CHICAGO, MARCH 3, 1888.

G.-73, Doctor. I hope you are feeling first rate and in the right mood for this kind of a communication. Dr. W.-Will be pleased to do the best I can, and will abbreviate as much as pos-

During my life in the physical body, I had the pleasure of studying and afterwards practicing medicine, and in the latter part of my life, the honor was conferred upon me of a professorship in two of the leading medi-cal schools in the United States,—covering different per.ods. It would afford me great pleasure to entirely reveal my exact iden-tity, but am under a bond of honor not to do so yet. Suffice it to say that my reasons are of the best, and when these reasons, are removed, as they will be in time, I will so fully establish my identity that no sane, reasonable man can doubt that it is I and

Permit me to digress here long enough to say a word about this very point of identity. To do this, I must go back to the subject of conditions. It is perfectly natural for peo-ple in making up their judgment of things to measure them from their own particular grooves, and the gauge with which they measure their own affairs, as well as the conditions with which they themselves are surrounded. You will see at a giance that this is all wrong, for each individual has constantly around him a different set of conditions, even while in the body, from his neighbor; and each thinks his own the best.
As Pope says, "It is with our judgments as
with our watches; none go just alike, yet
each believes his own." So it is as between the two spheres of human existence. Mortals are too apt to judge of spirits from the conditions that surrounded themselves, while, on the other hand I admit that we on this

side often forget to what extent those still in the physical body are handicapped. But Now you must remember that it is just as necessary for us to conform to the rules and

regulations surrounding us, as it is for you to conform to yours. Now then, supposing that we are permitted, under certain conditions, to go to a certain medium, and there communicate, certain things. Supposing communicate certain things. Supposing that we exceed that limit,—that is, go be-yond that limit to which we have pledged ourselves, do you not see the result at once? We would not be allowed to come again; just as you, if the medium goes beyond certain limitations, he universallly loses his mediumship, or, if not, drops down and takes up with some low order of spirits. You will find that spirits are always as anxious to re-veal the mysteries of spirit-life, when everything is in harmony so that this becomes possible; in fact, more anxious often than you and your fellow men are to receive; but they must all bow to universal law and universal conditions, and when the times are ripe, perhaps some of the barriers will be removed. The bars are down so that the spirit incarnate can talk freely with the spirit decarnate. I do not use mortal and immor-All are immortal. I know the sneering *keptics will turn up their noses toward high heaven and say, "This is all bosh!" perhaps clothing their expression a little more elo-quently than I have done; but facts are facts,

Let the skeptic sneer if John or Mary or Eliza cannot tell the color of the last preserves they ate, or because they do not choose to say in what town, city or state, they may have lived. When these same skeptics and pseudo-scientists come over on our side and see themselves as others see them, they will wag their imaginary long ears, and if not careful may catch themselves braying aloud very much like their Darwinian angestors. G .- That is pretty hard on the poor pachy-

and truth needs no apology for its introduc-tion. Tell my friend Bundy that I particu-larly admire the motto on the first page of

his paper. (Another digression.) But to re-

sume my subject.

Dr. W.—Yes, but P would not disgrace the generally accredited progenitor of man, hav-ing similar features and caudal appendages. with being their ancestors; for I have some veneration for my possible ancestors; that is, if Darwinism be true. But I fear that some of his theories are incorrect, especially the survival of the fittest;" for if only the fittest are left among some of these skeptics, Lord save those who were not left! But ridicule is not argument. I could not forbear saying these things, being permitted, as I am, to see, part of the time at least, both sides. But now, with your permission, I will return to

my subject proper. As I said in the opening lines, I was a medical practitioner while in the body, and like most medical practitioners, no matter how thorough, I was illy satisfied with my success in diagnosing and prescribing for diseases. A long time before my demise, I made up my mind that, if it were possible, I would go on investigating these subjects n which I had been most interested, and in those particular ones where I and my breth-ren had failed. So you may suppose that the first thing I did when entering the spiritlife, was to take up the knotty and tangled thread where I had left it off, and try and unravel it as best I could.

