No.

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

CONTENTS.

FIRST PAGE.—'From the Natural to the Spiritual."

SECOND PAGE. Tests of Spirit Pressuce Black Magic Discusse. His Ghostly Visitants.

THIRD PAGE,—"Villa Montezuma." Duality of the Brain -Mind Reading Explained. October Magazines Recelved Late. New Books Received. Miscellaneou

FOURTH PAGE.—The Foreign Mission—Sheel and Probation. Parochical Schools Supported by the State. A Medium on Materialization. Don't Like Her Ways. Intemperance. The Bible. Future Probation has no Standing. Dull Preschers in Old Times. Mrs. Ada Foye at Albaby, Wisconsin. General Items.

FIFTH PAGE.—The Ghost of Bennettism. Hon. Joel Tiffany. Arrest of a Prominent Medium in Baltimore Miscellaneous Adverti ements.

STATH PAGE.-A Sudden Departure. Argument Agains Capital Punishment. Timely Suggestions. The Changing Star. Man-His Soul and Spirit. Thawing out the Frozen, A Grandfather B turns. Missing People Traced by Clairvoyance. Mr. W. A. Mansfield, in Boscon. The "Jerks" at a Revival. A Lamp Extinguished by Spirits. "Rum, Romance and Rebellion." A Kentucky Ghost. The Brotherhood of Man. Notes and Exwacts on Miscellaneous Subjects

SEVENTH PAGE.-Miscellaneous Advertisements.

EIGHTH PAGE.—Woman in the Household. Aliscellancou Advertisements.

"FROM THE NATURAL TO THE SPIRITUAL."

Sermon by Rev. H. W. Thomas, D. D., Delivered at the People's Church, Chicago, Sunday, Sept. 20th.

How be it, that was not first which is spiritual but that which is natural; and afterward that which

is spiritual.—1 Cor. xv. 46.

In the discourse of last Sunday, we considered the two forms of knowledge—that of sense-perception, by which we come to know the material world; and that of intellect and spirit, by which we have knowledge of rational truths and moral principles. We studied also the effect of the near sense-perception of spiritual truths in externalizing and materializing the conceptions of religion. And this was illustrated mainly in the emphasis placed upon the historical Jesus, rather than the essential or the spiritual Christ

The distinctive methods and tendencies of thought in any period are not confined to one phase of any great subject, but reach out and take hold of all its related truths and affect out-lying fields of thought. Thus the age that falied to grasp the essential in Christianity and exalted in its stead the material, and even perverted the beneficent religion of Christ to a vast system of oppression and persecution, naturally enough looked upon government, not as a something for the people but for kings and senators. Government was used, not to give liberty and to protect the rights of mankind, but to take them away.

And the larger workings of the methods and tendencies of thought, not only to reach out and affect all the related branches of any one subject, but to extend over into other fields, may be seen in the reactions of the human mind and heart that followed the centuries in which religion was objectivized, and the essential spirit of both religion and government was not only largely lost sight of, but was strangely perverted and abused That reaction was, in government, a protest against despotism and a demand for liberty; but the thought, once started, and the ten-dency established, it could not be confined to any one channel. If it began in the State, it would extend to the Church; or, beginning in religion, it would go on to the government; and hence it became universal. In the State it took two forms; with the rash and hasty it tended to anarchy, as in France; with the more thoughtful and conservative it took the safer way of seeking constitutional reforms, as in England. But the movement, once set in motion, could not be arrested; and hence in our day we see the spirit of this larger personal liberty working out into all the differentiations of society, and into every detail of industry. And we see also the two methods of conservatism and radicalism, or of law and anarchy, still in the field and striving for the ascendancy.

And in religion, also, this movement has become universal; and here, too, we may observe a two-fold method and tendency. The radically infidel method would destroy religion; banish it as a superstition of the darker past that has no place in an age of reason. The progressive and yet prudently conservative method is seeking a middle path; it cannot consent to the destruction of religion on the one hand, nor can it on the other accept and try to carry along all the burdens and the grotesqueness and materiality of the thought of the dark and medisoval ages.

And now, having seen that the deeper spiritual vision of our time is perceiving and turning to the spiritual Christ, let us study the influence of this more spiritual method and tendency of thought upon some of the other and related doctrines of Christianity.

studied religion through the senses, rather than through the reason and the moral nature, everything was naturally seen in a mechanical way. And this conception for a long while shaped the theory of the creation of the world, and man. The world was made, not evolved; made, as a mechanic makes a not evolved; made, as a mechanic makes a globe, or builds a house; bringing the material together and putting each piece in its place. And to this conception, God, as the Being who did the work, stood off on the outside and gathered the elements together, and pressed them into shape, and piled up the mountains, and dug out the beds of the oceans; and then made the sun and the moon and the sters. And then he took of the dust and the stars. And then he took of the dust of the earth and made man; put together all the parts of his body; and then breathed life into his nostrils, and set the machinery in

Now we are compelled to think, not of our little earth alone, and the sun moving around , but of a solar system, with a sun more an a million times larger than the earth. and of a universe of suns and systems. And we are coming to think of God, not as outside of nature, and making nature, and making worlds in a mechanical way, but to think of God as inside of nature, as in the laws of nature and through these unfolding its vast and perpetual order. We think of nature as evolved from within, and not as built from without we think of notary and organism. without; we think of nature as an organism, rather than a mechanism.

The great thoughts of God have thus taken shape out of and around himself; and greater than his world-thought was his manthought—the thought of beings that should share his own reason and self-consciousness; that should in their measure think his own thoughts of truth and beauty and goodness. cason and fight to assert themselve: in each life, and in the history of the world. And thus the evolution of the earth, and of life and man, appears, not as, according to the carpenter theory, a something that was finished in six days, six thousand years ago, but as a Divine process still going forward; and God is immanent in all his works, and ever present in the reason and conscience; immanent now and always in his still unfolding world-thought and man-thought,

Having conceived of God, and the world, and man, after the mechanical theory, it was natural to go on and formulate all the other doctrines of religion in the same way. The strange story of the origin of evil was read, not as an allegory, but as actual fact or history. The first man, just made out of the dust, was placed in a garden; all the animals passed by, and he gave to each a name; but found no mate for himself; then he was placed in a court law; but the love of the heart, and the glad obedience of the life. It is the loving relation of an found no mate for himself; then he was placed as a Heavenly Father; and not eachly method is a Heavenly Father; and not to sleep and a rib taken from his side, and out of this the first woman was made. Then this new pair are told to eat of the fruit of all the trees in the garden but the "tree of knowledge"-the very one they needed most; and then a serpent appears and tempts the wo-man, and she eats, and gives the fruit to the man and he eats. And for this, they and their posterity, and the very ground are cursed; for this they and their posterity are doomed to bodily pain and death in this world, and exposed to endless death in the world to come. And out of this conception arose the strange and unnatural doctrine of another and higher being coming into the world to take the place before the broken law of this first unfortunate couple. This being kept the law; did no wrong himself, but he was put to death to satisfy the claims of justice upon the guilty pair; and it has been taught that he suffered not only bodily death to satisfy the law, but also suffered the pains of hell that they and their offsprings would have suffered. And all this has been called Divine justice, and Divine mercy! And upon this has rested the Latin theology for more than a dozen centuries.

But our age is coming to look upon these things more spiritually, and to see in them other and different meanings than these gross material conceptions. Whatever may be the meaning of the second chapter of Genesis, we can no longer read it as literal history. Human beings were in our world long before the appearance of the Adamic race; and death had reigned in the animal kingdom for long ages before any human being appeared. We can no longer see the wisdom and justice of hazarding the destiny, not only of a supposed first pair, but of their countless offsprings upon almost the first act of their new and inexperienced lives. And our age can no longer accept as the greatest exhibition of justice and mercy, that which has no element of either; for what kind of justice is it, that punishes the innocent in-stead of the guilty? And where is the mercy that has no forgiveness, but exacts the full penalty, even if it be inflicted upon the one who never sinned?

And whatever may have been the origin of evil in any remote past, and however the consequences of evil in one may flow on down to others through the laws of heredity, we cannot think of all the sins of mankind as flowing from any one ancestral sin; and much less can we think of unborn millions as in any sense accountable or guilty for such a supposed sin. These views must be given up. Jesus looked upon little children to limit inspiration to the Bible; to limit it and said, "Of such is the kingdom of God." to the long ago, and hence deny it to the Jesus taught the corruption of individuals, present. Men walk beneath the same skies When mankind stood on the outside and | but he did not teach the doctrine of race-cor-

ruption; of total depravity. Little children, childhood as such, is not spiritually depraved; is not born of evil, but of good; the fountain of life is from God, and as such flows along in its own blessed purity. But this Divine life in the spirit of the chili is strangely conditioned in—has its first human existence in a body; in the material environments of annetices and passions; and each little life, if appetites and passions; and each little life, if spared on earth, whether in palace or hovel, has its mystic Eden; has its trial and its fall; its banishment from innocence and the consciousness of guilt; and to each one comes the "voice of the Lord God," Instead of one tragedy, of one race-fall in one man, each one falls for himself; and through all the experiences, and trials, and sufferings, and discipline of the spirit living in a material body, the "knowledge of good and evil" is attained; and each soul learns that only the paths of

goodness lead to the tree of life."

And turning away from the gross material conceptions of the past, we are coming to see the world, not as ruled by the iron laws of a despot, but as under the government of a Heavenly Father who loves and pities all his struggling and suffering children of earth and time; that all punishments and sufferings are in love and for good, and leading on to something higher. And we are coming to see the life and death of our Savior, not as something to satisfy justice or to "reconcile God," but as the coming of God to man; the coming in his greatest fullness in this typical and specially prepared "Son of man" as the brother and the teacher, and the Savior of all. In him we hear the Father's voice, and see his pity and tenderness, his nearness to the struggling poor and the suffering, the sick, to the sinning and the dying. And in this way the soul is not burdened by the sin of Adam, but feels and confesses its own despot, but as under the government of a

iwu iile and love. And thus the mechanical salvation of a material religion, in which baptism regenerated, and the bread and wine of the sacrament were the actual flesh and blood of the Savior, is giving place to the spiritual conception of a salvation of character. Baptism still has its meaning as a figure or sign of inward cleansing; and the Lord's Supper has all its tender memories and associations; and both have their vows of consecration; but of themselves, they are powerless to affeet any change in the heart. Each heart must turn from its own sins; make its confession and ask for mercy and forgiveness and the renewing of the Holy Spirit. Salvation is not a debt-and-credit affair; not a a cold mechanical or forensic adjustment of

formal relationships. The doctrine of inspiration has also suffered-been loaded down with errors and confusions, through the mistakes of the material method of interpretation. Inspiration has been looked upon as a purely mechanical process, in which God was the writer, and man the mere instrument, or the pen used to put the divine words upon paper. And only a little removed from this mechanical conception, is the verbal theory that made the writers of the different books of the Bible, the reporters as it were, of the words of God spoken to them. Moses, or Isaiah, or Paul, was but an amanuensis; writing down, word by word, what was dictated. And then, rising a little above this was the theory, that not the exact words, nor the precise forms of expression were given to each writer, but only the ideas; thus allowing each one to formulate these ideas in his own language, and to use his own style of composition. And this approaches nearest to the truth. But it is a mistake to suppose that all the ideas even of the Bible, such as dates and numbers and matters of history and geography, were thus inspired. They were matters of occurrence or observation to be noted and recorded; nor did Paul need any inspiration to write to Timothy about the cloak that he had left at Troas; and to request that it and the books and parchments be brought to him.

Inspiration, is inbreathing; breathing in the spirit of truth and life; opening the mind and heart to the truth and life of God and being filled with these. And hence it was not the pens nor the words, nor the composition, but the men that were inspired; and as inspired men; men who breathed in the truth and the life of God; men who were instinct with the will and purpose of God in the political and social and religious life of their times, they wrote. And thus: "holy men of old spoke, as they were moved by the Holy Spirit;" and in many things their words are the words of God.

And in this more spiritual sense, inspiraion becomes, not a stumbling block to reason, but a great and blessed fact in the life of our world. It means that man is not shut up to his little sense-world of seeing and hearing; it means that his reason and his conscience are open and sensitive to the influx of the Divine reason and righteousness. It is a great mistake to deny all inspiration—all inbreathing of truth and life from God: and it is scarcely a less mistake.

they turn over and muse upon the same great questions of truth and duty and home and questions of truth and duty and home and country and God; and the inspiration that filled David, John and Paul is not denied the earnest hearts that draw near to God now; but is still present unfolding the larger ideas of liberty and justice and brotherhood among men. All truth is God's truth; and this inbreathing and inkindling is not denied the minds who measure and weigh the stars: it is present to load indees and states. stars: it is present to lead judges and states men; it helps inventors and builders; it fills the souls of artists and musicians and poets; and it is breathed upon every holy scene of love, of sacrifice, of sorrow. It means that man is not shut off from God; that the heavens above are not brass, but bend low in mercy and tenderness, and that God is in his world and with his children; it is the realized promise of the Christ, "Lo

am with you to the end of the world."

The same materialized conception may be seen in the old doctrine of the resurrection of the dead. What the church desired to do was to preserve the idea of a perfect human identity after death; and studying this physically, they thought it must be a material identity; and hence they argued that there must be a literal resurrection of the actual body that had lived and died, and been buried in the grave. And perceiving that the body during life lost something of the material out of which it was made, as in cutting the hair, and trimming the nails, it was even argued that all these lost particles would be raised up. Then the doctrine lost a little of its grossness by the "germ theory." in which it was claimed that the body that died was not raised in its totality, but that a germ—something like the germ of the grain, or the seed of the plant or the tree, did not die, but and feel and know his own eternal life and love. And hence we are finding God, not alone in the great order of nature, but in our own reason; in the greater power of reason that can perceive this order of nature. And we are perceiving God in the sense of justice and love in our own hearts, and in the strugman at center is a spirit, and that the identity is not in the material: in the house in which man lives: but in the real being: in the being that lives in the house of vitalized dust; and that death is not the death of the essential self; that the real man does not die at all. It is only his house that is destroyed. The real man rises up out of the grave of the body at its death; and this is the resurrection—the "standing up" after death in the spiritual body; this is the victory of life over death when "death is swallowed up in victory;" lost in the triumphant rising of the soul into its more perfect being. And this conserves the essential identity; the reason, the affection, the principles of the soul, that alone constitutes identity.

And we find the same material conception giving color and form and outwardness to the old conception of the judgment day. It was "a day," a set time beyond the material resurrection. There was the judge on the throne, and the accused, and the witnesses, and the formal sentence. All this was taken from the idea of an earthly court of trial and sentence, where persons appeared amidst all these material surroundings. And as the scene was pictured, it was powerfully dramatic; the descending angels, the opening graves, the judge on the throne, the assembling millions, and each one coming forward to receive his sentence of doom to an endless material hell, or hearing the glad welcome to the city of golden streets, and harps and crowns. But now, we are beginning to find the spiritual meaning of all these things, and hence we are finding the judgment throne within our own breast, and the judge is there; conscience is the judge, the voice of God within; and the "books" are there—there in the never-dying memories of what we have done and been. And hence, the judgment day with each one is here, and now, and all the time; and men, and women are carrying the sentence, or the approval, in their own hearts; and the good are going to the "right hand," and the bad to the "left hand," and here is our world, great judgment days, days of national judgment come to mankind, and these are comings of the Son of Man in judgment, as in the destruction of Jerusalem, and in the fall of Rome, and the Reformation, and in the war of the Rebellion in our day and country.

And from this it is easy to see the old material conception of heaven and hell. It was a part of the mechanical theory of the world and God, and of man, and sin, and atonement and the resurrection, and the judgment. And hence, hell was described as a prison with iron doors and chains, and burning with material fires of brimstone. Into this awful prison the wicked, with their material bodies just risen from their graves, and departing from the presence of the angry judge, and bound with these flery chains, were to be cast, and tortured by gloating flends forever. Nor have these material views departed from our world yet. One of the editors of a Methodist Advocate, writing upon the severe heat of the past July, sought to make it more impressive by contrasting it with the world of fire to which the wicked were going.

But the more thoughtful minds of our time are finding the heaven and the hell of souls where they find the judgment; that is, with in. The loss, the waste of power that attends sin, the writing on the pages of memory that no time can efface, and no water of baptism wash out; the memory that one carries forever with him, wherever he may go; now that they did thousands of years ago; and the voice of conscience that can never

be hushed; the wrongs one has done to the helpless, the suffering he has caused, the in-nocence he has betrayed, and the condemnation crying from the eternal voice of right. Oh, these are hell; and the war of evil passions within—lust, hatred, revenge, this is hell; in this or in any world, now and al-

ways.

If one turn from his sins and do right, they are forgiven of God; and only in this way can any one make peace with himself; with his own conscience. If one has done wrong to others, taken their property unjustly, or injured their reputation, he can make peace with his conscience, and with eternal justice, only by trying to make restitution; if his heart is full of envy and hatred, he can ind peace only in finding a new heart of love to God and man. And when the soul is at peace with itself, at peace with its own sense of right, at peace with justice and mercy, at peace with man and with God, and man has the located to the blacked to the heart of the blacked to the blacked t in his own breast the blessed fruits of the Spirit in gentleness, and patience, and long spirit in gentieness, and patience, and long suffering, and forgiveness, and joy, and hope Oh, that is heaven. Identity—personality will always know locality or place; but no place can make heaven without character, and with heaven within no place can be a hell. It is not where the soul is, but what it is, that makes heaven. "Nothing evil can hefall a good man in any world."

hefall a good man in any world."

And it was only natural that from a material conception of an atonement, whose benefits were available for each one only during this life, and expired by limitation at the moment of his death, there should arise the doctrines of a time-probation and analogs punishment. But to the spiritual endless punishment. But to the spiritual vision, the reconciling work of God in Christ deals with the souls of men; it operates in the realm of character, and moves along the everlasting principles of the justice of love; and hence transcends the narrow limits and conditions of the few years of earth. It is not a question of time, but of love and right, and the nower of love and right to overcome sin the power of love and right to overcome sin and rebellion. And hence to such a vision all the redemptive agencies and processes in the training of souls here are seen moving on to the life beyond.

Oh, friends, how tremendously real does religion appear to the spiritual understanding. God is here, present in all natural law. present in all truth, present in all the justice, and love and mercy among men. Man is immortal now, souls are rising out of the graves of death; the indgment day is going on, and heaven and hell are present realities. And thus are we passing from the narrow material conception of religion, to its broader and deeper spiritual meanings.

A LOVER'S ESTIMATE OF EMERSON.*

BY H. H. BROWN.

"We cannot, however imperfectly, look upon a great man without learning something from him," says Emerson. These words are my warrant for this attempt to write about him, and if I make but a partial success I shall be satisfied.

Since his death, essayists, biographers and critics have written upon him, and in my opinion they have all failed to grasp the man, their efforts serving only to show how great is the difference between Emerson and other men. The failure has in this respect been so signal that I can but compare them to a gas jet under the blaze of an electric light, and by their failures I better know and feel America's one great thinker.

In the presence of efforts like these I propose no elaborate criticism or deep analysis. I only propose to tell how he affects me: what he does for me; and how I feel toward the man and his works, for I write not as critic, philosopher or theologian, but as a lover only. It is to be expected that he who attempts to take his measure or to outline his character should fail; only an Emerson can write of Emerson justly, and nature makes but one great man of a kind, they never come in groups and cannot be classified under any known genera ef greatness.

He seems to me to be encyclopedic, kaleidoscopic, universal, profound,incisive, sincere, mystical, intuitive and clairvoyant; as broad as nature herself, as truthful as are her laws, as good as motherhood, and affectionate with an all embracing love; thus he seems to me. and yet I am aware that in thinking of such a character one is liable to think and write only of themselves, and they find themselves idealized in him; for only Emerson can reveal Emerson, and only as we lovingly study, absorb and assimilate him, as we grow larger through him, shall we know him better.

