

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

# VOL. XLIII.

### 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 plath what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### "SIGNS IN THE HEAVENS."

# CHICAGO, OCTOBER 8, 1887.

"Wait." said I to him, and Maximilian re- moves off and the shores of Europe are disappearing from our view. The memories of

our fatherland were remaining behind. We were abandoning the land that gave us birth, allured by the unknown glories of our

Ah! Maria Victoria! My husband knew that I was a woman, and the question was of a diadem. I do not wish to dissemble—I will new country. Unknown glories, I have said. They were not unknown glories, they were criminal glories, Maria Victoria. Alas for mel They were criminal glories!

When I observed that the German coasts were disappearing from sight, I felt a pain in my heart, and from that moment the fever set in that a little later obscured my mind. It was then that this delirium commenced which is consuming my strength-this horrible phthisis that is devouring my life.

There are two kinds of fover, Maria Vic-toria, that of the body and that of the spirit. That of the body kills.

That of the spirit maddens. Be watchful of thy husband and thyself. At about nightfall of the same day of our embarkation I discorned in the horizon a whitish point. That white point, almost yellow, appeared to move as though it were a mist arising from the sea.

I drew near to my husband and said to him, "What speck is that in the distance

"The shores of the Adriatic."

"Farewell, ye coasts of the Baltic!" eried my conscience within! "Farewell, ye shores of my native land! When I return to you at some future day, you will see me dressed in the garb of mourning."

"What is the matter with thee?" Maximilian asked.

"Nothing," I answered.

I, too, was lying to him. I, too, was deeiving him.

Everybody deceived him; everybody lied to

him—and even his wife. Oh! my husband! thou unfortunate man,

adored shade of my existence, pardon mel Dost thou wonder, Maria Victoria, that I

for she has been very unfortunate, the most unfortunate woman that was ever born of a mother. I loved a man more than my own life, and mon assassinated him. Mexico did not do it. Nations do not assassinate.

Nations do not assassinate. The men who sought out Maximilian in Europe, murdered him in Mexico; they were the same who kissed our hands and groveled upon the ground at our feet. Maria, be watchful over thy husband, thy son and thyself. Dost thou know that cer-tain ones are calling for the Duke of Aosta? Bayers much my daughter. Beware much, my daughter! Dost thou observe those who are calling for him, who are bowing their heads in obeisance, who are kneeling before him? The same will by and

by shoot him to death. It is I who tell thee this! I know it all well! Do not doubt it, Maria!

### VII.

The festive adornments, the hymns, the ll-luminations, triumphal arches, vociferous acclamations and the flowers are passed. Rumors of war are rife and my husband looked at me in a manner that I could not compre-hend at the time. There are mysteries in the depths of life as there are abysses in the depths of the earth, as there are volcanoes in the depths of the abysses, as there are cor-tain afflictions in the depths of the soul.

My husband had penetrated some arcanum become possessed of an awful secret. He looked toward me, but uttered no word. What was there to tell me if that secret was sentence of death?

The emperor called an officer of the gov-ernment to his presence, and the two closet-ed themselves for consultation. Concealed among the curtains of a door I overheard semathing of what they ware talking a best something of what they were talking about. Finally, my husband said to that person-age, "Well, how many will it be necessary to execute by shooting?" "Eight or nine thousand," he answered

with a tremulous voice.

Nine thousand human creatures were going to be sacrificed, and in reality they were. soul! In the delirium of that nightmare I thought I heard the report of arms, followed by the lamentations and groans of nine

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thousand dying victims. I thought I saw many mounted dragoons running over the palpitating members of those unburied bodies, lacerating their up-turned faces with the iron-shod hoofs of the horses. I seemed to see human flesh, and wolves and tigers were slaking their thirst in great pools, and those pools were not pools of water! I seemed to see the glaring eyes of the wild beasts as they turned their heads on all sides that no one should surprise them as they tore the flesh and crushed the bones of the victims. Like Fedra in Racine, I heard the crushing of those bones, and I saw blood dripping from dishevelled hair in the same manner as dripped the blood from Hec-tor's beard in the frightful dream of Æneid. Maximilian heard my anguish, he heard my sighs and called to me repeatedly, but could not awaken me from my agony. Then he arises, shakes me violently, almost with frenzy, and I am able to return from that dream. It was not a dream, Maria Victoria; I was in a world of horrible and strange ghouls.

Would that I had died in that hour! Oh, my God! how much of grief thou-

wouldst have spared me! My husband asked, "What is the matter with thee?" I answered. "Dost then ask aught of me?"

"Indeed I do. What alloth thee, my darling?"

"Nothing." "What is the matter, Carlota?"

"Nothing, Maximilian."

"Tell me what disturbs thee, though the heavens fall, and the earth sink beneath our feet."

"Dost thou wish me to tell thee?" "Yes,"

"I have seen signs in the heavens. I do not know what phantom it is that is pulling at the skirts of my garments. I have seen a vision of three headless men, and I know They are the Emperor iam s Generals Miramon and Mezia. Thou art in this world, my only love-the friend of my whole life, and I see thee lost! Do not say Thou art lost!" no! "I know it." "Then save thyself and save me. Maximilian. Let us flee from hence,' "I cannot."

flattery! Continue reading, my friend, and thou wilt see what that flattery cost me. I said to my husband, "Listen, Maximilian. I do not say to thee no, neither do I say to thee yes." My husband took me to say, "I do not say to thee yes, neither do I say to thee no."

turned, smiling. What did that smile mean?

say to thee yes, heither do I say to thee ho." Now I must confess to thee that I was not mistaken. Maximilian saw what my answer meant, and a light shone in his eyes that I could not then explain to myself. Time ex-plained it all to me afterward. Maria, be careful of thyself, of thy son and of thine Amadeo. Ambition kindles in the eyes of man a dishelig instra and converts an angel man a diabolic lustre and converts an angel into a devil. The man who wishes to become

not deceive thee. My sonl was blinded by

the brilliancy of that crown. I imagined the

glitter of its jewels, its pearls, its sapphires and its diamonds. Isawa people kneeling around me, kissing my feet, crowding to get

a look at me, ever watchful to proffer me blessings and uttering shouts of gladness. What a dreadful illusion! How fearful a

a king turns into a demon. The eyes of Maximilian shone with a bril-liancy that made me afraid. Maximilian was at that moment a demon.

### TIT.

"The embassy will come at 3, o'clock," said Maximilian." I was dressed at 2. One year afterwards another embassy was to see me at 1 o'clock; I dressed myself to see them at 4. I had then learned to be an empress! I repeat, I was ready at 2 P. M. Art thou listoning, Maria? I was waiting impatient-ly, and feared that the ambassadors had changed their minds.

Observing my toilet, Maximilian said to me, "How beautiful is the Empress of Mexi-col" This sage gallantry of the beautiful col" This sage gallantry of my husband gave me a pain, for I thought that, perhaps, the embassy had returned to America. But immediately three domestics announced the

### Presentiments and Forebodings of Carlota, Ex-Empress of Mexico.

Her Letters to the Duchess of Aosta, whose Husband, King Amadeo, She Fears, will meet the Fate of Emperor Maximilian.

# [Translated from the Spanish for the Religio-Philosophical Journal.]

The following letter from the ex-Empress Carlota to the Duchess of Aosta was read some years ago before the Hispano-American Society of Leipzig, by a member of the same, and received with a storm of applause. Amadeo, the husband of the Duchess, had been called to the Spanish throne, and the Empress seemed to discern in this a case parallel with that of her own unfortunate Maximilian and herself, and thus gave utterance to her forebodings. It was published in the Revista Germanica and copied extensively by all the Spanish-American journals. Ί.

My DAUGHTER: Permit me to call thee daughter, first, because I am a widow, and secondly, because my sorrows give me a desire to employ with thee the sacred name of mother. I saw thee in Italy when thou wert very beautiful, very young and very happy; I, too, was young and happy, though not so beautiful as thou.

I saw thee at another time when thou wert extremely happy, and I most wretched.

I write thee to day to tell thee that the time may come when both of us shall be equally unhappy and unfortunate. I, too, was once a queen, Maria Victoria, and I, also, smiled

....and deceived! Thou art aware that I have lost my reason; and God loves thee so much that He grants me this hour of lucidity that I may speak to thee the truth, now that so much ambition, so much flattery, so many crafty men, so many lying lips, so many idiotic tongues and so many blackened hearts are ready to come to thee with falsehoods. I have been a queen, Duchess of Aosta! I know all about that exalted position! Dost thou understand me? Yes, thou comprehendest me. See to it, then, that thy womanly heart doth not make merchandise of thy peace.

I am Carlota, the former Empress of Mex-ico, the wife of Maximilian. Dost thou hear me? Yes, thou hearest me. See to it, then, that thy woman's heart deceiveth thee not.

I must hasten to communicate to thee my fears, for I do not know how long my mad ness will leave meat liberty.

Who could have imagined what has since come to pass when for the first time we saw eachother in the groves of Italy-of the Ti-voli! Dost thou remember those quiet and enjoyable afternoons?

Ah! Maria Victoria! hear attentively what my misfortune has to point out for theel Heed me well, for an unhappy wife, made in-sane by grief, is reading thee thy fortune! II.

A deputation of Mexicans went to Vienna to offer my husband the crown of Mexico, 1 speak to thee of an embassy. Maximilian called me to his side and said: "Carlota. I am offered the empire of a famous people in America; what dost thou think of it?

I dropped my head in a pensive mood. Again Maximilian said, "Hast thou nothing to say to this?"

continued thoughtful and made no reply My husband turned as if to leave the room. I thought he was going to decline the offer that the embasey had made him, and I can-not describe the inward fire that seemed to burn my vitals.

arrival of the Most Serene Mexican Embassadors and I trembled with delight. "Now, I am an empress," I exclaimed, in my heart; 'Now I am her august Imperial Majesty.' Oh! sorrowful illusions! Oh! dismal vanities! Oh! terrible spectres of conscience, how much ye have cost me! How dear was the purchase.

Go on reading, Maria Victoria, go on. IV.

The embassy knelt before me and kissed my hand. It was just what I wanted. It was exactly what my ambition craved. They then said that heaven had destined us for the salvation of a renowned people who were living in a state of most distressing anarchy. They assured us that Mexico beheld in us her guardian angels.

Maximilian threw me a glance as though he would say: "See what they assure us? What ought we to do?"

I nodded my head in reply as though I was saying, "I see-do as thou wilt."

The deputation next spoke of the fecundity of the soil, the excellence of the fruit, the mildness of the seasons, the beauties of the landscape in a land where nature wears a perpetual smile."

Maximilian gave me a look as if to say, 'Dost thou see?'

I returned his regard with an implied answer, "Yes, I see."

The embassy expatiated at great length on grandeur of the scenery around Orizaba; upon the transparency of the atmosphere, the magnificent sweep of the horizon, the beautiful azure of the sky, the risings and settings of the sun, the gorgeously plumed and sweetly singing birds, etc. Then I seemed to see the ruddy glow of the aurora-the pallid tint of the clouds that take their leave of the setting sun. I fancied that I was already hearing the melody of those birds and the murmur of those rivers, perceiving the aroma of those flowers and breathing the sweet scented air of those places while walking peacefully in the silence of the thick woods and forests. In fine, Maria, I imagined myself to be the Imperial Majesty of Mexico, the goddess of America, in the most flowery and beautiful part of the globe, and favored with the smiles of God.

Maximilian turned to me as if tosay, "You understand?"

I returned his glance as though I would rely, "I do."

My husband and I were left alone.

"What do you think of the embassadors?" he asked.

I replied, "I am quite delighted; they are perfect gentlemen-very courteous and polite."

"They kissed your hands on entering and retiring. It can be seen that they are people of distinction."

"Yes," I answered, "they must be people of quality.

Keep on reading, Duchess of Aosta, Queen elect of a famous people, and then thou will see how all this poetry ended.

Alas! a thousand times! those men, those embassadors of Mexico, deceived us by a a thousand lies, and we said with pride, "It can be seen that they are people of quality." If they had told us the naked truth, the honest truth; if those beggars had been loyal persons, with reluctance we would have said. 'It can be seen that they are ordinary people."

We embarked for America. The steamer

ve lost my re uust tho I have gone mad? But proceed. VI.

We were twenty-three days on our voyage. Thon dost not know what it is to live twenty-three days between the heavens and the reat deep, between the day and the night, between the earth and the stars, when upon the land a crown is waiting for thee! I was so jealous of my diadem, so much enamored of my Imperial Majesty, that each and every wave appeared to me a rock upon which our vossel would be wrecked.

Maximilian regarded me with a look as if to ask, "Will we arrive, Carlota?"

I returned his regard as though I would say to him, "We will arrive, Maximilian."

Alas, my dear friend! Why was not the ocean charitable to us? Why did it not swallow us up?

We arrived in Mexico. What crowds of people! What shouts of greeting! What quantities of flowers strewn along the road and in the streets! What hymns of joy! What bonfires and illuminations! How great the rejoicing! How much love is expressed, and yet, Maria Victoria, Mexico hated us! We were received like two guardian angels; like two celestial spirits; like two demigods; but Mexico abhorred us.

If ever thou goest forth from Italy, if the glitter of a crown should ever dazzle thine eyes and bewilder thine heart, place no trust in the multitude that throng around the windows of thy carriage; confide not in the crowds that obstruct thy passage; rely not upon the many eyes that are strained to get a glimpse of thee. The people look at kings and emperors, much the same as they look upon a theatrical play, a bull fight or a collection of rare animals. The people look upon kings as they look upon condemned criminals.

Do not confide, either, in the smiles of those whom the world calls great. If thou didst but know, Maria Henrietta, how small they are! If thou couldst only see them in their natural size! If thou shouldst see them denuded of pomp! If thou shouldst see them as I have seen them!

Crocodiles and those men are alike, in that both seek for prey which they may tear with their teeth.

The crocodile cries in order to attract its prey.

A man smiles in order to ensnare it. The courtesan smiles; the crocodile cries; but both the crocodile and the courtesan cry

and laugh in order to attract and devour. I shall never forget how a Mexican mag-

nate groveled at our feet and kissed the earth upon which we trod.

The same was the first to commit treason against us.

He was the first to betray my husband. He was the first to conspire against Maxi-

milian, until at last he saw him shot. Shot, Marial Dost thon understand? My husband was shot; dost thou comprehend me. Henrietta? He was shot upon foreign soil. Hast thou heard me well? Upon foreign soil! He that flatters us most is the first to de-

ceive us. He that most humiliates himself before us the first to betray us.

I am telling thee what is true! I know it all well! Doubt it not! Woe be to thee if thou doubtest.

Maria, I saw thee in Frascati; I saw thee in Tivoli, when thou wert quite young and happy.

For thy future happiness, for thy beauty for thy youth's sake, do not forget the words of a faithful friend who cannot deceive thee,

The government officer went away, and the emperor was left alone.

'What have you been conferring about?' said I to him.

"Nothing," was his reply. For some time I looked Maximilian sternly in the face. He bowed his head and fixed his eyes upon the floor.

Will the world wonder, dear friend of mine that this unhappy woman lost her mind?

Oh, Henriettal rather thou dwell in certain palaces, live in the caves of gypsies, in the cabins of shenherds, in the huts of fishermen. In the hut, the cabin or the cave thou canst believe in God; thou canst trust in the Providence of this world; thou canst love a husband; father, a son; in a dungeon thon canst love, thou canst have faith; but in certain palaces there is room for nothing but suspicion, hatred and cursing.

### VIII.

The embassy told us that Mexico was in a condition of the most terrible anarchy. It was false, Henrietta! The anarchy was

in the embassy and in the men who sent it to lead us to our ruin.

The anarchy was in a few wandering politicians, the beggars of yesterday, starved loafers and idlers of the slums, who had assumed airs of gentlemen and despots without knowing how to be either despots or gentlemen.

They were the ones in whom were disorder. gluttony, robbery, bankruptcy, apostacy, shamelessness, and who scoffed at all moral ideas, at every worthy sentiment, at every noble instinct, at all sense of modesty.

Alas! Maria Victoria, thou dost not know all that came to pass.

These embassadors came in grand ships; they gave grand banquets; twenty-five dollars was assigned them each day for their table expenses; and besides, they brought \$5,000 in small gold coins with which to feed the poor of another country, thus making a show of opulence and greatness. But while this was going on, places of importance in Mexico were being scourged by yellow fever and famine, and teachers of the youth were dying of hunger; soldiers were scouring the villages and killing their inhabitants in order to extort from them the public tribute. Dost thou understand? The horsemen, say, invaded towns, and amidst cries and tears forcibly took from the wretched people their substance, like in the times of barbarism, like in the days of Montezuma.

This is the kind of anarchy in which Mexico was agonizing. O! ye wretches! Why did we believe you

Why did we listen to you rather than hand you over to justice as the chief outlaws and bandits of America?

Ah! if it should happen again!

My dear friend, if the anatomy of my body should at this moment be made, thou would st see that my arteries are dry. How much I have wept! Howimuch I have suffered! Maria, Maria, learn of me! Shut thine eyes and thy heart against the false words of those gentlemen tricksters who are seeking thy presence.

IX.

ALL HARD SHOW OF THE LOCAL DATA

Maximilian retired for the night, but I had no desire to do so. Seated in an arm chair I reclined my head upon the pillows of my couch, and I had hardly closed my eyes when my spirit was seized with a night-mare that I would fain forget. How much thon oughtest to thank me, Maria Victoria. for this sacrifice of my conscience. I am tearing open my wounds afresh; I am rend-ing my heart; I am lacerating my very

"Thou art not an Emperor."

"What am I then?"

"There was here a party of outlaws; they had no captain; they needed one and brought thee. Thou art not the Emperor of Mexico: thon art the captain of a posse of assassing and thieves-thou the captain and I the abettor, and this must not be. If thou per-sistest in being sacrificed together with the nine thousand human beings that thou wilt have to immolate, my courage is not sufficient to witness the slaughter. I will dress myself in mourning and return to Europe. My spirit I leave with thee, but my body must go away."

"Dost thou say thou art going?"

"Yes. I am going; I am going to try, if it be possible, to save—a man.'

"Carlota, thou dost not love me now as in former days."

"I love thee more, but I fear thee. I love my husband, but I fear the tyrant. Then art the tyrant of an innocent people."

"I, a tyrant?"

"YAS? "Thon art going to Europe?"

"Yes." Maximilian stood dumb as a rock, fragile and motionless; suddenly he covered his face with his hands and burst into a flood of

tears. Daughter of my soul! is it any marvel that

this wretched woman has gone mad?

Χ.

The house of my departure arrived. What a difference between the departure and the arrivall No one spoke to me now of the wealth of Mexico, of the delicious fruits, of . the productiveness of the soil, of the mildness of the climate, of the murmuring springs, of the aroma of the flowers, of the melody of the birds, nor of the beauty of landscapes of Orizaba. No deputation came to me. A periodical published at the time simply contained the following announcement.

"The wife of the Mexican Emperor is on her return to Europe."

At the moment of leaving I said to my husband, "Must thou remain?"

"It is my destiny," he replied. "Then," I continued, "I shall some day receive in Europe a letter from thee which will read in a manner similar to this: Thou didst prophesy rightly, Carlota; the ray of sunshine that is now entering my abode is the last that I shall ever see. I am preparing for death and kneeling before the image of Jesus. Within an hour I shall walk to the place of my execution between a priest and an executioner."

I do not wish to tell thee what passes through my mind at the moment of separation from Maximilian. He was the only love that I have ever had, that I have now, or shall ever have. Would to God I had never loved!

XL

The ship leaves her moorings. The shrill whistle of the steamer sounds to me like the din of battle.

Cursed be war! Cursed be the ambitious men who provoke it.

The continuous beating of the tot on eights page.

Y.

### For the Kellgio-Philosophical Journal. Causes of Offense.

### BY WM. C. WATERS.

2

It was very considerate, kind and generous on the part of Paul to say, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." But he was not quite so thoughtful about the force of example, when he said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." The principles to which Paul commits himself, in denying his appetite, lest he should cause some other man to offend, is far-reaching and widespreading; yet a man is not likely to offend very much against moral principles in the choice of his meat-not if there is any real significance in Peter's vision of the sheet let down from heaven, "Wherein were all manner of fourfooted beasts, and creeping things and fowls of the air. And there came a voice to him, rise, Peter, kill and eat.....This was done thrice; and the vessel was received up again into heaven." There could be no difficulty about understanding the import of this vision. An attempt to introduce serious religions sentiment into the subject of eating meat, is simply absurd. But when it comes to those things which debauch the appetite, and debase human character, that is a different matter. This ignoring water as Paul coansels, and taking a little wine for the stomach's sake, has led on to the ruln of many millions of human beings, so far as the present life is concerned, and cast dark clouds upon their souls that must pass with them into the future world. The man who claims to be engaged in the business of invit ing and assisting others to live pure in life here, that they may be ready for a better one in the future, should be very careful about set-ting examples that may lead to just the opposite results of what he is laboring to prodnce.

If we go back half a century, we shall find that both clergymen and laymen often took strong drinks together, had a merry time in the presence of youth, and were quite oblivious to the fact that they were violating an important principle in moral ethics-they were setting an example that might consume their own sons and daughters. Who can say they had a moral right to do that? Has any man, whether he be in the church or out of it, a moral right to set an example that may influence others to their downfall? Oh, says the beer, the wine and the gin-sling man, "My habits are my own private business; I am not responsible for what other men may And then with an air of independence, he rolls a quid of fine-cut in his mouth, lights his cigar, and as he walks away, murmurs to himself about the foolishness of any man being the keeper of his fellow-man in moral life, or any other way. I once intimated to a elergyman that I found smoking, that tobacco fames were not just the kind of sweet smelling savor that a holy man should saturate himself with, if he expected the Lord to como into sweet communion with him-to sup and dine with him. I suggested to him that a dog-kennel was fully as sweet smelling as a tobacco atmosphere, and he would not think of going into a dog kennel to ob-tain Divino influence. Of course this was intoned in a way not to give offence. It has been said: "Say anything you please to me, only let your emphasizing be fitted to the occasion." Slight failures on this point have produced many a bloody nose.