Before entering, however, upon professional business, permit me to say that a man no more dies, that is positively actually ceases to think and be, than he does when he goes to sleep. I well remember when I passed out of my body and looked around and wondered: Why so light? Why so strange? Where was this ailment, or that defect? I seemed to be a boy again without a single care. I felt a peculiar, airy nothingness, physically; but as

though I might soon be a giant intellectualmeaning the spirit, the man, me, myself if you please,—had been handicapped and sub-ject to matter, now the order was reversed, and matter seemed fully subject to mind; and I immediately noticed that nearly every condition of my being had changed. I will never forget how the spirits around me re minded me of when I was a boy and and used to look down in the deep clear water and see the fishes sailing and sporting around in their native element;-a different world from mine, yet a part of it after all. So the spirits looked to ma; and if you can imagine a smile without a physical mug to smile with, I certainly did smile. At least the sensation was the same. I said to my-self, "Do I lock now like these things I see gliding or sailing around me?" I wish I could describe my sensations. I would reach out for an object and take hold of it, but it did not move as of old. The reason this is true, I will give at some future time. Suffice it to say that having no muscles nor bones for levers, and not yet understanding spiritual physics, they did not move worth a cent. It reminded me of when I used to reach for something in the dark, supposing I could lay my hand right on it, and grasp nothing-

I give these points so that you may know that we do not know everything the moment we are disenthralled; but that as the child is born into your life, weak, helpless, and with-out knowledge, so is man born into spiritual life, weak and helpless as a babe. Things look just as strange to him as they do to the infant, and the growth is just as slow; so, my dear Professor, when a spirit comes to you only a few days or months old in spirit-life, and attempts to reveal to your wondering mind the mysteries of the Spirit world, take it. I pray thee, for as much as it is worth.

You ask a child five years old, for instance, to tell you about its visit to New York. It would tell you of candy and marbles, and perhaps'a funny monkey and a parrot, a new doll, a shaggy pony, big houses, and perhaps that would be all. The child would be just as competent to describe the city as a new or recent spirit is to describe the world to which

it has so recently emigrated.

Please allow another -side-track. The express is not due yet, and we will stop and chat a little on a side track, with your permission.

G.-O. K., Doctor. Railroad parlance is in perfect keeping with telegraph operating.

You and the train dispatcher for it. Dr. W .- It is upon this subject that I wish to say a few words, namely; the seeming unreliability of some spirit messages. First, I would say that people leave the earth in a certain mental condition. They arrive at the first station in spirit life in the exact mental condition they left off with in earth life. Now then, this being true, the Spiritworld is naturally peopled with a heterogeneous collection, both as to kind and mental attributes. You may well suppose that among the rest there are a few liars. That class don't all live, although there are so many that you never miss one who drops off occasionally. Well, then, when you think that these prevaricators, and their name is legion, are over here; and that many of them have never had even a formal introduction to the truth while in the body, they are just as anxious to tell an untroth as ever, just to satisfy themselves that it is they, and that they have not changed much by the process called death.

G .- A strange way for a man to identify

himself to himself.

Dr. W.—Yes. They naturally gravitate to those of their own kind, and I assure you that they are not liable to get lonesome right They also gravitate near to the earth, in the lowest strata, that is, providing they are not of a high intellectual and otherwise moral character. Then if this be true, they being nearest the earth, will crowd themselves in every chance they get. They are more gross, partake more of the earth, —you might say, "of the earth, earthy,"—and mediums and their friends cannot be tod careful with whom they commune. It is in-deed a sad spectacle to see ofttimes, intelligent, intellectual people sitting around a circle listening to the senseless vaporings of some spirit who, while in the body, they would have passed by in disdain and disgust. But they think that because he is now a spirit, that he tells the truth, the whole truth and nothing but the truth, when in fact, it would be nearer true if we would say that he tells everything but the truth.

Do not understand me that I would belittle spirit communications; but I only caution those who may hear or read this, that they follow the advice of that good but eccentric old bachelor, St. Paul, when he said, "Try the spirits and see whether they be of God." One word more on this subject and I have done, (I/mean on the sidetrack), and that is as to the variability of the opinions expressed by hose who seem to be anxious to tell only the truth. Each person judges of the spirit-life by what he himself has come in contact with. For instance, you ask an inhabitant of the polar regions about the climate upon the earth. He would immediately tell you it was extremely cold; a great deal of ice, snow, massive ice mountains, polar bears, and probably lichens. You ask a South Sea Islander and he would tell you that it was very hot, and that people did not wear any clothing. He would describe a tropical clime and its products, as well as reptiles, insects and other things that are peculiar to his country. The African would tell you that everybody was black; the red man, it isolated, that they

were all red, and thus we might go on and carry our illustrations ad infinitum, almost. Now the same rule applies to our world or stage of existence, and you must use your own God-given judgment as to the means the particular spirit had of knowing about the world in which he then exists. If a novice, he does not nor cannot know very much. I am thankful I have been here some time, or I might lead you to believe that I should be classed with the novices. I will say this, that I have not yet begun to fathom the immeasurable depths; that I have as yet only eaten a few of the crumbs of knowledge as they fell from the Master's table; but hope in time, when worthy, to be permitted to surround my Father's board, and eat from it my fill, and to be permitted while walking through His groves, to reach out my hand and pluck the fruit from the tree of knowledge and be fully satisfied.