And yet when I say "Emerson," I have no definite idea of what I mean. I do not mean the man whose wondrously strong physiognomy looks upon us benignly in our portraits of him. I cannot make Emerson a personality, despite the fact that 1 have friends who personally knew and loved him, and that I have read all the personal memorials of him—Cooke, Holmes, Mrs. Fields, Miss Alcott and others have given us. They speak of that other Emerson whom I do not know, and whom I can to but a slight extent assoclate with the Emerson of my library. No other author so eludes me by remaining impersonal. Shakespeare, the poacher, the actor, the husband of Anne Hathaway, is to me the Shakespeare of Macbeth and Hamlet: Byron the wanderer, the paramour of an Italian countees, the Greek patriot, is the Byron of Child Harold and Don Juan: Dickens has

*Bead as an Essay at the Monthly Rhetorical Ex-ercises at the Meadville (Pa.) Theological School.

TESTS OF SPIRIT PRESENCE Given Through the Mediumship of Mrs. J. B. Brittingham.

To the Editor of the Religio-Philosophical Journal:

Some interesting phenomena were witnessed at the residence of Mr. and Mrs. J. B. Brittingham, No. 908 6th Avenue, New York, on Monday evening, the 3rd of October. There were present in the well lighted parlor Mrs. Brittingham, who was seated in a low, armless rocking chair, and next to her left Mr. George H. Mellish; then Mr. J. E. Suitterlin, Miss A. E. Reynolds, Mrs. Mellish, Mr. Joseph F. Snipes, Mr. Brittingham and Dr. B. F. Crane, Jr., closing the circle. Seven of the company wrote names on paper, or already had them written before coming to the house and these pieces of paper were folded in such a manner as to make it utterly impossible for the writing to be seen with the natural eye. These papers were placed on a table. Mrs. Brittingham was to tell the names which were written on these several pieces of paper. In a few minutes, Mrs. Brittingham having taken up one of the papers, exclaimed, "Aunt

Dr. Crane. It is correct. I wrote "Eliza Blossom." I received a newspaper this morn-ing containing her obituary. She was an ex-cellent woman. She was a thorough Spiritu-

Then, in a little while, Mrs. Brittingham began uttering "Ro—Ro—Ro—Robert." (Af ter the mannor of a person who stutters.) Mr. Suitterlin. That is what I wrote-Rob-

ert. He was afflicted with stattoring in his Mrs. Brittingham. Wo-Wo-Wo-Wa-

Mr. Suittorlin. That is correct. Robert Ware. He lived in Massachusetts, a short distance from Salem.

Dr. Crane. I know him; he has been dead about seven years. He stuttered some. His father kept a hetel at Marblehead.

Mrs. Brittingham. Did any one write the

name of Marion? I can hear that name. There was something the matter with the side of the face; also the eye was affected. (No one made response to this.) I can hear the name of Susan.

Miss Roynolds. I had intended to write Susie, but I wrote another name instead. Mrs. Brittingham. Susan and Ida.

Miss Reynolds. Yes.

Mrs. Brittingham. And Margaret, too. Miss Roynolds. That is my mother. Mrs. Brittingham. Who has an aunt Ann? Miss Reynolds. I have; I was named for

Mrs. Brittingham. I just heard the name; Aunt Ann is here. Misz Roynolds. I think it must be my aunt. Mrs. Brittingham. Some one named Har-

Miss Roynolds. Yes; that is for me, too My father has never been to me yet.

Mrs. Brittingham. Did anyone write the name of Namio? Miss Reynolds. I wrote one near that; I guess it is mine. It is like that. It is rather

an aid name which I wrote.

Mrs. Brittingham. That is the one I was hearing as eaying Marion. Is she your sis-

Miss Reynolds. My sister-in-law. Mrs. Brittingham. I know the name is

Reynolds. She is with them, too. Miss Reynolds. Yes; they naturally would be together.

The name which Miss Reynolds wrotellon TASSESSEE Mrs. Brittingham. I hear the name Bouci-

Mr. Brittingham. Yes; I asked for Boucicault. I asked a question also. Mrs. Brittingham. He don't know about it

to-night. He will tell you to-morrow about Mrs. Mellish. (Unfolding the paper.) Yes: it is the name of Boucicault on the paper.

Mr. Brittingham. I asked him a question He says he will come to morrow and answer

Mrs. Brittingham. He knows about the whole thing. Mr. Brittingham. I hope he will tell me

about it. He was one of the best chemists in Miss Reynolds. I wrote "Naomi Reynolds." She did not get the first name, but came very

near to it. She got the name Reynolds. Mrs. Brittingham. Did anyone write the name of Doughty?

Mrs. Mellish. F wrote Doughty. Mrs. Brittingham. She is here; I can feel Mrs. Mellish. Perhaps she will tell you

something. You gave the name exactly as it is spelled. Mrs. Brittingham. I presume it is the last name; it must be the last name.

Mrs. Mellish. Yes. Mrs. Brittingham. I can hear Lucy. Is that right?

Mr. Mellish. Yes. There is one more name. however: the middle name. Mrs. Brittingham. P-a Parker.

Mrs. Mellish. You will get it. Mrs. Brittingham. Packer.

Mrs. Mellish. Yes. Lucy Packer Doughty Mrs. Brittingham. She was bound to give it so I could hear it.

Mrs. Mellish. If that is Lucy, I will ask you a question. Do you remember now what you said to me when you made me shed tears? What was it that you told me then? Mrs. Brittingham. I can hear her speak, but it is hard to catch her words. She can tell you in a little while. It is so new to her. She is pretty strong and positive now. Mrs. Mellish. She was very weak when she told me this.

Mrs. Brittingham. There is somebody else with her by the name of Packer. Mrs. Mellish. Is that a man or a woman: Mrs. Brittingham. Like a man; yes, it is a

Mrs. Mellish. It is probably her brother, whom she thought so much of. I never saw him, but she has told me about him. She was

very fond of him. Mrs. Brittingham. She wants you to know that this man is here. I can hear the name Packer. Do you know his first name?

Mrs. Mellish. No; only that his name was Packer. Lucy Packer was her maiden name. Lucy Packer Doughty was her married name. Does that spirit seem to stay about you?

Mrs. Brittingham. Yes. Mrs. Mellish. Ask her it she can tell me where her husband is? Mrs. Brittingham. There is some one who

comes drunk. It seems he comes with her. Mrs. Mellish. I do not think he can be her Mrs. Brittingham. He seems to be some-

body who knows you. He may not be any thing to her.

Mrs. Brittingham, (addressing Mr. Mellish and taking up the paper which he had prepared) I know that is the name I had for you the other night. (Two weeks previous Mr. Mellish had written the name Mary Louise Flint, and Mrs. Brittingham read the two first names correctly at that time.) I can tell the influence; if it is not for you, there are

two influences which are much alike. It feels like the same influence. If it is not the same, it comes with it. I can hear Marie.

Mrs. Mellish. What is that name, please?

Mrs. Brittingham. Mary. (She gave the accent on the last syllable, which made it sound somewhat like Marie.)

Mr. Mellish. Is it Mary? Mrs. Brittingham. Yes.

Mr. Mellish. The other evening you gave the name Mary Louisa correctly. I do not say that the name you have given to-night is the name of my elster. Mrs. Brittingham. I only hear it. I can hear the name of Marie Louisa.

At this point Mrs. Brittingham suddenly changed from this subject and went to another. The paper which Mr. Mellish presented was six inches long, four and a half inches wide, and was folded in seven folds, and it was turned over at each end. On this paper was writen in pencil, "Maria Louisa Casper." Mr. Mellish had a friend write this name, and fold the paper, he (Mr. Mellish) only having knowledge that there were three names on the paper, and that the first name was Maria. He did not knowwhat the last two names on the paper were. It will be observed that Mrs. Brittingham got the first name very nearly. The second name she spoke out plainly and distinctly. The last name, Casper, she made no attempt to give. As Mr. Mellish did not acknowledge Marie to be correct, Mrs. Brittingham simply said, "I can hear the name of Mary Louisa," and there being no response made to that by Mr. Mellish she went on about another matter. At the conclusion of the meeting the papers were all examined, and when Mr. Mellish read his paper, he only having knowledge of the first name on it, he was utterly astonished to see that Mrs. Brittingham had read the name Louisa, he being as ignorant as the Emperor of China that

by what is called mind reading. Mrs. Brittingham. Who has an aunt Kate? Who has a relative of that name?

that name was written on the paper which

he had presented. This shows the important fact that the name Louisa was not obtained

Miss Reynolds. I have a sister Kate who is living.

Mrs. Brittingham. This says aunt Kate. I can hear the name of Elma. Who knows

anyone of that name? Mr. Snipes. You are not going to desert

the paper I gave you, are you? Mrs. Brittingham takes up the paper which had been presented by Mr. Snipes.

Mrs. Brittingham. It don't seem like his (Snipes's) paper. Did you write it?

Mr. Snipes. Of course I did. Mrs. Brittingham. This don't seem to be

like Mr. Snipes. Mr. Snipes. I wrote it. Mrs. Brittingham. It seems like some person that is a thief. It does not appeal to me like anything from Mr. Snipes. Did you write it here?

Mr. Snipes. Why do you ask me that question? Mrs. Brittingham. Something-I do not mow. It seems to me that you had not this

in your pocket when you came in here.

Mr. Snipes. That is a fact. I wrote it at my house. Mrs. Brittingham. It seems I can see

somebody eneaking and grabbing something. Mr. Snipes. What kind of body is it? Mrs. Brittingham. It seems like a woman. Mr. Snipes. A small or a big woman? Mrs. Brittingham. I do not feel the size

of her. She stole something. Mr. Snipes. Do you have any impression to where she is:

Mrs. Brittingham. I do not feel that she is very far away. Mr. Snipes. Where was she at the time of

the theft? Mrs. Brittingham. Some woman cleaning something, scrubbing, dusting, or something; cleaning; I feel a woman cleaning something. She has stolen. I do not know what she has stolen.

Mr. Snipes. Did she go away? Mrs. Brittingham. I do not know. I do not

Mr. Snipes. A small or a large woman? Mrs. Brittingham, I do not feel she is small or large. I only feel a woman.

Mr. Snipes. Did she belong at the place where the theft was committed?

Mrs. Brittingham. It seems so. Mr. Snipes. Is she there yet?

Mrs. Brittingham. It seems so; if she is not there she is very close—she is not far away. She will come again. Mr. Snipes. Will she say any thing about

Mrs. Brittingham. Oh, no. She is not so

tupid as that. Mr. Snipes. Unless she has a conscience. Mrs. Brittingham. She is afraid. This woman is afraid she is suspected. This pa-

per don't feel like you; that is why I thought a woman wrote it when I picked it up, because it did not seem like you. Mr. Snipes. I wrote it. It was brought to this house by a woman.

Mrs. Mellish. I brought it for Mr. Snipes, at his request. I did not read it. He told me what he had written. Mrs. Brittingham. It is a coat.

Mr. Snipes. You are absolutely correct from a to izzard. Can you put us on the track to recover the coat? Mrs. Brittingham. She stole the coat. It

your coat, too, is it not? Mr. Snipes. I wish you could locate it between the two women; it lies between two women.

Mrs. Brittingham. I think it is the smaller one. Mrs. Snipes. They think it is the bigger

Mrs. Brittingham. Has one of them got sandy hair? Mr. Snipes. Yes, light hair. What was her business about the house?

Mrs. Brittingham. Chambermaid. Mr. Snipes. What would be your impresion between the chambermaid and the cook? Mrs. Brittingham. I don't know; a scrub.

Mr. Snipes. The supposition is in that direction. Mrs. Brittingham. I think it is the cook Mr. Snipes. Do you think it is possible the other one did it?

Mrs. Brittingham. I think it is the cook. Mr. Snipes. Be kind enough to suggest some means for the recovery of the coat. Mrs. Brittingham. I do not know how you

would go to work to get it.

Mr. Mellish. Can you tell what sort of a coat it was? Mr. Brittingham. I do not know. Mrs. Mellish. Do you think the same per-

son has taken other articles there? Mrs. Brittingham. I feel other articles besides the coat have been taken. I feel the woman took them. Mr. Snipes. I wrote on that paper at

home. "Who stole the coat?" Mrs. Mellish. I did not open the paper. I knew what was written upon it because Mr. Snipee told me.

Mrs. Brittingham. She (Mrs. Mellich) brought the paper here. It was not your

Mr. Snipes. That is right. It was not my coat that was stolen. This is marvelous. I have given an accurate account of what occurred, and the order in which it took place. The room was light, the company indulged in conversation, Mrs. Brittingham rocked easily in her chair, was entirely at ease, and apparently in her normal condition. I do not offer any solution or explanation of the phenomena, which are above de-scribed; I simply give the facts and leave the reader to explain the phenomena as best he may.

Black Magie in Disguise.

We must try to avoid Separatism and seek Universalism in our manner of thinking upon psychical subjects. As humanity forms one large body, we should ever bear in mind that whatever comes of true and good comes for all without exception; and it is for the intellect of man, for his intuition, or instinct (for sometimes it is the only that in a certain order of minds) to eliminate what is false and evil-the shadows of truth and goodthe always possible. It is a mistake for Spiritualists to isolate themselves as a body to whom alone has been vouchsafed a "Divine message." It was never meant to be so, and the current events of the day are continually contradicting such an assumption. It is because of the onward march of the human race demanding it as essential to its higher progress, that a knowledge of the veiled side of Nature-suppressed, and trampled out in the West as superstition, but held in the inner hearts of Eastern nations as the ne plus ultra, the animating life and energy of religion and science—was sought to be revived among all nations of the earth, that all might rise to the same level of intellectual and spiritual progress; that error, and real superstition as regards the occult, should receive upon it so strong a light of truth and spiritual science, that it should shrink up, burn to ashes, and disappear forever. This can only be brought about by the efforts of the most intellectually developed minds on the earth; and as the largest number of these are to be found among Western nations, the revival of what has been appropriately termed an "old knowledge" has taken place in their midst. This has been called "Modern Spiritualism"
—a creed, a mode of thought, a persuasion that has sucked into its current all manner of mental or psychological debris floating upon the stream of time, and therefore has not failed to exhibit itself according to the prevailing mental status of the day, whence it has displayed the deformities of superstition, of obsession, of necromancy, of a return to the practices of Black Magic. These form the reverse side of the shield; while on the other it displays those noble characteristics of a search after truth; the struggle against error; the efforts bravely made to rise above the delusive external of mere phenomena into the higher light of the true spiritual inculcated by the esoteric teachings of all religions on the earth, and by the science of ontology.

We speak advisedly when we allude to " a return to the practices of black magic "-to necromancy, etc. Let us courageously face the truth, and give words their right meanings. If we wish to be leaders, or teachers of our fellow-beings; if we would experience the inestimable blessing of aiding in the progress of those more backward than we esteem ourselves to be, we must be willing to correct our own mistakes, to admit the pierclight of truth to show up our follies and errors. Man is fallible; a mistake through ignorance is no disgrace, but to shirk correcting an error when pointed out is disgraceful in the extreme.

What is the meaning of the word necromancy? Simply "the art of revealing future events by means of communication with the What is black magie? The prostitution of spiritual or occult science to evil practices, by those means and methods of obtaining psychic power for the injury and degradation of mankind; those practices which do not lift a man to the conquest of self and the lower nature, but keep him down on the material plane, seeking by the additional po-tencies of occult means, the merely temporal advantages of wealth, success in business speculations, or every social intrigue which has to do with the lower man. Remember, we are depicting one side of the possibilities placed within reach of man by occult science the side which all who desire to be true Spiritualists should avoid. We need not dwell upon certain damaging facts which are widely known which exemplify that condition of degradation and prostitution of psychical knowledge which we have pointed out; and while we lament that such things should be, yet we know that, so far, it has been inevitable on account of the moral status of humanity at the present day.

There is, then, an evil and forbidden side of spiritual science, as well as there is the high, uplifting, purifying, legitimate side, set forth in the lives and daily habits of the greatest human beings the earth has ever known. Holy Writ abounds with examples. Spiritualism has, therefore, its possible black side, and that black side has to do with all the repudiated practices of black magic —the sorcery, witchcraft, conjurations, and enchantments of the hoary past—which western education long ago determined to stamp out as superstition arising from ignorance Considering the diverse characters of minds which have accepted Spiritualism from various motives and for various objects, it is not surprising that in many instances it has been degraded to the mental level of those who have taken it up. If we have as yet obtained but a rudimentary acquaintance with the great science which concerns the spiritual existence of man, we have at least learned that there is this possible evil side; and it becomes our bounden duty in upholding these truths which have become a part of our daily lives, to discriminate between the legitimate and the illegitimate, the lawful and forbidden practices by which a knowledge of the occult side of nature may be obtained.

Spiritualists may, and perhaps should, take a leading part in these researches after truth, but if they are to deserve the name Spiritnalists, they will have to cut off, and sternly repress in their followers, every tendency towards that evil growth of a degraded occultism which enguised so many thousands of our predecessors along the same path, in the direct suffering, and loss of immortality of soul. They must narrowly scan their own methods of procedure in the obtaining of psychic knowledge and powers which it would be legitimate to exercise, to see wherein they resemble the incantations, or enchantments of sorcerers, witches or magicians of olden times, and of certain still ignorant and degraded nations on the earth. The wise Spiritualist will prefer other and purer methods, more consonant with enlightened reason and aspiration towards the highest, and a desire to benefit, to uplift and to spiritualize man-

The world—those mentally unwashed and unshriven, as well as those of the purest transparence of mind and thought well able

to reflect the light of Heaven-stretches forth its hand to pluck the fruits of this tree of knowledge. The majority are amused, or held in a species of uncanny fascination by the glamour of black magic—the unlawful side of this hidden science, whose grandeur and greatness only begins to dawn upon humanity. The literature of the day is principally (we do not say altogether) absorbed in the portrayal of what can only truly be called black magic. The best writers set forth its hideousness, while depicting in contrast the loveliness of true spirituality of nature and conduct. It is all right enough when the intention is to horrify, to repel and deter human beings from following in the same mistaken path. On the stage we see it represented with a truth to this evil side of nature, which is horribly startling, and which exemplifies to a surprising degree the creative power of man's imagination, and its unconscious faithfulness to truth; it is, in short, a kind of inherent clairvoyance, throwing into actual forms scenes held in the astral But is all this Spiritualism? It is a mistake to confound the two. True Spiritualism is, or should be, the highest theosophy

Nature with the wisdom of a god, the true Spiritual-ist, or Occultist, will understand and co-operate with Nature in her beneficent efforts for the good of mankind, and refuse to yield himself a prey to those luring possibilities of a power which would end by degrading and demonizing his whole nature. Is the western world to drift back again into the diabolical practices of the greatest evil it is possible for man to sink into? Are weapons of malignity and destruction to be again placed in the hands of animal man, by which he can compass this greatest injury not only to his fellow man but to him elf by which he would gradually fall under the malefic influences which mysteriously hover about humanity, and which are drawn into overt action by homogeneous wills? Not if the enlightened Spiritualist can prevent it by teachings and example.

possible to man. While piercing the depths

of the invisible world with the eye of an en-

lightened seer, and gauging the secrets of

This is a work lying ready cut out to the hand of the Spiritualist who works for the good of humanity, and the world daily grows more and more in need of it.-Nizida in Light, London.

HIS GHOSTLY VISITANTS.

The True Experience of a Chicagoan While Residing in Kingston, Jamaica.