The clergyman proceeded to tell me of his

on some special occasions, simply resorting to it as a medicine. Were I seeking public popularity, I would not expose to the pub-lic my radical opinions on these subjects. To speak figuratively, both liquor and tobacco are two vicious brates, that may never be entirely killed off, but I trust that some of their teeth may be drawn and claws shortened from time to time, though I would be just as willing to have them wholly destroyed, as any prohibitionist, were it possible. I would not only kill both vices root and branch, but ( would hammer them a long time after their decease, to make sure not only of death, but judgment after death.

I have spoken of clergymen, but in the abstract I don't consider it any worse for them to indulge in these vices than for any one else, only that society is prone to look to them as examples, or patterns to be copied. How shall the mother train her child to cor-rect habits, if her husband, and the pastor of her church, chew tobacco, smoke and tipple, or either of the three? If a man's religious sentiments or his desire to perfect himself, has not struck deep enough to eliminate objectionable habits, then it is certain that he still has on hand a large contract to cancel -he should rise early and seek his closet in prayer, asking for grace to help him vanquish the tigers and panthers that crouch in his path. A man should be as ready and free to set aside questionable habits, as to cut off a lock of hair from his head; if he is not able to do that, then he is a slave, though he may be slow to confess that which he knows to be true.

# A SEANCE WITH MRS. COBB.

to the Editor of the Religio Philosophical Journal:

"Some Thoughts on Materialization," by W. W. Bierce, in your issue of the 17th inst., is to my mind the most logical and most practical argument in favor of this phenomenon which has been given to your readers, and reminds me that my duty to the public is not fulfilled until an experience, which was to me a revelation, is given. I doubt if even one thousand of your readers have ever heard of Mrs. Cobb, of Mantua, Ohio-a little town lving east of here about 35 miles. About a quarter of a mile from the N.Y., P. and O. depot in this little town, is the unassuming, unpretentious farm house in which dwell Mr. and Mrs. Cobb. Here upon a little farm they are content to dwell— to milk their cows and feed their pigs, and care for and enjoy an old horse; for in this atmosphere they have always dwelt, and the world with all its allurements has no charm to them. They are to be congratulated that the love of money has not gained an ascendency in their hearts. which will be readily granted when I tell you that one can go there and have a good supper, bed and breakfast, and the scance, for the sum of one dollar and a quarter. The good housewife employs no help, neither does the husband : each fills their respective round of domestic duty without the aid of assistants, which in itself does away with the thought even of confederates.

Our party was made up of five congenial people, all of Cleveland, to which was added four others who were strangers to us, and who had come a longer distance than we, to witness the wonderful phenomena of spirit return as evidenced through the mediumship of Mrs. Cobb.

Arriving at Mantua Station at or about 6 l by the genial dif. and the ladies of the party were permitted to drive "old Kit" to the house, she knowing the way if we did not; the gentlemen walked there. Mrs. Cobb met us at the gate with as honest a face as ever smiled upon one-a typical farmer's wife-face and hands browned by the duties of her daily life; hair combed so smoothly back as to suggest the impossibility of her closing her eyes; dress as neat and unassuming as it could well be, being a plain black jersey and skirt, with the whitest of white aprons tied about her waist. She had tea ready when we arrived, for which we were quite in trim, and of which we partook heartily, and in good cheer. After tea, one of our party assisted in doing the tea work, and the setting of some bread for the next day's baking, during which time Mrs. Cobb was not out of our sight for one single moment. Having finished her duties she joined us in the little parlor in which is the cabinet, and which we had been examining carefully while she was absent, noting this, that it was composed of common planed lumber. having no floor, and a portable roof, which was drawn over the front about a foot for the purpose of giving air to the medium. In size it was about two feet four. by three feet six, and only large enough for one mortal to sit in at once, there being absolutely no room to spare in width and only about two or three inches between one's feet and the door. The carpet underneath it was positively whole; there is not even a cellar underneath the room; the wall behind it was a solid, outside wall, which I even took the pains to examine upon the outside, where there was no evidence or sign of a door or break in the siding. The cabinet stood about six inches out from this wall, and the audience could see it upon both sides during the time of the se ance At or about eight o'clock, Mrs. Cobb having rested a few minutes upon the deorstep, suggested the forming of the circle. She rose and without leaving the room went into the cabinet, first removing her false teeth and a hair switch from her head and leaving them upon the table in the room. The circle or semi-circle formed in front of the cabinet and about four feet from it, myself and husband having what we considered a most desirable situation, being directly in front of the door of the cabinet, he being able to see on one side of the cabinet, and I the other. After the singing of a few hymns by which the harmony of the circle, was made complete, and in about ten minutes after Mrs. Cobb had entered the cabinet, the door slowly opened and out stepped a female form clad in long flowing robes of white and fully two inches taller than the medium, and much more slender. The light was very good in-deed; every feature was as plainly visible as could be made by the light of a kerosene lamp which was upon the wall directly opposite the door of the cabinet, behind which was the added force of a reflector, the light being very slightly lowered. Those who had seen her before exclaimed, "It is the lace maker," one of the medium's band, which was very soon verified. She bowed to all gracefully, and first approached the lady at my right, in whose lap lay a white pocket handkerchief. The spirit-for it could have been nothing else-spread out the handkerchief upon the lap of my friend and com menced with her fingers a motion not unlike the passes which a magnetic physician will make to manipulate away a headache. Instantly, beneath her delicate white fingers and upon the handkerchief, rose a white substance which looked like fleece, but which she took up in her fingers, shook out and re-vealed to us the most exquisite lace handker-

out of the earth. Over fifty years since I chief. After all had examined it, she walk-stopped drinking coffee—not one cup have I ing about the room to give it to each person drank since, and never drink any tea except for inspection, she returned to the lady in whose lap she had made it, and by a kind of patting motion resolved it all back again. She stepped to the door of the cabinet and looked at the medium as though anxious as to her condition, and leaving the cabinet door open as before where the medium was plainly visible to all of the circle, she continued her lace making. She next went to my husband, on whose arm she commenced the same manipulations as over the handkerchief. Again the cloud of fleece formed be neath her dainty fingers, but this time it was black, being drawn from a dark substance. Upon shaking out this lace, she threw it over her own shoulders and walked about from one to another for its examination. It resembled in texture plain Brussels net, in size

about a yard square. In asking my husband if any sensation ac-companied the weaving of this texture from his sleeve, he said that after the pile of seem ing fleece was formed, and she attempted to withdraw it, with her fingers at least six inches above the sleeve, a sense of drawing of the sleeve attended it. This exhibition seemed very wonderful to us, but that which followed was still more so. She, the spirit, then walked to the end of the front row of sitters, and commenced the same manipulating movement with her fingers and hands in front of each person's knees, following along the entire row, the fleecy cloud growing larger as she wove from each one. Upon reaching the end of the row she shook out her latest production, and there in stripes was represented the pattern corresponding to the different material from which she drew her atoms of matter.

The dress which I had on was a figure of polka-dot in regular form, and this was represented by dots of thick lace in the thin body net in similar form; the ribbed stripes of the gentlemen's pants were also duplicated. as also a pattern lace from the front of one lady's dress. This piece of lace must have been at least five yards long and two yards wide. Then the crowning act of power was the manufacture of a duplicate to a lace lambrequin which hung over one of the windows of the room. She approached it slowly and bowed to us most graciously, and at once commenced the same weaving process, and in about thirty seconds she brought to us for examination the exact duplicate, both in texture and in pattern, of the lambrequin as it hung there. We felt of the article, and examined it critically, and to all appearance it was common Nottingham lace, and in all re spects the same as its hanging counterpart This done she found it necessary to leave us. She bowed and smiled to all, waving a graceful adieu, and stepping to the door of the cabinet, in which the medium was plainly visible during all this time, as well as at that moment, she seemed to us to fall back upon the medium, and was, as it were, absorbed by the medium from crown to sole, right before our eyes. I have since described this part of the scene as of a cloud bursting upon a mountain peak. Mrs. Cobb loomed up through this shadow as it was thrown over her, and the cloud was no more, and alhough she seemed to us to throw herself back upon the medium with a force which would naturally have created by mortals quite a vibration and noise, there was not a breath of sound save the stifled exclamations of the on-lookers.

Now, Mr. Editor, I wish I could tell you something more wonderful, but to me this receding and complete absorption of that which, a moment before I had touched, and which both to sight and touch was as like to mortal as could be, was the crowning victory of the evening. Although there were as many as twenty more forms that came during the evening, none came out of the cabinet save this one. The aperture in the door was almost as wide as the door, possibly twenty inches wide and thirty inches long. Very soon after the disappearance of the "lacemaker," a young man having the appearance of being about twenty years old appeared at the aperture. He was very strong, and called for more light, at which the lamp was turned fully up. He belongs to the band of the medium also, and in conversing with us we noticed his pretty teeth, which we knew he could not have borrowed from his medium, she having left hers out in the room with us This spirit, who was called Jimmy, seemed to be master of ceremonies on the inside of the cabinet, for he conversed freely with those who were making the effort to appear. The next to come after him was an old gentleman of fine physique, having perfectly white hair brushed back from his forehead and a fine, short cut, white beard and mons tache. His daughter sat next to my husband and recognized him at once. She asked the privilege of going to the cabinet to converse with him, which was granted, and for fully five minutes she talked with him for whose annearance she had devontly prayed the previous day. As she stood there, she told me that the medium was plainly visible, and she saw her father recede into the body of the medium as did the former spirit. Next came to my husband his grandmother whom, though I had never seen, I recognized by the likeness to his mother. Then to the lady friend who sat next me came a spirit whose likeness I had seen in her home and because of the resemblance I was the first to exclaim as to who it was. Then to myself came my sister, who passed from earth two years ago, and from whom I had never heard directly till since coming here. Then came a spirit whom neither my self nor husband recognized, but who insist ed by the motion of his head that he came to us. He was not able to speak to us, so that remained a mystery until after returning to Cleveland, when in a sitting with a medium he came, and spoke of coming to us there and not being recognized; the reason for which is, that he has allied himself to us by the law of attraction, and is one of the band surrounding us, and also one of its members whom we had never seen upon the earth plane, hence the impossibility of recognition. I might continue this report ad infinitum, but there would be nothing gained. The scance was a complete and successful exhi bition of the power of spirit over matter and he who would doubt after seeing what we saw, would doubt his own existence. But there is one other fact I must not fai to report which is, that owing to the scarcity of beds, for there were nine in all to be accommodated, one of our party was obliged to sleep with Mrs. Cobb. Immediately upon coming out of the trance state in which she had been for two hours and a half, the medium went to bed, and this friend with her she, the medium, not leaving the room fo any purpose but going from the cabinet di-rectly to her room, there she undressed, and my friend took note of everything she had on, and not an article of superfluous clothing on paraphernalia was in any way concealed about her person. I mention this to complete the chain of evidence in her favor, for

and they tell me that by simply hanging a curtain across the corner of the room she has been able to produce all that was done when we saw her. Now, if this was not ma-terialization will some one kindly tell me what it was? MARY V. PRIEST.

[Mrs. Priest is a woman with extraordinary powers of observation, critical and pains taking in her study of psychical matters and more accurate than most observers in recording her experiences. She is one of the comparatively small number, whose brain accurately registers for future use all that comes within range of her vision or impresses either of her senses; hence she is a competent witness and her testimony as above given entitled to great weight .-- Ed. JOURNAL.]

## BRITISH SPIRITUALISM.

To the Editor of the Religio-Philosophical Journal:

In my letter in your issue of April 16th, I noted the difference between the methods, but it appears from a note in *Light* that my comments were not pleasing to the London workers. The only error in my statement was that I inadvertently gave the wrong name, and should have referred to the Lon don Spiritualist Alliance, not the Central As sociation. The mere change of name has not wrought any radical improvement.

Spiritualism in this land has two distinc tive sections. One among the London richer classes. The other in the provinces more es pecially. There does not seem to be any point of contact between these two sections which might be termed "the classes" and "the masses."

So far as any "alliance" between them is concerned it simply does not exist. In Lan-cashire, Yorkshire, Durham, Northumberland, Glasgow, the midlands and southern counties, Spiritualist societies exist, about one hundred of them. The membership of some of these amounts to two hundred. Ser vices are held regularly every Sunday, partaking more or less of a religious character, the audience numbering from fifty persons to five or six hundred in some contres. The to-tal attendance at all these meetings on any Sunday (except in summer) must reach to something like ten to fifteen thousand. Last Sunday Mrs. Britten addressed audiences at Colne numbering about five hundred in the afternoon, and over six hundred in the even-

ing. Normal speakers, mediums and clairvoy. ants of varying degrees of morit and ability address these meetings.

The movement is growing; new societies are being formed and fresh halls opened in many places. All the indications point to an increased activity during the coming winter, and efforts will be made to secure greater unity and efficiency. Building funds are an-nounced in several places for the purpose of crecting suitable halls for our cause.

We hear little nowadays of the roughe physical phenomena, and much less of dark fances. With the abandonment of darkness the rough element has disappeared. Healing, psychometry, clairvoyance and test mediumship have greatly increased and many good mediums are at work in these fields where a few years since scarcely one could he found outside the private circle.

The fear of priestly assumption and domination deters many from all efforts to organize. It is questionable whether this fear is well grounded. Spiritualism is too essentially democratic to be in much danger. But the time is at hand, if not already with us, when something more than mere denunciation will be required. Thoughtful and religiously minded people are watching with anxious eyes for a practical and educational and elevating Spiritualism which will lead to the "higher life." Where is the constructive power of Spiritualism? Where are its spiritual services? its common aims and fraternal fellowships? are questions which one hears from thoughtful well wishers. Are Spiritualists to be an incoherent crowd of phenomenalists only? or can we co-operate for the satisfaction of our spiritual aspirations, the culture of the sense of the beautiful and harmonious, the education of soul powers and generous sympathies, as well as for rooting up errors and supplying evidence of spirit existence? These latter tasks are important, but hearts require sustenance, the moral nature needs directions and sympathy, the aspirations after the ideal and the reformatory aims of the philanthropic de-mand satisfaction and support. The recent meeting of the British Associa tion in Manchester has called out some striking utterances from the bishops in which they abandon the old bulwarks of orthodoxy and take up the scientific parable of evolution. The Bishop of Bedford declared "the language of the Bible was most evidently not intended to teach scientific truth or to help scientific discovery, but was the language of appearances, describing things not as they were, but as they seemed " Another declared that it was useless to pray for material things, because to answer such prayers would cause confusion and derangement of the economy of nature and reduce the cosmos to chaos. Another preacher asked, "How had science served religion in regard to God?" and answered by saying: "It had shown them that there was no such God as man in his childhood imagined. The generalization of science had been influential over theology, had profoundly modified its theories and conclusions, until every one of its old concep tions had become foreign to us, impossible for us, and had fallen away..... Man was no more a fallen creature laboring under an old inherited curse; he was an ascending being, slowly working out his emancipation from the instincts of his position among the brutes." Surely these are brave words and indicate that the old dogmatic theology is on its last legs. We shall some day have a revision of the creeds and take the " hate and hell" out of them, remove the fabled fall, frown and fire, and no longer appeal to fear or self-interest; but for the present these preachers are only the skirmishers in the front of the main body. With too many the old crude creeds are still believed, especially among dissenters even these will wheel into line ere long, or move off the scene and make room for younger and more progressive men. My wife and I note with pleasure the cele bration of your silver wedding and the wide spread interest in the event, as evidenced by the papers on both sides of the Atlantic. For many years we have watched your work, sympathized with your aims and struggles and rejoiced that the angels had raised up such true, trusty and representative workers to add power and dignity to the cause. May your lives be spared to us this side for many years of happy labors for the good of humanity. One of the pleasantest memories of my there are always plenty of people who de-sire to know all these minor points. Then, too, I would mention that Mrs. Cobb has given dial reception tendered me by you in your several scances in the homes of different peo-happy home. I look forward hopefully that

# **OCTOBER 8, 1887**

ple here with whom I have talked about her, I may some day have the pleasure of a renew and they tell me that by simply hanging a al of those associations. Go on, good friend s in your efforte for a clean, moral and scientific Spiritualism; for character in its mediums and advocates, and sound qualities in its inspirations and may the angels bless you. Enclosed you will find a prospectus of a

a new spiritual journal to be entitled The Two Worlds. This project germanates from a band of earnest Spiritualists in the north of England who have been dissatisfied for a long time past with the scant courtesy they have received at the hands of the London editors. This dissatisfaction has deepened into stronger and intenser feelings with regard to the personal attacks made by the editor of the Medium upon many of the best known workers and mediums.

A united effort is being made, which will undoubtedly succeed, to establish a repre-centative high class journal, which will be a news paper, second the work of the societies and mediums and encourage unity and or-ganization. It will stand for character, honesty and worth. Mrs. Britten has consented to undertake the editorial work, which guarantees a high tone and standard in its management. It is to be floated by a Limited Liability Co., with £1,500 capital (\$7,500) in 1£ shares (\$5.00), to place them within the reach of the poorest. A gratifying response to the circulars announcing the project has already been made, which augurs well for its ultimate success, proving that the feeling throughout the country is favorable, in fact, strongly sympathetic, and insuring the new paper a warm welcome. Manchester, Eng. E. W. WALLIS.

Dr. Abel Underhill Passed to Spirit-Life-

Mrs. F. O. Hyper Officiates at the Funeral.

[Daily (Akron, Ohio,) Beacon.]

The attendance at the funeral of the late Dr. Abel Underhill, yesterday, at his former residence on North Hill, about two and onehalf miles north of this city, was one of the largest that has assembled in this section of the country for some time. He was known throughout Ohio as an advanced thinker and a leading Spiritualist. Many came by train during Saturday and some Sunday morning. The life of the man who had passed into the Spirit-world was an even and at all times a well tempered man. A close student and observer, he was always on the alert to keep up with the advancement of science and as a searcher for the truth he sought light from whatever channel it was to be had. At the date of his death, which resulted from old. age, Dr. Underhill was aged 83 years. five months and one day. He was born of Quaker parents in Dutchess County, New York. Af-ter passing through his school years he began the study of medicine with his brother, Dr. Abraham Underhill, at Charlton, N.Y. After entering upon the practice of his profession he removed to Massillon, O., studying carefully the work of his profession. In 1845 ho became dissatisfied with the school of medicine to which he had given his attention and interested himself in the water cure, achieving some remarkable results. Leaving Mas-silion the doctor located in Cleveland and

formed the acquaintance of J. W. Gray, edi-

tor of the Plain Dealer. After the death of Mr. Gray, Doctor Under-hill came to this city in 1863. He took up the subject of Spiritualism in earnest for a thorough investigation in 1848. Satisfied with the results obtained he became a firm believer and an ardent advocate of the;"new So successful was he in his as a medium, that around him centered all the believers in Spiritualism then residing in Northern Ohio, and "Underhill's grove" was from that time on known as the general meeting place, the last meeting being held in July last. In 1863 the doctor wedded in Quaker ceremony Miss Electa Sanford, of Hudson, the wedding taking place upon the farm owned by the doctor. Sanction to this union of hearts was given by the presence of Gen. Lucius V. Bierce, now deceased and at the time a justice of the peace. Mrs. Underhill, a son Clarence, aged sixteen, and an adopted daughter, snrvive him. Mrs. F. O. Hyzer of Ravenna, was the speaker announced for this occasion. She is an elderly lady, of fine appearance. She began her address in a manner that attracted the attention of her hearers. The lady spoke for / three guarters of an bour, and after fifteen minutes speaking fell under the control of her spiritual guide and she spoke most entrancingly holding the closest attention of her audience to the close. Despite the rain a large number of carriages followed the remains to their last resting place-the cemetery at Cuyahoga Falls. At the close of the exercises Mrs. Hyzer was met by a large number of gentlemen from this city who congratulated her upon her able address. In conversation with a Beacon reporter Mrs. Hyzer stated that at the time of her address Dr. Underhill was stand-ing in spirit form, at the side of his wife. She said he was in company with J. W. Gray, once editor of the Cleveland Plain Dealer, and who died 30 years ago. By his side also stood the wife of Dr. Belden, of Ravenna, who died six weeks since, and who was present in the body at the last meeting of Spiritualists held in the Underhill Grove. Mrs. Hyzer is 50 years of age but looks much younger. She was converted to Sniritualism in 1850. Her guide, who controls her, is the spirit of her father who died when she was a child. Her sister, Mrs. Hazen, a resident of Ravenna, is also prominent in spiritualistic circles and is considered a very fine medium, manifesting her powers yesterday after the departure of the friends and giving a very fine test. Mrs. Hyzer, when under spiritual influence, it is claimed, can sing with a fine soprano voice accompanied by spirit voices, singing alto and tenor so distinctly as to be heard by her andience.

little son, four years old, that gathered up all the stubs of cigars he could find and smoked them. Over this he chuckled and laughed as though it was a very smart and promising thing on the part of the boy. No doub! it would promise that the boy, grown to manhood, would freely chew either finecut, square-plug or pig-tail, besides being a walking smoke-house, polluting the air wher-ever he goes with the fumes of the vile, dirty weed. And further, having become accustomed to this : timulating power. it may not always prove sufficient to satisfy a cultivated, craving demand for excitement, so that wine, beer and tanglefoot in its multifarious forms, would be resorted to. Starting in with those cigar stubs that the clergyman left in the way of the boy, and which he was so delighted to have the little fellow smoke, the child might become a drunkard and stagger through life. When the clergyman knocks at the gate of Paradise, and St. Peter looks out upon him, he may ask some sharp ques tions about setting an example in vice that led to the ruin of his own son, and at the same time drawing a good salary from his church for teaching the way to Heaven. And yet how many of these precious, sweet-souled ministers of grace, are doing the same thing?

