a long time the one thing needed to make the Journal the "home paper" of our land. I do not know how it is with my sisters in Spiritualism further West and North, but I can speak from experience respecting those of the sunny South. Spiritualism,—or rather public Spiritualism,—has from various causes fallen into a certain dis-repute, particularly in Mississippi and Louisiana. Now, exactly why this is I do not pretend to say. We have almost nothing by way of associations and no lyceums at all that I ever heard of. There are, perhaps, one thousand Spiritualists in these two States, not many applies mediums thanks agreet not many public mediums, though a great many private ones. "Spiritual mothers" here have a hard time of it. I can speak from ex-perience as I am one of them.

We have studied and sought diligently for the truth of Spiritualism, and finding it, clasped it with a "Thank God!" For its precious sake we have battled against preudice, bigotry and narrow-mindedness. For love of it and a great desire to do no harm to its teachings, have so bridled our tongues and kept within us the sharp words we have ofttimes been tempted to speak to our persist-ent tormenters. We have had those on whose sympathy and affection we were wont to lean, look coldly upon us because of our zeal in seeking to spread its teachings, and now the question is, "What are we to do with our children?"

I. far one, do not think it right as a mother to submit my children to an orthodox educa-tion. I do not and shall not send them to a Sunday school; neither shall I permit them to be taught out of any kind of a catechism; but in many ways I am so helpless!

The other day one of my children (I have five), not yet six years old came to me with a book; her face wore an expression of the

deepest awe.
"O, Mamma," she said "just look at God's picture! If that's God he isn't nearly so good looking as my Papa was, and here he is when he was a baby and that is Mrs. God I 'spose, 'cause she is that baby God's mamma. so anntie savs."

The book was one of those cheap editions of the Bible stories gotten up by Sunday schools for the edification of its members. The "picture of God" was a most horrible caricature of Christ surrounded by his disciples.

Do you know I felt sorry for my child! I soothed her as best I could; told her that it was a mistake; that no one had ever seen God and could not know how he looked.

Then with such an innocent look in her great blue eyes, she said: "Well, then, mamma, how do you know there is any God at all?"

By way of an answer I asked her: "How do you know mamma loves you, darling?

"O," she said, "because you are good to me and kiss me and take care of me.' Then I tried to explain how that was the way I knew there was a God; that we were taken care of; that the sunshine and the flowers were some of God's ways of kissing

and being good to us. "O, yes, mamma," answered my darling "I see; and the rain comes that we may like the sunshine better when it comes; just like the way you did yesterday; said we must not have cake to-day 'cause we wouldn't 'preciate

My baby went off. I kept the book. Now Sisters, what are we to do with these children? I asked a speaker at the Lookout camp meeting not long since, and he said: "Let the children alone; let them grow like the flowers; let them expand their souls as the rose does its petals." I agree with him, but what are we to do when those surrounding us will not allow them the same privilege? When they are shown pictures of God and the devil, and all the horrors of a hell "where we shall all go, mamma, even you, if we do not believe that man in the picture there was Mr. and Mrs. God's only child." If they never saw God how do they know but what he has a whole lot of other little children in heaven, and what would be the harm if be did?'

Answer me, some of you wise, good Sisters what are we to do?

N. G. T. what are we to do? New Orleans, La.

The Pernicious Influence of the Sunday School,

DEAR SISTERS OF THE JOURNAL: I was glad to see the subject of orthodox Sunday schools and their utility to the children of liberals. suggested for our exchange of ideas. I have had a chapter of experience which has not proved quite agreeable reading to me. I was born of liberal parents and married a husband who came of liberal stock likewise; I felt that I was well grounded in common sense doctrines and beliefs and had no fear whatever when my son and daughter wished to attend one of the Sunday schools in the village near by us, principally to wear pretty world understand it better than we do; in-telligence is life to them; it is only a quality ed. But I considered those harmless objects

-indeed, rather commendable. The church was run on what Joeiah Allen's wife would call the circus plan. It was simply a machine for getting up concerts, oyster suppers, much and milk parties, private teas, strawberry festivals, maple sugar dips, pumpkin pie contests, necktie parties, mum socials, grab-bag lotteries, auction lunches, etc., etc., etc. The whole body of saints stepped to the tune of Yankee Doodle, and the only question discussed was "How shall we pay the preacher?" The answer always seemed to be by "pleasure exertions." It was just too jolly for anything! Nobody would ever have thought of the church having a creed book, or binding anybody to anything, except the duty of participating in the frolics.

My children were asked to take part in everything. They regited at Sunday school constraints.

erything. They recited at Sunday school concerts, they played piano solos, they tableauxed, they said verses of Scripture from decorated cards which they hung up before as-sembled audiences, they baked cakes, they made ice cream, they button-holed men on streets and in stores for money, they were in a fair way to carry a cheek like a Chicago drummer, and all to pay the preacher.

There was no reference made to doctrines. but a constant use of shrewd tactics to get them to join the church. Why? Because there was need of active young people to move the social machinery which raises the funds.