A Chicagoan and his wife, while residing in the West Indies, had an experience which was peculiar and interesting, and which so far they have been unable to explain. The lady wrote the details in a letter to her mother, but as they were never published, and their accuracy can be vouched for, the facts are given to the world for the first time through the medium of The Inter Ocean. The gentleman referred to gives his story as fol-

While in Jamaica, in the West Indies, where I was located in business for three vears. I had a very extraordinary experience which I leave to others to explain. About twelve months after arriving at Kingston, I rented a house standing in its own grounds, known as a "Penn." on the Up-Park Camp road, a beautiful location, within about three minutes' walk of the street-car track, and about two miles from the business part of the city. The house was

BUILT IN TROPICAL STYLE;

it consisted of a one-story building standing on brick pillars about five feet from the ground. In the front was a broad enclosed piazza, back of which was a drawing-room, running completely across the building, and with the piazza taking about one half of the structure. At the rear of the drawing-room the house was divided in the center by a partition wall, the right hand half being devoted to a dining room, and the left half subdivided equally into two sleeping-rooms about twelve feet square each. The doors leading to these rooms opened from the diningroom, and they were lighted by windows at least eight feet from the ground. There were but two doors to the building, one in front, in the center of the inclosed plazza, and the other at the rear in the dining-room.

At the time I took possession of the building I was engaged in work for the government which necessitated my sitting up until 1 or 2 o'clock in the morning transcribing short-hand notes, and in order to prevent my wife being lonesome, as far as possible, I did my writing mostly in the dining-room, having the table placed directly in front of the sleeping-room occupied by my wife and child.

THE DOOR OF THIS ROOM

was open and consequently the light from the lamp I used entered the sleeping apartment. The entrance from the dining-room to the drawing room was an arch, with two slat half-doors, to screen those dining from any visitors, and yet to permit of a free current of air through the jalousies front and back. While sitting at my table writing one night. a rustling sound at the arched entrance caused me to look up from my work, and I was somewhat surprised to see a man standing in the doorway.

My visitor was about six feet one inch high, well built and somewhat stout, and weighing, I should judge, about 225 pounds. He was dressed in a blue suit, the jacket, a loose one, being buttoned at the top by what I at once detected was a military brass button, and there were three other similar buttons on the jacket, which was otherwise unbuttoned. From the top buttonhole depended a heavy gold watch chain, the watch being in the left breast pocket of the jacket. On looking at his face I noticed he had a black moustache, black eyebrows, handsome black eyes, a broad forehead, and raven black hair. The peculiarity about the face which attracted my attention was

A BLOOD-RED SCAR

on the left cheek, extending from the eye diagonally to the neck. Although somewhat surprised, it at once occurred to me he was an officer of the government who had come to see me in relation to the work I was engaged in. although I knew or believed I had fastenthe front door an hour previously, so] simply rose from my seat and said "What

can I do for you?" He made no answer, but while my eye was fastened on him he gradually faded away, so that I could see the door through him. Not the least alarmed, I took up the lamp, walked across the drawing-room to the front piazza and tried the door, and found it locked and bolted, top and bottom; all the windows were closed and fastened, and through the open jalousies I could look all over the grounds, as it was a bright moonlight night,

and no one was to be seen. I returned to my table and replaced the

lamp, upon which my wife, who had been awakened by my speaking, inquired what the matter was? I replied, "Nothing," and resumed my writing for an hour or two, after which I "turned in "and slept soundly, dismission to converge a state of the converge and the co dismissing the occurrence entirely from my

THE NEXT MORNING

went to business as usual, and on returning home in the evening about 6 o'clock noticed my wife was somewhat agitated. On inquiring the cause she said: "Do you know, had such a strange thing happen just before you came in. As you were a little late I walked from the front piazza into the garden, and in a few minutes saw a gentleman coming up the walk. He was a tali man, taller and stouter than you are, and he wore a blue suit with a jacket like yours. His watch-chain hung from the top button hole, and the other end of it was in his breast pocket. As he approached nearer to me I noiced he had black hair, black mustache and eyebrows, black eyes, and a big scar across his left cheek, and I said to him 'Who do you wish to see?' Now, don't laugh at me, but he was just in front of that lignum vites tree, and when I spoke to him he faded so that I saw the tree through him, and in a few seconds he disappeared entirely. I did not know what to make of it, and called to the nurse. and said, 'Rebecca, there's some one for you it the gate.' She ran down to the gate, but no one was to be seen, and seeing the coach-man belonging to the rector and the Rev. Mr. Killburn (whose houses were adjacent) standing at their gates, she asked them if any one had been to our gate, and they said no one had been up the road at all for half an hour. She came back to me trembling, and said I

SEEN A 'DUPPY, MEANING A GHOST.' "

I laughed and told my wife it was her fany, and we entered the house together, took dinner, and the matter was not again referred to. That night, however, about the same time, 11: 30 o'clock, I saw the same individ-ual or apparition in precisely the same place, and having looked at him I rose from my seat and walked directly into the drawingroom, through the figure, and then, having looked around, this time without removing the light, returned and took my seat, and went on with my work. In a few minutes my attention was again attracted, and on looking up I saw my visitor standing there looking at me, but this time, he had company. Standing beside him was a lady, whose appearance was striking. She was a type of the English old lady. Her head scarcely reached her companion's shoulder; her features were spare and bore traces of beauty. She had blue eyes, a thin, aquiline nose, and pleasing face; her hair, which was gray, was in a cluster of small curls on each side of her face and dressed in the olden style. Her dress was of gray silk, and had a

AND SHE HAD A CUT

on the left side of her throat, at which sho was pointing. I photographed them both mentally, in an instant, and for a few sec-onds gazed at both of them intently, because I had never seen any one in my life who bore the slightest resemblance to them. I again rose from my seat and walked through the door into the drawing-room and made a thorough search of that room and the enclosed piazza, but, as before, not a trace of any one was seen. The floors were all polished, and it would be impossible for any one to walk fied myself no one was in the house besides

my own family, I again resumed my work, On the third night—Sunday—I was asleep. when my wife aroused me and said: "Look who is standing at the door." The lamp was burning on the table in the dining-room, and there at the sleeping-room door stood our two visitors. I immediately jumped out of bed and walked through them into the dining-room, and then stood at the door to reassure my wife, remarking, "It's your fancy, dear." However, this state of things continued night after night, for three months, when my wife got in such a nervous condi-

tion that I was COMPELLED TO CHANGE MY RESIDENCE.

During the time I was there we repeatedly heard footsteps on the gravel walk surrounding the house, and on going out in the bright moonlight and making a search, no one could be seen. We could see clear under the house and all over the grounds, and although we could "hear" footsteps pass and repass us, no one could be seen, and on one occasion the door of a room which had been closed was thrown violently open.

Now comes the curious part of my story. About a month after my ghostly visitants commenced their nightly vigil I became a little curious to learn who they were when they inhabited that region in the flesh, and what they wanted around the house: hence, one day when down town, being in the store of an auctioneer, a native of the island, whose place of business was a sort of rendezvous for planters and gossips. I thought it a good time to make a few inquiries. His name was Barnett Stein, so in presence of several who were there I said to him: "Barney, did you ever know a man answering to this description?" and I proceeded to describe my visitor. Seeing all present looking at me very intently, and with a look of astonishment depicted on their faces, I inquired:

"WHAT ARE YOU ALL LOOKING AT?" Barnett replied: "Know him: why you have accurately described Commissary General Munns; but what do you know about him?" 'Well, do you know anything of a lady answering this description?" and I thereupon described the lady who accompanied the

At that Barney jumped to his feet, and said: Why, that was his wife. About three years ago her husband took her to England, and while there she died, of what, no one knew. He came back here, and died at least a year before you came to Kingston. How did you know of them?"

"Only that they visit me every night at Jasmine Cottage, where I am living, and I am anxious to know who they are. She or her apparition has a cut in her throat, at which she points, which may, perhaps, account for her mysterious death," I replied.

"They used to live on that Penn," said Barney, "and you are the person to solve that mystery. When you see them next follow them, and see where they go."

"Thank you, I am not running down ghosts," I rejoined; "besides as they are both dead let them rest."

A gentleman, who claimed to have the second sight and to be a medium, asked permission to visit the house and interview the ghosts, and I at once extented a cordial invitation. He came up one evening and while sitting on the front plazza smoking a cigar with me, his ghostship

SUDDENLY STOOD IN FRONT OF US.

I said "there he is; now find out what he wante;" whereupon my medium acquaintance said, "It is Munns for true," and fainted. By

the ghost and retired,

After I left the house it was leased for two vears by a Mrs. Grant, widow of a prominent Kingston druggist, who had just returned from a trip to England. She lived there for six weeks, and then left, saying she could not live there, and for months the place was shut up. Finally the owner moved into it, but became very anxious to lease it to Mr. Bay-leard, the new American Consul, in which he did not succeed. I made inquiries of a former tenant as to whether he had noticed any-

One day, while in my office, a prominent minister, who had heard of the circumstance, came to see me, and in response to his inquiries I told him the story. He replied: "It is strange, and I cannot account for it. You certainly have accurately

DESCRIBED MUNNS AND HIS WIFE, but why they should trouble you I can't understand. It reminds me of a circumstance which occurred to my wife on one occasion. We were standing on the lawn in front of my residence, and on turning to go into the house my wife suddenly raised her eyes, and looking at the porch, cried out, "Why, Nancy, where did you come from?" She

"I said to her, 'What are you saying?' She caid, 'Why, Nancy is going up the steps into the house.' 'Why, Nancy is in Paris,' I re-plied, but she said: 'I know, but I saw her go-

ing into the house.'
"We made a note of the time and date, and received word that my wife's sister died at that very time in Paris.

"Those are simply the facts of the case, and if you can explain them I should like to hear an explanation, as I must confess it is a mystory to me."

66 VILLA MONTEZUMA."

Description of the Beautiful Mansion of Jesse Shepard.

Situated on a gently sloping hillside on the corner of twentieth and K streets, in this city, and commanding a magnificent view of San Diego and its incomparably lovely surroundings, stands a private residence that the citizens of San Diego may look upon with pardonable pride. It is the Villa Montezuma, the home of the world-famed respirit and receipt Jesse Shenard whose pianist and vocalist, Jesse Shepard, whose wonderful performances have thrilled the music-loving of two continents. There is something so very peculiar, something so very striking, about even the exterior of the building that the passerby cannot but stop and admire its extreme, unestentatious ec-centricity. The search for an elaborate front entrance and portico is a fruitless one. Only a simple side door is found, but it pleases greater than something more showy would. The odd windows in peculiar shapes and sizes, some of which are of stained glass; the inscription in quaint old English: "A. D. MDCCCLXXXVII;" the harmonious blending of the somber colors of the house, together with its massive proportions and elegant exterior, at once command attention and the observer longs to see what one who planned the exterior of a mansion so unique would do for its interior embellishment.

Passing to the left through heavy portierres of old gold and pale blue material, the Pink Room or Reception Room, is reached. Here pale pink predominates in everything. The ceiling of Lincrusta Walton, is a dull silver gray while the walls of the same material are dainty figures of pink and old gold bronze. Very large jewels dot the window here and there, while to one side of the center a snow white dove perches on a limb as if waiting for its mate.

Across the hall directly opposite the portierres of the Pink Room, are double sliding doors leading to the Dining Room. This apartment is well lighted by four large windows, two of which are of clear plate glass and the other two in art glass, representing two maidens, Summer and Autumn. Its shelves are loaded with massive silver service and delicate China and Japanese table-

Passing thence through a hallway, the Blue Room is reached. This is in the extreme southeastern corner of the building. and is a sitting room, separated from the sleeping apartment adjoining by heavy portierres of old gold and pale salmon. The walls and ceiling are covered with satin paper of very pale blue, with borders of pale pink, gold and light salmon roses matching faultlessly the rich portierres. The bed in the chamber adjoining and opening into the Blue Room is of antique oak, and is covered with a pale-blue silk quilt and shams, embroidered with art needlework in subdued colors. All the materials and work are of the very best, and in spite of the many col-ors used, the eye can discover nothing harsh or inharmonious.

At the other end of the hall, which runs laterally, is situated the Gold Room, or, more properly, the library. Its name designates its furnishings. Valuable books of art, history and literature, that were mostly presented to Mrs. Shepard, are shelved on the library that, being made of polished ash and hung with curtains the color of a California gold nugget, excellently matches the prevailing hue of the room—old gold.

Under an arabesque art transom hangs the portierres separating the Red Room from the Drawing Room. This far surpasses in elegance anything yet seen in the mansion. Everything has the appearance of riches, art and love for the beautiful; the dark shades here modify and subdue the light ones there -everything is strictly in keeping with the artistic intention, the furniture being selected with a special view to the arrangements and designs on floor and ceiling. Perhaps the great feature of this room is the splendid bay window 18 feet deep, of bent glass, the upper sashes containing life-size heads in art glass, of Shakespeare, Gothe and Corneille, these heads representing the poetry of England, Germany and France.

In the music-room, which may be entered through heavy portierres either from the pink room or the drawing-room, everything is so severe, so simple, yet so grand, that one cannot but admire the most exquisite taste that Mr. Shepard has displayed in its arrange-

Reluctantly the eye leaves the marvelous figures constituting the windows, and looks There are no pictures in the Music Room, save those in the art windows, but the hard finished redwood walls are relieved by eight ebony panels inlaid with bas-relief figures of intervals. The ceiling is of redwood panels and Linerusta Walton in silver gray figures, soul is immaterial and may pass into and

the time he recovered he had had sufficient of and from its center depends an elaborate Oriental condelabra containing on the outer circle six pale blue wax candles, and within

is a heavily jeweled metallic shade that contains a single wax candle.

The interior decorations are greatly enhanced by the large number of valuable presents which Mr. Shepard has received from his friends in all parts of the world. These objects of art may be numbered by the hundred some of the most important presents dred, some of the most important presents being a superb resewood piane sent by William Knabe & Co., the famous piane makers thing peculiar about the house, and he told me he had to move out, as the doors would fly open with a crash, and his wife saw people although he did not. Finally his wife became so ill with nervousness that he had to move.

One day, while in my office, a prominent Cyrus and Semeramis, sent by Mrs. E. B.

Crocker, from her mansion in Sacramento. Considerable space is alloted to the souvenirs from Mr. Shepard's admirers in Paris, the following names comprising celebrities in the musical, artistic and literary world, being among his most devoted friends: Samuel David, L. Gastinelle, Elise Picard, Lucie Grange, Honce Chavee, Theophile Dalex, Eugene Bonnmere, the Countess Baranges the Baranges du Campy, Jan Darry towska, the Baroness du Campy, Jean Darcy, Henri Delaage, Luigi de Sievers, the Countess du Bussy and others.

Californians will have reason to be proud of the artistic work done in this house, the magnificent art glass windows having been made in San Francisco by John Mallon. The work displayed in the art windows of the concert-room, the drawing-room, the halls and dining-room, could not be surpassed in Europe. Each window is a study, and several visits are required to properly appreciate the artistic effects of light and shade so exquisitely blended in the minutest

detail. The entire house was built and furnished according to Mr. Shepard's own ideas, and the original intention has been successfully carried out in every particular, by the architects, Comstock and Trotschke, of this city, who drew the plans.—San Diego Cal., Un-

Duality of the Brain-Mind Reading Explained.

The paper read by our Managing Editor at the Georgia Medical Association, entitled "Duality of the Brain; a Theory of Mindreading, Slate-writing," etc. has led to considerable inquiry, with requests for its publication by two or three parties—one being an editor of a scientific journal. The paper is held for the Transactions of the Medical Association. Association.

The following abstract of the paper, published in the Atlanta Constitution, gives a brief outline of its leading points:

Dr. R. C. Word, editor of the Southern Medical Record, read appear entitled "The Duckity of the Parin with a Theory for Mind-

ality of the Brain, with a Theory for Mind-

reading and Slate-writing."
"It appeared that the Doctor's idea was that a man has two brains, which, under certain peculiar circumstances, may and do act separately and, sometimes, without a consciousness of the fact as between the two brains. Ordinarily the two brains, in their permet mental expressions are two brains. normal mental operation, act as one, but may act separately as in cases, not uncommon, wherein the crazy man knows that he is insane. In this case the one side of the brain is sound and the other side is unsound. Cases were mentioned wherein a person was subject to peculiar lits or mental states, and when in this peculiar condition the man seemed to be a different individual from his ordinary self, having no recollection of things which occurred in his normal or ordinary state, and remembering the incidents that occurred during his abnormal state

only when the fit or spell was on him.

"Mind-reading according to Dr. Word's theory, is a phase of mesmerism. The mesmerized man is in what he styles an electronegative or passive condition. There are, probably, 20 per cent. of mankind who are constitutionally electro negative. Such are very easily mesmerized, and perhaps there are 20 per cent. of people who are partially electro-negative, and who, by practice and perseverance, may be brought under the mesmeric influence. Females are more susceptible than males.

"The more frequently a person is mesmerized the more sensitive and susceptible he becomes, so that he may even throw himself into that state, and voluntarily become electro-negative to anyone with whom he is en rapport of the word rapport' meaning contact or in position where a nerve or magnetic current may flow between the parties. It is possible for a number of persons to be en rapport at the same time.

"The mind-reader is an electro-negative subject, who, by practice, has become exceedingly sensitive to impressions so that he is liable to be influenced by any one with whom he comes in contact, especially if the person whose mind he seeks to read will concentrate his thoughts upon any particular object by which he becomes more positive, and the more easily influences or dominates the other who is mesmerized, or at least passive or recipient in his nervous relation to the person who is positive.

"Dr. Word said there were many grades or classes of the mesmeric state. Some were in a hypnotic or unconscious condition; some were partially so, and others were fully awake and yet impressible and subject to the mesmeric influence. He expressed the strange and novel position that one side of the brain might be electro-negative to the other side, so that a kind of intercourse might exist between them; the one side conversing with the other side, so to speak. This, he said, really occurred with the slatewriter. Thoughts, incidents and latent memories from one side of the brain are written automatically and seem to the other, or conscious side, to come from an outside or third party,

"Where a circle, consisting of a number of persons, is formed the electro-negative subject, called by the Spiritualists a Medium, may get thoughts or impressions from anyone in the circle, and if only one side of the brain is electro-negative his own thoughts are liable to mingle with the thoughts of the others, and be automatically written. If both sides of his brain are electro-negative he falls into a hypnotic or trance condition.

which is the same as the deeper phases of

the mesmeric condition. "Upon the subject of whether the spirits can or do communicate through an electroabout to observe the next surprise. Art, negative party, the Doctor was rather non-pure and simple is found in everything. No two chairs in the room—or in the building, in fact—are alike in either shape or hue. spirit could not communicate with the material world unless by entering and using the brain of a living organism. As the organist manipulates the keys of his instrument ebony panels inlaid with bas-relief figures of to dispense melodious sounds, so the soul of ivory and mother of pearl, that are hung at man uses the brain and nervous system to

through solids, so the disembodied spirit may enter and enthrone itself in the brain of a living subject, and thus be able to see and communicate with the physical world. Having thus entered and gotten control of the brain, it could, perhaps, impress the party in the same way that a mesmerizer impresses the subject mesmerized, causing him to think, feel, see, and believe anything he desired—even, in some cases, to hear clairaudiently, to see clairvoyantly, and to see or imagine the presence of materialized forms. "The paper was listened to with great interest."—Southern Medical Record.

October Magazines Received Late.

THE LAW TIMES. (Chicago.) Contents; John Rutledge, with portrait; Amendments to the Federal Constitution; Land grants in New Mexico; Memorial Day of the Bar Associa-tion; Political Status of Woman in New York and at Common Law; Law Reform in Pleading and Practicing in Civil Cases; Department of Medical Jurisprudence; Editorial Notes, etc., etc.

THE PATH. (New York.) Contents: Nature's Scholar; Astral Intoxication; Thoughts in Solitude; Teachings of a German Mystic; Literary Notes; Notes to Inquirers, etc.

THE SIDEREAL MESSENGER. (Northfield Minn.) Students in astronomy will find many readable articles in this monthly.

New Books Received.

SPIRITUALISM AND THE BIBLE, By E. Boll Helm. Price, 25 cents.

LOVE AND THEOLOGY. By Celia Parker Woolley. Boston: Ticknor & Co. Price §1.50.