Some years since, while I was confined to my bed from sickness, a gentleman of the sacred calling came in to see me; he had evidently smoked until he reached the door, and came in with his clothing saturated with tobacco smoke. The odor soon filled the room, much to my annoyance; but there was one thing in my favor, he was of the persuasion that do their praying out of a book, and that he had left at home, so that I was in no danger of being bored with tobacco odors and a humdrum prayer, made up by somebody in the long ago. Book prayers are well calculated to economize on mental labor, and that I suppose must have had something to do with such an arrangement. In Thibet they have a still more saving process of praying. "In all their great Lamasaries they have machines which resemble a barrel, and turn on an axle. They are composed of a vast number of sheets of paper, written all over with prayers, and pasted together until they form a substance thick as a board. When set in motion it turns of itself for a long while. and he who turns has the merit of having said all the prayers it contains. Sometimes quarrels arise among the devotees, because some one comes and stops the barrel, set in motion by another, and turns it again for his own benefit. All the streams near Lamasaries are interrupted by dams, constructed for the purpose of turning numerous prayer-wheels, the motion of which is considered equivalent to repeating prayers day and night for those who erected them." If it be true that God rules all things through inflexible laws, then this mode of addressing Him may be about as good as any, though personally. I favor the kind recommended by the gentle Nazarenet 7 When thou prayest, enter into thycloset, and when thou hast shut thy door. pray to thy Father who is in secret; and thy Father which seeth in secret shall reward thee openly." This is to my mind the best recipe ever offered for prayer; and most of that done upon any other principle is simply a waste of breath, except so far as it pays, fi-nancially, to those who follow an occupation that includes this kind of ceremony.

The best recipe to take the place of all stimulating drinks, I believe to be soft wa-ter, filtered through photographer's cottonbolled and set away in glass jars, and drank either cold or warm as one desires. But to-bacco needs no substitute, only let it alone as one of the meanest plants that over grew.

### The Mediums' Protective Union of Michigan,

to the Editor of the Religio Philosophical Journal:

Last year at the Vicksburg camp, a Mediums' Protective Union was organized, its object and aim being to give to mediums' better conditions and advantages, and furnish assistance to those in sickness or distress. The work for the past year has been confined to assisting those who were unfortunate. This year the meeting was held Aug. 19th, at Haslett Park. Dr. Edson of Lansing was re-elected President; Mr. H. J. Field of Grand Rapids, Vice-President; G. H. Brooks, Secretary; Dr. Edson, Treasurer; Dr. J. Simmons of Allegan, re-elected as trustee for the term of five years. The society held a very interesting meeting, and through the kindness of Mr. Haslett, it was given the lease of a lot where it intends to build a Medium's Home for use during the camp, and if any mediums desire to use it during the year for recuperation, they can do so. Some two hundred dollars was raised by subscription on the ground. Mediums are to collect what they can for the building. The members of the seciety wish to make

glovious work. They would ask the Spirit-ualists of Michigan especially, to lend their aid, in thus making a home for those who are the evangels of the spiritual philosophy. All contributions should be sent to Dr. A. W Edson, 519 Cedar street, North Lansing, Michigan, where they will be deposited in the bank, and used for said building. All the medi-ums in the State, are requested to join in the work, by sending in their names and one dol-lar as membership fee, for one year, to G. H. Brooks, 519 Cedar street, North Lansing. Let us have at our next camp-meeting a home that will be a credit to the cause and an inspiration to the medium. The society has done much good in the past, and it can do much more in the future with increased faeilities. The society adjourned to meet in one year at Haslett Park, at the next camp, and intend to make this year a year of labor.

Trusting that all our liberal Spiritualists will aid the mediums in their noble work, I will ald the mourtain fruth, am as ever yours in truth, G. H. BROOKS.

Sec. Mediums' Protective Union. 519 Cedar street, North Lansing Mich.

### Dr. Julihn Claims to have seen the Material Form of One of his Patients.

[From the Washington, D. C., Post. Sept. 15th.] Early on the morning of August 14th, there Becurred in this city the death of Mrs. Wm. G. Norris, an elderly lady, who resided with her husband and several adult children, at No. 215 Eleventh street southwest. Shortly before her death, her attending physician, Dr. Julihn, was called from the city to Onset, Mass., where he experienced, as he claims, the peculiar sensation of seeing Mrs. Norris as she had been when alive, about one hour after he had received a telegram announcing her death.

This occurred just one month ago, and since then nothing has been said about it until yesterday, when the following letter was received from a gentleman, who claims to have witnessed the same phenomenon which startled Dr. Julihn:

MERIDEN, Conn., Sept. 13, 1887. TO THE EDITOR OF THE POST: In your issue of August 15, 1887, there is a notice of the death of Mrs. Wm. G. Norris, of your city, at 2 A. M., Sunday, August 14th. I attended a spiritual scance that Sunday evening at the residence of Mrs. H. V. Ross, who is said to be a materializing medium, at Onset, Mass.

There was present Dr. Julihn, 936 C street southwest, office 200 1-2 Seventh street southwest, Washington, D. C., who was called up to the cabinet by what seemed to be a frail lady, who called him by name, and gave her own as Mrs. Norris, of Washington, D. C., and conversed with him for several minutes, and he then introduced her to the writer and several others who were present.

The doctor stated to me that he had been her family physician for the past three years and that he was an entire stranger to every one in the house except one gentleman and he knew nothing of his personal matters or of the death of Mrs. Norris. The circum-stance is so remarkable that if you think it of any importance you are at liberty to use it in your columns. Respectfully, J. W. CADWELL.

DR. JULIHN TELLS HIS STORY.

When this letter was received yesterday a found the physician to be a genial and, to all

an appeal to all those who are interested in yes, I remember.' She again asked for Carry the welfare of mediums to aid them in this several times and finally left me and disappeared."

### THE PHYSICIAN'S OPINION.

"What is your opinion regarding this strange manifestation?" asked the reporter. "I am satisfied that I saw Mrs. Norris; but

I can explain nothing else. What I have related to you is as it occurred, and it was witnessed by quite a number of people who also heard the conversation."

"When the form took your hand did its hand feel natural?"

"Perfectly so, and she leaned on my arm just as flesh and blood would have. I cannot say now whether I experienced any sense of weight. It is a very extraordinary occurrence," continued the Dector, "and I wish you would communicate with Mr. Morse in order to prove the truth of what I have just told you."

After leaving Dr. Julihn, the reporter next called at the house of Mr. Morris, the hus-band of the deceased, and ascertained there that, so far as the doctor's statement concerning his attendance on Mrs. Norris and the conversation's with members of the family are concerned, it is pefectly correct. Dr. Julinn is well known in South Washington, where he has quite an extensive practice. It is not known whether or not he was a former believer in Spiritualism, but certainly his experience, as related by himself, has given him a decided leaning in that direction. The doctor claims that he had not seen any of the witnesses of the affair before its occurrence, and that his acquaintance ended almost immediately after.

## Magaznes for October Receved.

THE POPULAR SCIENCE MONTHLY. (New York.) Prof. LeConte answers the question What is Evolution? in the October Popular Science Monthly; another important paper bearing on Evolution is Prof. Morse's presidential address at the American Association. The Hon. David A. Wells gives the fourth paper of his series on The Economic Disturbances since 1873. The Savagery of Boyhood is a study of certain traits peculiar to that age; in the fourth of his Social Sustenance papers, Henry J. Philpott treats of the Al-lotment of Specialties. In The Oldest Noble of them all, an account of the zoölogical family of the Brachipods is given; Strange Medicines is rare, curious and varied; The Language of the Emotions traces the origin of our usual modes of expressing feeling. Other timely articles are included in an excellent table of contents this month.

THE FORUM. (New York.) Speaker Carlisle contributes an article for the October Forum setting forth the grounds upon which the Democratic party bases its expectation that it will be continued in power; Education and Lawlessness points out the vice of modern social organization, namely the lack of respect for law and authority; Judge William D. Kelley offers a plan for preventing the accretion of a surplus in the national treasury; in the the Anathema of the Roman Church Prof. Huiginn explains the significance of the sentence of excommunication in the Roman Catholic Church; one of the most interesting articles in this number is Lord Wolseley's Queen Victoria's Reign. Other good articles are What is the Object of Life; Books that have helped me; Ousting Shakespeare, and the New Uncle Tom's Cabin.

THE ATLANTIC MONTHLY. (Boston.) An Unreporter called at Dr. Julibn's office. He closeted Skeleton is a series of letters edited by Lucretia P. Hale and Edwin Lassetter reader must discover wheth. ner and

attention of thoughtful people interested in the sociologic questions of to-day as they were written from actual knowledge, her cases being from real life, only the names and localities being changed.

Mrs. Campbell has tried to give in her book all sides of these questions. She devotes several chap-ters to the grievances of the sewing women, to child labor, and the problem of domestic service,

child labor, and the problem of domestic service, and the employers also have a hearing. The book is written more particularly in the interest of the down trodden and oppressed, and if philanthropists will be further stimulated to help these poor distressed persons to learn how to help themselves, the book will have well performed its mission. Mrs. Camp-bell does not think more charitable institutions are needed but if justice were done, every one would be able to take care of himself. What these helpless people need is to be faught may kinds of work, so people need is to be taught many kinds of work, so that if one fails they have something to fall back upon. The prejudice they have against going into the country is almost incredible.

ENGLISH MASTERPIECE COURSE. By Prof. Alfred H. Welsh, A. M, of the Ohio State Univer-sity, Author of "Complete Rhetoric," "Essentials of English," "Development of English Literature and Language," etc. Chicago: John C. Buckbee & Co.

A new and valuable appliance for the growing study of English literature—one that is believed to be in full accord with the more literary, suggestive and logical methods now rapidly gaining in favor. The work provides for a searching and comprehensive study of all the representative English writers from Chaucer to Emerson, including the shaping influences of the periods in which each lived and wrote, his characteristics as a writer and as an individual, and one or more of his acknowledged masternieces

The process, Under Environment (of the period), Characteris-lics (of the author), and Criticisms (of the produc-tion or productions chosen) are exhaustive lists of references to critical authorities, a sufficient number of which, after a careful perusal of the masterpieco treat is to be according in the promotion of an itself, is to be consulted in the preparation of an

essay and, for classwork, a critique. An appendix explains where the masterpieces may be obtained at very low prices.

The reference lists are sufficiently extensive to in-sure the availability of the manual wherever there are colleges or public libraries. The method commends itself by important ad-

vantages. It teaches the best use of reading; famil-iarizes the student with the processes of investiga-tion; compels him to consider a work of art as a whole, methodically and comprehensively; makes his task more self-developing, and therefore more pleasurable; enriches his mind and perfects his power of expression by the written systematic ex-position of his views on the vast subjects that form

the staple of the highest literature. It is the opinion of many clergymen and others, interested in the organization of societies for the study of literature, that this book is the best guide and appliance that has yet been devised for success-ful club use. It has long been a desideratum how to map out and carry on satisfactorily the work of liter-ary and reading circles. The "English Masterpiece course" will, it is believed, fully supply the want.

### New Books Received.

THE RIGHT OF PROPERTY AND THE OWN-ERSHIP of Land. By W. T. Harris. Boston: Cupples, Hurd & Co. Price, pamphlet form, 25 cents.

THE GANGLIONIC NERVOUS SYSTEM, BY Alexander Wilder, M. D.

THE PERFECT MAN IS THE ANTHROPOMOR-phic God. Christos. Published by the Rochester Brotherhood.

If you have made up your mind to buy Hoad's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

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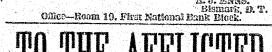
beautifully situated on the cast back of the Missouri' river in McLean the banner county of Dakota, surrounded by the celebrated McLean county coal fields; a 12-foot vein opened and in operation now, one mite from Coal Harbor. Two rallroads heading for it, and a hig boom is anticipated.

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appearances, an intellectual man, and he was ushered into a small and cosy room nearly filled with medical books and drugs, where the doctor receives his callers, he made known the remarkable story that had just been received.

"I will tell you all about it," said the physielan, his face at once assuming a grave expression. "Mrs. Norris had been sick for some months before her death; so sick, in fact, that for weeks before I had to inform her husband that there was no chance of saving her life, and that her death was but a question of time. I attended her regularly, however, until the 12th of August, when, finding it necessary to leave the city to go to Onset, Mass., I paid my last visit to her. I told her I had to leave, and she begged me not to go. My departure was, however, imperative-ly demanded, and I arranged with Mr. Norris that he should telegraph me in the event of Mrs. Norris's demise during my absence, so that I could mail a certificate of death.

### INVITED TO A SEANCE.

"This was on Friday, and on Sunday I was at Onset. Business had nearly driven my Washington patients out of my head, when about noon a telegram was brought me. It was from Mrs. Norris's son, informing me that his mother had just died. I immediate-ly mailed a certificate and then started out for a walk. Near my hotel I met Stephen A. Morse, of the firm of Morse, Williams & Co., elevator manufacturers in Philadelphia, at No. 411 Cherry street. I give you these de-tails so as to show that I do not expect anyone to believe this story merely on my state. ment. Morse and I were both strangers in the town, and in the course of our conversation he told me he had an invitation to a spiritualistic scance to be held that afternoon. When he asked me to accompany him I readily consented.

"In a few moments I found myself in a room with about eighteen other persons, none of whom I knew. The room was but dimly lighted, and at one end was a recess, before which was hung two heavy curtains. Above the curtains was a small window, which admitted light to the room. When the performance began I saw some remarkable manifestations, but was not overinterested until a materialized form resembling an old lady came from the cabinet and advanced toward

### WAS IT MRS. NORRIS'S SPIRIT?

me.

"The lady walked with evident difficulty just as I had seen Mrs. Norris do, dragging her limbs as though in great pain, and resembled in every particular Mrs. Norris. When she reached me, she took my hand and gently pulled me toward the cabinet. I followed mechanically, and when we had advanced a step or two, she turned to me and asked: 'Where's Carry?' that being the name of Mrs. Norris's eldest daughter. Her voice sounded distinctly and was heard by every one in the room. 'Who are you,' I asked, finding my voice with difficulty. 'Doctor, I am Mrs. Norris,' was the reply, 'and,' she contin-ued, 'they brought me here telling me that I could find my doctor from Washington. But where am I?' she exclaimed, looking around her. 'What has happened to me, I feel so well?'

"This rather puzzled me, but I told her that she had died or passed into the Spirit-world, as I understood it, and that her friends had brought her to me to help her realize her chauged condition. I then recalled to her the fact that I left her in Washington a few days before when I bade her good-bye. She passed her hand across her brow as if endeavoring to recollect, and then said, 'Yes,

er they are old letters or a clever story cast in the form of correspondence. The final paper of Our Hundred days in Europe is devoted to some general observations of England; Mrs. Oliphant depicts some tragic incidents in her serial; The Soul of the Far East gives a very amusing account of the curiosities of Japanese language; Theodore Child describes the Millet exhibition in Paris; there is a readable paper composed of anecdotes of Charles Reade, and Susan Fenimore Cooper gives an account of her father's Italian life. In conclusion are able reviews and the contributor's elub.

THE ECLECTIC. (New York.) The October number of the Eclectic Magazine gives the place of honor to Prince Krapolkine, who contributes an article entitled The Coming Anarchy; Ireland's Alternatives is a presentation of the Anglo-Irish question; The poet Swinburne, in a paper which he calls Whitmania, attacks the claims made for Walt Whitman; Wagner's Letters to Frau-Eliza Wille throw light on the great composer's life: Arnot Reid compares the English and American press, and Mr. W. H. Mallock continues his papers on Wealth and the Working Classes. A second article by the great painter, Holman Hunt, finishes his interesting description of his painting one of his greatest pictures.

ST. NICHOLAS. (New York.) Miss Alcott's new story opens this issue and it tells how a bright girl danced her way to happiness. Frank Stockton contributes one of his capital stories and Gen. Adam Badeau gives an account of Gen. Grant at Vicskburg. John R. Coryell tells about the curious habits of an absurd bird, and Mary J. Safford writes about a knowing dog. George J. Manson tells youths how they may become successful drygoods merchants; while boys of a literary turn may gain encouragement from the Boyhood of John Greenleaf Whittier. Juan and Juanita, and Fiddle-John's Family are concluded. Poems, pictures and many short stories complete a most readable number.

THE AMERICAN MAGAZINE. An assent to the lofty crater of the Mexican volcano, Popocatepetl, is described in this month's American Magazine; a delightful description of China will interest many; Duck-shooting and warlike reminiscences are mingled in a Pot-Hunter's Paradise; an account of the Washington Monument is given with illustrations; in Some New Factors in Social Evolution we find that the American girls will soon surpass the boys in their intellectual development. There are also many short articles and poems.

### BOOK REVIEWS.

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

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

Mr. Charles Peck in his admirable report of the Bureau of Statistics of Labor for 1885 says there are very nearly two hundred thousand working women in New York, and this does not include domestic servants, but is limited to actual handicrafts. Ninety-two trades were open to women at that time, and several have been added since. "The city which af-fords the largest percentage of habitual drunkards, as well as the largest number of liquor saloons to the mile, is naturally that in which the most women are forced to seek such means of subsistance as may be had."

About a year ago Mrs. Campbell wrote a series of articles for the Sunday edition of the New York Tribune, which have now been collected and pub-lished by Roberts Bros. The articles attracted the and builds up the body. "Have been highly pleased with it in Consumption, Scrofula, and Wasting Diseases, Bronchitis and Throat Troubles."—A. JONES, M. D., Cornersville, Tenn.



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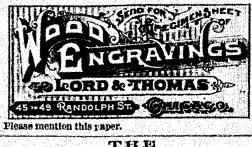
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**ABSENCE OF DESIGN IN NATURE.** 

### PROF. H. D. GARRISON.

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# BAXTER SPRINCS, KANSAS.

Reduced Rates for 30 days. Round-trip Excursion tickets over all roads, from all points West of the Ohis 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 untold thousands to her wealth. BAX IER SPRINGS WATER FOWER, just devek ped, is commanding the eager eyes of manufacturers'sceeking Western 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 sportsmen, and for picturesque scenery is unsurpassed. Baxter Springs' nearness to the Indian Territory (only one mile distant) makes it a very paradise for hunters and sportsmen, and for pictures and the nearbest of the Muster Springs' nearness to the Indian Territory (only one mile distant) makes it a very paradise for hunters and sportsmen, and for pictures and the function will increase and view in ensurpassed. Baxter Springs' nearness to the Indian Territory (only one mile distant) makes it a very paradise for hunters and sportsmen, and for pictures and the function 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 Francisco road is only a fow 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. CAPITALIOTS and East at bas advances, for full particulars about tickets, rates, etc., etc., either of the following: JNO. E. ENNIS, Pass, Agent, Mo. Pac. Ry., 100 Clark St., Chicago, H. L. CHRINSTOPHER, Pass, Agent, Mo. Pac. Ry., 100 Clark St., Chicago, F. M. SHAW, See Baxter Springs Investment Co., Baxter Springs, Kan. N. B. WARWICE, Pass, Agent, M

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# WINFIELD, KANSAS.

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Reduced excursion round-trip tickets, to Winfield and return, good for 30 days, leaving your home Oct. 10th and 11th, can be bought over all roads, from all points West of the Ohlo 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 opport nity for homeseckers and investors is a rare one. WINFIELD, Cowley County, is the **Coming Metropolis and Raitroad 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 n'ne effectent 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 system, and the Pinestor each of the followit g systems: The Chicago Rock Island & Pacific, the Chicago, Burlington & Quincy, the Chicago Aiton & St. Louis, and the Colcago. Milwankee & St. Paul railroads. The possibilities of Winfield as a great wholesale and manu-facturing center when the rich Indian Territory just So th is opened, and for which these railroads, are all heading is beyond conception. Cowley County is in the Southern ther of Kn ases Counties, and East of the ernier of the State. THE BEST BUILT CITY IN KANSAS.—Though Cowley County was not opened the state rest of the outer, seven miles of street car lines, waterwoks with eight niles of water maines, gas and electric lights, two fine parks in natural groves, seventy miles of flagstone wniks, and the best built city of any age or size in Kansas. Her City Hall, Opera House, Flouring Mills, three stome sche of houses, six church bublings three leading house, four tank blicks. Southwest Mittodias College and State Asylum for Feebl

built of it. It is cheaper than brick. Public bolkdings at the State capital, two hundred mites distant, were built of Win-field stone against competition from many points. THE PRODECIS OF COWLEY COUNTY, SOIL AND CLIMATE make her the farmers paradise. Her corn is the best, The Winfield Mills ground the flour, fro Cowley County wheat, that won first prize at the Worlds' Fair in 1885, against the world. Fruits and cereals abound. Winter lasts but a chort time. The latitude is about that of San Francisco, Trin-ilad, Col., Springfield, Mo., Cavio, Ib., Hanville, Ky., Richmend, W. Va., and Baltimore. Grand or protunities await the merchant, the farmer, the mechanic and manufacturer, in Winfield and Cowley County. Do 1 of fail to come to Winfield. Remember the dates of sale, 66t, 27th and 28th. The terms will be one-third cash, balance in three and six months. For illustrated circulars, plats, and full particulars, address J. F. ENNIS I and & Pass. Agt. Mo. Pac. Ry. 199 Clark St., Chicago, Ill. J. B. FRAWLEY, Trav. H. S. CHRISTOPHER, A. W. ELLIOTT, Treket Agt. Mo. Pac. Ry. St. Louis, Mo. N. R. WARWICE, Pass Agt. Mo. Pac. Ry. St. Louis, Mo. N. R. WARWICE, Pass Agt. Mo. Pac. Ry. Chemanic O. Or, HENRY E. A9P, Platter Land Co., Winfield Kansas

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IND. C. BUNDY, Chicago.

I have a most thorough respect for the JOURNAL, and believe its editor and proprietor is disposed to treat the whole subject of Spiritualism fairly .- Rev. M. J. Savage (Unitarian), Boston.

A grand paper! I am fully in sympathy with its objects and aims; it is a tremendous power for good.-Dr. Joseph Beals, President New England Spiritualists' Camp Meeting Association.

Of over forty papers which come to my tablo the JOURNAL is the best.-E. P. Powell, Clinton, N. York.