[Here we were interrupted by a caller, and before resuming the main subject. Dr. Wells said: "In looking over your manuscript I find I used an expression inelegant, ending a sentence with 'not worth a cent.' I wish you would, if you are a good sentence cob-bler, patch that up a little more elegantly. You see doctors and rhetoricians are two sep arate and distinct personages, fand I am so impulsive that I speak the words just as they come to me. It might detract from the gravity of the situation, to use anything that is flippant."]

Now if you will throw open the switch we will return to the main track, or Bundy's Express will be down upon us saying that we are running on his schedule; namely, his valuable space in the JOURNAL, and we may

I think I left off with my original subject where I was looking at those around me, and wondering who they were, where I was and what I was going to do, etc. I found that I retained every faculty that I possessed while in the body, but that it had only before been a bud that had promised to blossom;—or rather I should speak in the plural-that these faculties were buds that would blossom into a new life and afterwards bear fruit. Here is a proposition to remember: That the stage of existence I am now in is only one step in advance of the one I was in before, and not by any means the ultimatom. Earth life is, if you please, the root; the first stage of spirit life the stem; the seven stages of existence the branches. Knowledge is the bud that must form, blossom, and bring forth

fruit in and through all eterrity.

The generally accepted belief that angels, as they are called, are all-powerful and possessed of all knowledge is without founda-tion. But I found it was much easier for me to solve any problem, no matter what it might be than it was before. I saw clearly how little I knew, and immediately set myself about to complete as far as might be, not only my medical education, but other branches that would harmonize with my particular line. Now note closely. Here is a point worth considering. It is this: That the law of gravitation holds equally in spiritual affairs with that of physical. I mean this, that in spirit life, minds who are upon the same plane and have like attributes, gravitate toward each other. Now I see in your mind a question. You say, "Bnt, Doctor, in this life, things that are not alike will gravitate toward the earth, whether it be rock, air, gases, water, etc.," but what I mean is this; that apparently different forms in nature will gravitate toward the earth; but that is a different form of gravitation from that to which I would call your atten-tion. I would seek to lead you to what I may term affinitized gravitation; or, if you prefer attraction. I see you are inclined naturally to question some of my logical premises, at least; but in the sense that I use them, I am correct; so that I found that when I aspired to scientific knowledge in a particular direction, I immediately found myself in the company of those who were seeking the same knowledge as myself; and in exact proportion as I advanced, I found that strata by strata, mentally speaking, I was building or grow ing upward. If my brothers in strata A, for instance, did not progress as fast as myself, they could not enter strata B, with me; but there I immediately found others who had advanced to strata B; and this rule holds good, as far as I know, throughout eternity So, then, I was assisted on every hand by those who were my equals in every respect. We could hold intercourse with those above us by our very desire for more knowledge. In fact, a desire and a longing seem to act as a lever to raise us to those above us, that we may drink at their fountain of knowledge.

I thus met here the sages of all nations, those the latchet of whose shoes, I was not worthy to unloose—and held sweet counsel with them. A word right here, -not a sidetrack, but merely where the train stops for water—about languages. You see there are so many things to talk about that I scarcely know where to begin. You may with others wonder how spirits converse with others of different tongues. It is very easy if you think a moment, that language is only the expression of thought through certain fixed words or signs, and a word generally the sign of an idea. Thus if you please, then, lan-guage is only a photograph of the thoughts themselves, that your friends are pleased to show you as representing the original. They give you often a very incorrect idea, because the plates (the sensitive plates) of the brain may not be prepared just right, metaphoric ally speaking. How often a person means one thing and says another. That is because the photograph is not taken properly. Well, the idea I wish to convey is this, that seeing

as we do, the original, we have no need of We instinctively sense each the photo. other's thoughts. We speak mind to mind; we see eye to eye, -and here if you will put on the brakes a moment, we will digress from our digression. That is this: There you see each other not as you claim to see; for you do not really see. You see the image
—I will take that back; you do see, but you
do not see objects. You see a reflection of them. You never saw a real object in your life; nor did any one else.

G.-Very true, Doctor, and even the image

which we do see is wrong side up.