JACK HALL or the School Days of an American Boy. By Robert Grant. Boston: Jordan, March

Each religion claims the future for its followers; or, at the least, the good thereof. The evil is for those benighted ones who will have none of it; celf must work out his own salvation! He is there, and within him is the breath of life and a knowledge of good and evil as good and evil is to him. Thereon let him build and stand erect, and not cast himself before the image of some unknown God, modelled like his poor self, but with a larger brain to think the evil thing; and a longer arm to do it.—H. R. Haggard's "She."

Dr. Eggleston's novel, "The Graysons," will begin in the November *Century*, as well as Mr. Cable's three-part story, "Au Large," The number will contain also a short story by William Henry Bishop,

The Lincoln Life in the forthcoming November Century has to do with the period after Lincoln's election, and before his inauguration. In this installment will be given to the world for the first time fourteen letters of President Lincoln. These are written to men like General Scott, Mr. Seward, Mr. Raymond, Mr. Gilmer and others.

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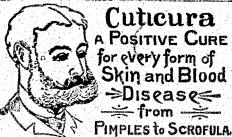
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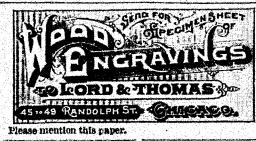
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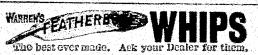
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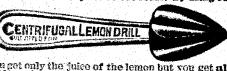
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A grand paper! I am fully in sympathy with its objects and alms; it is a tremendous nower for good .- Dr. Joseph Beals, Presidont Now England Spiritualists' Camp Meeting Aesociation.

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As an old subscriber to the Journal I valno and appreciate it, and am sure it is doing a grand work.- Lady Caithness, Duchesse of Pomar. Paris. France.

CHICAGO, ILL., Esturday, October 22, 1887.

The Foreign Mission Beard—Sheel and Probation.

Rov. Nowman Smyth has just preached a powerful sermon to his New Haven congregation on the late doings of the American | and all of a particular cast to suit the eccle-Board of Foreign Missions, who have lately met at Springfield, Mass., and reaffirmed the Des Moines decision against sending out missionaries who do not believe in probation | principle. It is plain, common sense in the after death. A man, to be allowed to go out | light of our civic institutions, and from the to convert the heathen, must send to sheol, or a hotter place, all pagans who die without knowledge of Christ-must not grant that God has any mercy on ignorant men. Mr. Smyth vigorously charges the Board with being schismatic and tyrannical, and crushing the minority, and his bold words will have power to lessen the funds of the Board and thus end its miserable life. Its usefulness is ended, let it go and let all rejoice.

Rev. A. A. Miner, in his Boston Universalist pulpit, preaches on the Mission Board's evil position, affirms the immortal life of hope, and puts the Board behind the Catholics, who give the sinner a purgatory to repent in. He says "the lessons of sacred history" are against these bigots, and takes a fit New Testament text: "I will have mercy and not sacrifice."

Dr. Miner is a good temperance worker, a biblical Universalist, and his word on this missionary business is well and timely, but he, with a few others, keeps the progressive element in his denomination in strong check | its views and hopes in favor of German parand protty thoroughly control and limit their | ochial schools supported by the State. It is journals and publications. As the majority | by no means a new idea; but its increasing in this Mission Board stifle the minority, so do Dr. Miner and a close set of managers try to stille the larger thought of many greatsouled Universalists.

To illustrate this: There was a liberal Chautauqua Assembly in Southern New York last autumn-a meeting mainly gotten up by the Rev. Mr. Townsend, a good soul with the Methodist scales just off his eyes, who sees "men as trees walking," is delighted by his new vision, but has not yet a clear sight or good perspective of this nineteenth century. Rev. Dr. Thomas, of this city, Rev. E. L. Rexford, from his Detroit Universalist pulpit and others of like views, met to unite in spirit and to look at the problems of religion freely. The Universalist Covenant of this city, one of the organs controlled in the interest of this managing set, comes out against this Chautauqua New Theology as heresv. warns the brethren to let it alone, and thus, without naming him, hits Brother Rexford with a club as a warning that harder blows may come if he don't behave better. Probably he has grit enough not to be frightened, but to go on and gain strength and sympathy from the liberal and growing should become apparent North and South views of the laity.

This brings 'to mind very forcibly the fact that Mr. Townsend, while professedly | imical to all the elements of freedom. But aiming to ask for the varied phases of modern thought a representation and hearing at | immensely in blood and treasure and domeshis New Theology meeting, ignored Spiritualism, so far as we know or can judge, as it had no representative or statement at that gathering. When the good man gets his in the egg, instead of waiting for his matureyes opened a little better, or musters up | ity and his deliberate assault, with vast and more courage, he will see that he has tried appailing mischief, on the nation's life.

Religio-Philosophical Journal to perform the play of Hamlet with Hamlet omitted, and of course without brilliant suc-

> Rev. Brooke Hereford also preached a telling sermon in his Arlington Street Unitarian church in Boston on this Foreign Mission Board, and called eternal damnation "a dead doctrine, impossible for any one in this day to believe," and said: "Yet this is the time when one of our largest religious bodies props up the old belief by votes and declares it must be maintained as one of the foundations of the church!"

The fight of Don Quixote against the windmills, in Cervantes' famous story, was sanity and sagneity compared to this blind tilt of these reverend gentlemen.

The old knight was unhorsed and sorely battered, and they will fare worse, for besides his sore ills they will have their treasure chest knocked apart and made empty.

Mr. Hereford farther says: Of course they plead the letter of the Bible for it. Or course they plead the letter of the Bible for it. There has never been any great wrong of deed or thought from slavery to polygamy, that caunot find some etrained letter of the Scripture. Oh! how much has that old blunder of taking every word of the Bible as divine, and all—from the cruelest folklore of Genesis to the perfect wisdom af Jesus—and coulds hinding to account wisdom af Jesus as equally binding to answer for!

This makes another step in the pulpit—the soul greater than any book.

A correspondent of the Inter Ocean says that Professor Ladd, of Yale College states in the Boston Advertiser that Dr. Alden, Secretary of the Board, said he must get men of the right stamp, disbelievers in probation after death, for missionaries, from the Presbyterians, as they had the orthodox men and his board had the money to employ them. Dr. Alden denies ever saying anything of the kind but Professor Ladd says he can prove it by the best testimony. Can there be any pious lying among those Christian servants of the Board?

Wendell Phillips used to say that "great rascals gave the abolitionists texts to preach from," and this Mission Board, revealing its own tyranny and wicked folly, gives texts that call out ringing words of rebuke and warning all over the land.

Parochial Schools Supported by the State.

If there is any political principle superlatively clear to Americans, it is that peculiarities in religion shall not be supported by the State. To this foreigners and some immigrants are partially blind, and some willfully blind. This is true of all the advocates of what are called "parochial schools" in this country. These schools are, as their name imports, parish schools, schools which are under the supervision of a church and conducted for the promotion of church ends. They are, therefore, not only distinctively religious and theological, but ecclesiastical, and all of a particular east to suit the eccle-siastical body with which they are connected. I amany profits an evidence of the gent-igenerally speaking, is such that one could hardly recognize his own hand held five inches from his These surely ought to be entirely supported by their adherents. This is the American beginning of the nation it has acted on it.

In former times it was hardly ever questioned. It never has been questioned by any religious body but one, the Roman Catholic Church. The Mormon body has had no occasion to speak, because it has had its own way by controlling affairs where its votaries chiefly dwell. The Catholics want to have their own way; but as they are diffused all over the country they can succeed only by changing or overruling the deepest convictions of the majority of the people in all sections of the country. They have, therefore, to agitate in the pulpit and denominational press and in conventions, to resort to lobbying, to plead and scheme in caucuses and political committees, and ply personal motives in judicious privacy.

The September convention of the German-American bodies of the Catholic faith, which are multiplying throughout the country, and which propose to hold a common and delegated convention every year, plainly avowed frequency of repetition, its organic source, a vast delegated lay body dominated by the priesthood and its advanced peculiarity, the demand for the exclusive use of German in this class of public schools,-all these features are naturally calculated to compel at tention and awaken thought, if nothing more. They explicitly avow that their ob ject in German Catholic parochial schools is to make the State perpetuate the reign of the priests. Addressing the Pope, they say Relying on the principle proved by experience, to whom the school belongs to him belongs the future we wish hearty success to the German Catholic priests in their respective efforts to preserve and foster the true religion and the German language

This is a virtual avowal of an intention and hope to induce the nation to adopt the Romish priesthood as the State church. It is a bold project; but as it is inspired by the "infallible" chief, they may justly think that their hope is well founded. Of course those who are Americans, pure and simple, will smile at such fantasies. The Journal has no fear that they will ever be realized. As soon as any serious danger of this kind would rise en masse and make sure of the utter extinction of the deadly power so inthat might be at so late an hour as to cost tic and social disruption, as in the abolishment of slavery. It is well, therefore, to take time by the forelock and kill the hydra

The aforesaid convention also variously attests its ecclesiastical spirit and conscious intent by its manifest, utter prostration before the priestly power, and by its adulation of their rights and prerogatives. They refuse to condemn one measure because that power has already approved; and another topic they refuse to consider because that power has not yet uttered its dictum on the subject. One of its accepted orators, Dr. Augustus Kaiser, of Michigan, contended for the independence of the church in the enjoyment of its ancient liberties, which means the recognition of the infinite superiority of the papal church to every State and its absolute domination over the individual conscience with civil and military power to enforce obedience. Hence he said:

Concentration was necessary for the government of the church in order to keep the true faith intact in its original purity. The pope employed force and severity, or mildness and persuasion at will, and ac-cording to the requirements of circumstances. It was in the truly human accommodation to circumstances that the strength of the church lay.

No doubt. It has always made concessions where it was necessary; and has used coercion wherever it could. Hence the speaker enjoins strict obedience to the pope, and if necessary "compel by resistance the temporal authorities to make the required concessions." Such is the outlined programme for America when "circumstances" favor its enactment. It was fittingly just after this speech that the blessing of his holiness, the pope, was pronounced by proxy; and then for this supreme and holy dignitary three cheers were given by the assembled thousands.

The Journal protests against all this, not because it is unsound or obsolete in theology or ecclesiology, but because it is utterly un-American, whether German-Catholic or not Its progress would be fatal to all that is characteristic of American institutions. All true Americans of every extraction must count it a dangerous foe to their country. and ceaselessly and jealously watch it to checkmate its movements and thwart its nefarious plans.

A Medium on Materialization.

Mr. Geo. A. Fuller, editor of Light on the Way, is a medium and lecturer of good repute and wide experience. In the last issue of his excellent little paper he quotes and endorses a sensible editorial on materialization from The Carrier Dove and continues the subject as follows:

We have attended over three hundred materializing séances, and have received sufficient evidence to convince us that spirits do take upon themselves solid, tangible bodies upon rare occasions. A the same time we are also as thoroughly convinced that a very large per cent, of so-called materializa-tion phenomena is the grossest and most palpable ever perpetrated upon humanity, and in our opinion ought to be summarily dealt with. The or-dinary public scance offers no evidence of the genu-

The "patent light" in vogue one year ago, wa greater annoyance than the ordinary light. The light shining through a small circular opening in the lantern was filtered through tissue paper of different fints. By means of a string reaching the in-side of the cabinets the paper could be moved in the lantern and the "Spirit" could have the light tinted as he might desire. The tints most trying to the eyes of the sitters seemed always to please the When one got a little accustomed to a cer tain that the "spirit-operator" would pull the string and the color of the light would be completely changed-and then the most startling manifestation would occur. We could fill volumes with our experience in materialization—and yet we could sum up in one brief paragraph all that we have ever seen that has made a lasting impression upon us. It is not the quantity but the quality of the manifestation that gives it permanence.

This testimony of a conscientious, keen observer and candid, courageous editor, is in striking contrast with the spiritualistic flapdoodle which such chronic perverters of truth as John Wetherbee inflict upon a long-sufering public.

Don't Like Her Ways.

The Eldership of the Church of God, don't life the style of that enthusiastic evangelist, Mrs. M. B. Woodworth, who has lately been preventing sinners from being consigned to hell, at Decatur, Ill. At the sessions held by the Fidership this month at Lanark, this State, resolutions were adopted touching her work. The members regard Sister Woodworth as an earnest, enthusiastic worker, and admit that souls have been truly converted under her labors, and thus far she has been doing good; but they claim many of her interpretations of the Scriptures are misleading and not in harmony with the doctrine of the "Church of God." Her manner of practicing the healing art is unscriptural and deceptive. Her act of allowing, if not encouraging, a poor deaf man to anoint her and kiss her feet in imitation of her Lord receiving divine honors,the Eldership regard as sacrilege, and wholly without excuse, and the hawking of pictures, books, etc., on the Sabbath-day, the sale of tobacco and other things, as having a tendency to secularize the sacred day, and therefore injurious to the cause of Christianity. On the whole, therefore, the work of Sister Woodworth as at present conducted is believed to be more detrimental than beneficial to the cause of Christianity, and the "Church of God" in Illinois can not endorse her work.

Russian laws provide imprisonment for those who seek to pervert members of the Greek church, and banishment to Siberia with deprivation of property and children, to those who leave that church. Notwithstanding these very severe laws, the enforcement of which is often held in abeyance, there has been a rapid increase of Protestantism in South Russia, into which the holy synod of Russia has been making an investigation. Measures have been taken by the ecclesiastical authorities to check the movement and to keep the police informed of possible inroads into the ranks of the faithful.

Intemperance.

The days when a vessel could, as John Pierpont well said, "carry out missionaries to the heathen in its cabin and rum to the missionaries in its hold," are not yet gone, but such strange things are exciting the righteous indignation of the best men in the churches, which is well. The Archbishops of York and Canterbury and the Bishop of London have issued a plain spoken letter to British merchants and others, in which they say:

The attention of the Church has been recently drawn to the wide-spread and still growing evils caused by the introduction of intoxicating liquous among the native races in the colonies; and dependencies of the British Empire, and in other countries to which British trade has access.

Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding n volume that of many other countries put together

is mainly responsible.

This mischief cannot be measured by what we witness among our own countrymen. The intemperance is for greater; the evils consequent on intemperance are far worse. Uncivilized people are weaker to resist, and are utterly unable to contro emptations of this kind. The accounts given of the numbers that perish from this cause, and of the misery and degradation of those who survive, are painful in the extreme.

And besides the grievous wrong thus inflicted on and cesides the grievous wrong thus indicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the Gospel and the English merchant who brings the fatal temptation, are inevitably associat-ed in the minds of the heathen people, and by many not only associated but identified.

The Bible.

The Independent says: "The proper method of dealing with the Bible is to accept it in the aggregate as of divine authority, to attach this authority to each portion of the bible, to read and study the bible under this impression, and then devoutly regulate our lives by the rules which it supplies." In Exodus 13 chapter, 16 verse, the Israelites "borrowed of the Egyptians" "jowels of gold and silver and the Lord gave the people favor in the sight of the Egyptians" that they lent these precious commodities which were never returned, and the swindle had the divine approval—the bible being witness.

In 1 Samuel, 15 chapter, is the command of God to smite Amelek, and "slay man and woman, infant and suckling, ox and sheep."

What folly to regulate life by such rules of deception and bloody cruelty! To believe some parts of the bible as of divine authority is to make God worse than Satan. Other parts of the book-or rather of the collection of books-are noble and inspiring, full of spiritual life and light. Let reason and conscience be free to accept or reject, in the bible as in other books. This method is gaining and will live and last; the old method is waning, and will die.

Future Probation Has no Standing.

So says the New York Independent in these words: . .

It is a fact that the dogma of future probation has no standing or recognition whatever in any mission ary society, or other similar association in the world, or any theological seminary except that at Andover or in any evangelical Church, denomination or sect in Christendom, and that even its most ardent defenders confess that it cannot be proved or supported from the Bible.

It would seem, from this Independent statement, that the evangelical churches and theological seminaries are ready to give the poor pagans hell. Far be it from us to encourage profanity, but this warm word has long been commonly used in orthodox pulpits of the straitest sort, and therefore must be proper and right. Its modern and softer substitute sheel smacks of heresy.

Dull Preachers in Old Times.

It would appear from this extract from an article in the Gentleman's Magazine, London, 1790, that the clergy were dull preachers in those days. Some of their successors have hardly woke up yet. Perhaps the raps and table tippings may stir their bload.

While we applaud the successful efforts of the Senate and the Bar, we lament that the pulpit alone, that oracular bench consecrated to the most sublime pathetic and momentous eloquence, is sunk beneath a comparison. I could name some, and doubtless there are many others of our clergy, who are justly admired, but how many more are there of this most numerous of all the learned professions, who, by their monotony, rant, or muttering rapidity, exert disquiet in every hearer who has any just concep tions, or any reverence for religion.

Mrs. Ada Foye at Albany, Wisconsin.

Lester H. Warren writes as follows from Albany, Wis., Oct., 11th: " Mrs. Ada Foye was with us last Sunday evening, and lectured to a large and appreciative audience. Following her short but very comprehensive lecture, she gave quite a large number of very fine tests, every one of which was responded to as correct. We were only sorry Mrs. Foye could not have stayed longer with us, as there are many here who would have liked very much to have had private sittings with her; and should we be fortunate enough to have her visit us again, we fear our hall would not hold the audience that would wish to attend."

GENERAL ITEMS.

Mrs. S. L. Mecracken has gone to Douglasfille Ga., where she will remain for the winter.

The Independent says that one-sixth of the churches in a leading denomination are vacant, that is, without ministers, and yet there are idle ministers wanting churchesa fact of serious import, especially as such vacancies "increase rather than diminish."

Mr. Edward S. Chadwick, a lawyer, of Beloit, Wis., formerly of Bloomington, Neb. and a graduate of Beloit college in 1867, has been adjudged insane and taken to the State hospital. He has shown signs of malady for several months, and lately became violent. His mind seems to run on religious topics, and he imagines himself various Bible char-

A physician who lives near the sea corrobo. rates the popular superstition about people dying with the outgoing tide.

Ray. Lyman Abbott, elitor of The Christian Union, is engaged to speak in Plymouth church until the society find a successor to the late Henry Ward Beecher.

On the 5th, inst. in Paris, France, Grégoire D. Home, son of D. D. Home, was united in marriage to Mademoiselle Elizabeth Lefevre. The young couple has the Journal's congratulations and best wishes.

J. M. Allen has been lecturing recently in St. Louis. He was engaged in Torre Hauto, Ind., for several weeks (after leaving Evansville), in which place he labored three months. His present address is 1260 South Broadway, St. Louie, Mo.

The bishop of London has declined to grant a general license to officiate in his diocese to Rev. S. D. Headlam, on the ground that the latter had displayed a tendency to "encourage young men and women to be frequent spectators of ballet-dancing."

"The "Militia of Jesus Christ," a kind of Salvation army, dating from 1209, has been revived at Paris. Its pamps and tites resemble those of Freemasonry, and its gala constumes are daring. Its members promise to live blamelessly, to aid in all Christian work, and to keep from blaspheming.

On last Sunday morning W. M. Salter delivered an eloquent lecture on "Courage" before the Ethical Society in the Grand Opera House. Next Sunday morning he will speak noon a subject which will try his courage. namely, "What shall we do with the anarch-

The old family Bible that belonged to 'Mary, the mother of Washington," is still in existence, and is kept in a branch of the Washington family in Virginia. It contains the family register, recording the birth of George Washington, Feb. 22, 1732. The binding has a cover of cloth woven by the hands of his mother.

George Helm, a grain merchant of Sidney, Ill., narrowly escaped death. He was in the grain bins in his elevator when a portion gave way and the grain poured in on him, covering him seven feet deep. Efforts to remove the grain were unsuccessful. The side of the elevator was then chopped away. It was twenty minutes before Mr. Helm .was extricated. He was respectfated in about thirty minutes.