I wish you the fullest success in your courageons course.- R. Heber Newton, D. D. As an old subscriber to the Journal I value and appreciate it, and am sure it is doing a grand work .- Lady Catthness, Duckesse of Pomar, Paris, France.

CHICAGO, ILL., Saturday, October 8, 1887.

### Alcska Indian Religion.

It is refreshing to get a sensible and rational report from any official or popular anthority touching the religious ideas of any race or tribe outside the Christian limits. scially are the current reports of Indian ideas far from the truth in regard to our red brethren, and therefore an article in the Independent on "Civilization in Alaska," by Prof. Thomas Meehan, deserves a welcome notice. He thinks the trouble in governing Alaska is "mainly religious," growing out of a painful misunderstanding of their customs and a lack of appreciative respect of their religious convictions, and "that more intelligent missionary work ought to be employed among them," and says: "I have not been " able to find any intelligent account of the " religion of the Alaska Indians..., much " that has been written is little more than " burlesque." Surely "more intelligent missionary work" than can be done by men, however honest, who have been educated to think that all pagans are given over to believe a lie. is needed, not only in Alaska, but the wide world over. More respect and forbearance, too, are needed than can be expected from officials who look on Indians as children of satan, with no rights which white Christians are bound to respect. Prof. Meehan says that these Indians place great value on self-sacrifice for the good of others. Those who die in defense of their friends, their homes or their tribes, go directly to heaven. The spirits in heaven spend the better part of their time, not in selfish enjoyment, but in the endeavor to aid those in the intermediate place to come up to them. This intermediate place is quite like the Catholic purgatory, so that it would seem they believe in probation after death, and would side with Prof. Smyth in the Andover controversy, but they do not believe in the eternal psalm singing and palm waving of an old fashioned orthodox heaven, but rather in good works and growth in grace in the mansions in the skies. To show the trouble growing out of the ignorance and prejudice of our officials, he says: We will now take, as an illustration, the Killisnoo incident, related by your correspondent. It occurred a little before my visit, and I took pains to get to the bottom of it. I believe the Indian was killed on the gun-boat, by the accidental bursting of a gun. When an Indian dies it is, by their religious cree incumbent on the Indians to take steps to help him on through-we will call it Purgatory-to heaven. This Purgatory is believed to be an intensely cold place. Sacrifice by fire is regarded as extremely helpful. But sacrificing that which does not cost them anything is not their idea of sacrifice. They really sacrifice that which is to them their greates ing-blankets. The blanket is their me all values. They bargain with you, not for so many dollars but for so many blankets, and if they are describing the wealth of some neighbors, they tell you he owns "so many blankets." They tear blankets and burn them to help along the spirite of the departed friend. Their laws require that those who cause the death of the friend, accl denially or otherwise, should bear the expense of blankets. They sent to the commander of the vessel for the blankets. We can understand that the comfor the planters. We can disconsing that has one mander refused. They caught a sailor on shore, and sent word they would hold him till the blankets were forth-coming, and, in reply, the commander "moved at once ou their works" and shelled their village. A more heart-reading sight than this same village. A more heart-rending sight than this same shelled village I have seldom seen. The men with their wives and the little ones sat on the snow-clad ed its truction-their red for oh or, as the com

the equilites" in the case, deliver up the man, and abandon their cause. Do they see the "equity?" Have they not cause rather to hate the white man? Plainly enough a little patient inquiry would have saved this cruelty of fire and wrath. He has met some admirable men and women who were useful and successful as missionaries, and others, equally sincere. "wholly unfitted for their work by reason of hide-bound minds, and some men-no women -who never ought to have been sent into such a field." One such he met who had a rare mineral which he bought of an ignorant Indian for a dollar, and for which he hoped to get twenty dollars in Portland. The Indians in his charge were "no good." Broador views and more real fraternity are needed and a plain common sense which should lead men to fairly understand the leading ideas and usages of those whom they are sent to govern or to educate. Our treatment of the Indian is improving, but there is great need of more improvement. The "hide-bound minds" are creed bound. To them the pagan-be he red or yellow, in Alaska or India,-is a child of the devil and an heir of perdition, and "I am holier than thou" is the Pharisaic spirit which makes such men tyrannical and blind and heartless toward these outcasts from Divine mercy. Slowly but surely this Pharisaic spirit is

adherance to a sacred religious principle. Your correspondent is thankful they were "brought to see

being exorcised, not by "bell, book and candle" and the like pious magic and mummery, with which the old church tried to cast out demons, but by the mightier spell of "a charity which hopeth all things" for all men.

Spiritualism has gone round the world, conquering and to conquer, and a part of the great work of this mighty movement is to demonstrate the fraternity of humanity, to show amidst varied attainments like possibilities in a higher future, and to illustrate and emphasize anew that word of the Roman slave, Terence: "Iam a man, and nothing human is alien from me." Let its work go on until our homes and schools and colleges are filled with this sense of human fraternity, and a new education makes us more fit to uplift the lowly, to rule justly, to impart a | to the RELIGIO-PHILOSOPHICAL JOURNAL'S broader spiritual culture, and to give light and get light from the Ganges to Alaska.

### The Fourteenth National Conference of Charities and Corrections.

The Fourteenth National Conference of Charities and Corrections was lately held at Omaha, Neb. The object of this conference is in all respects commendable, and the excellent work it has done is comprehensive and far reaching. Hon. H. H. Giles, of the State Board of Wisconsin, delivered the annual address, demanding intelligent charity for the wretched who have no voice to tell their woes. The insane and the feeble mind-

contract labor being abolished one man has gone insane in prison and the sanity of others is threatened. There is no out-door relief from public money in the State. The C. O. S. of Baltimore is attempting to secure improved legislation as to street beggars. Though there is no State board of charities, the prisons are kept in good order by frequent visits made by the Prisoners' Aid Society and ample press notice of any evil found there.

Colorado showed a good report. The charity work of the state seems practically under the care of the women of the W.C.T.U. There was nothing new reported.

In California the conditions of the schools and asylums for dependent children, supported by the State but managed by private societies, is as unsatisfactory as at previous reporting. There are 4,200 such children in institutions supported mainly by the State, 3,800 in those entirely so supported. The county jails are moral pest houses, men, women and children herded together without order or discipline. The industrial school (so-called), at San Francisco, is a prison of the worst kind, with high stone walls, armed guards in watch towers at the corners, jailers with revolvers in their belts going about. No boy can be put there for a few days without learning to be a criminal, if he were not one when he went in. In the state prisons are children of twelve and men of ninety, no separation possible. The bright side of the California report is the free kindergartens, of which there are 40 in San Francisco, admirably managed and redeeming much vice.

### Journal of the American Akademe.

Three numbers of this journal, March 1885. April 1886, and July 1887, have been bound together. Their principal articles are by Prof. J. B. Turner, of Jacksonville, Ills. The object of this periodical to counteract the materialistic tendency of the age by urging the claims of the high, spiritual and intu itional philosophy. It is able and learned, and its editor is Dr. A. Wilder, well known readers and well qualified for his task. It is a capital magazine for those who can appreciate it. It is an Olympian spring of which the gods drink; but it is for the most part evaporated or sunk out of sight before it reaches the common level of the Attic plains. Small, therefore, will be its influence on the average mind. But it is better to be on the summit with the few to quaff its aromatic waters than with the multitude to share the lowland-life.

The three papers of Prof. Jackson gleam with intellectual animation. The first freats of the "Differentiation of Energy as the Basis of Philosophy and Religion," and this is the best and most important of the three. It makes all energy divine and rational, whence it is clearly the ground of philosophy and religion. In this Spencer substantially con- them. Soon there was written on another curs. He only reaches the same conclusion by a little different route. But the route is important. He reaches his goal loaded with clay and stifled with vapors from the chemical laboratory. The Platonic philosopher passes to his goal through clear spaces of celestial azure, with a spirit light and bright as the element in which he moves, sustained by wings divine. This way is the better of the two, if we can prosecute only one. But we may, and ought to, prosecute both ways. If we take the noblest path first, it will teach us how to follow the other without being soiled or debased in quality and action. Both are necessary to fullness and perfection of knowledge and character. "The highway of holiness," the celestial flight of the rational intuition. Is necessary to spiritual freedom and power. The lower route in which men go snall-like on the ground feeling every inch of their way by sensible experience, is good for the attainment of detailed precision and certainty of knowledge concerning the under side and seamy side of life and of the universe. Then the heavenly power should come down and carry even this above, showing its ultimate unity in the higher, that here is its root and source and life and eternal home. Some such procedure as this is doubtless what Prof. Turner attempts, but he does not make adequate allowance to sense, which will yield all its treasure of significance only to appreciation and sympathy. He also assumes more than those who are working along the other track will be willing to allow, and thus he fails of his mark for those who need his help, and for whose benefit he confessedly writes. Like most of this class of writers, he denies and ignores important factors in the opposing method, factors which are unanimously affirmed by those who are best qualified from their labors to judge. It would be far better to admit and assimilate than to deny any of the facts and implications of sense. It is only thus the two can be united. The eagle must devour the snake as the only sure precaution against being stung to death. There are poems and other prose compositions in the American Akademe which are of the same high order, and marked in the main by the same characteristics.

sing, and pray, and dance, and shout until one would think you are ready for heaven. Monday comes, you show the raw side. You are with the world; you steal, you lie, and do everything that is wrong. That is not the kind of religion we want. We want the heecake cooked through and through; when you break it in the middle let it be brown as it is on the bottom." Speaking of law, she said no law could be made too stringent for her. She wanted every violation of God's will punishable on earth as well as in the "The judges of our courts," world to come. she said, "ought to be baptized in the grace of God; the Bible says that lawyers should be good and honest, and prosecuting attorneys ought to be chuckfull of religion.

She insists on personal cleanliness, and in this she is not far from godliness. She rigidly enforces honesty and the prompt payment of debts. When a member of her band is convicted of doing any deed of dishonesty they are immediately expelled from her society. Seinda's power over the temporal affairs of her members is absolute. Her law is their law, and to incur the enmity of their shepherdess is to displease God.

### Prof. Dye's Experiment in Psychography.

Among the best known figures on the streets of this city is Prof. Nathan Dye, an old resident and life-long teacher of music. He is counted among his acquaintances as a man of critical judgmont, with the courage of his convictions. He is counted among Spiritualists as rather skeptical of mediumistic claims until they have been demon strated as valid.

Several weeks ago Prof. Dye bought two slates, a sheet of drawing paper and a pencil. At his own house he put the paper and a bit of the lead from the pencil between the slates, then sewed the frames together at the corners and tied a string around the closed slates, lengthwise and across. With this outfit he went to the Bangs Sisters on Walnut street to see what he could get. On arriving he secured a sitting with one of the sisters, and after wrapping his slates in his handkerchief suspended them from the chandelier in the centre of the room. Seating himself at the table with the medium, several feet from the slates and facing them he awaited results. After a time he got this message on anotherslate held by the medium, under fairly good test conditions: "We've made a break (beginning), take the slates home with you and bring them again". At the second sitting under the same conditions no results wore had, and the Prof. once more took his slates home. A third trial resulted only in getting the following message on the medium's slate under conditions similar to the first experiment: "We are using all our forces to give you a picture. Bring the slates again," and signed by his son Byron

and his first wife. At the fourth scance, which occurred on the 29th ult., Prof. Dye suspended his slates from

# **OCTOBER 8, 1887.**

### GENERAL ITEMS.

A correspondent from Indianapolis, Ind., writes: "Rev. Samuel Watson will stop here on his way to Cleveland and speak on the 9th of this month. He will open the lecture course there on the 16th of October."

A correspondent from Philadelphia writes that the 1st Association of Spiritualists have had fine audiences through September with Mrs. Lake as speaker. Mrs. C. Fanny Allyn will lecture during October.

A legacy of \$100,000 has been left to the city of Mannheim, Germanic, for the found-ing of a Christian orman's home. The money was gotten by the manufacture and sale of playing cards.

Wm. A. Mansfield, favorably known at Cassadaga Camp and through Michigan as a psychographic medium, has gone to Boston to attend the Monroe College of Oratory, where he intends to closely apply himself for the ensuing year.

Most of the religious papers have been manifesting considerable feeling over the fact that Cardinal Gibbons was called upon to officiate at the recent centennial celebration in Philadelphia. They object to him not on account of anything he said, but because he is a Catholic-this is all.

Mrs. M. E. DeGreer, president and Mrs. M. H. Buck, secretary, publish an appeal for aid in establi shing "An Industrial Institute for Women," at Topeka, Kansas. Their plan is to have a place where orphans and unfortunate women without homes, may find shelter.

Buchanan's Journal of man for Octobe r is out and ready for the many anxious readers. In the "Oriental View of Anthropology," Dr. F. Hartmann presents the Mystic or Oriental view of man in an interesting manner. For sale at this office; price 10 cents. We can also furnish back numbers.

On last Saturday evening, Mr. and Mrs. J J. Morse calebrated the seventeenth anniver. sary of their marriage, at their residence, 331 Turk St., San Francisco. A goodly company of the newly made friends in that hos pitable city were present by invitation, and of course a most enjoyable evening was the result.

Mrs. Ada Foye gave a public scance at Sturgis Mich., on last Sunday. Next Snnday she is engaged at Albany, Wis., after which she returns to Chicago to remain for three months. At the solicitation of investigators Mrs. Foye has consented to give private sittings on her return, if she can find suitable apartments.

The American Secular Union will meet in this city the 15th and 16th inst. It will canvass measures to secure "the adoption of such laws by the various state governments and by the national government as shall make the UnitedStates thoroughly secular, and the repeal of all laws now on the statute-books which conflict with the nine demands of liberalism." Lyman C. Howe brightened up the spiritual atmosphere of Chicago last week. on his way to Kansas City, where he is to lecture for the next eight months. He is looking thin after his hard summer campaign, but is as usual full of sweetness and light. The friends in Kansas City are to be congratulated on the wisdom of their choice, as well as commended for their high aspirations so clearly indicated in the selection of Mr. Howe for permanent speaker. Dr. N. B. Wolfe who has been for some weeks superintending his splendid Kansas estate known as Rancho de la Luce, and situated in Reno county, returned to his home in Cincinnati last week. He has kindly acceded to our suggestion and reduced the retail price of "Startling Facts in Modern Spiritualism" to \$2. Investigators and those desirous of posting up on the evidences of modern Spiritualism will do well to secure this account of experiences and experiments by Dr. Wolfe. "It is strange that even so solemn a function as the funeral of the victims of the Exeter calamity could not be got over without a burial scandal," says The Truth. The scandal on this occasion appears to have arisen from the officiating priest, Rev. Mr. Ingle, insisting on performing the service in one way, while the relatives of the deceased persons wanted it performed in another. As he remained obstinate, the crowd hustled the reverend gentleman and knocked him over. Thackeray's letters in Scribner's Magazine for October: "I don't pity anybody who leaves the world, not even a fair young girl in her prime; I pity those remaining. On her journey, if it pleases God to send her, depend on it there's no cause for grief-that's but an earthly condition. Out of our stormy life, and brought nearer the Divine light and warmth, there must be serene climate. Can't you fancy sailing into the calm? Would you care about going on the voyage, but for the dear souls left on the other shore? But we shan't be parted from them, no doubt, though they are from us. Add a little more intelligence to that which we possess even as we are, and why shouldn't we be with our friends though ever so far off?.... Why presently, the body removed, shouldn't we personally be anywhere at will-properties of creation, like the electric something (sparkis it?) that thrills all round the globe simultaneously? and if round the globe, why not Ueberall? and the body being removed or elsewhere disposed of and developed, sorrow and its opposite, crime and the reverse, ease and disease, desire and dislike, etc., go along with the body-a lucid intelligence remains, a perception ubiquitous."

eting an al-Robert main a sign

ed, who are incapable of pleading for themselves, he would present to the pitying heart of man. The claims of the dependent and neglected children he would advocate. The wrongs of convicts who have no appeal from the lash, he would publish. In behalf of criminals and for the protection of society, he would urge the more rational methods of prison management.

There were many interesting statements made and conclusions drawn during the convention. We learn from the Reporter that Wisconsin presented an original idea, being a State home for old soldiers' widows, or wives and husbands together. No men without wives are received. They live in real cottages, each having room for at most two or three couples, and each couple has its own apartments.

Ohio has a new county jail system, which keeps the prisonors separate and thus avoids the well known evil of mixing innocent and guilty with its resulting contamination.

Massachusetts has a habitual criminal law punishing a convict's third felony with 25 years imprisonment, and is about to keep her criminal insane in an asylum by themselves The commonwealth has abolished contract labor in its prisons during the year.

Illinois presented a very explicit and in teresting report, reciting the various social measures that our last legislature made law, including the abolishment of convict labor, raising the age of consent to fourteen years, making the procuring of virtuous women for immoral purposes punishable by from one to ten years in the penitentiary, and other measures in behalf of social purity. The fact that there are one thousand convicts in prison, and four thousand dependents in almshouses in this State was mentioned, also the apparent rapid growth of insanity.

Pennsylvania reported that jail matrons are now appointed for Pittsburgh, and an effort is making to also appoint police matrons. Philadelphia has matrons in the police stations and jails. A home for crippled colored children is to be erected in Philadel phia, a blind asylum in Pittsburg, and four State hospitals in the mining regions. There has been a general and marked improvement in the management of jails and almshouses during the year.

Indiana still has contract labor and makes her penitentiaries self-supporting in that way. The new lunatic asylum in Indianapolis is building on the cottage plan, and the various State institutions do not use up the whole of their annual appropriations.

Kansas wants a State board of charities, but it declares it has a hearty public sentiment which prompts the legislature to adopt reform measures. Only at one point, and that on the borders of the State, can an open saloon be seen. The good effects of prohibition in the prevention of crime and pauperism are said to be already very apparent.

Maryland reported a very great evil in the non-employment of prisoners. Owing to

### Scinda as a Reformer.

A colored woman named Scinda is creating great excitement in Grenada county, La. She claims to be inspired directly by God. Her sermons are of the Sam Jones style, and she has a large number of followers. At one of her late meetings, rising slowly and deliberately from her seat, among other things she said:

"Some of you darkies are like a hoe cake cooked only on one side. You come to church and O, nothing is too good for you to do. You I gious.

the chandelier as in the preceding sittings and seated himself at the table in view of slate, put under the table: "Will take us about twenty minutes." At the expiration of the time Prof. Dye removed his slates from their hanging position and without opening them left the house. He had previously promised to bring them to the JOURNAL office to be opened. On the next day he appeared in the editorial rooms and, still skeptical, offered to wager something that there was nothing inside. Receiving his assurance that they had never been from under his control nor in the hands of the medium nor out of his sight while on the premises of the medium. and that the fastenings were exactly as made by him before beginning the experiments, the slates were separated. Upon the sheet of paper was found the following message written with pencil:

My DEAR FRIEND: I have at last accomplished the one great desire, and am happy in its consummation, to prove to you that we can do this work without the aid of mortal hands. Never doubt this great truth, for such is a reality, and this little pencil moved by the power of spirit, points with its testi mony the everlasting progress of the soul. Yours in Spirit,

BELLE. Above this on the sheet and in the centre was a crude drawing of a female head and under it the initials B. W. A. In the upper right hand corner was a well executed drawing of a sprig of Forget-me-nots, and under it the words, "Brother Byron." In the opposite corner was a bunch of roses equally well drawn.

Mr. Byron Dye passed to spirit life about four years ago. His father feels that the experiments as above briefly told demonstrate beyond all doubt in his mind that spirits can write on slates under such conditions as to preclude all shadow of suspicion of deception or delusion.

A unique church quarrel is in progress in the Church of the Holy Trinity-Episcopalin New York, Rev. Stephen Tyng's old church. The new rector, Rev. Walpole Warren, who is an Englishman, recently imported to succeed Dr. Tyng as rector, it seems, is objectionable to a large and influential faction in that church, and an effort is now being made to get rid of him on the ground that the importation of a . minister of the gospel is contrary to the doctrines of protection to home industries, as set forth in the act of Congress of Feb. 26, 1885, entitled, "An act to prohibit the importation of foreigners of allens under contract or agreement to perform labor in the United States." The point involved is whether any fair interpretation of this statute includes ministerial labor. Its decision will establish some new precedents in ecclesiastical affairs.

On next Sunday evening the Boy Medium will address the Young People's Spiritual Soclety. Subject: The Decomposition of Reli-

# **OCTOBER 8, 1887.**

# **RELIGIO-PHILOSOPHICAL JOURNAL**

medium, is now pleasantly and permanently | cinnati and Indianapolis combined, are of located at 109 South Panlina Street. We cannot speak from personal knowledge of her powers as a medium; but she is well snoken of by Cincinnati correspondents and by a number in this city who have seen exhibitions of her mediumship.

Rev. John E. Hurlbut, pastor of the Congregational church at Mittineague, Mass., for | into the home of the white elephant. a dozen years. voted at the last town meeting for Father O'Keefe, the Catholic priest of the village, as a school committeeman. Some of the Congregationalists took offense at this, and made things so uncomfortable for him that he resigned his pastoral charge, and an ecclesiastical council has reluctantly advised that the resignation be accepted.

Mr. Giles B. Stebbins, whose name has been before the public as a Spiritualist speaker and writer for a generation, and whose labors of a philanthropic and reformatory nature, have made him a national reputation. is under engagement to lecture for the Young People's Progressive Society of this city on the 9th and 16th of this month. If only a share of his personal acquaintances in the city are present to hear him he will have full houses.

Mrs. F. O. Hyzer will speak for the Young People's Progressive Society the last Sundays of this month. She has the sympathy of the JOURNAL and a host of friends in the severe affliction which obliged her to cancel the engagement for the first part of the month. Her only daughter, a lovely and talented lady, suddenly passed to spirit life with no warning to her absent parents that the sudden change was coming. Mrs. Hyzer writes that she received a letter from her in the morning speaking of excellent health and progress in her art studies; in the evening of the same day came a tolegram that the loved one had suddenly passed away.