Dr. W.-Yes. The eyes have truly been called the windows of the soul. They are points where the objects are reflected, and they are thrown on there reversed at that, so that when the mind looks at it, it sees it right side up;-just as printer's type looks up side down and down side up to me, or used to when in "form," but when on the paper the print always came out right side up. fear that my digressions are more than my main line subjects, and at this rate our train will never get through to its destination; but see so many things along the way that I cannot help but pull the rope and signal the engineer to stop while I take in the beauties around me and try to explain to my fellow passengers who have never been over this oad, what I know about it. Better stop here for this time.

89 Euclid Avenue., Cleveland, Jan 21, 1888. G-Good afternoon, Doctor. In transcrib-ing your last, I reconsidered the matter of changing your phraseology in the expression, "not worth a cent." etc. In arguing this case as against a certain class of scientists who admit that there is no deception on Mr. Rowley's part, it is incumbent upon me to show that you are like us, and possess the same failings and desires, and other mental attributes that character ze us. I have used this argument in a former article and now this comes in incidentally as a good illustration of it; and I therefore prefer to let the phrase stand and give this explanation of it. The mistake is not bad enough to hurt anything, and yet it serves me just as well as though it were a terrible blunder.

Dr. W.-Remember you are talking to a Doctor that used just good fair language, that is all; and I don't think it would shock the majority of readers even if the original expression was retained; and you might add my desire to change it, if you think advisable. As to proving identity by mistakes, I have probably made enough in these communications, grammatically and otherwise, to set up a half a dozen spirits in business, with a reserve fund to draw on at sight withont grace.

[These remarks are self explanatory. The reader can easily find in the preceding papers, many more such evidences that the disembodied intelligences communicating through this instrument are human spirits, Those who desire bible authority for the fact that "angels" are human spirits may read Revelations xxii, 8, 9. Verse 12 also contains some very wholesome information.

Dr. W .- In order to start out on the main line again, it will be necessary, possibly, to recapt ulate somewhat. When I found that I could, if the necessary means were provided, come back to my old stamping ground and follow up the practice of medicine, I im-mediately set myself about, like a politician who wishes to be elected to an office to devise ways and means whereby this could be accomplished.

In looking over the many modes through or by which spirits were or had been for ages communicating. I found them all more or less unsatisfactory; the principal objection being to all that the personelle of the medium was always more or less mixed up with that of the communicating intelligence. 1 knew that this would not answer at all in the practice of medicine, so I called to my aid a number of scientists and we considered among ourselves as to how this difficulty could be obviated. As I have already given a history of this part of my work through the JOURNAL in a previous issue, I will not enlarge upon it here, excepting that I will say that finally telegraphy was decided as being possible between the seen and the unseen, and after a time we perfected such means as now makes it possible and appropriate for Professor G — to give the striking title to his series of articles, "From Here to Heaven by Telegraph."

This accomplished, then, I set myself about finding such talent in my line, not only for the purpose of lending me their aid in knowmore of the science of medicine, but asked their co-operation in carrying on a systematic and thorough business by which umanity might gain by receiving the benefit of the superior knowledge of disembodied human spirits.

G .- In what sense do you use the word hu-

man as applied to spirits?

Dr. W.—I speak of human spirits as contradistinguished from those that are here from other planets. They, too, are human it strue, but in common parlance with you, human" refers to humanity as found on one of God's atoms called the earth. As between Divinity and the human, using the terms in opposition, the term "human spirit" would not be correct, and speaking in a strictly rue sense, "human spirit" is not correct at all; for there is no spirit but is of God-a spark, as it were, from the Infinite Divinity it contains within itself divinity and infinity, and is divine. Is that logical?

G.-Most emphatically. As I have oft a said, those who are true to the God that is

(Continued on Eighth Page.)

counts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS. STREE PAGE.-From Here to Heaven by Telegraph:-A Scientific Investigation of Occalt Telegraphy, and Kin-

Readers of the JOURNAL are especially requested to

ena 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 organ-

ization of new Societies or the condition of old ones:

movements of lecturers and mediums, interesting inci-

dents of spirit communion, and well authenticated ac-

ROOND PAGE.-Spiritual Progress in Boston. Mrs. A.E. Wells Denies the Charges of Mr. C. D. Lakey and Makes Counter Charges. Dr. O. E. Houghton's Experience with Mrs. Wells.

THIRD PAGE .- Transfiguration. Our Hebrew l'elpers Truth and Politeness. Book Reviews, February Magazines. Miscellaneous Advertisements.

FOURTH PAGE. - We Know His Cousty. Mud Wells.