The Chinese are very practical in their religious ideas. If a god whose business it is to bring rain overdoes it and causes a doluge, they take him out of the Joss house and set him down in the shower. If this fails to make him dry up, they go to the extremity of towing him behind a boat in the river, to convince him that too much of a good thing a as had as too little.—San Francisco Al

The Knights of Labor of Erie, Pa., have begun the enforcement of the Sunday law. The act is that of 1794, and imposes a penalty of fine or imprisonment for all labors on Sunday not of necessity or for charity. The crusade has been taken up by the Lake Shore assembly. The names of over two hundred laborers who were unloading an Anchor line boat were taken, and the first batch of arrests were brought in Oct. 5. The company defends its employes upon the ground that the labors were those of necessity.

The Telegram of Philadelphia, says: "A new sensational preacher has developed in Clark county, Ind., who is called 'Weeping Joe.' He indulges in queer antics. A few nights ago, finding his congregation had begun to dwindle, he announced something new for the next night. This, as he expected, drew a big congregation. When all were in he took off his coat and began at the pulpit, turning hand springs to the door. He then proceeded with his sermon."

George W. Cable is conducting the Union Bible class in Tremont Temple, Boston, and may remain at a salary of \$10,000 yearly. For a novel writer to conduct a Bible class at such a salary is a strange thing. He is a gifted man, of good personal character, but would not venture to discuss the question of the infallibility and divine origin of the Bible with any fair and competent person. said infallibility and origin being a pious romance, as a practiced story writer.

At the Young People's Progressive Society, on 22nd Street, a good audience met on Sunday night and heard, with deep interest, an address from G. B. Stebbins. After the address Mrs. Foye gave tests for an hour; not a mistake made in name, age or any other respect; all questions satisfactorily answered. and every one of the twenty or more spirits named readily recognized by some one present. She will give tests again at the same place next Sunday evening, the 23rd.

A New York church imported a pastor some weeks ago, whereupon the point was raised. says the Daily Times, that the proceeding was in conflict with the United States stat. ute prohibiting the bringing of contract labor into the country. A hearing was had in the courts, a few days ago, touching the merits of the case, and to the great surprise of the congregation, the objection was sustain. ed. It appeared in evidence that a contract had been made with the reverend gentleman to act as pastor of the church before he sailed, by which he was to receive a stipulated salary, and now the preacher must go. There is nothing in the finding of the court, perhaps, that the minister will except to unless it is that the profession has been put on a level by the judiciary with the heathen who are brought here to labor in our trenches, and an ecclesiastical court might be convened without delay. There is in the decision, however, a suggestion which the carping oritic may take hold of, wherein preachers

are classed as "laborers," and try to give the more orthodox brethren some trouble in maintaining their position before the world The "good book," for instance, has something o say against Sabbath labor, and if the decision is to be carried to a logical conclusion tand literally applied, the preachers will either have to change their day of labor, or go out of the business. The Bible might be revised again and a remedy found for the trouble, but it would be expensive, and besides a tedious process.

The Ghost of Bennettism.

The American Secular Union-the old wrecked, demoralized and disreputable National Liberal League-has had another of its characteristic powwows in this city. Parsuing their usual policy of lying, the leaders caused to be published through reporters of the city press that the organization had 400 auxiliary societies and a membership of 100,-660. To prove this to an intelligent reading public they marshalled their forces, which at the first meeting consisted of twenty-five persons called "delegates," mostly orratic individuals without education or ideas, but with an intense desire "to speak." Mr. Courtland Palmer, an intellectual weakling, referred to by the papers as a New York "millionaire," took special pains to inform the public through the reporters that the "Uzion" had for its object "a dissolution of the connection of Church and State," and that it was "not neces-arily an a sociation of free thinkers, and it has in view the promulgation of ideas that should meet with the approval of every right minded man irrespective of his religious views."

To confirm the truth and sincerity of these statements by its president, the "Union" proceeded to advertise the meetings in handbills and posters under the caption "Free thinkers," and without any reference whatever to State secularization, to announce lectures on "His Satanic Majesty," "Secular Education," "Aristocracy of Free Thought," etc., etc. The handbills particularly defined "Secularism" in language quoted from Ingersoll, thus:

Secularism has no mysteries, no mummeries, no no priests, no miracles and no persecutions. It is a protest against wasting this life for the sake of one we know not of. It proposes to let the gods take care of themselves, etc.

If the object of the "Union" is simply to complete the separation of Church and State, and if its desire is to secure the honest and consistent support of all fair-minded men. regardless of their religious belief, why does it make "Secularism" an anti-theological system of thought-atheistic as taught by Brad--laugh, and agnostic as taught by its founder, the more moderate thinker, Holyoke-its declared and most prominent object, while ignoring or scarcely mentioning State secularization, which of course, means only the restriction of the powers of the State to secular affairs, and leaving the people to accept or to reject "secularism" with every other form of sectarianism, theological or philosophical?

But why expect consistency or honesty in an organization with the character and record of the National Liberal League, or as it now calls itself, the American Secular Union? The latter name was adopted in order to escape the merited and damning disgrace brought upon the Léague by its infamous policy of agitation in favor of repealing the United States postal laws against the transmission through the mails of obscene pictures and publications. D. M. Bennett, in 1878, was arrested for selling and circulating indecent books. He immediately inaugurated a movement for the total repeal of all postal laws against obscenity, and with the aid of T. B. Wakeman, Courtland Palmer and others, was able to bring to Syracuse at the third annual meeting of the National Liberal League, a sufficient number of disciples and dupes to commit that organization to the "repeal" policy, which drove from it, at once, such men as Judge E. P. Huribut, Francis E Abbott, B. F. Underwood, C. D. B. Mills and others who had organized the League under most promising auspices and were its officers and leading spirits. These men saw defects in the postal laws and were in favor of their reform; but they also saw the unutterable folly and suicidal result of the "repeal" policy; and when it was adopted they resigned their positions and withdrew from the organization.

For some years the free-lovers, social pirates and cranks of one sort and another, including wretches who were really interested in, and in sympathy with, the circulation of moral filth, had entire control of the League. The talk at their conventions was of the loosest, wildest and crudest sort. At one of the conventions held in this city Ingersoll tried to defeat the resolutions of repeal, and declared that he would do so or "bust it [the League] all to hell." But the cranks had their notions, and it was Inger soll himself who was "busted," so far as this effort was concerned, and the "repeal" position was reaffirmed, when Ingersoll resigned his position as vice-president and retired. He was hissed by free-love repealers, as he left the hall, and Mrs. Severance, of Milwaukee was immediately elected in his place. He was deservedly snubbed for his pains, for had he been less of a demagogue he would have stood aloof from the rotten concern, when its policy was, and had been for years, "repeal," and when he professed to be in sympathy with the men whom the action of the League had forced to resign at Syracuse. The explanation probably is that he was really in sympathy with the "repealers," but was too much of a coward to work with them without putting himself on record against their "repeal" policy. This view is confirmed by his subsequent course.

The League under the management of Wakeman, Palmer, Leland & Co., became so bankrupt, so utterly reduced numerically, financially and morally, so infested with the most ignorant and poverty-stricken eranks, i that some changes had to be made, or the | Society, as previously announced. organization was sure to collapse utterly and irretrievably. Ex-Rev. S. P. Putnam, once an orthodox, and subsequently a sort of Unitarian preacher, who had deserted his wife and children and against whom charges were pending for adultery, conceived the brilliant idea of changing the name of the organization. In this he had the cooperation of a "eccularist" named Charles Watts, who was once a subordinate of Bradlaugh on the London Reformer, a fellow who was kicked out of his position by Bradlaugh because of his cowardice and pusillanimity, and whose subsequent course proved him to be an adventurer, ready to affiliate with any faction that could give him a chance "to speak." Watts was elected "first" vice-president and Putnam, of uneavory reputation, secretary of the League, and its name was changed to the "American Secular Union." The intention had been to make ex-Rev. George Chaney president, but he had found "the mother of his soul," and was dropped by the Leaguites. Ingersoll was elected president, for his name was needed as a tail to fly the kite. This change was made, if we mistake not, three years ago. For some months, Ingersoll made no response to the notification of his election to the presidency. At length, when comment on the subject had subsided, and when he had been personally visited by officers of the League, he was presuaded to allow his name to stand as president. The League, although it had changed its name, had disavowed none of its positions, rescinded none of its "repeal" resolutions, but had decided simply to ignore the "issue" and for the reason only that the "repeal" policy had to be dropped, or the organization given up.

For a year Putnam and Watts worked together, but Putnam thought Watts received too much of the money raised, and the English brother secularist soon learned that he was not longer to share the profits of the new scheme. The last two years Putuam has run the machine and taken the cash. At in accordance with the programme he had arranged. He is a fit representative of the concern. It is known by his associates and by the papers that support him, that his character is thoroughly corrupt, that he left the Unitarian pulpit only when he was forced to do so by his misconduct; that his wife obtained a divorce from him in the courts of Massachusetts on grounds of adultery; that before this he had deserted his wife and are lost to all beyond their hearers for want children, and become an enthusiastic ad- of good reports, and it is a source of regret mirer of free-love doctrines. These facts far | that such a lack makes it impossible for them from injuring him in the estimation of the | to be published oftener in the Religio-Philmembers of the "Union" rather endeared OSOPHICAL JOURNAL. Fortunately we get, him to them and added to his popularity.

Mr. Courtland Palmer, although as above intimated, is not a strong man, he is yet a | and others, and gladly use them, for truth is man who possesses too many good qualities of head and heart to be in such company. His training with that crowd is ascribed to a mild, amiable crankiness entirely consistent with judgment and refinement of taste in regard to matters in general. It was this same crakiness that made him join Bennett and Wakeman in the course which destroyed forever the usefulness and influence of the National Liberal League. But with all his defects, he is too good a man to be associated with men like Patnam, and it is well that he resigned his position—to which he was elected, we believe, while he was in Europe beyond the reach of immediate communication-to make way for his successor who intellectually and morally fairly represents those most prominently connected with the "Union."

The following from an article in the Chicago Daily News expresses the truth: The 'National Liberal League had strong men 'at its head when it was first organized in 1876, but two years later they withdrew. and their places have never been filled with men of marked intellectual ability or ' commanding influence; and the American Secular Union is not likely to be much of a factor in modifying public opinion. It does not fairly represent the movement 'for State secularization; it is merely an anti-theological association, sustained by two or three individuals more from person-'al than from other considerations."

Hon. Joel Tiffany ..

This profoundly wise man and interesting speaker has been substituted for Mrs. F. O. Hyzer who is unable to keep her engagement in this city owing to the serious illness of her husband. On next Sunday evening Judge Tiffany will begin a course of lectures at Avenue Hall, 159 Twenty-Second St., on "The Philosophy of the Christly System." His discourse will be followed with tests of spirit presence through the mediumship of Mrs. Foye. Spiritualists should make a special effort to secure the attendance of their acquaintances among evangelical church members, as Mr. Tiffany is peculiarly fitted for the work of enlisting their interest. Services will begin promptly at 7:30 P. M.

Dr. Edmund Montgomery of Texas, well and favorably known in literary circles as an accomplished and forcible writer on scientific and metaphysical topics, spentsome days in the city last week as the guest of Messrs. Hegeler and Underwood of The Open Court. On Tuesday evening the 11th inst., Mrs. C. K. Sherman gave an informal reception to the Doctor. A Journal representative was present and noticed with pleasure the happy mingling of representative people of widely differing views.

G. H. Brooks has been lecturing at Belding and Grand Rapids, Mich.

Owing to sickness of her husband, Mrs. F. O. Hyzer will be unable to fill her engagement with the Young Peoples' Progressive

Mr. Charles Dawbarn writes: "I-am having large audiences, very many of whom are strangers to the society, although they have not missed one of my lectures. This is what I like-get the enquirer to begin with philosophy instead of phonomena, and he is likely to become a level headed Spiritualist of whom we may be proud."

The arrest of Miss Gaul in Ballimore for practicing mediumship, as related in another column, will be likely to result in much good for the cause, however unpleasant it may be for the defendant to be thus perseented. If Miss Gaul is the worthy person our correspondent affirms, and we have no reason to doubt, the Spiritualists of Baltimore should rally to her side and see that she is ably defended.

The Association of Christian Spiritualists held a meeting Sunday evening, Oct. 16th, at their assembly rooms, Academy Hall, 523 W. Madison street. Every seat was occupied. Exercises were opened with congregational singing, followed with very entertaining addresses by Dr. Champlin, W. H. Blair, Mrs. Burlingham (trance speaker), and C. W. Peters. At the close tests were given by Mrs. Belle F. Hamilton, Mrs. Barlingham, and Mr. Barns, test and physical medium from Cincinnati. Next Sunday there will be inspirational speaking, tests, independent slate writing, and other spiritual manifesta-

Solon Lauer, a promising young writer and speaker, known to the Journal's readers by the pen name of Grapho, is now associated with our amiable little neighbor Unity. He was the working man on the New Theology Herald, a paper which grew out of Rev. Townsend's attempt to start a new religious sect under the mistaken notion that he was the discoverer of something new in the science of theology. Unity isn't very large, but it seems to possess very good absorbing qualities; and if its powers of assimilation the late convention he was elected president only prove adequate it may yet grow strong enough to absorb the A. U. A.

On our first page is a sermon by Dr. Thomas, full of food for thought in the line of spiritual culture. Valuable discourses of this kind, from whatever source, we give our readers. The sermons of Reed Stawart have been read with much interest and more may be given on fit topics. Many valuable and interesting discourses by spiritual speakers occasionally, good reports of such discourses, the object, come from whence or whom it

Arrest of a Prominent Medium in Balti-CONTRACT D more.

To the Editor of the Religio-Philosophical Journal We have in our midst a Miss Maggie Gaul, a lady who is a test medium of ability rarely met with, and who has thereby be come widely known in this community hence she has not made herself popular with a class of narrow-minded bigots, or knowalls, whilst she has at the same time attracted the cupidity of the detectives, who have fancied that they saw in her a chance to line their pockets; but no opportunity until now presented itself fairly before their vivid imagination.

The history of the case is this. A lady lost \$80, and supposed it had been stolen by some of her help, and reported the case to the detectives and Marshal of Police. These worthies rendered her no assistance. She had heard of Miss Gaul, and of the remarkable communications she had given to others and concluded to apply to her. After stating her case to Miss Gaul she was informed by her that she had no gifts in that direc-tion, and recommended her to apply to the detectives for help. The lady, however, expressed a desire to hear what Miss G. would say, and was granted a séance, during which a person was described, who might have taken the money. The lady, elated with that news, hastened to the detectives to tell them that she had received information which might assist them. They, by a system of questioning, extorted from her the fact that she received it from a spiritual medium, her name, etc.

Subsequently they notified the lady that they had important information for her. When she responded to their call, she found they had no information for her concerning the lost money, but that they had been working up a case against Miss Gaul, and wanted to use her as a witness, to which she objected, but was silenced by those worthies,

and told she had to testify. During the conversation the Marshal of Police expressed his surprise that a lady should think of going to a medium: that none went to them, save the low and ignor-He said that he had been to see her for the purpose of entrapping her, but she pretended to be sick; he had too strong a mind for any such people to play upon. Of course we all know that a man with a mind clear as well as strong, would not express any such language. If the Dar-winian theory be true, I should judge from the appendages set upon each side of his head, as well as other marks about him, that

he really had inherited a "strong" mind. The case was set for hearing yesterday at the station, when Miss Gaul waived an examination, and the case was removed to the criminal court, to be taken up at some future

The article of the code which detectives claim Miss Maggie Ganl has violated, runs

"Any person who shall engage in fortunetelling or any similar device, shall upon the first conviction thereof, be subject to a fine not less than \$25, and upon every subsequent conviction not less than \$50, nor more than

Baltimore, Md., Oct. 11.

On Friday evening, the 14th, a pleasant surprise greeted Mrs. Coverdale on her birthday, at Mrs. Perry's on Prairie Avenue. A cheerful visit and fitting testimonials of esteem in the shape of choice presents followed the unexpected meeting.

The liver and kidneys must be kept in good condition. Hood's Sarsaparilla is a great remedy for regulating these organs.

"Go West. Young Man."?

Very especial interest attaches to the advertisement in another column of the Memphis and Donver Railroad Land and Town Company of Witchitz, Kansas. As our readers are aware Jay Gould to building a trunk line of the Missouri Pacific Railway west through Kansas and Colorado to Pueblo and Denver.

The Memphis and Denver Railroad Land and Town Company is an organization in close sympathy with the Railroad Company. It locates the railroad stations and owns the town sites on which they are located. Naturally, the Town Company festors the rapid growth of its towns and young cities.

As will be seen by the advertisement, business lets and residence sites are offered in eighteen points in Kansas and Colorado. The average age of these terms is not even three months. These towns is not over three months. Those who locate now will at once rank with the formost business men of the country.' No large capital needed. Energy and business capacity, and a little means, form the right combination. Farmers can get the choicest farms at \$2.50 per acre and up. Indeed, some Government lands are yet to be had for the asking. There are many who will be glad to have this op-portunity pointed out to them to locate with fine business prospects, large opportunities for usefulness, and a home where society is good, the climate is unexcelled, and where saloons are unknown, and churches and schools will abound.

To the real estate investor the attractions are very great, for town property must necessarily rise rapidly in value. By making purchases that include lots in each of the towns, the investor guarantees himself an interest in all the best of the future cities eure to he developed.

The Memphis and Denver Town Company, it is hardly necessary to say, is responsible to the high est degree and in every particular.

Parties interested should write for full particu-

lars, specifying the kind of business preferred etc.,

Winfield, Kansas, City Lot Sale.

The advertisement in another part of this paper of the Platter Land Co's opening sale, at Winfield, Cowley County, Kansas, appears for the last time in this week's issue. The sale occurs the last week in October. Parties who have contemplated going, and decide to go will never regret the trip. The great West can never be appreciated, nor its opportunities realized, till both are seen with one's own eyes.

The Colorado Midland Railway has issued pamphlet with a description of the Pike's Peak Route, which is now open for business between Colorado Springs, Buena Vista, Leadville, Aspen, and Glenwood Springs. This route penetrates the heart of the Rockies and will attract many tourists.

Are You Going East.?

The Limited Express of the Michigan Central "The Ningara Falls Route," which leaves Chicago at 8:10 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 Roston via the Boston & Albany railroads. Niagara Falls is passed early in the morning, and the train halfs several minutes at Falls View, where the scene is unrivalled.

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The resorts of Minnesota and the Northwest are attracting much attention, both on account of their beauty, healthfulness and accessibility. In the lat-ter regard the new short line of the Burlington Route, C., B. & Q. R. R., plays an important part. Over it through trains are run to St. Paul and Minas well as the sermons of Thomas, Stewart neapolis from either Chicago, Pecria or St. Louis, and others, and cladiv use them. for truth is with the best equipment, including Sleepers and Dining Cars, that the inventive genius of the day has produced.

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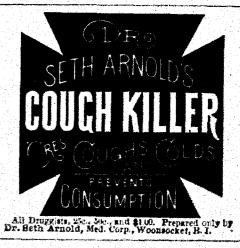
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It would be hard to make a more effective rerly to Mr. the would obtain the hand and wage servitude is worse than chattel slavery than is done by quoting from slave ever-ser journals for ght north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was,—New York Tribune.

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Voices From the Leople.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. A Sudden Departure.

[Drowned, while bathing in the Mississippl river,

a youth of fourteen years.

When from our eight he passed, but not from No thought of what might be in years to come, Only the sudden call, and he went home!

No time for sad farewells, no last fond kiss. No pressure of the hand, that speaks when lips Move not, no message sweet to understand

Called in his early years of life and joy, When earth gave much to hope for bye and bye, When these he loved the best should know full

His noble boylsh aims, and manhood's power Which test the heart as on the earth we stay; All vanished, as a dream, in one short day.