In Cincinnati a beautiful young saleswoman in a drygoods house went fearlessly into the family of a wealthy banker and nursed three adults through a siege of small-pox, although she never had the disease, because there was a superstition in her family that those born between such and such hours under the planet Uranus should never lose their beauty while they lived. She took the large sum of money she had earned, for the banker was grateful and lavish, and with it she and her brother went to Kansas City, where they invested it in real estate. made money in the venture, went to San Francisco, and today are among its well-to-do citizens.

The general objects of the National Prison Congress which met this year at Toronto. Canada, were ably set forth by ex-President Hayes, as follows: "1. The amelioration of the laws in relation to public offenses and offenders, and the mode of procedure by which such laws are enforced. 2. The improvement of the penal, correctional and reformatory institutions throughout the country, and the management, government discipline thereof, including the appointment of boards of control and other officers. 3. The care of and procuring suitable and remunerative employment for discharged prisoners, and especially to such as may or shall have given evidence of a reformation of life." Celia writes: "One of the most interesting as well as eloquent discourses was preached before the Young People's Progressive Society, last Sunday morning. Judge Tiffany seemed overflowing with inspiration, and the beautiful thoughts filled all alike with grander hope and aspirations. The severe storm prevented Mr. Tiffany from speaking in the evening. Mrs. Coverdale and others interested the audience and a profitable evening was spent by the half-hundred people present. Giles B. Stebbins of Detroit occupies the platform next Sunday, morning and evening." A Lincoln, Kansas, correspondent of the Chicago Tribune says: "This town, Lincoln, is the county seat, and contains 2,000 inhab itants. There is not a saloon in the town or county, yet there is more whisky and beer drank here now than ever known before since the county was organized. It is shipped here daily in vast quantities. It comes bearing labels that would necessitate a familiarity with Coptic to decipher. Beer is usually shipped in barrels of seventy-two bottles each, securely packed and labeled 'prunes,' 'dried beans,' 'breakfast bacon,' or whatever cunningly-devised mark the shipper chooses to place upon it. It is in this manner that the pious people have it shipped; those of a secular turn of mind have it sent by the case or keg. Whisky is shipped almost invariably in jugs of various sizes; they are sometimes packed in boxes. but frequently come singly-labeled vinegar, sorghum." etc. It is stated by a writer in the Indianapolis Journal, that the population of Siam is estimated at 10,000,000, and of Bankok at 1,000, 000, of whom well on to 200,000 are Chinese. 30,000 Burmese, and as many Arabs and Indians. To avoid the invasions of cholera the people have built on the river, securing better cleanliness and ventilation. Only the upper classes are allowed to build on the banks. Miss Dows says that at night the river is hung with thousands of covered lights of all shades, sizes and colors. A double row of houses on rafts of bamboo extends for miles on both sides of the river, so that the Menam itself forms the main avenue, over six miles long, of the floating shops, the great bazaar of the river. Every day at sunrise the shaven priests of Buddha, twenty thousand in number, visit every house along the river, as the Little Sisters of the Poor do the merchants of our cities, and gather in the alms which are freely offered. The boats of this at and the staff.

Mrs. Belle F. Hamilton, trante and test | fleating population, as great as that of Cintwo kinds-a Venitian gondola style for common use, and a square house and merchandise boat with windows at the sides, and also a basket-covored boat, long and round like the tent-top of a South Carolina wagon. The Menam is the Nile of the country, down it come the great timber rafts of pine; it leads

Mr. Ralph E. Hoyt, formerly connected with the Evening Journal of this city and now president of the California Co-operative Colony, is in town this week along with a few hundred thousand other visitors. Mr. Hoyt's home is now at Los Angeles, the prospective capital of a prospective now Statewhen California is divided.

The narration by Carlota, a translation from the Spanish, on the first page of the JOURNAL, will be read with deep interest. A Mexican letter to the Boston Herald says: "It is now twenty years since the curtain was rung down on the bloody drama which the Imperialist party played on Mexican soil, and what is the impartial verdict of the men and women who knew the inside history of Maxmilian's reign? I have talked with several of the leading personages who played a part in the sad business, and they were among those near to the Emperor during his whole stay in Mexico. They agree on one point, and that is that Maximilian was inadequate to the situation; that he was vacillating where Carlota was firm; that he was swayed hither and thither, and accepted the advice of the last man who caught his ear, while Carlota used mon and events with masculine strength, and was behind all, the guiding and animating spirit. She, the daughter of the King of the Belgians, had the heart of a soldier and the head of a statesman. It was her dream to wear an imperial crown."

The Consolidated Railway Telegraph Company whose headquarters is in New York City has our thanks for an invitation to attend an exhibition of its system of telegraphing to and from moving trains by electrical inductive action, now in daily operation upon the New Jersey Division of the Lehigh Valley Railroad. On Thursday of this week a special train will make the trip from New York to) Easton, Penn. and return. Our readers will recollect that we have before referred to this marvolous invention. Dr. Eugene Crowell was the chief promotor of one of the two companies constituting the present consolidation, and to his energy, ability and faith is largely due the present success of this enterprise. He and all interested deserve handsome returns for their perseverance and confidence in the final triumph of this wonderful advance in the practical use of electricity. Its successful working will revolutionize the method of train handling and greatly lessen accidents, as well as expedite the transmission of intelligence both

### Letter From Saratoga Springs.

To the Editor of the Religio-Philosophical Journal:

Our society has maintained regular Sunday meetings and been able to employ the best talent, though some in our ranks are not always pleased. The vast throng of pleasure seekers who visit us in summer have mostly taken their departure. A comparatively small number of them attended our spiritual gatherings; the thoughtless, fashionable and superficial preferring to be found elsewhere.

A Gospel Tent has been in full blast here all summer. This was in the interest of what is known as orthodox teaching, but more democratic than the other "houses of They have claimed to reach the people—the churchless multitude. Their aims for moral influence and restraining the wayward are fully sympathized with by those who have drank more deeply of the 'ethereal spring" of spiritual wisdom. With the latter the sensational is laid aside and a calm, dispassionate reasoning takes its place. With them the love of God instead of fear, is the beginning of wisdom.

We have had C. Fannie Allyn, Amanda M. Spence, Clara A. Field and others to lecture for us. Mrs. Brigham will hold her regular place, one lecture a month. The first three named are often complained of as being too radical, wiping from the old places many of the gods or idols that filled the sacred corner in many souls. Many things might yet be said unto us, but we are not prepared. Well, the way is opening before us and the "new heaven and new earth" are fast appearing.

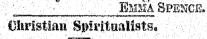
Our little village of Saratoga is fast becoming a great light. We have many things of which we would not boast, but a sound and healthy growth is everywhere apparent. We have one of the finest parks in the country, where, high above the surrounding plains, smiling in richest verdure, and the lakes glowing in sunshine, one can ride over smooth roadways for a whole day and yet leave unseen some views of great splendor. Our great hotels are now closed, and in them silence has taken the place of revelry. The private parks are also quiet, and the "sear private parks are also quiet, and the and yellow leaf" is strewing the pathway The sweet lesson of growth and decay is again repeated, and the round of perpetual effort ceases not. The soul of man would not linger while upon its pathway to its more rlorions destiny. P. THOMPSON. Saratoga Springs, Sept. 29, 1887.

# Our Cause in Elmira, New York.

Fo the Editor of the Religio-Philosophical Journau:

I wish to say to the readers of your valuable paper that there is a spiritual light burning here. We meet every Sunday evening at 7 o'clock, in the parlors of the Odd Fellows Mr. F. M. Chase is president; Mr. Temple. A. B. McNight, vice-president, and Emma Spence, secretary and treasurer. Tuesday, Sept. 27th, we met at the Temple to observe the half-hour soul-communion. There was a goodly number present. Harmony and unity prevailed. We trust that all were spiritually onefited.

In the evening we had with us the talented trance lecturer. Mrs. R. S. Lillie of Boston. She gave a grand lecture, taking her subject from the audience. We have some good home mediums, who are honest and true. We hope to be able to let our light shine to the world in a way that will do good.



A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

### Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell on Sept. 20th, and Oct. 11th, Harvest Excursion Tickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota. Limit, thirty days. For tickets and further information may be obtained of any C. B. & Q. Ticket Agent, or by addressing Paul Morton, General Pas-senger and Ticket Agent, Chicago.

### Are You Going East,?

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 Toronto via the Canadian Pacific, to New York via the New York Central & Hudson River, and to Besten via the Boston & Albany railroads. Nugara Falls is passed early in the morning, and the train halts several minutes at Falls View, where the cene is unrivalled.

### Harvest Exenrsions

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

### 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. Gestefold, Room 2, Central Music Hall, Chicago.

### Notice to Subscribers.

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

### CHICAGO.

The Young Peoples' Progressive Society, mosts every Sun day at Avenue Holl, 159 22nd Street, at 10:45 A. M. and 7:45 P. M.

The Spiritualists Central Union will meet every Sunday at 2:80 p. M. in Weber Music Hall, corner of Wabash Ave-nuo and Jackson Street. Mas. S. F. BeWolf, President,

The South Side Lycoum of Chicago meets every Sunday afterneon , t 1:50 charp, at Avenue Mail, 159 22nd street.

The Chicage Association of Universal Radical, Progres-sive Spiritualists and Mcdiums' Society meets in Spirite' Liberty Hall No. 517 West Madison Street, every Sunday, at 2:80 P. M. and 7:30 P. M. The public cordially invited. Admission five cente. Mr. NonMAN MacLEOD. President.

The United Spiritualists meet at 116 5th Ave, at 2:80 P. n., Sunday - Visitors and medium F. B. GEOGUEGAN, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Ha'i, 2730 State Street First class speakers always in attendance. Admission free E. J. Motysen, President,

### Spiritual Meetings in New York.

The Ladies Ald Scelety meets overy Wednesday afterness at three o'clock at 128 West 48rd Street, New York.

The Peoples' Spiritual Meet 451 g has removed to Columbia Hall, 578, 6th Ave., formerly at Spencer Hall W. 14th St ) Services every Sunday at 2:45 p. m. and 7:45 evening. FRAME W. Jones, Conductor.

Metropolitan Church for Humanity 251West 23rd Street. Mrs. 3 B Stryker, services Sunday at 11 A.M. Officers: Geo. D. Carrell, Fresident; Oliver Hussell, Vice President; George H. Perine, Secretary; F. S. Maynard, Freasurer.

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Spiritual Meeting in Brooklyn, N. Y.

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of a commercial and miscellaneous character.

The Juggernaut has so declined in popularity in India as to render it necessary for the priests to hire coolies to drag the car. This change in sentiment is attributed to the destructive solvent of Western thought. The car of the great god of Poree was one of the most sacred of Brahminic "properties." and the Rath Jattra a festival which, in importance, yielded to that of no other deity in the Hindoo Pantheon. From every part of the vast empire of Hindostan pilgrims flocked to share in it. and when the car of Juggernaut was dragged once a year from the Temple in order to bathe the gods in the cool water of the tank, a mile and a half distant. the wildest enthusiasm seized the vast multitude of devotees. Thousands rushed to seize the cables, and so eager were the volunteers for this holy service that the best and greatest men of Orissa struggled with each other to obtain a hold upon the ropes. To use the language of an old writer who witnessed the Rath Jattra in its palmy days, "they are so greedy and eager to draw it that whoever, by shouldering, crowding, shoving, heaving, thrusting, or in any insolent way, can but lav a hand upon the rope, they think themselves blessed and happy. And when it is

going along the city there are many that will offer themselves as a sacrifice to the idol, and desperately lie down on the ground that the charlot wheels may run over them, whereby they are killed outright. Some get broken arms, some broken legs, so that many are destroyed, and think to merit heaven."

### General News.

The sailing of the English man-of-war Pylades for La Guayra to demand indemnity from the Venezuelan government for the detension of the schooners Josephine and Henrietta is interpreted in New York as an indication that Great Britain's Intentions toward the South American Republic are warlike .--At Haverhill, Mass., J. H. Abbott shot and killed his daughter and then killed himself. John Glendening, of Middletown, Ohio. committed suicide after killing John Nolan, against whom he had long cherished a grudge. Both crimes were committed under the influence of whisky .-- Prominent representatives of the Penusylvania anthracite coal interest assert that the statements of the Chicago coal ring about an impending famine in anthracite, made as an excuse for putting the screws on consumers, are absolutely without foundation.—Louis Fick, a prominent lumberman, died last Saturday at his home in this city,-Gen. Pryor says it has not yet been decided to what justice of the Supreme Court the application for a writ of error in the anarchist cases will be made .--The government organs at Madrid deny that Spain has signed a convention with the United States for the suspension of discriminating duties.-It appears, after all, that the French cabinet has not reached a decision as to expelling the Orleanist princes .- The official report of the mobilization experiment in France severely criticises the commissari-

To the Editor of the Kellgle-Philosophical Journal:

The Association of Christian Spiritualists held a meeting last Sunday afternoon and evening at Academy Hall, 523 Madison St. The attendance was large. The speakers were W. H. Blair, C. W. Peters and others. The exercises were opened with congregational singing. A great many fine tests were given at the close by Mrs. Belle F. Hamilton, Mrs. Kate Blade, Mrs. Cutter, Mrs. Hanson and other mediums that were present.

The Association will meet in the same hall next Sunday at 2:30 and 7:30 P. M. Tests and other spiritual manifestations will be given at the close. Mr. Barnes, the physical and materializing medium, is expected to be present.

Foremost in the new publications by James H Earle, Boston, we note the following: One for little men and women, entitled "The Angel of Love;" price \$1.25, with illustrations. "Aunt Tabitha's Trial," which will be read by old or young with pleasure, price \$1.25. "Beyond," from the pen of Hervey Newton. This is a vivid picture of the world across the skies; price 60 cente. "Dot," a story of Child Life; price \$1.25. There are also "Beulah Land," "The Little Mother," "The Coming Glory," "The Rest that Remains," and "His Opportunity." Want of space fails to go through this long list.

The American edition of The Illustrated London Neura for Oct. 1st contains a full page illustration of Miss Mary Anderson as Hermione in "A Winter's pictures of the New Chinese Naval Squadron, Tale." and an Illustrated Article on English Exploration in Egypt, besides other articles of interest and pictures of merit. Dealers now furnish this noted periodical for ten cents a copy, and at the office of publication, 237 Potter Building, New York, subscriptions are received at very favorable rates.

### Siberia, and the Exile System.

After the "War Series" and the Life of Lincoln he most important enterprise ever undertaken by The Century is the forthcoming series of illustrated papers upon Siberia, and the Exile System, by Geo. Kennan, author of "Tent Life in Siberia," who has recently returned from an arduous journey of fifteen thousand miles through European and Aslatic Russia.

The Century Magazine sent with Mr. Kennan to Siberia Mr. George A. Frost, of Boston, artist and photographer; and the fourthcoming series of papers will be coplously illustrated from original sketches and photographs.

The series will begin in November with the first of several articles upon the Russian revolutionany movement.

### The City of Winfield, Kansas.

Many readers will be amazed at statements made about Winfield, Kansas, in advertisement of that city which appears elsewhere in this paper. But the leading points in Kansas present many agreeable surprises, and Winfield is one of the first of the young cities in the State. It has the reputation. conceded by all, of being the best-built city in the State. This is on account of her superior limestone quarries. A visit to this city will be well worth while for any one seeking a Western home or inveetment.

### Developing a City.

To develop a city requires three things: fine natural advantages, great railway systems and wise, judicious, far sighted men to lead public affairs. Parsons, Kansas, is wonderfully blessed in all these things. She has already 10,000 population and is likely to double it in five years. It is as a railroad, a manufacturing and commercial center that Parsons excels. Her school and her churches are not exselled in Kansas and her public library building and library has very few equals in any State east or west. As a place to make money and as a home in the midst of all that Christian civilization can offer, Parsons is a very inviting point at the present time. See excursion advertised elsewhere in this paper.

DR. R. W. FLINT, 188 W. 86th Street, N. Z. City, answers scaled letters. Terms \$2.00.

Conservatory Hall corner Eedford Ave., and Fulton Street -Services every Sunday at 11 A. M. and 7:45 P. M. Com-mencing Sept. 1 Mr. A. M. Glading will occupy the res-trum until Nov. 1st.

Brooklyn Spiritual Union-Sunday meetings at Frater bity Rooms, corner Schford Avenue, and South 2d Street Members scauce at 10:304. M, Alpha Lycoum at 2:30 F. M. Conference at 7:30 F. M.

Everett Hall, 808 Fulton Street. Conference every Satur-day evening at 8 o'clock. FRANE W. JONES, Conductor.

Saratoga Springs, N. Y.,

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Ap-peals Room, Town Hall. W. B. MILLS, President. E. J. HULING, Sccretary

St. Louis, Mo. Organized August 22nd, 1886. The First Association of Sphilualists meets every Sunday in Brandt's Hall, south-west corner of Franklin and Ninth Streets, at the hear of 2:30 P M. Friends invited to attend and correspondence solicited. H. W FAY, Prest, 620 S. Broadway, ISAAC S. LEE Cor. Sec., 1422N, 12th St.G

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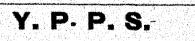
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The Semi monthly socials of the Young Peoples' Progressive Society will begin Friday evening, Oct. 7th, and will be conducted in series. Tickets will be issued for 75 cents including four dances. The recipient required to give his or her name and address.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



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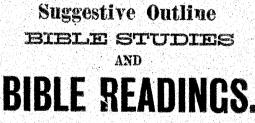


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Author (with S. R. Riggs) of

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# Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Communion with God Through

the Holy Spirit.

### BY JAS, S. LAIDLAW.

7 There is a river, the streams whereof make glad he city of God, the holy place of the tabernacles of he Most High—Psalm 46: 4.

\* But whoseever dranketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life—John 4:14.

Cland he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb, and on either side of the river, was t here the tree of life, and the leaves of the tree was or the healing of the nation.—Rov. 22:1,2

There is a stream whose onward flow, Through all material things doth go. Within whose sweeping circuit lics, The key to heavenly harmonics.

There is a tree that thrives and grows. Where'er this river winds and flows; That heals all discord, hate, and strife; Pris called the sacred tree of life.

There is an over flowing well. Exhaustless and unfathomable, From which the traveler o'er the plain May drink and nover thirst again.

This sacred stream, this flowing well, Whose cources are unfathomable The pure in heart alone can ees; It comes of eseret cancilty.

Happy are they, and only they! Who walk this pure and perfect way; For they the priceless nearl shall find, A hopoful, trustful, tranquil mind.

No church, nor shrine, nor builded place, Contains this coul-sustaining grace; It's temple is the human heart, God's own created counterpart.

There is a bright majestic band, From overy nation, every land, Who understand the mystery That bath been, and shall over be.

These Sons of God, serenc, sublimo, Cloop hands across the gulf of time; They feel the sweet and eacred the Of montal consunguinity.

Their words and language are the came, Inspired by one celestial flame. The universal fact, they see, Of God's divine supremacy.

Age after age they come and go. And leave their influence here below, And when their earthly work is done, Return to the celestial San.

# LETTEE FROM BLACKBURN, ENG. Satisfactory Scance with Henry Slade.

to the Editor of the Religio-Philosophical Journal:

In the epring of the year, 1876, I began my inves-tigation of spiritualism. Before I had estiled any-thing satisfactory in my mind the great Slade trial commenced in London, in which Professor Lankester charged Honry Slade, an American medium, then in London, with "using certain subtle craft and de-vices to decoive and impose" on certain gentlemen. I carefully read the newspaper reports day by day, and finally resolved to go to London and pay Mr. Slade a visit and see and judge for myself of the manifesta-tions occurring in his presence. This resolve I carried out in the month of Decem-

ber, 1876. I had a scance with him, a report of which I forwarded to *The Spiritualist* newspaper, which was printed in due course. I then watched vin interest the trial of appear that to 1877, when the conviction was quashed and Mr. Slade left England for the continent. After that I was much interested in the experiments conducted by Professor Zöliner and read Mr. Massey's book with great delight. After that time I followed other Investigations and never expected sceing Dr. Slade again, when to my surprise on August 29th of the present year Dr. Slade turned up in Blackburn. Of course I was very glad to again shake hands with one of the finest mediums it has been my lot to come across, and on August 31st I had the pleasure of joining in three seances with him. I was glad to see that the manifestations that I had witnessed in London, eleven years ago were in nowise weakened. My companion at the first and third scance was a gentleman who for the last twenty years has devoted a very considerable amount of time to mesmerism. To say that he was astonished at the phenomena is to draw it very mildly. He got a long communication how to develop slate writing mediumship in himself while he was seated on the s ales.

C. P. Cocks, writes: I appreciate your paper and if all would make a small effort to keep their subscriptions paid in advance, it would facilitate matters for you very materially. While your columns are understood to be open for free or liberal expression of sentiment, still I do not think such an article as that in your issue of 3rd inst., under the heading of "Securely Bound," would have been al-lowed to appear (if it were not an oversight) by an editor who endorses the fact of phenomena in Spiritualism. It seems to imply from beginning to end the phenomena as alfuded to cannot take place, un-less produced by fraud, and then the writer endeav-ors to smooth it over by calling himself a Spiritualist. If my experience and observation have amounted to anything I should say that just such results can be produced in an honest way by spirit power. I should value the paper more highly if the editor had added his note to the article.