SIFTH PAGE -General Items. The Journal in New York. The Wells Business, Mrs. Hamilton and Mr. Barnes Miscellaneous Ádvertisements,

SIXTH PAGE -Grandpa's Flower. The Catholic Church Sunday Observances. The Ghost of Lincoln Street. The Secular Press, Mediumistic Tomfoolery. What Shall We Read? Why I Became a Spiritualist. Socialism and Anarchy. The Relation of Theosophy to Spiritualism Letter from North Queensland, Bolton on Faith Healing Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Overworked. The Andover Case is Court. The Little Shepherd Dog-Mother. Miscellane-

EIGHTH PAGE.-Materialization. Miscellaneous Adver-

For the Religio- Philosephical Journal,

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 10.

Dr. Wells's Experience in Spirit-Life-His Remarks on Identity-Reliability of Spirit Communication—Their Facilities for Communicating with Each Other-Pursuits in Spirit-Life-Laying up Treasures in Heav

Copyright secured. Right of translation reserved.

convright is intended is hereby given to the newspaper press to copy any portion or all of the series, crediting the RELIGIO-PHILOSOPHICAL JOURNAL.)

As an introduction to this number, the following excerpts from interview of December 27, 1887, will serve to set Dr. Wells before the public, in the light in which he has repeatedly placed himself. I have many such paragraphs embodied in various discussions on moral science, including theological creeds,

Dr. W.—..."Be sure, my dear Professor, to put me before the world as having the very greatest reverence for our one great Father Spirit, God; and that I earnestly insist that man can never aspire too high in moral ethics, and he need have no fear of being too good. Every good word or act is reg-istered in indelible ink in that great book of life, the future. None are lost. Every man must answer for every single six of omission or commission, as he himself becomes the loser. No one else, save, perchance, his friends must necessarily lose his companionship, if he allows them to transcend him. I would enlarge upon this point: That, in one sense, people do lay up treasures in heaven. These treasures are good works, noble thoughts and just actions; and permit me to say, they are self-registering, and need no scribe and no mighty sealed volume, with pages that would surpass immensity itself, if everything that everybody thought were transcribed therein, from the time that eternity began (if it ever

did begin.")
I have also received through Mr. Rowley's instrument, communications on ethics, and on various branches of science, from other spirits than Dr. Wells; and on matters of a personal character from some of my own departed relatives, one of whom is a telegraph operator, and operates this instrument for himself in his own characteristic manner. One of the neatest tests, depending on the character of the communication, is the fact that this young man has at different times, given me his name (a very peculiar one) so embodied in a pun or other expression that I can understand it perfectly, while Mr. Rowley sees another meaning, and gets nothing of the true import of the sentence, and does not to this day know the name of my ope-

DOCTOR WELLS'S EXPERIENCE IN SPIRIT LIFE. 89 Euclid Ave., January 14, 1888. Dr. W.-Good afternoon, Professor, please accept my 73.

Spiritual Progress in Boston.

To the Editor of the Religio-Philosophical Journal:

Whatever critics may say of Boston and its frauds, we have at present some of the best illustrations of spirit power here that are to fillustrations of spirit power here that are to found anywhere. One of the most interesting is a young medium, Louis F. Jones, 17 East Canton St., who has heretofore given some marvelous fire tests, and is now engaged in spirit painting. Soon after hearing of his powers, I submitted his character to psychometric investigation by Mrs. Buchanan, knowing that if it was not genuine she would perceive it. The following was an off-hand impression given by her in the usual way, not knowing of whom she was speaking:

"This character has many feminine elements, but is thoroughly substantial. The

predominating qualities are more in keeping with the female. There is a good deal of the spiritual element here. The spiritual forces are felt and thrown out in mediumship, It seems that he has miraculous powers-great powers in relieving disease. It is a far seeing indi-vidual—a wonderful seer. The spirits could do a great deal through him, making him insensible, showing him objects and produc-ing objects. They could paint flowers and other pictures through him. I should not be surprised if they produce pictures or photo-graphs through him. The spirits can im-press him with pictures, and he thinks he sees them, but he only feels them. He can produce pictures either of the living or of the

When the spirits produce their impression on his retina and make him feel the impression, for he must feel as well as see, he can paint a picture, but when they do not he cannot—it is not under his control. It does not take a long time to do it—he might make a picture in twenty minutes, at least as to giving the lineaments if not completely fin-

The truth of this description I have veri-fied at Mr. Jones' studio. He makes a finished life-size portrait in crayon in an hour and a half to two hours—a picture of a spirit— and their truth is recognized. A friend of mine the other day obtained a portait of his wife (passed away eighteen years ago) which he considers a good likeness. This depends, of course, on the co-operation of spirits— those who control him and those who present themselves for portraiture, and, of course, he cannot always promise a picture. Mr. Jones possesses modesty, honesty and simplicity. His pictures are far superior to those of Anderson, but he is untrained in art. For these marvelous productions he charges but five dollars. He has made in the same way some fine oil paintings of spirits which he executes with marvelous rapidity. His healing powers have not been much used, but he has made some cures which show that he has superior powers.