Called in the morning! If, with sad, sad tears, And blasted hopes, and blighted dreams, earth

No solace sweet, nor hope brought golden gleams Of compensation for such sudden loss, How would our human hearts, so rent and torn, Learn to reach upward through the blinding

"Be still, sad heart, and know that I am God;"
Thus speaks a voice, and silent we obey.
We grope for light, more light, so dark the way. And lo! a day chall come when no more tears Will fall, whon eighs shall breathe no more; That will be when we reach the eternal shore!

Argument Against Capital Punishment.

A Message purporting to come from Spirit Thos. Jefferson.

Mr. B. Franklin Clark, of Belvidere, N. J., writes that he with two friends has held sittings daily at 3 P. M. for several years for spirit communion. Among the messages received was the following purporting to be from spirit of Thomas Jesserson, which Mr. Clark requests published:

I have valted some minutes to get a hearing, upon the important topics of the day. In the first place I am free to say that my mind is not in sympathy with the idea of capital punishment. The fact that a man has the right to take the life of another is not found in the catalogue of crimes. We are sentient beings, destined to reach the vast limit of progressive existence. To rob a fellow being of all that ramping to identify the presence in physical all that remains to identify the presence in physical form, seems to me a great crime in itself. God has placed us in the material life to work out our menplaced us in the material life to work out our men-tal and spiritual state of being. We are to realize the relation we hold to the united worlds, each of which it in sympathy with the other. The law of attraction holds us together, and no one can break the chain by which we are darkly bound. To usher a human being into the spiritual world before he has finished the course in a natural condition seems an unpardonable offence, not only to the individual that suffers but appears to he a wanton act to the that suffers but appears to be a wanton act to the creative power that placed the person in the physical plane where the spirit comes in close relation to things of earth. In fact, the education of the spirit is quite retarded by the exit from the earth-world. This idea should serve to change the law that holds the life of a prother or eister in the hands of the executioner. What can be more horrible in the annals of history than the slaughter of human kind?

or instory than the staughter of human kind?

The war path, should ere this, be over grown by
the carpet that mother nature spreads upon the
landscape. The voice speaks in loving tones, "Love
ye one another." This command if strictly obeyed
would drive all contention from our land. The
noble hand of charity would span the globe and
embrace in one the entire human family.

The torsin of war will again aske over hill and

The torsin of war will again echo over hill and valley. The selfishness of men will again soil the fair face of nature with the life blood of nations. Woe be to the hand that sheds a brother's blood whether upon the highway of life or in the deadly strife for greed of gain, when conquest is the aim. My mind is satisfied in one thing that God is the Father of all good. Thus we must leave all things in his hands, knowing that good will eventually overcome the evil.

Belvidere Seminary, Belvidere, N. J. Sept. 29, 1887.

Timely Suggestions.

As to sending out missionaries, The Christian Register commends the prudential committee of the American board of Christ's method. In the 9th and 10th chapters of Luke as well as in the other gospels, it says, we find the first Christian missionary board. Jesus sent forth his twelve disciples and again sent forth the seventy, to preach the gespel of the kingdom of God. His instructions to His missionaries are very definite. There were no churches then to furnish missionary money. The disciples were instructed to carry "neither purse nor scrip nor shoes," but to trust themselves to the generosity of those whom they addressed. It is interesting to note that they were directly charged by Jesus to pay great attention to the physical condi-tion of the people. "He sent them," says Luke, in his charge to the twelve, "to preach the kingdom of God and to heal the sick." And the same directions were given in the charge to the seventy. We look in vain in the charge of Jesus to his disciples for any indication of doctrinal beliefs which are now considered by the American board to be of fundamen tal importance. We find no allusion to the fall of Adam or the terrible guilt which came upon the pagan world in consequence of the disobedience of our first parents. We see nothing about federal headship or footship, no indication of the doctrine of the trinity or the hypostatical union, no mention of the dectrine of heathen damnation, and no hint of the orthodox doctrine of the atonement. Indeed. this charge to the disciples is almost utterly devoid of theology; and there is almost every reason to believe that the disciples went forth teaching simply the theology of the Sermon on the Mount. In fact in the very same chapter in which the charge to the seventy is recorded, we find a man coming to Jesus to ask what he should do to inherit eternal life,—a question which inquiring heathen may occasionally put to the missionaries of the American board. The answer which Jesus drew from the very man who asked him was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighber as thyself. This do," said Jesus, "and thou

The Changing Star.

When primitive man learned that with the lapsing years the oak withered and the very rock decayed, more slowly but as surely as himself he looked up to the stars as the very types of contrast to the change he shared, and fondly deemed them eternal. But now we have found changes there, and that probably the star clusters and the nebulæ even if clouds of suns and worlds, are fixed only by comparison with our own brief years, and, tried by the terms of their own long existence, are fleeting like ourselves.....I have read somewhere a story about a race of ephemeral insects who live but an hour. To those who are born in the early morning the sunrise is the time of youth. They die of old age while his beams are yet gathreing force, and only their descendants live on to midday; while it is another race which sees the sun decline from that which saw him rise. Imagine the sun about to set and the whole nation of mitee gathered under the shadow of some mushroom (to them ancient as the sun itself) to hear what their wisest philosopher has to say of the gloomy prospect. If I remember aright, he first told them that, incredible as it might seem, there was not only a time in the world's youth when the muchroom itself was young, but the sun in those early ages was in the eastern, not in the western sky. Since then, he explained, the eyes of scientific ephemera had followed it, and established by induction from vast experience the great law of nature, that it moved only westward; and he showed that since it was now nearing the western horizon, science herself pointed to the conclusion that it was about to disappear forever, together with the great race of ephemera for whom it was created. What his hearers thought of this discourse I do not remember, but I have been that the win rose again member, but I have beard that the sun rose again the next morning. - Century.

For the Religio Philosophical Journal. Man-Ilis Soul and Spirit.

BY IMPRESSION TO A. F. MEICHERS.

Man is a dual existence—being conscious of an interior and exterior life-condition—the inner being the soul or intelligent life-spark, and the external the spirit or sensuous envelope—the body itself constituting but the material agent through which the soul and spirit perfect themselves or rather the soul and spirit perfect themselves, or rather, through which man as an immortal life-entity, unfolds, develops and individualizes himself—the soul folds, develops and individualizes himself—the soul and spirit comprising the positive and negative conditions necessary to constitute a perfect or independent life-being. Man as a material being is a triune of soul, spirit and body, and like the material God of nature composed of intelligence, spirit and matter—a trinity in unity. But, as the spiritual God is impersonal, He is composed of pure intelligence—the interior life-condition of the universe, causation, and man His offending, as a spiritual being, is and man His offspring, as a spiritual being, is composed of soul and spirit only—the body being but a temporary life-condition, and animated through its connection with the spirit-body or sensuous envelope, and this again is made intelligently conscious by the soul, the only absolutely intelligent conscious by the soul, the only absolutely intelligent or absolutely conscious life-condition in connection with the whole. The soul is the real ego, but without its aural appendage, the spirit-body, it would lose its individuality by an amalgamation with universal intelligence at its separation from the material body, and as this lends it individuality, it can never be disconnected from the same. The spirit-body is, therefore, an immortal entity, and not like the material body a fermorary appendage—man the material body a temporary appendage—man being thus a life-entity composed of soul and body only, spiritually considered, and as such we deal with him. Outside of his spirit-body, man has no sensations whatever, and the soul lends him the consciousness to understand or explicate them. The so-called senses are but manifestations of the spirit so-called senses are but manifestations of the spirit through the agency of the body—hunger, thirst, pain and titulation having as much right to be ac-corded "senses" as seeing, tasting, hearing or spiel-ing, for they all come in the category of feeling. Map virtually has but one sense, and that is feeling, only that it manifests itself in manifold ways, and all produced by the sensuousness of the spirit. Universal spirit is a similar state of existence to that of the spirit-body—both being sensuous in nature, and both produced or created through the action of pure intelligence on or through matter or a material agency—the action of life on an inert substance causing an etherealized or fluidic essence to emanate from the same and surround the material acted upon, and taking on or becoming a compromise principle or condition between absolute intelligence or consciousness and absolute inantition or lifeless-ness—inertia—thus being sensuous in nature. Uni-versal spirit is a condition of sensuousness, and ani-mates or actuates all conditions of matter which it surrounds, and when the same has become suffi-ciently developed for intelligence or the intelligent life-principle to manifest itself, the matter or material appendage becomes conscious of the sensuous spirit-element or the spirit-body which envelopes it. This begins to manifest itself in the so-called sensitive-plant, the oyster and other life-conditions not yet detached from mother earth, and as the same rises in the scale of material unfoldment, the sensuousness of the spirit becomes more varified, although only manifesting itself as feeling so-called in all primitive conditions of life, and even the radiates, mollusks and a portion of the articulates partaking of this sense only. Emotion or passion only begins to manifest itself when an arterial system is founded—emotion being sensuousness acting in founded—emotion being sensuousness acting in conjunction with intelligence, and constitutes a higher grade of sensuousness, only not experienced through the material entity until the above-named is developed or as it is being unfolded throughout the system, although very little is manifested in the lower vertebrates, and only becomes fully developed in the mammals—man, however, converting the same into love as he frees bimself from animalism. But to the contrary he develops passions—such being either extreme animalism or emotion acting in conjunction with animal sensuousness, and thus chang-ing the nature of the spirit-body to a condition not in accord with universal spirit. Universal spirit is simply sensuous, and lays the foundation for sensation in matter—this being felt as the intelligent principle unfolds itself in connection with it. Man is sensucus and intelligent. The combination makes him emotional. If exercised negatively or for a sensuous effect it leads downward, and if the opposite, it elevates. Emotion acting for a positive effect is love and adds to the soul-nature—this bringing it in accord with God. If the opposite, it adds to the pirit-body, as the soul cannot partake of anything that is not strictly pure or not in accord with intelli-gence, and which of the two carry the most weight or are the most active in their natures, rules the other. If the spirit-hody governs the soul, it is attracted to matter; if the reverse to intelligence. All sensuous actions add to the force of the spirit, and all intelligent or love-actions add to the force of the soul, and when the latter becomes superior in power to the former, it has reached true individualization. Intelligence being absolute consciousness, intelligence individualized becomes the same when freed from the influences of all impediment not strictly or purely intelligent. When the soul attains a su periority of motion over all its appendages, it becomes absolutely conscious of existence, and as such it is in accord with intelligence as a cause. Such is man in the positive or soul-condition of life's mis-

Thawing out the Frozen.

Many persons have the idea that life is endangered only, if the patient be brought too suddenly from the cold into a warm place. They believe that, if one proceed very carefully and slowly with the warming the cold can never produce a lasting injury to the system. There is certainly no doubt that sudden warming is very dangerous, and that a great deal depends upon the right treatment of the frezen limb Experience shows that, while some people have fro zen joints treated in such a manner that they are completely restored, others are less fortunate, and suffer frequently in after-years. But one must admit that intense cold alone, without being followed by sudden warming, which proves so disastrous suffices to cause severe suffering. In this respect, a great deal depends on the nature of the person. If very sudden transitions from heat to cold and from cold to heat be avoided, a healthy person can withstand intense cold without serious consequences, especially if he be mentally active, energetic and mus-cular, and has a scund heart—that is, if his pulse be regular and strong. A robust person can withstand the temperature at which alcohol and mercury freeze. Members of north-pole expeditions have ex perienced temperatures of fifty or more degrees be low zero without suffering harm.

However, it happens not unfrequently that even moderately cold weather, when the thermometer is but a few degrees below the freezing point, cause serious ills, and sometimes even fatal results. This s apt to happen to persons who are anæmic, poorly fed, effeminate, or mentally depressed. Old men, children, attemic girls, drunkards and people with a weak heart, are all liable to be frost bitten, and easily freeze to death if they succumb to sleep while ex posed to intense cold. They fall into a sort of stup-or, sit down to rest, soon fall asleep, and in most in-stances never awake. For a long time they remain in a condition bordering on death; they breathe a little, and the heart makes feeble attempts to main-tain the circulation of the blood.—From "Physiology of Freezing," by Dr. con Nussbaum, in Popular Science Monthly.

A Grandfather Returns.

To the Editor of the Religio-Philosophical Journal: An incident worthy of note happened a few years

ago to two children. The girl is now living in my house and relates the following:

"I was nine or ten years old at the time of the cccurrence; my brother two years younger. We were living in Adrian with father and mother. Our grandfather had lived with us, but went away to live with another of his children. He manifested great emotion on leaving the boy to whom he was much attached. One evening my brother and I were sitting on the steps at the door waiting for our father to come in the twilight, when we both saw our grandfather come down from above, and stand before us. He patted the head of my brother, but he looked so white that we were both frightened, and screamed for mother. Then grandfather went the way he came, and we were alone. Soon the

father came, and the mother told him his father was dead. 'Yes,' he said, 'I have a letter that easy he is, but how did you know?" This is only one of the many incidents of spirit SARAH GRAVES. Grand Rapide, Mich.

Missing People Traced by Clairvoyance.

The first circumstance is the following. A young man about twenty years of age, left a steamer here with the supposed intention of going home to the north of England. He took his luggage to the Great Western Railway Station, and then returned to the steamer to say good-by to the captain and his shipmates, and see the steamer leave the dock with the evening tide. His father was the overlooker of the steamer, and went home from Cardiff a day or two after his son was supposed to have left, and on two after his son was supposed to have left, and on his arrival was not a fittle surprised to find his son had not put in an appearance. Inquiries were at once made, and his luggage was found at the rail-way station, but not the least trace could be found of the young man. Detectives were employed for some days without effect, and the father and mother came from the North to try and find their lost and only sore that their offerts were fully and they were only son; but their efforts were futile, and they were in sore distress believing he had fallen into the dock and got drowned, after seeing the steamer away, it being dark when she left.

I was asked by a friend in whose house I had held a few scances, if I thought it was possible to dis-cover the young man through the aid of clairvoyance, whether on the earth-plane or in the Spiritworld. I believed it was, and arranged to meet the young man's mother at this friend's house, and bring a clairvoyant with me. After a few minutes' sitting, the young man was described by the clairvoyant as being alive and well, and enjoying himself with some friends in a house not a hundred miles from Cardiff, and stated that if his mother would watch the train coming in from Newport in two or three days' time, she would meet him on the plat-form, and that he would come down by a train that would arrive just before a train would leave for the North. I accompanied the mother to her lodg-ings when she said she should sleep that night-which she had not done for more than a week—as she was sure her son was alive. She and her husband watched the trains as directed by the clair-voyant, and had the pleasure of seeing their son step out of the carriage. The youngster was not a little surprised when he saw his father and mother standing opposite the carriage he had just jumped out of. I refrain from giving their names as I don't think they would like me doing so.

SECOND CASE. A few weeks ago I went to Wordsworth street, Roath, to spend the Sunday evening with some friends, the clairvoyant, before mentioned, going with me. While there, I was asked by a lady if I had seen an advertisement in our local papers offering a reward to any one who would give informa-tion of the whereabouts of a young lady who was missing in Gloucestershire. I replied that I had not noticed it. She said she was much distressed about it, as the young lady was a very dear friend of here, and her first cousin. This lady had sat at two or three scances with us in this same house, and received some very wonderful clairvoyant proofs both ceived some very wonderful clairvoyant proofs both natural and spiritual, and said if we would oblige her with a sitting she believed we should find her missing cousin. We accordingly sat in our usual way, and in a few minutes our medium in her normal state said she saw a young lady walking along by the side of a hedge. She gave a detailed description of her, all of which agreed with the description of the missing young lady except our medium. cription of the missing young lady, except our medium said she had dark hair, but her couein said she had light hair. I remarked that it might not be her cousin, but some other young lady, when the medium replied, "It is her relation, I can see the connecting

link; and she is now walking across a field."

After a few seconds, she described some water, and said the young lady is looking at the water, and thinks she would be doing right to step into it, but not with any idea of committing suicide, but just as if she was dreaming. "There she has stepped in, and is sinking, and is now at the bottom." I desired the medium to watch her, as sometimes after a few days those that are drowned come to the surface again. I desired the sitters (five, I believe, in all) to remain very quief, and in about three minutes the medium said, "I see her ascending, she is now at the surface, her head level with the water. I see some men and boys on the bank, and they are taking her out of the water." I asked if she saw anything particular about her. She replied, "No, only she has an abundance of dark hair, and she has no boots on." I asked, if she was sure she had no boots on, and that her hair was dark. She replied, "Yee." I then eaked if she could tell me when she was being asked if she could tell me when she was being taken out of the water. She said, "In two or three days' time." She then looked towards the cousin, and said, "You will know all about it on Wednesday." On the following Wednesday I had a note ---'s cousin was taken sent to me, stating Mrs. out of the Severn, on Tuesday evening. Subsequent enquiries proved that she had abundance of dark hair, and that it had turned dark since her cousin had seen her, and that she had no boots on when taken out of the water.

If necessary I can give you the name of all the parties present at both séances, but not for publica-tion.—A Cardiff Spiritualist, in Medium and Day-

Mr. W. A. Mansfield, in Boston.

To the Editor of the Religio-Philosophical Journals

On the evening of the 6th inst., Mr. Mansfield, the slate-writing medium of Grand Rapids, Mich., was given a reception by Mrs. R. Shepard Lillie, at her home, number 98 West Brookline St., Boston. Some noted speakers and mediums were present, also many of Boston's firm Spiritualists.

The evening was spent pleasantly and instructively, music and short speeches filling the programme. Mrs. Lillie first addressed the company, giving the new arrival a warm and hearty welcome in behalf of all present. She also gave a short sketch of Mr. Mansfield's life, and his work as a medium, and well she could, for she knew him while he was undergoing development, and before he was known to the public, and she has been a laborer in many of the places that he has visited since his debut as a medium, especially at Camp Cassadaga, N. Y., where he has given such excellent satisfaction for four successive seasons, both as regards deportment and mediumship, and where he is engaged for next season. Mrs. Lillie was followed by short speeches from Mrs. Maggie Butler, and

others.
Mr. Mansfield in responding, expressed his gratitude for the kindness of all present and hoped he would not be detrimental to the rapidly-growing cause, during his sojourn in New England

Sweet music was discoursed by Mr. and Mrs. Lillie, Miss Foster, Dr. C. T. Buffum and others. Mr. Mansfield is in Boston for the purpose of studying in the Monroe College of Oratory, but will devote part of his time to the public as a medium.

The "Jerks" at a Revival.

The "falling exercise" became not so common, and the "jerks" succeeded. These, if possible, were harder to account for than the former, and it is impossible for me to fully describe them. The first I saw affected with them were very pious, exemplary persons. Their heads would jerk back suddenly, frequently causing them to give a cry, or make some other involuntary noise. After this, nearly all classes became subject to them. The intelligent and the ignorant, the strong athletic man and the weak effeminate persons were handled alike by them. Sometimes the head would fly every way so quickly that the features could not be recognized. I have seen their heads fly backward and forward so quickly that the hair of females would be made to crack like a carriage whip. Some wicked persons have taken "jerks" while ridiculing them, and been powerfully operated on; others have taken them while trying to mimic them, and had the fit in good earnest. One thing that appeared almost, if not entirely miraculous, was that among the hundreds I have seen get them, I never knew or heard of one being hurt or injured thereby, beyond a soreness caused by their efforts to avoid them.—American Magazine for October.

A Lamp Extinguished by Spirits.

To the Editor of the Religio-Philosophical Journal:

There are two old people, very respectable, now living at Concordia, Kansas. They are bitterly opposed to Spiritualism, but they have lately witnesse posed to Spiritualism, but they have lately witnessed a phenomenon that puzzles them. For some three months, every night just as the old man would get into bed, out would go the lamp! They changed the lamp and oil, but just the same, the lamp would go out. This may be regarded as a small thing, but it shows the presence of an invisible force, governed by intelligence, the same as the tiny raps in the presence of Kate Fox.