To ambitious youth it looked a pleasant way to conspicuous display of self—of beauty, talent, skill, firtation, etc. I paid little attention to matters; the children were having a good time and no pernicious doctrines pushed before them. I went now and then to the socials and concluded I had nothing to

Imagine my consternation when my children expressed a wish and intention to join the church! She wore, the deformed old lady, such a lovely veil, they did not know her, had never seen her distinctly.

Picture, if you can, the chagrin with which I tell you they are now members of the church, and my daughter is engaged to be my ried to

and my daughter is engaged to be married to a narrow minded, bigoted young churchman whose family is tainted with insanity! I presume few of my sisters have had as sad results as I have from Sunday schools. I ery aloud for Lyceums, or societies for ethical culture; something safe and sensible. FIDELYA.

Queen Victoria took several premiums on live stock recently at the royal fair.

One of the commendable things about sleep is that we are never more innocently employed than when sleeping!

One of the most fascinating and agreeable feminine graces is a pure toned, sympathetic voice. It may be cultivated by all, but the cultivation must begin within. A hard, cold heart cannot prompt to teader, penetrating utterance.



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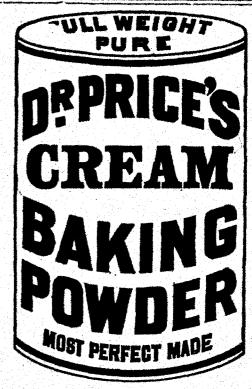
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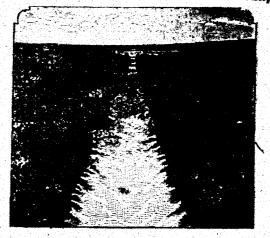


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KEARNEY'S WATER FOWERA (Engraved from Photograph taken July, 1887.)

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("The Minneapolis of Nebraska,")

TO ATTEND THE

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ON OCTOBER 14 AND 15, 1887.

Reamey is 200 miles west of Omaha, near the center of the State of Nebraska, and midway between Pacific oceans; is on the main line of the U. P. and B. & M. rallways, and another railway is now being constructed (90 miles having been graded), from Kearney northwest in the direction of the Black Hills.

The Missouri Pacific, Chicago, and Book Island, Northwestern and Atchison, Topeka & Santa Fe systems comtemplate building to Kearney in the near future.

Rearney's present population is 7,000. We venture the opinion that no city in the United States of equal cize has excelled, if any have equalled, in the same time, the followingeight new improvements made in Kearney in the past

rear: 1. Water-power developed.

2. City Gas works complete, 3. City Water-Works complete.

4. Electric Light Plant complete, and to be increased. 5. Midway Hotel (at a cost of \$75,000) to be complete by

Nov. 1. 6. Street Railways, contracted to be complete by Nov. 1.

7. \$65,000 Court House, under construction.

8. Gas Well Company formed, and contract let to put well

down 1.500 feet.

# Unrivaled Water Power.

By an outlay of between one and two hundred thousand dollars, water has been taken from the Platte river through a Canal 16 miles long and 30 feet wide, and brought into the heart of the city. This furnishes 2 magnificent water-power with 70 feet fail within the city limits. Parties from Miúneapolis are now placing Turhme wheels within 200 feet of the Canal, from which the water is taken through a 54-inch iron pipe to the wheels, where the direct fail on the wheels is 60 feet.

This immense power is to be utilized and distributed from This immense power is to be utilized and distributed from a line of shafts, and manufacturers have engaged this power for various purposes. After four separate examinations, by as many emirent and disinterested hydraulic engineers from Denver and Minneapolus, each reports that Kearney has an Excellent and Permanent Water-Power. The water power can easily be increased many fold.

Woolen goods, four, oat meat hominy, fax, starch, paper (both straw and of the finer qualities), as well as many other manufactured articles in daily use, can be profitably made in Kearney. A canning factory would pay good dividends from the start.

A Pressed-Brick manufactory is to commence business at once, using the water-power.

ce, using the water-power. Icanney has many advantages as a home, as a business int, and more especially as a place for PROFITABLE IN-

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REAL ESTATE, while now low in price, is rapidly advancing in value, and investments made at this time cannot fall to return to the investor quick and large profits.

# THE PROPERTY TO BE SOLD.

A large tract of real estate originally reserved from sale by the B. & M. R. H. Company, with the intention of laying it off into city lots when required, has now been purchased, subdivided, and will be sold at public auction October 14th and 15th, by the Kearney Land and Improvement Company, the membership of which con prises bankers, merchants, railroad men, and business men generally, residents of the

This property is adjacent to Wyoming Avenue, one of the principal thoroughfares of the city, on which are located national banks, elevators, hotels, railroad stations, wholesale

national banks, elevators, hotels, railroad stations, wholesale houses, etc., etc.

Already our Board of School Directors have purchased, for the erection of a fine brick school-house, an entire block of this property, and fine residences are now being erected upon some of the lots.

The lots to be sold comprise about 600 manufacturing sites, business and residence lets.

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when all the water-power is employed in manufacturing, the city will have a population of from lifty to one hundred thousand people. What will the lots now offered for sale be worth then? More thousands than you now pay hundreds at this cale.

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