T. e other wonder is Charles E. Watkins,

the slate writer, whose powers are well known. He has abandoned his intemperate habits entirely and is aiming to hold an honorable position in life and enter upon professional studies. To avoid exhausting his nervous system he limits himself to a few sitters each day. His scances demonstrate the wonderful accessibility of the Spirit-

world to his mediumship.

Psychography is the most satisfactory of all the spiritual phenomena, and if we had nothing else it would be entirely satisfactory as a demonstration of the Spirit-world. Un-like the utterances of passive mediumship, it does not give us a compound of spirit thought and medium thought, in which the latter so often predominates and limits' the intelli-gence, and yet is blindly received by the credulous as the infallible wisdom of the Spirit-world.

The question occurs to me whether even psychography is an absolutely perfect ex-pression of spirit thought, and whether it may not be limited and even modified slightly by the sphere of the medium. I have had scance with Mr. Watkins in which I think it was apparent that the quality of his me-diumship had some effect on the mode of ex-

pression, but not upon any important idea.

I wrote ten' names upon little strips of paper in the absence of Mr. W. and folded them in small pellets which were promiscuously laid on the table. In the course of the scance Mr. W. gave the name of every one of them. and communications were received from all

From the first recognized he received a strong reverential impression, and standing by the table spoke as follows: I feel a beautiful, quiet, soothing influence.

"Sister and brother: It is always proper, or was so considered when I lived on earth to open all such gatherings as these with "My experience has taught me much that I

did not understand when here, still we feel that prayer develops man's spiritual being and draws him near the great life giver-God, over all—as necessary for the soul as work for the physical body. Now instead of praying to the unknown God, we would but say, we are all with you, and if your spiritual senses were opened, you could see and hear all who have gone before. May the help of all good, noble souls be with you in this work. Even as I followed my master, art thou following the truth. Great good shall be ac complished. May heaven be with you.

ST. JOHN." Having received communications heretofore from St. John, not only by the best me-diums but by psychography in the most un-questionable and well tested manner, I was not surprised at the response on this occasion to the pellet on which I had written his

Interesting communications were received from Dr. Spurzheim and Dr. Gall by the clairaudient method, and four other spirits of friends made known their presence by writing on slates brief messages.

In these writings the penmanship varied. Sometimes it becomes a good fac simile of the well known handwriting of the parties. In the present instance the penmanship appeared intermediate between that of the spirits and that of the medium. Dr. F. J. Gall clairaudiently explained the operation as follows:

These physical laws are controlled a great deal in the same manner as if we were really back on earth again; for instance the independent writing we have many ways of accomplishing. One is we draw the matter from the slate itself—in this case you cannot hear us writing. In another way we absolutely move the peneil; as you know matter is no obstruction to spirit, our spirit finger penetrates the upper slate and moves through the upper slate guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see

similarities which otherwise you would not. The brief messages of Spurzheim and Gall expressed their familiarity with my researches in the science of the brain and their cordial sympathy and approbation. One slate was filled with a message from William Den-ton, and another with a message from Dr. Benjamin Rush, which was unexpected as I

had not called for him by the pellets. Den-

ton's message was as follows:
"My DEAR FRIEND: I know that you are
ever striving for truth. I am much pleased
to see you to-night. I only hope that you to see you to-night. I only hope that you may remain on earth for some time yet. Doctor, there is, perhaps, no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact until you give to the world the New School. I send you greetings. WM. DENTON."

In this message there is an appearance of haste as well as in its penmanship; the word living or doing should have followed the word "are." The message of Dr. Rush was as follows; it is the first I have ever received for him:

"MY DEAR FRIEND: Sometimes even we who are on the spirit side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit life. Still we know that in time the fact of spirit return will be accepted as a truth. Our great desire is to elevate man and have him learn how to control himself. You have a truth in the science of Sarcognomy, for it is the anatomy of life; it contains all of physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding worthless. With a thorough understanding of laws of disease he would be a second Newton. I greet you to-day, and trust that your new School of Health may be a reality in the near future. I am, sir, one who is your friend.