I. CRISLER. "Rum, Romanism and Rebellion."

BY GEO. A. SHUFELIVI.

DRUNKENNESS, IGNOBANCE AND TREASON. When Dr. Burchard uttered this famous allitera-tion he spoke the solemn truth. It was not politic at the moment, perhaps; but these words contain the three most potent elements of danger to this country and its people. That we have so far sur-vived the ravages of alcohol, the inroads of European Catholic tramps, and the assaults of political traitors, is a demonstration of the moral courses of the is a demonstration of the moral courage of the American people, of the stability of their system of government, and of the value of our common school education. No other nation on the face of God's earth could possibly have withstood the contamina-tion. One of these elements has passed into history; with that we have nothing to do; the other two are alive and aggressive.

with that we have nothing to do; the other two are alive and aggressive.

Whisky and its concomitants of crime and suffering, its moral desolation and destruction, are bad enough; but it is a grave question whether the hordes of paupers and criminals of Europe, who are now flooding this country, do not threaten more serious disaster. They bring with them a religion, or rather a superstition, which, whenever it has gotten a foothold in the world, has proved a blight and a curse to the race.

and a curse to the race.

It is safe to say that the Church of Rome has never contributed one iota of aid to the moral or intellectual advancement of man; on the contrary she has given her great power and influence to his slavery and degradation. It has been her one aim to keep him in ignorance and subjection, so that sho might the more effectually establish her empire and authority; nor one step to raise man out of the mire, but a thousand devices to keep him in the

A KENTUCKY GHOST.

A Girl Whose Spirit Haunted a Recreant Lover.

In the western part of this county, says a letter from Harrodsburg, Ky., is located an old village hamlet by the name of Duncansville. In this village and vicinity lives a plain and industrious people, who vie one with another in acts of kindness and hospitality. Among this good people lives a Rev. G. W. Tully, than whom no better nor more reliable gentleman can be found. Yesterday he was at this place, and gave your correspondent the details of a most marvelous etcry, which we shall proceed to give as nearly as possible in the language of the

narrator.

A young man named John O. Hoover, of Duncansville, wooed and won the affections of Miss Bettie Ballerd, a charming and agreeable lady, living in the vicinity. As he had worked for several years at a saw-mill and had mastered the business, he thought it best that he should go Westward and try his fortune in the lumber regions. So he determined to try St. Croix Falls, Wis. The day before he was to leave for a stay of one year was great in the times to try St. Croix Fails, Wis. The day before he was to leave for a stay of one year was spent in the company of his affianced. It being Sunday a solemn day in the country—these two lovers strayed to the country churchyard. There, at the graves of their parents, they promised to be, forever true to each other. In one year they were to be married, and they promised in the cross-condition to the country of the countr and they promised in the event one should die, the other was bound to live in a state of celibacy. On this holy day and upon the tombs of their departed parents they made this solemn vow. "Now," said the young lady, "I am your wife, and if I should die before your return my spirit will ever attend you."

attend vou."

Hoover left next morning and coon reached his lestination at the head of steamboat navigation on the St. Croix river. For ten months not a wave of trouble rolled across his peaceful breast. One night after he had been sleeping for several hours in his room at the Peterson house he was awakened by a breeze passing over him as if made by a wing. On opening his eyes he beheld an object in the room. By the dim light of the moon he discerned the outines of a woman. As she advanced with outstretched arms and an angelic smile on her face he thought he recognized his sweetheart. As she threw her arm about his neck she vanished into thin air. He sprang from his bed, and, quickly lighting a lamp, he searched in vain, for he found nothing. Sleep visited him no more that night. In a few days he received a letter informing him that his intended bride, after a short illness, had passed into the spirit land, beging died on the ways wight he into the spirit land, having died on the very night he

had seen her apparition.

After working hard for two years his business was so prosperou that he determined to visit the scenes of his childhood. While there he met a Miss Catharine Larder, of Missouri. She was as handsome as his old sweetheart, but not so large and fine-looking. Again Cupid got in his work, and they were soon engaged. On the morning of June 21, 1887, they were married and etarted immediately for the husband's home in Wisconsin.

In the course of time they arrived at St. Croix Falls, and Mr. Hoover conducted his young wife to his apartments in the Peterson house. The light had hardly been extinguished when a breeze was felt to pass over the hed, and as he turned to face his wife a cold hand touched his face, and a scream from his wife was heartrending. As the affrighted man rose from his bed to light a lamp he beheld an apparition of his old sweetheart fade from view, and observed his wife lying beside the bed in a dead

A similar scene occurred every night for at least two weeks. They left the hotel and rented a house near the river, and set up housekeeping. Here the apparition appeared more frequently. It never failed to separate the pair at night, and constantly made its presence known to the wife during the

For nearly three weeks the spiritual manifesta-tions continued, when the virgin bride would no onger remain with her haunted husband, but te turned to her friends at Duncansville. The bright and beautiful young lady, so joyous and happy when married, was now a careworn and sad personage—a real object of pity. She told the story to my informant, and I have faithfully given it to your readers. .

A Belgium paper has been gathering some figures and concludes that alcoholism is the principal and most disastrous cause of the moral and physical degeneracy of Belgium. The figures as furnished by the statistical tables are frightful. The annual expenditures for intoxicating drinks amounts to \$90, 000,000, or about \$15 per head for each man, woman and child. Three gallons of brandy and sixty gal lons of beer are annually consumed by each and every inhabitant of the kingdom, on the average—women and children included. Suicides have increased 80 per cent. Criminals 141 per cent, lunationals 141 per cent. There is tics 104 per cent., criminals 141 per cent. There is one saloon for every forty-four inhabitants includ ing women and children. Rev. Charles Parkhurst now visiting in England writes of Wesley's house as follows: "Facing City road, London, is a plain brick house, with an iron fence in front perhaps twelve feet in height. On the front door is a simple plate, on which are these words, Wesley's house.' This was Wesley's home for the last twelve years of his life. It was also the home of several of his preachers." In one of the rooms of this house he died. Here is his chair, bookcase, bureau, and side-table. "But the most interesting, and perhaps amusing, piece of furniture is the famous teapot used by Wesley."

Ben Butler sald to a Kansas city reporter that anybody may become President, but it is not so easy to be acceptable as a department clerk. "When I was a young man," continued the General, "I was examined for appointment as a department clerk and failed miserably, though I tried to bribe the young women who distributed the list of questions to give me easy ones. I remember one of the questions was: "What States and Territories would you cross in going from New York to the Pacific coast?" I didn't know, so the answer I wrote was: "None; I would go around by Cape Horn,"

Count Mitkiewicz, the chief manipulator of the great Chinese concession, is of slender figure, with a florid complexion and reddish sidewhiskers which are always carefully trimmed to stand at right angles with the sides of his face. His nose is of a decidedly Hebrew pattern, and his eyes enlarge and contract cat-fashion as their owner changes his moods. His nails are as long now as those of a mandarin of the red button. His hands and feet are small. He expresses utter indifference to the newspaper attacks made upon him.

The Sultan of Turkey, it is said, is desirous of personal interviews with Queen Victoria and Emperor William, and will soon visit London and Berlin.

The Brotherhood of Mau.

Deeper than all sense of seeing Lies the secret source of being.
And the soul with truth agreeing,
Learns to live in thoughts and deeds;
For the life is more than raiment, And the earth is pledged for payment Unto man for all his needs.

Nature is our common mother. Every living man our brother; Therefore let us serve each other, Not to meet the law's behests, But because through cheerful giving We shall learn the art o living. And to live and serve the best.

Life is more than what man fancies, Not a game of idle chances; But it steadily advances Up the rugged heights of time. Till each complex web of trouble, Every good hope's broken bubble, Hath a meaning most sublime,

More of practice, less profession; More of firmness, less concession: More of freedom, less oppression-In the church and in the state, More of kindness, less of passion; More of life and less of fashion, That will make us good and great.

When true hearts, divinely gifted, From the dross of error sifted, On their crosses are uplifted, Shall the world most clearly see That earth's greatest time of trial Calls for holy self-denial; Calls on men to do and be.

But, forever and forever, Let it be the soul's endeavor Love from batred to dissever: And in whatsoe'er we do, Won by Truth's eternal beauty, From our highest sense of duty, Evermore be firm and true.

F. A. HINCKLEY.

Notes and Extracts on Miscellaneous Subjects.

"My son," inquired the minister, "can you repeat the ten commandments?" "No, sir, but I can light a cigarette in the wind at the first trial."

For all the evils under the sun There is a cure or there is none: If there is one be sure to find it, If there is none, why, never mind it,

An elderly minister at a social party, where the young people were dancing, being asked if he danced, replied, "No, I am not educated at that end."

There is no velvet so soft as a mother's lap, no star so lovely as her smile, no music so melodious as her voice, no rose so fragrant as the memory of her Courage that grows from constitution often for-sakes the man when he has occasion for it; courage

which arises from a sense of duty acts in a uniform And to those, all those, who sorrow for the lost, or our year long separation from those they love, this

truth has a word of comfort. Clasp to your hearts the faith that Whittier sings: Mrs. Helm of Boston has developed a marvelous gift for modeling. She is now under the best ful-tion to be obtained in this country. Mrs. Helm is a

sister of Helen Dauvray, the actress, Mrs. H. M. Austin, superintendent of the Essex (Mass.) prison, jail, and almshouse work for the Women's Christian Temperance union, has made over seven thousand converts to the cause the pres-

Amelia's mamma was teaching the Sabbath-school lesson. "What does 'frankincense' mean?" she asked, The little girl thought a minute and answered. "Why, mamma, 'franc' means a piece of money, and I suppose the wise men gave it to Jesus in cents."

There are twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies; of these missionary ve-sels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific ocean.

Miss Anna H. Whitney of Lancaster Mass., is one of the most successful breeders of St. Bernard dogs in America. She spent years in Switzerland studying the dog, and she is recognized as an authority. She is the proprietress of the Chequassat kennels Carlotta Patti has been offered by the czar of Russia a professorship of vocal music in the imperial conervatoire at St. Petersburg. She will, however, remain in Paris, having built a private theater at her house, 16 Rue Pierre Charan. Private representa-tions of opera by members of Parisian society will be given there.

Gen. Longstreet is living quietly at Gainesville Ga., writing a book on the war. As he finishes a chapter he sends the manuscript to Washington to have all dates and figures verified from the official records. The general says: "I expect both sides to pitch into me, and I am taking time to be certain of all my statements."

Set the morning watch with care if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right; look well to the point you want to sail to, then, whether you make much progress or little, it will be so far in the right direction: The morning hour is generally the index of the day.—Spurgeon.

Col. Frederick D. Grant was with the union army during a considerable portion of the war of the rebellion, though he was too young to take a hand in the fighting. He accompanied his father through the Fort Henry and Fort Donelson campaign, the lege of Vicksburg, and the wilderness and Petersburg campaigns. The boy was often on the scene of actual conflict, and was once wounded.

Senator Evarts has surprised his friends and Washingtonians in general by the purchase of a tract of 300 acres of land twelve miles south of the national capitol. This estate is on an estuary of the Potomac, and overlooks the manor-houses of the lordly domains of the old Maryland families of fifty to one hundred and fifty years ago. Directly opposite and above lie the former homes of Washington, at Mount Vernon, and of the Fairfaxes.

Chief among the "relics" of England must be reckoned Charles Shaw-Lefevre, Lord Eversley. At 94 years old he is still a sprightly and active man, in body and in mind. He is as close a student of current politics as when he was speaker of the house, thirty odd years ago, and as keen a sportsman as ever, as may be inferred from the fact that he has just been purchasing a brace of breech-loading guns containing all the modern improvements invented by men born since he passed the meridian of life.

At Washington one night lately a lady retired to rest with a heavy feeling in the region of her heart. After eleeping an hour or two she was suddenly awakened by the sound of her heart-beating like a hammer striking some metallic substance, while the pressure around her heart seemed to be inclosed. She awakened her husband, a light was struck, she thought she was dying. In about an hour, when the clock struck, it was discovered that the striking of the clock had been mistaken for the beating of her heart. Another lady had a cancer that, developing very rapidly, it was so sore that no one was allowed to touch it. After several days of body pain and mental anguish the sore proved to be a tick-bite, with the persevering insect still tugging away at it. So much for imagination.

> "That life is ever lord of death, And love can never lose its own."

So, O poor, bound souls, hungry and thirsty but hindered lives, take courage! Whether the hin-drance be one of external condition, of mental narrowness and ignorance, of inherited moral weakness of bondage to another life that keeps you down—all these things some day shall end. If you are discouraged, striving in vain to grasp a high ideal; if, like the sobbing waves, some undercurrent sweeps you hack at what seems the warm more not of schious. you back at what seems the very moment of achievement; if you long for a companionship to match the aspirations of your soul, look up and listen! Hear the voice, as though it were that of God him-self, telling that shall be—the great principle shin-ing out through the simplicity of the commonplace narrative: "And being let go, they went to their own company."—Rev. M. J. Savage. ADVERTISEMENT.

A GIGANTIC MINING ENTERPRISE. A River Turned Out of Bed.

Without doubt one of the greatest mining achievements of modern engineering is the construction of the Big Bend Tunnel on the Feather river situated in Butte Co., California. Feather River is formed by the North, Middle and South Forks, which rise in the Sierra Nevada Mountains in Plumas Co., run southwestward and write in Butte Co. to form the southwestward, and unite in Butte Co. to form the main Feather.

main Feather.

The river, including the forks, is 250 miles long, and enters Sacramento river at Vernon in Sutter Co., about 20 miles above the city of Sacramento.

It is well known, among gold miners that the richest and most productive gold mines of California have been the beds of rivers, and the "Feather" stands pre-eminent as to richness wherever it has been possible to work it. In fact, old miners have known it for years under the name of "The Golden Feather."

Prof. Horace C. Burchard, late director of the United States Mint, in speaking of the gold producing river beds of California, says: "They are the natural sluices of thousands of square miles of auriferous ground, the wash from which has been dis-tributed on the beds, bars, and benches, where, by a natural process of concentration, the gold was re-deposited in such manner that it was easily accessideposited in such manner that it was easily accessible to the early miners." The bars, which at low water are dry, are exposed to the operation of the miners, and from many places in the bed of the river-where it was possible to turn the river out of its channel by means of dams and canals, or flues—the miner soen four d the ways of abstracting the precious metal from the sand and gravel in which it rested. The Big Bend of Feather river, however, whose gravel deposits have been estimated in value from \$100,000,000 to \$150,000,000, has hitherto baffied the skill of man to rob it of its treasure. This yast amount of wealth has been guarded and prevast amount of wealth has been guarded and preserved for ages by the minimum constant flow of one hundred thousand miners' inches of water rushing through a narrow canon of from 1,500 to 2,000 feet deep, which rendered it impossible to wing-dam or flume. Yet while nature has thus seemingly placed impregnable barriers against man's encroach-ments, she provided, at one point at least, a way whereby these obstacles could be overcome through the intervention of modern engineering skill. There is a little stream running through Dark

Canon, which empties into the West Branch of the Feather and from there into the main Feather. Dark Canon is several feet lower than the bed of the main Feather, at the point where Big Bend Fegins. A tunnel was commenced in Dark Canon, and a bore 12 x 16 feet drilled through a spur of Big Bend mountain a distance of 12,007 feet, or nearly two and one-third miles in length out to the mountain side of Feather Biver of the News and of the Bend side of Feather River, at the upper end of the Bend. Just below where the upper end of the tunnel taps the river a dam was constructed which is to force water through the tunnel into Dark Cauon, out of which it will flow into the West Branch, and then into the main Feather again. This will leave about fourteen miles of the river bed exposed to sight during the season of low water, which is from seven to nine months in the year.

This stupendous undertaking required the services

of one hundred men, working night and day, for about five years, and has just recently been completed. At the head of the tunnel six gates of iron and steel, 4½ by 8 feet, will let the water in or keep it out. In times of high water the gates will be closed, and the river will run along its old bed, to be turned out of its course and through the tunnel at

low water. The past yield, from those parts of the Feather accessible to mining operations, is sufficient evidence that the most sanguine anticipations of the projectors of this grand enterprise will be fully realized. The famous old Cape Claim, below Big Bend, yielded \$680,000 in forty-two working days, and from 3,300 lineal fect of half-worked river bed. In fact, the river-channel, both above and below the

In fact, the river-channel, both above and felow the Bend, has proven itself immensely rich.

The President of the Big Bend Tunnel and Mining Company, and the largest stockholder therein, is Dr. R. V. Pierce, who is, perhaps, of all others, most entitled to credit for the successful termination of this great undertaking. Being fully satisfied with the feasibility of the plan from its inception, he has with an unstituting hand supplied the funds with an onstin nana sabbuea me ran for the prosecution of this enormously expensive work, and his confidence and liberality will soon

meet its reward. The Doctor has been, and now is, connected with very many other important matters. In the fall of 1877, he was elected to a seat in the New York State Senate, and in 1878, he was placed in nomination for Congress, and was elected by a decisive major-

He is President of the Buffalo Loan, Trust and Safe Deposit Company, one of the foremost banking institutions in the city of Buffalo. But he is per-haps best known as President of the "World's Dispensary Medical Association and Invalids' Hotel and Surgical Institute," This institution is situated on Main and Washington streets, Buffalo, N. Y., having a frontage on both streets. The design of the In-valids' Hotel is to furnish a home to those desiring private treatment of the most skilled class, especially to those suffering from chronic and surgical diseases. It is not a hospital, but a pleasant remedial home, furnished with every comfort, and the most approved sanitary, medical and surgical appliances, approved sanitary, medical and surgical appliances, which study, experience, invention, and the most liberal expenditure of money can produce. There are eighteen skilled physicians and surgeons constantly at the Hotel, and a corps of efficient and trained nurses. The Doctor is also the inventor of several well known medicines, which are compounded at the World's Dispensary. The efficacy of these medicines is undoubtedly what led to the Idea and ultimate establishment of the Invalids' Hotel. Very many who were using these remedice of Dr. Pierce's many who were using these remedies of Dr. Pierce's found them so beneficial that they began to send applications for personal treatment, and these appeals becoming so numerous, the Doctor concluded to erect his Invalid's Hotel. The Big Bend Tunnel Company is fortunate in having so progressive a man as Dr. Pierce as their President.

The money expended in the construction of the

tunnel does not represent all the capital involved. More than a hundred claimants to mining grounds on the bars, banks and river bed had to be bought out in acquiring title to this vast extent of rich mining grounds. Boarding-houses have been constructed along the river, roads and tracks have been builting apparental agrees the West Branch a substantial bridge erected across the West Branch of the river, and what was an unbroken wilderness, around the vicinity of the tunnel, when the Company commenced operations, is now a thriving village with good dwelling houses, a general store, a hotel, and a school-house. A post-office has also been established here, and a telephone line built to Oroville, sixteen miles distant.

Little and Lively.

The times change, and we change with them, Hardly larger than mustard seeds but composed of highly concentrated vegetable extracts, Dr. Pierce's "Pleasant Purgative Pellets" have caused the old style, large drastic, cathartic pills to be abandoned by all sensible people. The little sugar-coated Pellets are a sure cure for constipation; for persons of sed-entary habits they are invaluable. They are little and lively, pleasant and safe.

George H. Ellis, publisher, Boston, has in press a 16mo book of 137 pages, entitled "Science and Immortality." The work is a reproduction of the dis Science says about Immortality," which attracted such wide attention in the Christian Register of April 7. The contributions have been carefully re-April 7. The contributions have been carefully revised by their authors, and the work has been enriched by additional contributions from Prof. A. Graham Bell; Gen. A. W. Greely, of the United States Signal Service: Prof. Joseph Le Conte. of the University of California; and Prof. Edward C. Pickering, of Harvard Observatory. In addition to the "Symposium," there are included biographical notes, giving a brief outline of the scientific career of the

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SARA A. UNDERWOOD, Editors.