# Explanations of "Securely Bound."

to the Editor of the Religio-Philosophical Journal:

Si nce writing the article, "Securely Bound," the writer has received so many inquiries as to "how"----"don't believe it," with a few polite requests to "explain,"that he feels in honor bound to respond through the columns of the JOURNAL, which will be more satisfactory to all interested. By the way, how queer it seems; a silent bit of manuscript addressed to the dournat, bringe a buzz from Mansathp huntesets, Indiana, Colorado and from Minnesota, some of these being duplicated. Before proceeding to explain, permit me to say that when we have seen a trick repeated over and over until it seems in explicable, then if another corrector participas it and explains we are sure to operator performs it and explains, we are sure to exclaim—"Oh! but I know he did not do it that way!" Also we are sure to remember the exact po-sition of the sitters wrong,—in the case of the self-tyled medium. Now four of the JOURNAL'S readers want to know how these tricks were performed as given in your issue of Sept. 3rd. In the first place, if your readers will reflect, they will recall the fact that all mediums and tricksters, beginning with the Davenport Brothers, and passing down to the present time (who played the tie game), were of the canguine or lymphatic temperament. You will not be able, I think, to recall any one who performs these feats, who has not round, plump wrists, and, no doubt, tapering hands. Such is a good descrip-tion of the operator referred to in the JOURNAL of Sopt. 3rd. This man after informing me that he had "trained" the "carpais and muscles" of the wrist since his boyhood for this purpose, showed me that whatever clasped his wrist, could by contraction of the "carpus and metacarpus," be passed instantly over the hand. From the ropes the hand would be withdrawn instantly and replaced as quickly. Thus did he perform the trick of striking the committee-man in the back and then slipping his hand into knotted rope. The hand (the left I think) could be clined from one and then with an indemlous elipped from one cuff, and then with an ingenious little piece of watch spring he would unlock the other. When he opened the door first, one hand was in sight—free; the other (I think) contained the cuff, but was concealed. Then as we reopened the door he would replace the hand,—thus remaining as we found him. Now the lady and the fiddlestring: One brother, a physician and surgeonifrom Logansport, Ind., inclines to view this statement absurd, and so it would be if it were claimed that the woman in fact and in good faith escaped from the throat tie, as it was made to appear. Place on the back of the head a concave rubber shell, about four inches deep; comb the hair well over it. Now no one uninitiated would think of pressing her head rudely against the cabinet. It will rest gently against the firm wall. When you are left alone, press the head back, and you will find no difficulty in elimination the character the head

slipping the string over the head. About the great number of hands: How queer it is that a matter so very simple, will be persistently paraded before us as a mystery! I fear that the first section of this trick will be so simple in the reader's mind that he will not try it or credit it. Stand be-hind a screen, body out of sight; raise one hand un-til in sight; give it a fluttering motion and continu-ally contract and expand. Of course to make a perfect success requires some practice. The looker on will declare that there seems to be different hands.

Then I am aware that a half-dozen hands of gutta percha, attached to one flexible cylinder, have been blown full, and then exhibited at the opening of the cabinet. Let me deviate here a little to refer to a time when the absurd notion of parafine hands innocent Eastern paper declared that since, in a few cases, the opening at the wrist of the mold was too small for any hand to re-enter, it followed that no mortal could have made the mold. A Western man would, I think, have guessed this trick. Blow full a gutta percha hand; mould over it; then let the air scape and the trick is finished. The drumming described in my former article points to another very simple, yet perfect deception. Let any one practice with three thimbles upon the fingers and he will quickly succeed in drumming very nicely with them. When you are ready to ex-ert your medial powers, some mystery will be found necessary. Of course the spirits must be furnished with drumsticks. Let a couple of large nails or pieces of wire be placed upon some such thing as a tin pan,or dish, beside you; also place a banjo,guitar, or long-necked instrument upon the table. Now place one of the committee on your left, away from the stand; a second in front of you. Let him in front place his left hand upon your head. Let him who is to your left place his right hand on the top of the first (on your head), and let them join the other two hands. Now place your left hand upon the left hand of man in front, just below the elbow, grasping tightly the last three fingers, and let thumb and first finger remain easy—all of which design is to be kept concealed. Place your right below this left hand near enough to touch it, and grasp in a similar manner as above. Let the lights be extinguished. Instantly, with a strong convulsion of the body, let the thumb and first finger of the left hand take the place of the small fingers of your right. If done skillfully, it is utterly impossible for any one to know that a hand has thus been freed. When the writer was in the twenties (he is now in the fifties), he played this trick, as a trick on thousands, and never was detected a single time. The hand being freed, you may take the thimbles from your pocket and drum,—pitching the drum-sticks finally among the sitters. This last man œuvre strengthens the thought of the sticks. Here the guitar can also be used, and after a tune of confusion, while, perhaps, the nails are falling on the floor, or bell ringing in the air, where you have thrown it—gracefully change fingers, calling for a light. A wild look and a ner-yous shudder will add greatly to the mystery. One point more and I will close. I had not men-

part of the country he hies away to another and finds patronage until again detected. The only way such as he can ever reform, is to cease giving public exhibitions and strive to earn an honest living in some vocation that offers less temptation and opportunity to cheat.-ED. JOURNAL.

### The Spirit Covenant.

There is in this city a small body of earnest neople who have united for spiritual growth and assistance and call their society The Spirit Covenant. The friends meet every other Friday evening. Dr. Phelon is one of the best known members. At a late meeting Mr. S. W. Fallie, for the fourth time president of the organization, delivered the following inaugural remarks:

Officers and members of the Spirit Covenant:

In entering upon my duties as your presiding offi-cer for the fourth cycle. I feel constrained to ex-press to you my heart-felt thanks for continued houors conferred upon me, and also for your kind and harmonious assistance in the discharge of my duties during the past year. I assure you it is one of my greatest pleasures, and I feel that it is one common with us all, to meet from month to month with both the visible and the invisible friends, seeking knowl-edge, comfort and guidance from those we know we can trust.

can trust. Although our growth is not rapid as is that of the weed which to-day springs forth full grown, and to-morrow is not, we are not to be at all weary of well doing; rather let our increase be that of the oak of a hundred years, whose head towers heavenward, and whose roots take hold of the foundations of the coath Oan according from time to the earth. Our accessions from time to time to the Covenant are true and tried seekers after light and truth. They add additional strength to the adaman-tine foundations, resting upon the eternal purpose which the Covenant seeks to build, not for the present appearance, but for all the ages yet deep in the womb of the future buried.

The bricks of strength, the mortar of truth, and the windows of light, all in harmony with each other, already begin to show forth the de ign of the invisible architects, whose invisible temple we hope to see manifested while we are still in the earth life, If not so, then we certainly shall as members of the invisible section of our beloved Covenant. We know its stability will be proof against all the cyclones of

its stability will be proof against all the cyclones of unbelief, even to the end of time. The power now indrawn within itself, will at no distant day mani-fest itself as a factor for good in the land. Let us studiously put aside all thought of self-aggrandizement and bow with true reverence to the will of the Supreme Intelligence and the guidance of our spirit guides and friends, for without their assistance, we should be lost in the immense deserts of bergen and tunitless and avor

of barren and iruitless endeavor. I cannot omit to mention the loss to our personal consciousness of the presence to two of our most consciousness of the presence to two of our most respected and beloved members, who during the past year have been called from the visible to the invisible section of the Spirit Covenant. They have gained; we have lost. They already tell us of the joy and peace of the inheritance into which they have entered "Through the Gates of Gold." They bid us be strong, and hope for the joy of the future to those who endure to the end.

I also thank our unseen members and guides whose words of light, peace and joy have brought to our weary and oft sinking hearts, comfort and strength so many times in the cycle just closed.

Commending our Covenant to the will and guldance of the highest intelligence, let us ask for the things we need, with the persistence of desire, knowing that whatever is best for us will be always granted

### The Cure of Hydrophobia.

The lamented death of Lord Doneraile, and the apparent collause of M. Pasteur's system, has again attracted special attention to the subject of hydro-phobia. With each death recorded the public anxiety seems to increase. The death-roll among those who have undergone M. Pasteur's preventive treat-ment now amounts to 96, and in the presence of such a mortality we should surely desist from sending more patients to undergo so questionable a form of treatment until the matter is definitely settled. Besides, M. Pasteur has shown so little stability in his procedure, having twice changed his methoas,

### For the Religio Philosophical Journal. THE NUMBER THIRTEEN.

Translated from La Prensa, of Mexico.

Villadarias looked upon his invalid wife whose emaciated form hardly made any prominence in the

emaciated form hardly made any prominence in the bed, as if the ragged cotton coverlet wrapped a spectre in its folds rather than a human body. She was failing hour by hour, her spirit was rising above matter, her flesh was disappearing mysteriously and the machinery of life seemed about ready to stop. The woman was suffering from a complicated disease, which was aggravated by hunger. The remnants of a sad beauty were still visible on her features, like to the reliaction upon the sky of a winter's palid sunset. Her eyes had grown large from hunger and had an expression of stupor in them, while her long, delicate hands now and then them, while her long, delicate hands now and then grasped and relaxed from the folds of the soiled hed covering. Villadarias regarded her with deep concern, biting

"Are you sleeping?" he asked the suffering wo-man as he bent tenderly over her. "No!" she murmered faintly, "this pain does not permit me to sleep."

In her right and left sides she experienced the gnawing pain. Hunger was drawing upon her stomach in the vain endeavor of satisfying its pangs upon the scanty tlesh and blood of that impoverished ıdy.

A cupful of broth presented by a charitable neigh bor was being warmed in an earthen vessel. Per-haps it was the last that the poor creature would ever take. The broth boiled and hissed and bubbled. Villadarias took it from the fire, turned it into a broken-edged cup, and gave it to his wife, who sand into a troubled eleep. For the next day there was no nourishment, not

even charity's cup of broth. Villadarias seated him-self near the bed, closed his sunken eyes and saw before him a future blacker than the shadow which his closed eyelids formed. There seemed to be no ray of light for him. He thought of committing suicide, but this would have been the worst of cow-ardice. He did something else, he searched the

There was nothing left in it but the scum of mis-ery-rage, want, squalor. On fumbling over the contents of a trunk belonging to the sick woman he stumbled upon a carefully folded paper which he undid. Within were three *pesetas* (seventy-five cents)—the savings of poverty. Villadarias put them into his pocket, and approaching the bed he im-printed a kiss upon the half-opened lips of his wife and went ut. Leaving the silence of the garret he slowly descended to the noisy street.

As he passed by a store his attention was attracted by a bright light and the sound of jingling coin that proceeded therefrom. Some one was counting his money. The store was one in which lottery tickets were sold, a d at the door was posted a notice which read as follows: "To-morrow is the drawing. Decimal tickets for sale at three *pesetae*."

He did not know whether or not this was an in-spiration from heaven, but he forget that he had left home to purchase food for his famishing wife—that the three pieces of money in his possession were three days of victory overstarvation and that he was going almost to commit murder. He forgot all and entered the shop. He bought a decimal ticket and saw the number

"13" stamped upon it. He vacillated a moment, but resolutely put the ticket into his pocket and left the place. The number 13 represented a fatality, and like a madman Villadarias challenged it with the secret hope of being surprised by an audacious risk. He returned to his missionale generat and period He returned to his miserable garret and passed the night at the bedside of the pain-racked invalid, and he burned with fever and remorse. The morning dawned; the sun shone through the skylight and found him awake. Before the sick woman opened her eyes he went down stairs fearing that his face might betray to her what he had done.

In the doorway he met two neighbors who were looking over a list of numbers that had drawn prizes in the lottery. With eager eyes Villadarias peered over their shoulders for the number 18. It was not there. Fatality had not been frightened at his rash-MARR

He drew from his pocket the three *pesetas* con-verted into a due-bill against a fortune that had not arrived, and he tore it up 'in a sort of silent rage. The fragments fell like a shower of snow upon the

so impressed through some sensory channel as to enter upon some definite train of ideas or mova-ments. He is under the control of the experimenter, whose will is his will, so to speak. He is a machine ready to go, but unable to start itself.-From "Sleep and its Counterfeits," by Dr. A. de Watterville, in Popular Science Monthly.

**OCTOBER 8 1887.** 

### Mediums and Speakers.

There can be no rational objection against mediums There can be no rational objection against meanuns and speakers of character, probity and earnestness visiting the varied parts of the common field of la-bor. But in their so doing they encounter the pos-sibilities of either having to make all their own ar-rangements unaided, be taken up by some party who for a percentage will undertake to "run" them as a speculation, or happily encounter a stable and proper organization to receive and sustain them. In the first two instances spasmodic Spiritualism is the nat-ural result. When our cause—for its effective works— depends upon either the visits of traveling workers, or the efforts of interested manipulators, then will it always be that when there is nothing to attract the one, cr repay the other public work will come to a standstill. Whenever such parties are the only ones that our work depends upon for its furtherance then no real progress ever results. Organized effort persistently and consistently maintained, self-aactificingly supported and admin-istered, is now understood as the only real means whereby our cause can be upheld and carried forward. Steady effort, not spasmodic flash-inepsculation, or happily encounter a stable and proper

whereby our cause can be upheld and carried forward. Steady effort, not spasmodic flash-in-the-pan attempts benefit our work, and show the public that we are people of sobriety, earnestness and dignity. Spiritualistic comets like their kind in the sidereal skies are no doubt of use and service, but their orbits are erratic and their influence dis-turbing. All nature teaches organization and unity. Spiritualists, your duty is to sustain a steady organized and united cause-which means increase of numbers, power, means and usefulness. Intermit-tent and spasmodic Spiritualism conducted by the

### A Vision.

speculative and irresponsible has had its day. -The

to the Editor of the Religio-Philosophical Journal

Carrier Done.

I like your paper very much, for it points out to me that there is a life beyond the grave. I will tell you how the future life has been shown to me. which is more convincing to me than all I have ever which is more convincing to me than all 1 have ever seen of others. About two years ago, I had a vision. I was where different ones passed to higher life. I saw a great many go through the gate, none of whom I knew until my son, some twenty-two or twenty-three years old came, but soon disappeared. I looked upon the change with pleasure rather than dread, and longed for the time to come when I might take the deeree but it did not come when I

might take the degree, but it did not come then. My health was not very good, but my son was well, I supposed. The incident of his death was very much as I saw it in my vision or dream. I went out in the morning to do my chores, and when I came in he was dead, the same as I had seen. Elgin, Iowa. Wm. N. BENNEFT.

### Notes and Extracts on Miscellaneons Subjects.

A Birmingham gun firm, in order to obviate the difficulty in eighting guns in the dark, have intro-duced small diamonds in both sights.

The Kansas druggists, who are required by law to get twenty-five women to sign their petitions for permits to sell liquor, find that it is a hard condiion.

A Berrien Springs, Mich., lady makes the discovery that gum chewing, if pursued with the energy, of despair, will get away with sea-sickness every time.

A torpedo boat has been sent by train right across France from Toulon to Cherbourg. It was placed on a platform mounted on ten railway trucks, and traveled without mishap,

It costs a railroad company \$600 more to pat up 1,000 signs reading "Look out for the locomotive" than the same number reading "Dangor." And the latter are the most effective, too. -

The physique of the English soldier has improved very much during the last decade. During the year 860-4 the rejections were 301 per 1,000. During 1882-6 there were only 206. William Walters, a Galena sportsman, caught in

My second séance was with the editor of one of our local papers. He published the account of what he saw in the evening paper under the heading, "Marvellous Phenomena in Blackburn"-"An Hour with a Medium."

To-day, September 15th, Dr. Slade has left Black burn to give a course of scances in Liverpool, but during his stay in Blackburn the Spiritualists have taken advantage of his visit and have had some very fine meetings with him; messages have been re ceived from their loved and lost ones, slates have again and again been filled with these tokens of their love. The following was written while my wife held the slates along with Mr. Slade:

"My good friend. I never have been sorry of the knowledge I had of this Divine truth before I left the earth, and I am glad I planted the first grain of this truth in Blackburn. I see it was sown in good soil for I can see it is growing and taking root and it will never die. I am as ever. J. B. S."

On Sunday, Sept. 4th. Dr. Slade spoke for the Blackburn Psychological Society in the Exchange Hall to an audience numbering nine or ten hundred people. H. WOLSTENHOLME. people. H. WOLSTENHOLME. President of the Blackburn Psychological Society.

September 13, 1887.

### Camp Meetings.

There is no doubt that these gatherings are a very strong feature in American Spiritualism. We could bardly do the same thing; the weather is against us, and England is not the place for an organized and pre-arranged place. But the energy that so finds yent under more favorable conditions than we can command might teach us to imitate it. We want much more cohesion; much more concentratrativeness; much less crankiness, and much less inclination to make private fads of prominence. We do not suppose there are no "cranks" in England-there are, we sadis know it—but we are, perhaps less conscious of their existence here than we ough to be. The truth should be said without fear, and we are not afraid of saying it. We have to advocate and defend a subject that creates antipathy and opposition, and we cannot afford to weigh it down with defence of all sorts of ideas that have no connection with it, Why, we wonder, should Spiritual ists bother themselves about the thousand and one fads that these who have broken loose from orthodox trammels seem to revel in? We see no reason as Spiritualiets to avow a belief in vaccination or anti-vaccination; to embark in a crusade for or against woman's rights. As a matter of fact, the subject has been discredited and weighed down by this tendency to crankiness. We are not about to say that anti-vaccination may not be a most important question. We think it may be, but it is not our business. We have no more concern with it than we have with Pasteur's treatment of hydrophobia, or Koch's cholera germ. *Ne sutor ultra crepidam*. Let us avoid cranks and crankiness, and stick closely to what we have to do with. And that is simply, a demonstration to sense of existence after physical death .--- Light.

The sacred Burmese white elephant is to be re-moved from Mandalay to Bangoon to co.vince the natives that the royal house has disappeared forever. So long as the elephant remained in Mandalay many of the Burmans firmly believed that Thebaw or his family would eventually enjoy their own again.

tioned the rising up through the floor in my article, but think some good may be done by giving it here. Try it. In a dim room, let one rise from behind a feot-stool or other object as follows: First curve the head well back, and keeping the motion constant, bring it in view; as the chest next comes in sight, curve it in a similar manner and acquire a steady movement. Stage actors fully comprehend this nice piece of art. The appearance, when it is done well, is that the person ascended through the floor. One of the peculiarities of humanity is that we never think of the fact that the individual is always seeking the same condition because he is playing a trick

One thing further I would suggest: Whenever a medium in the dark circle insists on your keeping hands clasped, look out for that medium. It is evident that if spirits are performing through his powers, that your locking hands has nothing to do B. R. ANDERSON, with it. Concordia, Kansas.

### C. E. Winans again Exposed.

To the Editor of the Religio-Philosophical Joinn M:

It becomes our painful duty to announce to the world that we have detected C. E. Winans in most shamefull trickery, both at his scances, and in his slate writing and flower mediumship. We warn all Spiritualists to look out for him as a fraud in practice, though we think him a good medium, and as such, greater is his shame. We all stand ready to back these statements and give particulars at any

time, WABREN H. HARRIS, MARY S. HABRIS, JOHN J. HABRIS, E. H. PRINCE, R. H. SUMPTION.

Madison, Neb., Sept. 20, 1887.

This man Winans is a striking example of the demoralization wrought by the temptation which constantly besets a medium for public exhibitions of spirit power, whose moral sense is weak. Years ago he was a respectable man, but he has degenerated into a chronic swindler. When exposed in one

that one is compelled to believe that he is not at all sure which is best. His inoculations are, therefore nothing more or less than a huge experiment upon human beings. But we touch upon the most serious aspect of the case when we assert that there is something more than a suspicion that many of those who have succumbed after being inoculated, were in no danger from the original injury. If we had nothing to offer in place of the Pasteurian inoculation, in our belief the wiscet course would be to place the individual under the most favorable medical and hygienic conditions, in the hope that such means would conduce to his being one of the large proportion of those bitten by rabid animals who escape all evil consequences. But our hands are by no means empty. The system of treatment by vapour baths, to which several of your correspondents have alluded, is at once simple and safe, theoretically sound, and practically successful. Dr. Buisson, the first to regularly apply it, was himself bitten by a rabid animal, and was actually suffering from hydrophobia. The baths cured him, and subsequently over 80 people bitten by rabid dogs underwent his process, and not one died. He ordered seven baths at a temperature of 42 to 48 leg. Reamur (126 to 140deg. Fahren-heit), one each consecutive day. The wound was washed with liquid ammonia, and the patient drank freely of hot infusion of borage to promote full perspiration. This was his preventive treatment When the disease had declared itself the patient remained in the Russian bath until cured-not a very long process, as hydropholia, when fatal is so with-in four days. It seems little less than culpable that sufferers should be deprived of such means of rescue and sent to Paris to undergo experimental inocula-tions of putrid matter into their circulations in the hope-valu unfortunately, in at least 96 cases-of preventing the appearance of symptoms which the French experimentalists are confessedly incapable of alleviating when developed.--[ am, Sir, yours faithfully,

ALEX. BOWIE, M. D., L. R. C. P. -Medium and Daybreak.

### The Peoples' Spiritual Meeting.

to the Editor of the Religio-Philosophical Journal

The Peoples' Spiritual meeting of this city seems to have taken an aggressive and progressive step of late, the conductor having secured a most charming little hall at 878 Sixth Avenue, between 49th and 50th Stc., holding their first sessions there Sunday the 11th inst. Mrs. Nellie J. T. Brigham delivered a ded-icatory address; also improvised poems upon "Our New Sunday Home," "Our Future Spirit Home," and "Harmony." Subjects furnished by the audience The address and poems were exceedingly fine, and nothing but a verbatim report could do justice to Warren Sumner Barlow, author of "The them. Volces," and other poems, gave words of encourage-ment. Mr. Noble, ex-Methodist local preacher, ex-pressed his great joy when he found the "true light which enlightened every man that cometh into the world."

Morid." Mrs. M. C. Morrell gave descriptions of advanced spirits who had come to join in our dedicatory ser-vices, and bring harmony and good will into our midst. A benign and hallowed influence pervaded the hall, resting like the "Dove of Peace" on each one present. It was a true spiritual "pentecost." On the evening of the 11th, Rev. J. H. Harter, of Auburn, N. Y., "Minister of the Church of Divine Fragments," delivered an address replete with good Instruction, interspersing the same with humorous anecdotes, which illustrated the points made in a very forcible manner, also keeping the audience in such good humor as to make us "forget that we have any vinegar in our natural make-up." We want Mr. Harter again soon. Spiritualists should keep him at work.

Sunday, the 18th Inst., Mrs. A. L. Pennell, of On-set, Mass., officiated as Platform Test Medium, and won many friends by the "proofs positive" which she gave of continued existence, many of the com-munications given astonishing the recipient. Mrs. Pennell is expected to remain with us for several weeks.