BENJ. RUSH."

I think Dr. Rush correct in his estimate of Watkins, and also in his anticipation of the New School for which the signs are auspi

cious. To change the theme, medical legislation has not ventured to show itself this year in Massachusetts. Repeated defeat has taught its friends a lesson. My address in the Rhode Island Hall of Representatives has been published under the title of a "Comprehen-sive View of Restrictive Medical Legislawhich will furnish a good stock of ammunition for future campaigns, being a pamphlet of fifty one pages.

Boston, Mass. Jos. Rodes Buchanan.

Mrs. E. A. Wells Denies the Charges of Mr. C. D. Lakey and Makes Counter Charges

To the Editor of the Religie-Philosophical Journal

In the Religio-Philosophical Journal of the 11th instant I find an article written by Charles D. Lakey in relation to myself and to materializing scances lately held at my residence, which in justice to myself I can not allow to pass-without a reply. His state-ments therein are not only false, but they are so extraordinary that I can hardly regard them as the production of a same mind.

Mr. Lakey who has been a Methodist

preacher, but who is now otherwise engaged, claims to be a Spiritualist, and even in the article alluded to, while charging me with gross fraud and deception, admits that I am a good test medium and a clairvoyant. With the ability or gifts that he gives me credit for, it will be difficult. I think, for him to make any fair-minded person believe that I would throw them away, and peril my reputa-tion heades for the mere purpose of posing as tion besides for the mere purpose of posing as a materalizing medium, a business that no one could long carry on successfully, if fraud-ulent, or afford to carry on at all where con-federates would have to be hired, risks taken and secrecy purchased.

His statements on their face are too absurd to be entitled to credit, but as absurd as they are I wish not only to declare in the most positive terms their falsity, but to state the facts as they are and then let the public

judge between us.

In the Spring of 1887 a series of test scances were held at my rooms by a circle composed of intelligent, cautious persons, some of whom were not then Spiritualists and had never attended a spiritual scance and were quite skeptical; extraordinary precautions were taken not only to prevent but to discover fraud, if there should be any. It is said, and I know, that fraud with such precau-tions as were then taken would be impossible. The manifestations then were so ex-traordinary that in the Fall of 4887 some members of the former circle and some new members requested me to hold another series of private scances, and I consented, leaving it entirely to them as before to fix and arrange the cabinet, and to secure the room against ingress by any person or thing dur-ing the scances, and such arrangements were made, and such precautions were taken that it would have been impossible for any person to get into the scance room after the circle was formed.

Before holding of the first scance, Mr. Lakey came to my house one evening and asked if I was going to have a scance that night. I said no. He seemed very much dis-

appointed and acted strangely. He said:
"Oh! Mrs. Wells, I am the most abused
man in New York City, and God knows I am a friend to mediums, and I called to see if you were to have a scance to-night. I am an honest man. God knows I am, and I am informed you are to have some private séances

and I would like to join the circle."

I told him I had nething to do with getting up the circle and I referred him to one of the committee who was present, and he was al-lowed to sign the subscription. I did not know him or his reputation as a fraud hunter and slanderer of mediums then, as well as did soon after, or I would have objected to his forming one of the circle. However, the other members of the circle acquiesced and he was allowed to attend.

It was specially noticed that he was exceedingly critical, and although apologizing for being so exceedingly cautious, and taking such extra precautions as he did every night, I certainly had no objections, and requested him to see that there was no chance for fraud possible. He on all occasions went around and fastened, or saw that every door was fastened, and no one was hidden in the rooms the last thing after every other person was in the scance room; notwithstanding which there were, as I am informed, materializations of forms, both male and female, and of different sizes every night until the 19th or 23rd of December, the ninth week of the scances, and it was not until the 19th of December that he found, as he says a confederate in the rooms. He did not find any then, but he does not pretend to have found one before, and with the precautions he himself took, none could have got in before oun less fet in by himself, and the one he pre-tends he found on the 19th of December he does not pretend got into the scance room or even into an adjoining room. The truth

is there was never any such person there. On that evening, December 19th, after all or all but one or two of the members of the circle had gone from the parlor into the scance room, Mr. Lakey said to me: "Come, Mrs. Wells, let us lock up." One door of the bedreom adjoining the parlor in which the cloaks and bonnets of the ladies were left, opened into the hall, but was always kept

bolted on the inside and was then, but Mr. Lakey always went, or pretended to go into that room the last thing every night to see that that door was bolted, and that no one was secreted in the room, and then when he said to me, "Let us lock up," I went with him into that room. There is a closet in that room about two feet deep and about three feet long, the door of which stood

He then put both his hands on me and pushed me into the closet against the cloth-ing hanging there, and by words grossly in-sulted me. There was no other person in that close nor in that room. I said: "Get out! that close nor in that room. I said: "Get out! Go away! you miserable scamp, or I will expose you." He then said: "For God's sake don't give me away. My wife is in the other room. I have had trouble before. I am nothing but a man;" urging me to hush and be quiet, and to go right along into the scance room as if nothing had happened, saying, "I feel as if we will have a good scance tonight."