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While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in fine Open Court to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lowes says, the unequivocal failure of twenty centuries; has not suifficed to destroy and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a latr hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor, and will endeavor to keep the banner of truth and Reason waving above the distractions, party contections theological controversies and social and political crazes of

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Xenos Clark,
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Theodore Starton,
Felix L. Oswald, Theodoro Stanton, Felix L. Oswald, Thomas Davidson.

Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and oriental scholar, Prof. Max Mulier; and we have the statement of one of his personal friends, that Ernest Renan will probably encourage us by articles from his pen.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of The Oven Court, in which will also be printed eccasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

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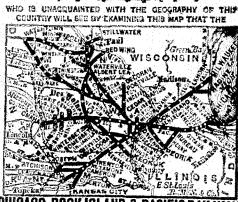
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St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. Thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh how manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

THREE BOTTLES

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

(Continued from First Page.)

A Lover's Estimate of Emerson. ersonality and place; and so have Tennyson ongfellow, Lowell and Whittier, Montaigne Cervantes and De Foe; ay, even David of Israel comes as a man in his wondrous burst of human trust. "Yea, though I walk through the valley and shadow of death," but Emer-son, like some beautiful vision but dimly seen, I cannot touch; and when I say Emerson, it is but another name for truth, sweetness and light. I wonder if ever another

When his soul went to spirit-life and they placed the form in the grave, I could not mourn; my Emerson was with me still. I could as well give light, air, or the law of gravity personality as to him, and as soon think of them yielding to death. As I read him I get only truth, life, strength, inspiration, even as they come to me in gazing into the starry blue or listening to the wind in the pine boughs.

I never realized this fact so clearly as since I began to pender this essay, and never till now sought the why of it, and I seem to solve the problem by saying: "There is so little of the man in his thought!" He seems to me but a channel between the Over Soul and ourselves. Truth and wisdom flowing from the divine fountain through so clear, houest, manly, unselfish, truth-seeking brain, fed by such warm heart, must needs have so little of the human in it that I feel and know but the divine. The man puts no stamp upon God's truth. Through him I get nearer to God, and farthest from human imperfections and limitations, and am lost in the impersonality of beauty, truth and goodness.

Yet there is a distinct individuality of style and thought; something so purely Emersonian that I think I should recognize a page of his anywhere; yet for this individuality, the union is all the closer, for because of this truthfulness to self, trust in self, thoughts flow apparently as unrestrained and "that power not ourselves" that in us "makes for righteousness." It is when rightly un derstood, the nirvana of the Hindoo, not the annihilation or loss of self in the divine, but the perfection of self in the divine. Emerson seems to have nearly realized this con-

It is this that makes his pages so valuable to me. They contain the revelation of these Mater years. Revelations because not wrought fout on the anvil of reason. Revelations because not sought for in line of effect and cause, but revelations because they are soulfound in the realm of cause itself and announced to the world. Revelations are they that bring no letter of introduction from some ancient authority, and that wait till these credentials are examined before we admit them, but revelations that knock directly at the door of common sense and intuition, and are at once admitted as friends and royally entertained. They come and are received like sun and air, cloud and sunshine; like bud, blossom and fruit; like mist, rain and fountain, ever welcome.

> "They always find us young And always keep us so."

The wind through the tripod made music which the priestess translated into words. The tripod is forgotten, the oracle remember-God's inspiration through Emerson made truth for us, The truth alone is of value and will ever remain.

But I am aware that he does not so impress Lowell-vonng Lowell, he may think differently to-day—thought him an egotist. In his "Fable for Critics" he speaks of him

"Tis refreshing to old fashioned people like me To meet such a premature Pagan as he, In whose mind all creation is duly respected As parts of himself—just a little projected; Who is willing to worship the stars and the sun, A convert to-nothing but Emerson."

But that which Lowell calls egotism seems to me only a realization of Tennyson's road "to sovereign power." He says:

"Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power."

This is another of the causes that makes me read Emerson and write of him as a lover, because he has these three, and through him I grow within myself, "self-reverence, self-knowledge and self-control."

The egotist in projecting truth projects himself also, and forces upon us the recognition of his personality. He is like a hen eackling over the egg, calling attention more to herself than her work. But he who like Emerson has trust in himself and in truth, says his thought, and, like gravity, it works its way. One of his condensed expressions showing this confidence in the power of truth and right, one that has been a stay to me in my work for unpopular truths is, "The current knows its way!"

We are told how often and carefully he revised his pages; it was only a clearing out of the rocks and a deepening of the channel, and the thought flowed with clearer and greater power. It is now bankfull of clearest water. There is neither bone nor grittle in the meat he asks us to dine upon.

It is now over twenty-three years since I became his lover. I was four years developing the love which time has only strengthened. A teacher whom I loved when I was twenty would often quote Emerson and Parker, and once in our rhetoric class quoted his "Rodhom." This poem was really my introduction to him

There is a volume of philosophy and a library of sermons in these lines:

"If the sages ask thee why Thy charm is wanted on the earth and sky. Tell them, dear, that it eyes were made for see-

Beauty is its own excuse for being; Why wert thou there, O rival of the resel I never thought to ask, I never knew; But in my simple ignorance supposed The self-same Power that brought me there brought you."

Lentered the army in '62, and a lady friend used to quote often in her letters to me some of those lines from his prose that Low-

ell says, are "Gold nails in temples to hang trophies on,"

and they were powerful to inspire. Then I had a comrade, dear as a brother, whose grave is in the beautiful Shenandoah valley, a man of great experience, twenty-three years my senior, whose wisdom was shield and buckler to the bashful country boy; he would often quote Emerson to me as we lay in our blankets, in tent or by picket fire, and thus I learned, perhaps, to give to Emerson a value not his own. In '64 I was separated from all old comrades by transference into a different regiment, and for companionship I obtained "Conduct of Life." and a close and dear comrade was it on march and halt, in camp and on guard—everywhere. How much it has infinenced my life I cannot tell. How much?of it become me, I know not. Up to that time Pope's "Recay on Man" had been that time Pope's "Resay on Man" had been to which all his oratories are attuned, are the ed that when a woman marries she need not my pecket companion, now this. I would words, "Soul is ali!" Purely spiritualistic in take her husband's name unless she chooses.

read him to appreciative listeners till they, too, learned to love him and in this university of army life where selfhood was developed as in no other school, Emerson was Professor of Ethics, Philosophy and Theology, while Whittier wrote our hymns and gave me religious food and culture. To these two men more than all other writers do I owe whatever of good I have been able, or may yet be able, to do.

From that time till now there is no journey that they are not with me in pocket or satchel. Under all conditions of army and Western life, in school-room or as an itinerant lecturer, for fifteen years I have found in these two whatever I needed in sickness or these two wnatever I needed in sickness or in health, in joy or in sorrow. I have read their words on occasions of gladness, and at times of separation; read them to young friends blooming into life and to those calmly and peacefully gliding toward their spirit home. I have read them in the glad hours of social gatherings, and as I spoke words of consolation, strength and knowledge over the physical casket to those who movemed the physical casket to those who mourned the unclasping of the mortal hands and did not yet feel that of the immortal, I have found those two sources from which I could draw the help I needed. Is it strange, then, that I feel that if another Omar were to burn all the libraries of the world, were I able to secrete Whittier and Emerson I could rebuild from them both, civilization and religion?

Upon entering upon my Nebraska life in '66 I made his essays (First and Second Series) my chief library. One of his admirers advises those who would learn to love Emerson to begin with "Conduct of Life," but I, without hesitation, say "Essays First Series." But commence where you will you cannot fail to like him. Says Chadwick: "If you do not want to fall in love with beauty, truth and righteousness, let Emerson alone!" "Beauty, truth and righteousness, let Emerson alone!" truth and righteousness," these are God manifest in the flesh, and Emerson is one of their chief prophets. In the First Series we have with as little care for the expressions of yesterday, as is the song of birds. It is the "Father and I are one" condition of Jesus. This condition is, I believe, the purpose of itual laws," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective: "Self-Re-liance," "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective to the liance, "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective to the liance, "Compensation," "Over Soul," "Spir-liance," and "Love," any one of which I have no descriptive adjective to the liance, "Compensation," and "Love," and "Lov ought to have made him a noted, man in

> My range of reading is not large, but nowhere else do I find such suggestive sentences, such stimulus; yes, these are the words, suggestion of stimulus, in all mental and spiritual directions. A single line is often food for weeks. Many a time when I have long hunted for a key to some caverned recess in my own nature and found it not, lo! suddenly he in a sentence puts it into my head and reveals me to myself. Such was the case when I was alone and longing for companionship, the two lines, the first time I read the poem, "Give all to Love."

"When half gods go The gods arrive;

And again, once when pondering for a long while the problem of life, these words from 'Compensation," were oracular, and from them I date a new era in my thinking on that subject: "The absolute balance of Give and Take." He is the great revealer of the soul's possibilities.

Of one of his-essays Charles Bradlaugh says: "I ascribe to Self-Reliance my first step in the course which I have adopted. Prof. Tyndall in his address to the students of University College, London, says: "The reading of the works of two men, neither of them, indeed, imbued with the spirit of modern science, neither of them, indeed, friendly to that spirit, has placed me here to-day. These two are the English Carlyle and the American Emerson. I never could have gone through Analytical Geometry and Calculus had it not been for them. I never should have been a physical investigator but for them, and hence should not have been here. They told me what I ought to do that caused me to do it, and all my consequent intellectual action is to be traced to this purely moral source." What they say I only echo.

Often have I wished that I were a millionaire, that I might put this essay upon "Self-Reliance" in the hands of every child in our schools and furnish them by quantities to reading rooms and places of resort.

Could I make a volume to send out as a manual of ethics and religion and be a missionary for good, it should consist of the xxiii and xci Psalms, the Beatitudes, Derzhovin's "Gcd," Whittier's "Eternal Goodness" and Emerson's "Self-Reliance." To my taste I should then have skimmed the cream from the whole of ethical and religious literature.

Where can be found more helpful words for the battle of life than the passage I am wont to quote to my young friends. It rouses all our energies and puts what Robert Coll-yer calls "Clear Grit" into us. It reads:

"Insist on yourself. Never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-posses sion. That which each can do best none but his Maker can teach him. No man yet knows what it is, nor can till that person has exhibited it...Do that which is assigned you and you cannot hope too much or dare too much. There is at this moment for you an utterance as brave and grand as that of the colossal chisel of Phidias, or the trowel of the Egyptians, or the pen of Moses or Dante: but different from all these. Not possibly will the soul, all eloquent with its thousand cloven tongues, deign to repeat itself....Abide in the simple noble regions of thy life, obey thy heart and thou shalt produce the Foreworld again."

But what I say of these "Essays," I also say of all his works. I could not spare "Society and Solitude." "Letters and Social Aims," "Nature." "Miscellanies" or "Poems." What wondrous power in his "Divinity School Address," and "The Preacher." The former marks an epoch not only in Unitarian, but in religious thought, and combined they have the virtue of many courses of homilectics. May I grow to be somewhat of his ideal preacher.

But there is another reason why I love him; he is not a philosopher. Many a system may be builded upon his thought as they have been upon the words of Jesus, and may be upon that of any intuitional writer. Like Jesus he "announced" what was, from his illumined mind, self-evident. He speaks from the intuitions and to the intuitions. I would as soon argue the beauties of the sunset with a blind man, or the melody of the spring birds with a deaf man, as to argue the truth of one of Emerson's announcements with one who did not recognize its truth as

soon as read. There is a kind of free masonry in souls; all initiated in the same spiritual degree, see truth alike when presented to them. Truth that is reasoned out is scientific and philosophical and is food alone for the intellect and touches not the soul. Emerson feeds me spiritually by his announcements. His philceophy, such as it is, may all be found in "nature" and his "One's Soul," and the key note

his thought, he makes Spiritualists* in philosophy of his lovers. He accepts all affirmations of science, philosophy, art, mechanics, law, ethics and civilization, and they become fused in the alembic of his mind, and come out pure soul at last. It seems as if all the systems of metaphysics, philosophy and religion, and all civilization had been boiled down by him only to yield that old truth stated by Paul: "One God and Father of all, who is over all and through all and all in

For this again I love him, because he is a religious prophet and stimulates my perception to see nothing that has not soul behind, around and in it. His basis-spirit-is the bed rock on which I stand to reason. He has faith in this spirit in man, believes in man, demands that this spiritual principle "be suffered to demonstrate itself to the end in all possible applications to the state of man, without the admixture of anything positive, dogmatic or personal. We have come to the spring of all power of beauty, of virtue, of art and poetry. ("Lecture on the Times") and after all searching he gives this conso-lation: "We learn that God is, that he is in me and all things are the shadow of him." (Circles.) "The world," he says in "Nature," proceeds from the same spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the un-concious....Of that ineffable essence which we call spirit, he that thinks the most will say the least. We can foresee God in the coarse, and as it were, distinct phenomena of matter; but when we try to define and describe himself, both language and thought desert us and we are helpless as fools and savages. That essence refuses to be recorded in propositions, but when man has worshiped him intellectually the noblest ministry of nature is to stand as the apparition

And again a sublime passage in the "Over Soul:"—"Ineffable is the union of man and God in every act of the soul. The simplest person who in his] integrity worship God, becomes God....When we have broken our God of tradition and ceased from our God of rhetoric, then may God fire the heart with his

These lines express the optimism of the true believer, the true God-liver:

Fear not, then, thou child infirm, There is no God dare harm a worm. Laurel crowns cleave to deserts, And power to him who power exerts: Hast not thy share? On winged feet Lo! it rushes thee to meet: All that nature made thine own, Floating in air or pent in stone, Will rive the hills and swim the sea And like thy shadow follow thes!"

*This word is used in its philosophical sense as distinguished from Materialists: One who believes in spirit alone, or in spirit and matter.

Woman and the Household.

A Remedy.

DEAR SISTERS OF THE JOURNAL: I read ^ridelia's experience in orthodox Sundayschools, and a remedy for such disastrous calamities arose clearly in my mind, which I will record while the instance showing sadiy the need of some heroic medicine is still

Almost every church has made great exertion to keep constantly on foot meetings of various kinds to give the young people a tendency toward their organization. They have socials, donkey parties, Dicken's clubs, Browning clubs, Shakespeare clubs, historical clubs, and so on ad infinitum. Now, what I recommend is the organization of clubs for the study of their creeds! Can they not afford an evening a week to bring before the young (whom they are so anxious to bring into the fold blindfolded) the principles for which they are making all their mighty exertions? Let them bring into the light of to-day their musty, unused creedbooks. Let our children weigh them, even by as much of science as is taught in our graded schools, and see if they will pronounce them sound. Even their scant knowledge of physiology, geology, chemistry, history, etc., will come to their rescue. They have no idea of the basic principles on which the churches work. Let us cry for an illumination of the creeds which are so carefully hidden away, and avoided in all discussion.

A gentleman of Toledo, O., a supporter of a Congregational church there, said to me: 'Half our members do not believe our creed." Then," I said, "why do you not revise your creeds up to something you can honestly subscribe to?"

"We are afraid to meddle with them-it would make such a division, and so much quarrelling," he replied. He told the truth. But we are fearless

people, and we believe in honesty. Light is always safe as we look at things. Do not be so shy of the queer old vows to which you would bind the bright young souls of to-day. Where is the church brave enough to lead? Give us a club for the study of creeds-free MRS. A. G. C.

An Unsound Sunday-School Lesson.

Fo the Editor of the Religio-Philosophical Journal I noticed an article on children in the first October number of the Journal, and I quite like the thought expressed therein upon that subject. I attended an orthodox Sundayschool where the subject of Jonah and the whale was discussed. I suggested the un-reasonableness of a whale swallowing a man when its throat is so small it would be impossible. The minister at once exclaimed that he presumed God made a fish with a large throat on purpose to swallow Jonah! Nothing was impossible with God! No wonder children grow up and join the church when such mystaries are so easily explained. No exertion is required on their part to think, especially when they have so wise a minister to think for them. I think there should be Lyceums where children can be taught the necessity of a pure and noble life, and that a noble act on this side is recorded on the other. Teach children to do little acts of kindness to their mates; unselfishness is almost forgotten in the lessons they receive. Teach them to think for themselves. The churches are drifting into Spiritualism unawares. Their faith healing, laying on of hands, and praying to God for help, is magnetism all the same, and if they think it is help from God, he is a spirit, and one and the same thing. If it works in the church it will be the means of having a work car ried on there that may lead them to investi gate— those that are not too narrow-minded. "Still achieving, still pursuing, learn to labor and to wait." The time will come when churches, creeds and dogmas will have a slim foundation to rest upon. SABINA.

In Kansas, women can vote in city and town affairs, and hold municipal and town offices. In one town they have a female mayor. The Supreme court of Kansas has decidA Woman's Triumph in Paris.

The public examination of Miss Bradley at the Ecole de Medicine in Paris is thus described:

When Miss Bradley stepped into the arena, clad in the traditional garb, the general comment of the audience was: "How like Portia in the trial scene of the

'Merchant of Venice.'" It was known to Miss Bradley's college It was known to Miss Bradley's college mates and other friends that her thesis would be on "Iodism," and that she had taken a year to write an elaborate book on the subject, which will soon be republished in England from the original French. For an hour and a half she was questioned with great shrewdness and ability by four of the leading professors of the Ecole de Medicine, Drs. Fournier, Gautier, Porchet, and Robin. Each of these gentlemen had previously re-Each of these gentlemen had previously received a copy of Miss Bradley's bold book, and they had brought their copies to the examining room, with multitudinous interrogation marks on the margins, showing that the new treatise had not only been very carefully read, but had excited much curiosity and attention. Miss Bradley had the great advantage of an unbackneyed theme, which she skillfully illustrated by a numerous ar-ray of unfamiliar facts.

Her triumph was of a very peculiar character. Her four examiners said to her, with admiring frankness: "You have been working a new field; we cannot agree with many of your conclusions; further investigation may lead either yourself or us to different views; but, meanwhile, you have presented to the college a thesis which does you uncom-mon honor, and for which we unanimously award you maximum mark of merit."

After the announcement of the award, Miss Bradley was entertained at dinner by Miss Augusta Klumpke, the first female physician who has ever been admitted to practice in the hospitals of Paris. Both these ladies are Americans—Miss Klumpke from San Francisco, and Miss Bradley from New York.

Pain is the sentinel that watches perpetually over our safety, and gives notice of the first approach of the diseases which are our worst enemies. Remove the sentinel, and the foe would surprise us before we were aware that he was near, and would be in full and fotal necessarion of the recognized of the recognition. and fatal possession of the very citadel of our existence before we could make the least attempt to resist him. This warder on the walls of our human habitation may often annoy us by waking us from our comfortable sleep and pleasant dreams, but he is a loyal servant and a faithful friend in rousing us to defend ourselves against the insidious ills that flesh is heir to.

The "Pall Mall Gazette" says that "marriage" is no longer an entirely one-sided bargain. It is tending toward the only true ideal of life-long companionship—a partnership on equal terms, with equal give and take on both sides. Women no longer feel bound to render that implicit obedience which was considered de rigeur in our greatgrandmother's days, and men no longer universally demand it." Thanks to the woman's rights movement!

An Indian girl from the Hampton school is con to enter the training school for nurses in New Haven. She is engaged to the son of a Sioux chief who is studying in the Medical College at Philadelphia, and when they both graduate they will be married and return to the Indians and give them the benefit of skilled treatment.

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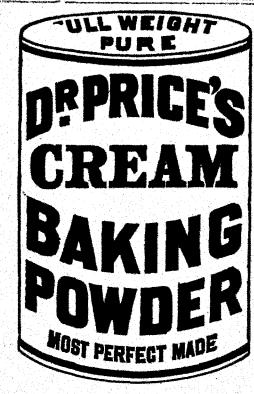
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