Steps are being taken to inaugurate a childrens' meeting, and for that purpose a meeting has been called at our hall for next Sunday morning, to take the initiatory.

Sunday, Oct. 2nd, a Spiritual Love-feast will form a part of the exercises of the afternoon. New York, Sept. 22. F. W. JONES.

muddy pavement. "Why do you tear up your ticket?" said one of the neighbors. "Perhaps you will find in the official list, that your number has drawn a prize." The official list! Villadarias thought that what

his neighbor said was a cruel mockery, and that such a thing could by no manner of means happen.

Nevertheless, the remark had its influence upon him. He looked upon the torn bits of his ticket that were still shimmering and unsolled upon the ground and started off down the street stopping at the first lottery ticket office that he found open. He entered in a stumbling manner for he was half crazed with a horrible suspicion, and stammeringly inquired if

"Yes, sir," was the answer, "the first prize; the lists that have been circulated on the streets are incorrect, as they do not contain this number, but it will appear in the official list."

"Incorrect!" stupefied with anger and grief Villa darias gave one glance at the speaker, and rushing from the room he rau with all possible speed to the spot where were the fragments of his ticket, but they had disappeared in the mud of the street beneath the wheels of passing vehicles.

Once more he ascended to his garret with a heavy step but with a still heavier heart. His famishing and moribund wife saw him as he entered, and faintly murmured-

"I am so hungry!"

Villadarias kn-lt by her side and kissed her lipsand all was still.

He could not restore life to the silent form; he had thrown it away on a lottery ticket-on number 13. Many and remorseful were the scalding tears he shed and terrible for their bitterness. FREDERICO URRECHA.

The only point in the above little story is to show how dominant and powerful is the passion for lottery playing among the Spanish American people.— *Translator.* 

# Catalepsy and Somnambulism.

By catalepsy is meant a condition of suspended psychical manifestations on the part of the subject, during which the limbs exhibit no muscular or nervous hyper excitability, but possess the singular property, while remaining flexible, of preserving indefinitely any attitude imparted to them; hence the name of "waxy flexibility" given to this condi-tion by old writers. Unlike the rigid spasms of the lethargic muscle, the plastic fixity of the cataleptic limb can not be relaxed by friction over the skin. The aspect of the patient in the two conditions, moreover, offers striking differences, the sleep-like immobility of lethargy contrasting vividly with the petrified attitudes of catalepsy. In both conditions, however, there often is the same absolute insensibility even to the most painful stimuli. A most remarkable phenomenon may be observed in some instances: by merely opening one eye of the lethar-gic patient the corresponding side of the body is cataleptized. And so in the same subject these twe phases of the hypnotic sleep may coexist side by side, with the fullest display of their contrasted characteristics.

The third condition, that of somnambulism, may easily be brought about by light pressure or rubbing on top of the head. The hysterical patient then passes into a state somewhat between the lethargic and the cataleptic condition. The muscles have los the hyper-excitability of the former state, and do not possess the plastic adaptability of the latter. Still they react abnormally to light external stimult; if we very gently stroke or blow upon a limb, it becomes somewhat rigid. We can not then relax it by a mere touch as we can in lethargy, and, unlike cat-alepsy, it offers some resistance when we attempt to move it into a different attitude. Insensibility to pain may persist, but there often is in the somnam-bulistic phase a singular exaltation of memory and of sensorial perception, which has caused it to be called the "lucid state," and which has been described by the devotees of mesmeric delusions as "second-sight." Our readers will recognize in this description the ordinary "magnetic" or "mesmeric' sleep into which not only hysterical, but many other individuals may be completely plunged by the usual passes" of operators.

It is especially in the somnambulistic state that the astonishing phenomena of suggestion are ob-served. By this we mean that the patient in whom every spontaneity is in abeyance, who does not "aleep," and who yet does not move or think, can be

the Mississippi a catfish that weighed sixty pounds and measured four feet nine inches in length. It was the largest fish ever caught in those waters.

The crown prince of Germany recently gave a diamond pendant to the wife of the innkeeper where he staid near Norwood. After he left it was found that the diamonds were paste. The husband wrote to Germany, but received no answer.

The title of the king of Burmah includes the king of kinge, the cause of the preservation of all animals the regulator of the seasons, and absolute master of the ebb and flow of the sea, brother to the sun, and king of the four and twenty umbrellas.

The recent discovery of several valuable springs of different mineral waters in Costa Rica has caused the government to issue a decree declaring all such to be the property of the state, and ordering that in future none shall be transferred to private ownership.

The new iron curtain of the Theater Francais is a gigantic affair. It neither rolls up nor folds together, but ascends in a solid sheet into the upper regions, which have had to be heightened to make room for it. The ascent occupies a minute and a quarter. It appears, teo, that the new-drop scene with its colonnade and busts, is not an ordinary rolling canvas, but is glued to the iron curtain.

It is not generally known that pearl-fishing is carried on in rivers of Saxony. A family by the name of Schmerler has for generations had the monopoly of following this pursuit for the benefit of the state. The Welss Eister and its tributaries furnished last year 100 pearls. Formerly the yield was much greater, and in the sixteenth century pearl fishing was considered in Saxony of rather more importance than the mining industries.

Opium smuggling is said to be quite common at Tacoma, Wy. T. The custom house officers fre-quently make a seizure of the drug. At the noon rain the other day, bound for Portland, one of the hotel runners was about to check a trunk through to that city when Deputy Collector of Customs Charles J. Mulkey appeared and took possession of the trunk. Upon examination he found that it contained about sixty pounds of opium, valued at about \$750.

SOMETHING TO BEMEMBER.

Beautiful thoughts are the flowers of the mind.

Never contract a friendship with a man that is not better than yourself.

He who thinks he can't win is quite sure to be right about it, for he has already lost.

When a man wants to find fault he will do so if he has to spend all his time looking for it.

There isn't enough bad luck in the world, all ogether to ruin one real live business man.

There never was any heart truly great and generous that was not also tender and compassionate.

Advice is like enow; the softer it falls the longer dwells upon and the deeper it sinks into the mind. Costly followers are not to be liked; lest while a man maketh his train longer he makes his wings shorter.

No man ever got rid of a lie by telling it; it is sure to come home sconer or later to hobnob with its author.

He whose only claim to the title "gentleman" is in his clothes must necessarily be careful as to what he wears.

The wise prove and the foolish confess by their conduct that a life of employment is the only life worth living.

Reason and kindness are the great promoters of hat harmony and hilarity which generate friendhip and affection.

There are nettles everywhere, but smooth, green rasses are more common still. The blue of heaven s larger than the cloud.

Nothing but the right can ever be expedient since that can never be true expediency which would sacrifice a greater good to a less.

The aspirations of a race for further and higher development nerve the arm which strikes down the barriers of an ignorant past.

More is felt than is perceived, and more is per-ceived than can be interpreted; and love climbs higher with its lambent fiame than art can pile the fagota.

# OCTOBER 8, 1887.

# An Appeal to Soldiers.

The following are the closing words of an editorial in *The Century* for October: "It would result in an enormous service to the country if the men who fought for the preservation of the Union would ask themselves whether their work is complete,--wheth-er, unapproachable as is our system in theory (Lord Salisbury is said to have called it recently the most conservative government in the world) if is as er, unapproachable as is our system in theory (Lord Salisbury is said to have called it recently the most conservative government in the world) it is, as administered, the model which they would be satis-fied to hand down to posterity. Let veterans who are properly sensitive in regard to the emblems be sure that also they do not fail to cherish the sub-stance of their victory. Many evils menace us-far too many for us to waste our energies in combating fancied ones. What has been preserved by the war, fundamental as it is, is merely the possibility of a continuously great and happy nation. Constitutions and laws 'can only give us freedom;' it is the use we make of this freedom that will determine the value of our national life and its place in history. The Union, therefore, will have to be saved over and over again, first from one danger and then from an-other. Just now it needs very much the belp of the best thought and energy to save it from 'the mad ruch for office, which has wrung despairing crites from our later Presidents. At this most criti-cal stage of the Merit System,—the stage of partial success,—and when special efforts are making to array the veteran element against it, one may be-speak for it the thoughtful consideration of those who gave their best years that 'government of the people, for the people, and by the people should not perish from the carth.<sup>2</sup> We regard the complete reform of the civil service as the cause of the people, and as the reform before all others, since it is the reform of the machinery by which other reforms are reform of the civil service as the cause of the people, and as the reform before all others, since it is the reform of the machinery by which other reforms are to come. So long as the personnel of the executive and legislative service is in the control of party workers, the expression of the people's will is in the control of partisan conspiracies, backed as they always are, by the capital of vested interests. Have our people not already suffered enough on this score? Let veterans consider whether they will lend their influence to the impairment (even, apparently, in influence to the impairment (even, apparently, in their own favor) of a system which substitutes for the will of the party benchman an equitable test of fitness for that part of the civil service which properly has no more relation to party policy than has the regular army."

### Resistance to Evil.

There is one form of ethical culture in which a sense of its importance will compel us to take part, and that is the forcible resistance to evil. The world is not yet in a condition which will enable us to resist not evil" under all circumstances. The law, and the conflicts which its enforcement involves, have slowly evolved the moral sense of man, so that the present century finds this faculty well developed in a great many individuals of our race. The process has been of relentless severity, and thousands, yes, millions of men have been sacrificed in accomplishing the remen have been eacrificed in accomplishing the re-sult. Millions have learned what is ethically right, and they are in the habit of doing it more or less of the time. Other millions have not yet learned what is right in various respects, and their practice is, therefore, the less satisfactory. Under the circum-stances, we cannot yet cease to "resist evil," and give up the police and the courts, as Count Tolstol would have us do. But Christ did not hesitate on account of the condition of the world to introduce a pure ethical system. He knew that men had found the natural system a severe one, and he told them if they would all follow his method they would "find rest unto their souls," which is undoubtedly true. So we must regard the world as in a condition of transition from a "state of law" toa "state of grace," that is, as making the passage from under a "law of transition from a "state of law" to a "state of grace;" that is, as making the passage from under a "law of conflict" to a "law of harmony." Since this growth is not yet completed, we are compelled to resist evil. This resistance, in every-doy life, is to many not a pleasurable service. To others it may be the excuse for the gratification of a combative, or even a san-guinary, disposition. There is a wide ethical con-trast between the conduct of a man who refuses to accept a drink of alcohol when he feels that he does not need it, and the man that joins a party of lynchers on pretence of doing justice, but in reality to commit murder without fear of consequences. It is in this field that moral courage has its opportunity, and it is here that moral cowardice is so fre-quently displayed. It is here, also, that the ethical erine will dave to draw to a nne detween 1 nation against wrong and the indulgence of vindici-ive anger. If resistance to evil were more general the world would be better. Those who do not condemn themselves for omissions in this respect may feel a just satisfaction in believing that the world is better for their having lived in it.--Prof. E. D. Cope, in the Forum.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# The Only Cure | For Scrofula, For Blood diseases is through the use Ayer's Sarsaparilla, if perseveringly of a powerful Alterative, such as Ayer's | used, according to the gravity of the dis-

Sarsaparilla. By no other treatment case, always proves efficacious. "For can the poison of Scrofula, Cancer, and the last ten years I have been seriously Catarrh be so thoroughly eradicated troubled with Scrofula. I finally deter-

"I was troubled with

# CATARRH

for over two years. I tried various that the ulcers actually covered more remedies, and was treated by a number of physicians, but received no benefit was entirely cured by this remedy. of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."— Jesse M. Boggs, Holman's Mills, Albemarle, N. C.

Charles G. Ernberg, Vasa, Minn, writes: "I hereby certify that I have used Ayer's Sarsaparilla, with encellent success, for a cancer humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely write and the disease is entirely affected, causing much pain and diffi-culty in breathing. Three bottles of Aver's Sareured and consider

rrom the system. "For many years I was troubled with Scrolulous Complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine." John W. Starr, Laconia, Iowa. "I was troubled with

SALT-RHEUM

Was churchly cured by this remeay. "My daughter was greatly troubled with Scrofula, and, at one time, is was feared she would lose her sight. Ayer's Sarsaparilla has completely re-stored her health, and her eyes are as well and strong as ever, with not a trace of Scrofula in her system."-G. Wing Willingth Com

Ayer's Sar-

# Ayer's Sarsaparilla

saparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."

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# LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE Writes: "I addressed you in November, Issi, in regard to my health, being afflicted with in regard to my health, being afflicted on the gan to improve under the use of your medicine, and my strength all day, or walk four on five miles a day, and stand it well; and wheil to began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again, Thave a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remediates and thank you that I am as well as I am after years of suffering. Mrs. I. V. Wenser, of Yorkshire, Cattaraugus Co., Wr writes. "I with the system, of Yorkshire, Cattaraugus Co., Wr writes." With the to be the the seventy in the dyspepsia, and am, in fact, healthier than I have been for dry years. I weigh one hand thank you that I am as well as I am after years. Mrs. I. V. Wenser, of Yorkshire, Cattaraugus Co., Wr writes." With the to the the dyspepsia, and am, in fact, healthier than I have been for the years. I weigh one hand the were the dyspepsia, and am, in fact, healthier than I have been for the years. I weigh one hand thank yeventy. It has been used in my family with excellent results." Dyspepsia.-JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'" Dyspepsia.-THERESA A. CASS. of Sorinafield. Mo., writes:

BOSTON:

### The Kansas State Fair.

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

The Kansas State Fair is over; the show of fine stock, though not large in numbers, was very credi-table, many fine animals being exhibited. The dis-play of agricultural products was tastily arranged, which tended to make the most of the little quantity. Machinery Hall was almost wholly vacant. The Horticultural display was ample to prove that with care, Kansas may sometime rank high in this production. The silk, cocoons and mulberry leaves, exhibited from the Peabody Silk Station, were to many visitors the most interesting objects seen. The needle-work embroidery and other articles exhibited In this department by women, were, perhaps, next in interest, especially the collection of Miss Emma J. Evans, who is a dealer in materials for such work, and it appears, is remarkably deft with her fingers in this employment.

The races were likely enjoyed by the visitors from the "rural districts," judging from the avidity with which they devoured watermelon, and cheered, in season and out of season, but one accustomed to fine horses and good speed tarried but a short time hereaboute.

On the whole, the fair was not much of a success in point of the exhibition, and through lack of intelligent management, disappointment in financial results doubtless exists. Politicians are accomplished In some things not necessary to be mentioned here, but as managers of a State Fair Association, those of Kansas have failed to impress the public seriously against the old adage, "Let the shoemaker stick to his last."

The "American" party will, it is hoped, be con-trolled by men who have a thought higher than how to "put up a job" or rob the public, and if so, ought to succeed, if for that reason alone. "AMERICAN,"

Topeka, Kansas.

### **Occult Subjects.**

I am tempted sometimes to wish that all persons who write on occult subjects were compelled to go through a course of study of the writings of those men who deal with, let me say, some exposition of physiology, or with the discoveries of modern science. What a revelation to some of our writers on mysticism and occultism would be an hour of Huxley! I have no special admiration for Tyndall, but I remember one occasion on which I was pro foundly impressed with his powers of expesition. In his whole discourse of more than an hour's duration there was but one idea. I could have put the essential part of it all into a paragraph. But the way he beat out his little bit of fine gold,--the deli-cacy and completeness of his exposition were beyond all praise.

Spirits pro of all grades and classes; yet every thing and anything that they are alleged to say is greedly swallowed by a class of Spiritualists, and accepted as gospel. Those who find the Bible un-acceptable are content with this latter-day revelation. We want discrimination. We want some *via media* We want discrimination. We want some via media between the modern Sadducee, who believes neither in augel nor spirit, and looks to sleight of hand as the explanation of all things, and the credulous wonder-seeker, who greedily devours all the cheap marvels supplied by the impostors who live and thrive upon him.—M. A. (Oxon.) in Light.

### Our Millionairs.

do not find their investments golden, by any means' But an investment in Dr. Pierce's "Golden Medical Discovery" is certain to prove a good one. It cures cough, consumption, bronchitis, sick-headache, skin discases, dyspepsia, costiveness, scrofulous discases, chills and fever, and dumb ague. It reaches the blood, and through the whole system. Agreeable to take, permanent in its results. By druggists.

One thousand Grand Army veterans Sept. 29th. made a pilgrimage to the tomb of Abraham Lincoln at Springfield.

# MEMORY CULTURE. BY ADAM MILLER, M. D.

OR,

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

THE CLERGY, Their Sermons; THE STUDENT, His Lessons:

### THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago dally papers. The commendatory notices which appeared the following day showed how well he stood the test.

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

We cordially commend it to all persons of failing memory as the best book obtainable on that subject .-- Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested in-formation, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method alds us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple. --Chicago Times.

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

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MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, Editor and Publisher, 161 La Salle St., Chicago, A. Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Disease, and on Psychic Laws, as also upon the Divine method of Healing. We cure through Truth, Justice and Love. Per year, \$1; 6 months, 50c Single copies 10c



The Eastern Star, a Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every line will be sent FREE four weeks to any one wishing it o.; trial. Address 90 Main Street, Bangor, Maine,

> ENGLISH AGENCIES OF THE

Religio-Philosophical Journal. Office of Light 16 Craven St., Charing Cross, London, W. C., Eng. Subscriptions received. Specimen copies surplied at three pence. All American Spiritual books supplied.

H. A. Kersey, Progressive Literature Agency, established H. A. ACTES, FROMERSAYO LICERADO ARCHE, CHADBALE 1878, I. Newgate Street, NewCshile-On-Tpue, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Morre, at tweive shil-ilngs and sixponce per year, post free; single copies, two pence half penny each, or post free three pence, each.



A narrative of startling phenomena occurring in the case of MARY LURANCY VENNUM, by Dr. E. W. Stevens. This well attested account of spirit presence created a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familier with the marvel-lous story, it is no wonder the interest continues, for in it on indubitable testin ony may be itarred how a yourg girl was saved from the Mad Houre, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after mouths of simest continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the courteous per unission of Haipe, Brothers, Incorpor-ated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled MARY REPNOLDS, a case of Double Consciouses. The price of the Pamphiet by mail, as 15 CENTS PER SINGLE (OPY; 100 Copies for \$12 00; 50 Copies for 36.50; 25 Copies for \$3.80; 10 Copies for \$1.40. Sent by mail or express, transponding prepaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-JAI PUBLISHING HOUSE, Chicago.

Mrs, I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually: was unable to do my own work. I am happy to say "I and strong thanks to your medicines." LIVER DISEASE. I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.-D. LAZARRE, Esq., 275 and 277 Chronic Diarrhea Cured.-D. LAZARRE, Esq., 275 and 277 Chronic Diarrhea Cured.-D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular." **Dyspepsia.**—THERESA A. CASS, of *Springfield*, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleepleseness, but your 'Golden Medical Discovery' cured me.",

Chills and Fever.—Rev. H. E. MosLEY, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

And Sweinings, Emarged Ginnes, and Lating Olders. INDIGESTION BOILS, BLOTCHES. Rev. F. Aspury HowerLL, Pastor of the M. E. Church, of Sücction, N. J., says: "I was af-fictured with catarrh and indigestion. Bolis and blotches began to arise on the surface of the skin, and I experienced a tired feeling and blotches began to arise on the surface of the skin, and I experienced a tired feeling and blotches began to arise of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and au now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for billous or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she bogan to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT B 324SE. Mrs. IDA M. STRONG, of Ainsworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

It rapidly builds up the system, and increases the flesh and "wasting diseases." Consumption.-Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarka-ble cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to the the best doctor in these parts. He told not undertake to the the best doctor in these parts. He told not undertake to the best doctor in these parts. He told not undertake to the best doctor in these parts. He told not undertake to the best doctor in the said I might try Cod liver oil if I hiked, as that was the only thing that could possi-bly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last the stome to the source of the two the the total not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quan-tity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harrassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a con-tinuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are failing a prey to that terrible disease consumption, do not do as I did, take every-thing else first, but take the 'Golden Medical Discovery' in the carly stages of the disease, and thereby save a great deal of suf-still in doubt, need but write me, inclusing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.-ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medi-

Golden Medical Discovery is Sold by Druggists.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietore,

No. 663 Main Street, BUFFALO, N. Y.

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pinple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

and can walk with the help of crutches. He does not suffer any pain, and can cat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."



A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Wil-iamsburg, Dorchester Co., Ma, has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease ap-peared first in her feet, extended to the knees, the being treated by several physicians for a year or two she commenced the use of the medicine named above. She scon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. AYRES, of East New Market, Dorchester County, Ma, vouches for the above facts.



# **CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.**

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigora-ting and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting discases."

cal Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

Consumption and Heart Disease.-"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terri-



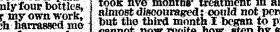
WASTED TO A SKELETON. Took five months' treatment in all. The first two months' treatment in all. The first two months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery,"

BLEEDING FROM LUNGS.

JOSEPH F. MCFARIAND, Esq. Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medicat Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Price \$1.00 per Bottle, or Six Bottles for \$5.00.



### Signs in the Heavens.

(Continued from First Page.)

8

against the ship seems to me like the gurg ling of blood.

The noise of the machinery I could fancy to be the clashing of battle axes, the boom-ing of cannon and the rattle of musketry.

The smokestacks of the steamer seem to me like two executioners.

After twenty-one days of navigation I went on deck. I looked out upon the waves, and everywhere I beheld the visage of Maximilian.

It was just at sunset, and I perceived in the horizon a whitish object and I said to the chief of the steamer, "What point is that which I behold close to the horizon, my captain?

"The coast of the Baltic, Madame. "Shores of the Baltic-soil of my native land!" I cried in my conscience. "Here am I as I promised you-I return to you draped in mourning."

I arrived in Paris, hastened to the Tuile-ries and said to the chief courtier:

"Inform the Emperor that the widow of Maximilian wishes to speak to him." Ah! Maria, Napoleon received me like as a

man of wood, as a statue of granite, as a machine of iron.

But I discerned a cross, and at its foot was a weeping woman—ay! more than woman—a mother. That great hope was mine—that of the cross. I worshiped at that grand relig-ious shrine; I blessed the anguish of Calvary and longed to receive consolation from Jesus and from Mar and from Mary.

I flew to Rome and went to the Vatican. J pressed my lips to the feet of His Holiness, and on kissing his foot I saw again the "signs in the heavens." I saw again the vision of three headless bodies; I saw again the vision of three headless bodies; I saw two hands crossed—hands that were dripping with blood like the hair of the victims; hands that were preparing two gibbets, and hands that spake and said, "We are Monti and Togneti."

I had no longer any hope-my faith was extinguished. I called to mind the memory of one man and I lost my reason.

### XII.

I was taken to Vienna, but in Vienna there is much festivity and I came to this castle. I am here in the country. I live in silence, in solitude and with a cherished memory.

A casket was brought to me here one day, containing the remains of the man I loved.

I opened it when no one was observing me. The right hand of my husband was closed as though it were a hand of bronze. I opened it and found it clasping a paper which read as follows:

"Carlota, theu didst prophesy rightly. The light that penetrates my abode is the last of sunshine that I shall ever see. I am preparing for death, kneeling before the Nazarene. Within a few hours I shall go to the place of my execution between a priest and my executioner. Thou art not to blame; in this be comforted and pardon me. Re-member me to my family and to my country. Good-bye, Carlota, the judgment of God awaits me. Since I have wrongly lived I desire to die rightly. My last prayer will be for thee. Who would have believed that I would come to this, my dearly beloved?"

Is it strange, my dear friend, that this poor woman should have lost her reason?

I often look in the mirror and exclaim. "I am not what I was. I am not Carlota. I am not a woman. I am not in life. I had a soul, but they stole it from me!

"Restore it to me, ye thieves!"

same issue. Its only effect can be to raise once more to the white heat the fires of sectarian bitterness which all good citizens would hope to see slumber in their ashes.

If there is any principle more deeply imbedded than another in the American system it is that sectarian influences shall be ban-ished from the public schools as utterly as religious tests are from the granting of po-litical rights. The Constitution of this State expressly excluded sectarian instruction from any school supported in any part by public funds. Where that provision is vio-lated every citizen interested has his remedy at the law. It is hardly probable, however. that matters need come to this pass. Intel-ligent Roman Catholics recognize the fact that the public school and the church are separated by a line which no wise man will try to cross. The insidious introduction of priestly influence is probably the work of less well-informed enthusiasts, relying on their numerical power in particular com-munities. That work must stop, and at once. The whole community, standing be-bind its mean processing the free hind its most precious possession, the free public school, says to the church: "Hands off!"

Science vs. Religion.

In science, nothing can be permanently ac-cepted but that which is true; and whatever is accepted as true is challenged again and

again. It is an axiom in science that no truth can be so sacred that it may not be questioned. When that which has been ac-

cepted as true has the least doubt thrown

upon it, scientific men at once re-examine the

subject. No opinion is sacred. "It ought to be," is never heard in scientific circles. "It seems to be" and "We think it is" is the modest language of scientific literature. In

science, all apparently conflicting facts are

marshalled, all doubts are weighed, all sources of error are examined, and the most

refined determination is given with the "prob-

able error." A guard is set upon the bias of enthusiasm, the bias of previous statement,

and the bias of hoped-for discovery, that they

may not lead astray. So, while scientific re-search is a training in observation and reas-

oning, it is also a training in integrity .-

So much for science, but what of religion?

Religious rules and methods are the very opposite of those set forth above. Religion is haughty, supercilious and arrogant. In reli-

gion, any thing may be accepted as true. Whether its truth be established or not; and

whatever is accepted as true may not be

challenged with impunity. In religion, what-

ever is accepted as truth is too sacred to be

questioned. When doubts are thrown upon

it, it may not be re-examined. Religious

opinions are sacred. "It ought to be" is too commonly heard in religious circles. "It seems to be," and "We think it is," is the foundation of too much Christian, as well as

other theology. In religion, all conflicting

facts are subject to enforced reconciliation,

doubts are peremptorily dismissed, sources

of error are carefully concealed, and the bias of enthusiasm, the bias of previous state-ment, and the bias of flattering hopes are followed, in whichever direction they may

lead. Religious research is neither a train-

ing in observation, reasoning nor integrity.

Science never changes. When once a fact is learned, it is never abandoned. Religion,

on the contrary, is continually changing. It

Popular Science Monthly. Science is modest.—Bible for Learners.

if the writer is not mistaken, some rheumatic old heels were surprised at their own nimbleness.

I write this because it seems appropriate that one who has worked so long, quietly and unselfishly, for the cause, should for once come to the front, and be spoken of as she so richly deserves. To say that she is the soul of the camp is to speak but faintly of what she means to Cassadaga; not as a figure head but as a worker in many ways. I have seen her coming in from the woods early in the morning drenched with dew and laden with fern sand flowers for the rostrum. I have seen her clean and sweep that rostrum; caught her behind the amphitheater ring-ing the bell for lectures; in fact doing any-thing her hands could find to do for the happiness of all and the reputation of the meet ing. Always ready to sacrifice her comfort for others, always with an inspiring word for the weak, always ready to listen to trials and troubles, but never groaning over her own, words fail to express how deeply we revere the true-hearted, loving, unselfish Marion E. W. T. Skidmore.

Sept. 21, 1887.

of the unequal conflict can have only the finally a dance. Young and old joined, and young woman's place and ask yourself the question: "Would it not be more humane, noble and womanly to prevent, by every possible means, any promising and capable woman from throwing herself away by doing that which degrades and, of course, demoralizes?" That the position of the servant girl does have this effect, every thoughtful person will have to admit. Respect and con-sideration are as foreign to the servant girl as that which is "just, reasonable and humane.'

True, when the housewife does everything possible for the general good of her help, and fails to realize the naturally expected result, she deserves sympathy of course; at the same time there is something wrong some where. For instance, the kind-ness that will apply to the dumb creation, will not apply to the human family. I have experienced that sort of kindness myself. Not even the "mournful smile" will have the desired effect. On the contrary a quiet manner, and the right word in the right place would be better. Some housewives assume the demeanor of an insane Individual when mishaps unavoidably occur. Of the two, the "senile" would be preferable.

Probably the reason why clerks, as a rule, do not assume the airs and privileges of the average house servant, is because of the en-vironments and the difference in the nature

of the work, both of which have a direct influence upon the character. Then, again, men conduct their business in a businesslike manner. How many women manage their house work in like manner? Also I might suggest that the term applied to do-mestic service—servant girl—be changed to a form more appropriate, and more indica-tive of refinement. The clerk in the office is hired like any domestic servant to perform his work with his applevent does not once to the his work, yet his employer does not speak of him, nor is the term generally applied to him, as "servant boy," or "hired boy." And yet the principle in the two cases is just the same. No one would think of applying the term boy to a man, and vice versa, yet the ti-tle of "servant girl," or "hired girl," includes the feminine of all ages, from the girl of ten years to the woman of fifty.

"E" in "Servant Girl" has struck the true keynote of wisdom. But L. H. Mace in the reply to same article, thinks it is certainly difficult of application at the present day in all cases. We all meet those persons with whom it would be impossible to associate, much less to love as we would love another, because of the extreme difference in natures. Magnanimity, however, can always be exercised in all cases. If I might then suggest a remedy for the existing "household plague," it is this: To remove the stigma attached to the work, and to the everlasting shame of woman be it said that it ever existed, and improve the competency of housewives, that it may be possible for a superior grade of women to enter the service.

"As you sow so shall you reap." And certainly it seens that housewives are reaping. as they have sowed. ELLEN M. ABRAMS. Terre Haute, Ind.

Clava Barton and the National Encampment.

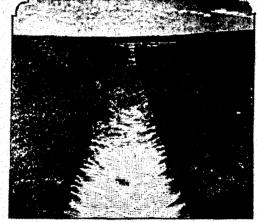
At the National Encampment of State troops in Washington in the month of May, that wonderful woman Clara Barton found a chance to do good work. When Miss Clara Barton found that neither the Drill Management nor the city had made any provision for the sick that might be in the "National Encampment" that was to be there in competitive drill in May, it seemed a serious neglect which might subject us then to severe criticism. So to save the reputation of the city, as well as to give an object lesson in the work of the Red Cross, she asked that its hospital be established on the ground.

# **OCTOBER 8, 1887.**

ULL WEIGHT

PURE





KEARNEY'S WATER POWER. (Engraved from Photograph taken July, 1887.) Kearney, Nebraska, ("The Minneapolis of Nebraska.") TO ATTEND THE **Great Auction Sale** OF CITY PROPERTY. ON OCTOBER 14 AND 15, 1887.

KEARNEY is fifteen years old. It is 200 miles west of

woman and the Household.

# The Towers of Silence.

BY T. C. HARBAUGH.

Afar in the realm of India The Towers of Silence stand, These tall and stately towers-In the heart of that mystic land. And off, with a pray'r the Hindoe, When day has left the sky, Goes up to the Towers of Silence Where the dead of India lie.

My heart has its towers of silence, To the world unseen, unknown, And often, weary and broken, I visit them all alone. The portals, noiseless swinging, I pase with a solemn tread, And deep in the gloomy towers I wander among my dead.

By the Indian's towers of silence The Ganges clowly flows, With a murmur dull and dreary Which only the Hindoo knows.

He prays to gods of the rivers, To gods of the moon and sun; He bareth his heart to a thousand, And I bare mine to One! He asks for a strength that saveth When fierce temptations try; He comes from the towers of ellence Strengthened, and so do L

O wonderful towers of silence! O mystical land afar, Where the pray'r of the kneeling Hindso Floats up to the brightest starl There falls on our towers of silence, A light that is all divine, And thy voice comes over the waters, O dark skinned brother of mine!

Into my towers of silence Enters no worldly care; Over the altar a conser Swings in the listless air. The place is hushed and holy, The moment calm and sweet And no one hears in my towers The patter of busy feet.

I read in the volumes mystic How prays he at his chrine, Till I feel that the pray'r of the Hindoo Is nearly akin to mine.

Napoleon III., in his exalted state, was my

rnin. Napoleon III., though brought low, will also be thy ruin.

### XIV.

Maria, all is over! Give a kiss to your son -Amadeo.

My letter must end. Good-bye, Maria Victoria. I feel my mind tottering. I feel my soul returning to its wanderings over the fathomless abysses of madness. Again I see "signs in the heavens." I behold again the vision of headless human bodies. I see two hands crossed. I hear the crunching of bones. I see wild beasts slaking their thirst in pools of blood.

Now I seem to be a goddess, and now I fancy myself to be a monster from hell.

Oh! daughter of my soul! Do not leave Turin: do not leave Florence; do not leave Rome; do not forsake thy fatherland.

Take carel for they are deceiving thee as they deceived me.

Take care! for they will betray thee as they betrayed me.

Take care! for the time will come in which thy fond hopes will have no other realization than that horrible one of dying insane.

Maria, Marial look after thy husband, thy son and thyself.

I have given thee the greatest proof of friendship that a woman can possibly give thee by recounting to thee the history, sufferinge and mysteries that no one knows save thine unfortunate and faithful friend,

CARLOTA Ex-Empress of Mexico.

### SECTABIAN INFLUENCES AT WORK.

### The Roman Catechism Taught in the Public Schools—Hands Off.

St. Paul (Minn.) Pioneer Press: There seems to be a return in some quarters of the aggressive disposition of the Catholic priesthood toward the public schools which, it was thought, the experience of the past had qui-eted permanently. The people of this State were not a little disturbed by the Melrose incident, where a Roman Catholic majority compelled the shortening of the school year. The description which has been given by a Sauk Centre correspondent of the state of things throughout Stearns county, where, it is asserted, the Roman catechism is taught openly in the schools, and either the earlier or the later hours of the day are devoted to religious instruction given by the priests, will start into livelier indignation the feeling that has now slumbered for many years. For these practices are in direct violation of the State Constitution, and especially of an amendment adopted 1877 to meet this very attempt to introduce sectarian teaching in the public schools. If we had not the testimony of a trustworthy correspondent we could hardly credit the statement that such systematic infractions of the plain letter of the law were permitted or encouraged, much less participated in by the Catholic clergy of Stearns county.

These gentlemen and all others, of whatever race or creed, may as well understand once for all that neither the people of this State nor those of any other in this country will be silent under any assault upon the public school or under any attempt to per-vert its only true and warrautable mission. We have fought that fight once in this State,

possesses no element of permanence or stability. It must change to adapt itself to its ever-changing surroundings or cease to be. System after system has developed, matured, borne fruit, decayed, and taken its place in the cemetery of defunct religions; while science, ever young and ever vigorous, pursues the even tenor of its way, never discouraged never impatient, improving every opportuni ty, and biding the time when poor humanity shall have cleared the dust of theological bias from its eyes, and become capable of pursning and appreciating the glorious truths which a munificent nature is ever unfolding for man's use and benefit. The great enemy of science is religion, and an irrepressible conflict is being waged between these two opposing forces. "Science is modest," and its representatives are usually the plainest as well as the most reserved and unostentatious of persons; while among the representatives of religion are found the most pompous, presumptuous and vain-glorious of men. Dwelling in palaces, assuming high-sounding ti tles, habited in rich clothing, decorated with

gold and precious stones, and faring sumptuously every day, they form a striking contrast to the toilsome discoverers and teachers of scientific truth.

The hope of the world is in the day when the conflict between science and religion shall end; and end as only it can end, in the absolute supremacy of science, and the total disappearance of religion. As alchemy is to chemistry, and as astrology is to astronomy. so is religion to science. The result is a question of time, and of time only. Magna est veritas, et prevalebit.--R. DAVIS, in Firefly.

### Cassadaga Camp.

to the Editor of the Religio-Philosophical Journal

Will you be kind enough to publish another "last word" from Cassadaga Camp? I thought I had finished for the year in my last article, but an event occurred on the grounds that seems to deserve honorable mention; I refer to the celebration by about eighty friends on the grounds, of the anniversary of the birth of Mrs. Marion Skidmore, Sept. 8th. Mrs. Skidmore is known far and wide as the motor power of the grounds, and her birth involves the birth and life of our beloved sylvan home, where we yearly meet to hear inspired words and hold a nearer communion with those gone on before.

We proposed to make this affair an entire surprise to the recipient, and Mrs. Skidmore was coaxed off the grounds. When she returned at six in the evening, she was met at the train by a carriage and escort, whisked off to the hotel, landed in the parlor, and then the secret came to light. Between seventy and eighty friends gathered around to congratulate her whom all love and honor. All were affected; we must either laugh or cry: so we concluded to laugh loud and long, and to the music of merry voices we marched to the dining room, where ta-bles had been arranged—beautifully orna-mented with ferns, flowers and fruits, and loaded with the best of fare. After the supper we were invited to the auditorium. There another surprise awaited Mrs. Skidmore. The rostrum was decorated tastefully and a large chair in the center awaited her whom all sought to honor. As she came down the center aisle a beautiful colored light played over the scene and made a halo around. After a song, Mrs. R. S. Lillie made some appropriate remarks in her usual happy man-ner, and ended by presenting Mrs. Skidmore and the result has taught the wisest of those ner, and ended by presenting Mrs. Skidmore time, perhaps, to a work that robs her of her who favor private or parochial schools the with a beautiful oil-painted panel from her true worth, and which offers to her no ad-wisdom of non-interference. Any renewal friends. Then came singing, speeches and vancement? Put your own daughter in that

### "That Hired Girl."

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

As an appreciative reader of the JOURNAL (the literature of which I find not to be beyond the comprehension of at least one "Servant girl," and the advocacy of which have caused me many insults from my superior(?) the housewife), I have been perusing with interest,-not unmixed with amusement.the numerous articles on the servant girl question. Having served in that capacity for a number of years and given the matter considerable thought and study, I believe that I am competent to express an opinion upon the subject; and certainly justice de-mands that all sides of a question be presented before verdict is passed upon the testimony. The "servant girl plague" is becoming, as in fact it has been for some time past, of serious importance, and I am glad to see the subject under discussion, but I think the plans so far suggested will not bring about the much needed change.

I would suggest the first step towards a reformation would be to ascertain the cause of the difficulty, the effect of which most housewives realize only too well. In my opinion as formed from my standpoint, the primary cause is the stigma attached to the position, and the incompetency of housewives. I find from experience that not every one is fitly qualified by nature, education or training, to keep help, and of course trouble is the natural result. In all my experience with housewives, I have met but one that I thought competent to assume the responsibility. As a rule I find them to be petty and narrow in their ideas, and of course the same in mode of government.

The cause, as previously stated, is the stig-ma attached to the position; and right here I want to ask, Why is it that house work when performed by the members of the family, or by parties as an equivalent, for courtesies should be regarded as perfectly honorable; but when the same work is performed for a money compensation, followed as a vocation and means of a livelihood, the stigma of disgrace is at once put upon it? Where is the justice and consistency? Perhaps some one might suggest, because of the class that fill such positions. Precisely But can that affect the work? Is it not still just as honorable and respectable as it can ever be at any time? Is not the worker alone in fault? Then would it not be more just to make character the criterion of respectability and not the work?

Lucinda B. Chandler in her article of Sept 17th says: "Either the system must separate the branches of business and adapt household life to the principle of a division of labor,-or housewives must find how to induce a superior grade of persons to enter into domestic service." (Italics are mine.) Again she says: "The spiritual philosophy

of human freedom is, that no ordinary wages for service can pay for it: neither can ordinary wages compensate a self-respecting, ca pable girl for the loss of social standing.

Now if the above facts are true, and they undoubtedly are, and there can be no change from this condition of things, why should housewives complain of inefficient help? How can any woman who has the heart and brain of a human being ask another woman, and that woman her sister by all the common ties of nature, to renounce all that makes life worth living? Can any housewife conscientiously ask a superior and more capable woman to accept and devote her time, a life

The management were so pleased with her interest in the matter that they gave her carte blanche in the matter, and asked her to select and appoint the medical director and such aids as she might choose-they would put up all the hospital tents she wanted. ing tent, where over a hundred meals a day were served. She secured a Dutcher portable barrack and a second portable house for headquar'ers.

She appointed Dr. J. O. Stanton Medical Director, and twelve other leading surgeons of the city-six of them of actual army experience-to serve in relays night and day; Edson as superintendent of nurses-(the the same that attended President Garfield in his illness)--and some forty trained nurses from the Training School, made an efficient corps of help.

The War Department sent two hospital stewards who were kept busy night and day in the Dutcher barrack, which was used as a dispensary. An ambulance with its flag and insignia, its surgeon and stretcher-bearers, was a new sight, carrying sick and prostrat-ed men to the camp hospital for care and nursing.

colored attendant, wore his or her appropriate Red Cross insignia, and it was interesting to see those old army surgeons as proud of their arm-band as boys with their first pair of new boots. One of them said he possessed seven of the most coveted insignias in the United States, but he "would rather have that Red Cross arm-band pinned there by Clara Barton than all the rest of them together, and he would part with all the rest before he would let that one go."

The week of the camp was one continuous ovation to Miss Barton. She could find no escape from the throng. Some "had been waiting years to speak or grasp her hand; others wanted "only just to see her and listen as she might speak to others," or a mother wanted her little girls to take her hand for she "would rather be Clara Barton than any other woman in the world," and so it all went on to the end.

The patients were astonished when they came to learn that they could neither pay for medical attention, nor nursing "that was better than they could have had at home," nor for medicines that were as free as the rest when needed. "They had found no other place that they had not had to pay for all they had." There were a number of serious cases but not a death, and all were sent home well or recovering.-Ex.

### Women who Work.

Three million women in the United States work for money. Of these 600,000 are agricultural laborers, mainly in the cotton fields of the South; 640,000 are employed in manufactories, while 530,000 in the laundries of the country insist that the "Chinese must go"; 280,000 are milliners and 200,000 find employment as dressmakers; 60,000 earn their bread in the tailorshops and 690,000 are saleswomen, teachers, telegraph-operators, type-writers, bookkeepers, typesetters, and nurses. There are 2,500 female physicians.

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mana. on the Flatte river, at the function of Pacific R. R. and the B. & M. R. R. (Burlington system.) In near prospect are the Missouri Pacific, the Rock Island and the Atchison & Topeka systems. It has 7,000 population. Till this year its growin has been that of the typical, pushing Western city. This year its progress is phenomenally rapid. After four years' toll, and the outlay of over \$100.000 of public and private funds, its water power has been mag. nificently developed, conveying the waters of the Platte river over a dam with seventy feet fall, conveniently near the heart of the city. Turbine water wheels are being put in and all arrangements are about completed for supplying They pitched twenty, with a kitchen and din- mills and factories of all sorts with practically unlimited water power, at trifling expense.

City Real Estate has doubled and guadrupled in value in a few months, and advances rapidly every month. To protect the public against extortion, and to encourage outside. capitalists, investors and manufacturers to visit Kearney. THE KEARNEY LAND AND INVESTMENT COMPANY, composed of men whose large local business interests lie in promoting a rapid development of the city, purchased a large body of the army nurses of the city as aids with Dr. | land in the heart of the city, have arranged excursions at reduced rates on all roads, and on October 14 and 15, 1887 will conduct a public sale, when nearly 600 business and resident lots, and factory sites, among the choicest the city affords, will be sold under the hammer for whatever they may bring, on very easy terms. Tols property must double in value in a few months.

Kearney will be a manufacturing and wholesale center of 50,000 to 100,000 population in a very few years. No other point, in hundreds of miles in any direction, has equal facilities for great growth Is in the midst of a wonderfully rich farming country, where the lands are still very cheap. COME TO KEARNEY.

Remember, excursion reduced 'rate thirty-day tickets will be sold on all the roads West of the Ohio river. Arrange Each one on duty from Medical Director to | your Western excursion trip so you can be with us at Kearney, October 14th and 15th, at our great sale. Please write for fuller information. Our illustrated descriptive circular, "All About Kearney," gladly sent free. Address,

H. G. WILEY, Sec'y and Gen'l Manager, Kearney Land and Investment Co. Rearney, Nob.



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