But I was so excited and affected by the

But I was so excited and affected by the occurrence that I was almost prostrated. I hardly knew what to do. I thought at one time I would make it known then and there, but hesitated. I was unfit to go into the cab-

Finally I called Mr. Lakey from the scance room into the parlor and said to him that I did not feel like going into the scance room after that insult. He said: "Never mind it; I beg your pardon, and I will come down to-I beg your pardon, and I will come down tomorrow morning and get down on my knees,
if you say so. Only keep still now and go
into the scance room." I finally went into
the cabinet and tried to suppress my emotions, but it was of little use. The trance
was a failure, or nearly so. Mr. Lakey came
the next morning and then said:
"Now, Mrs. Wells, if you tell any of your
lady friends what happened last night, I will
crush you. Everybody will believe me, and
every one of the committee will believe me,
no matter what I tell them, and I can command from two to three columns in any

mand from two to three columns in any paper in this country or Europe, and you can not get a word in."

I told him to go ahead, that I should judge for myself whether to say anything about it or not; that it would not be a pleasant thing for me to talk about, as he ought to know. He then said: "Understand now, if you do anything about it, you will suffer for it." He then left. In a day or two after that he called again and said: "Come, now, Mrs. Wells, let us be friends again. You know that this mediumship is all damned bosh. Now, own up. I will be your friend. I will hire a hall and you go into it and expose Spiritualism, and you will make any amount of money; or, I have some elegant parlors in which we could give parlor entertainments. I can get all the down town business men at three dollars a head and will give you half the mon-ey;" that we could make a great deal of mon-ey in this way and his house should be my home and I never should want for anything. A few days after that he called again and charged me with telling of his insult to me. Since that time I have not allowed him to come into my house, but have ordered him away and forbidden him to come in because

of his slanders, as I-stated to him at the time. The last time he had any talk with me on the subject, he said that his wife would stand by him if this was made public, and would swear to whatever he told her to; that she was under his psychological control and that I was the first woman he ever met that he could not psychologize. That I think is no nearer the truth than his other statements, as I am informed and believe I am not the only medium on whom he has brought his

psychological powers to bear without effect. This attempt of his to ruin me I believe to have been deliberately plotted and planned, and that he joined the circle for that pur-

Although he pretends to believe in the genuineness of materialization, he goes about, as I am credibly informed, denouncing all the materializing mediums in the city as frauds, and the scances as all fraudulent. His especial mission seems to be to slander and defame mediums. In his article in the RELIGIO-PHILOSOPHICAL JOURNAL, he artfully avoids saying that he knows of any fraud. He does not pretend but that up to the ninth week he believed the materializations to be all genuine, and as I learn from members of the circle (knowing nothing myself of what occurs while I am entranced in the cabinet) he was extremely enthusiastic when forms materialized right there in the open room, as I am told they did many, many times, thanking the good God for that positive evidence of immortality, etc.

What he charges as proof of fraud is, that I said so; that I admitted it all. I positively declare and will add my solemn oath to this, that I never did say so; that I never told him nor any one that I was not a materializing medium, or that the scances were fraudu lent, or that I had confederates, or a confederate. And I positively and emphatically deny that he found a confederate or any other person in the closet, as he has stated or, that there was any person in the room or closet except he and I, each and every statement of his to the contrary being false and

There are many things in and about his article that I would like to review and more particularly show to be absurd and impossi-ble, but this article would thus be made much too long, and I will therefore for the present content myself with the foregoing tatement of facts.

I never said my materializing powers were gone. I am holding the same scances yet, and will leave it to the members of the circle (Mr. Lakey being out) to say whether or not there is any fraud or possibility of fraud. ELIZA A. WELLS. CITY AND COUNTY OF NEW YORK: SS.:

Eliza A. Wells, the person subscribing the foregoing communication, being duly sworn, says that the said communication is, and all the statements made therein are, true as therein stated.

Sworn to before me this 17th day of Feb ruary, 1888. STEPHEN F. NAST, Notary Public. New York County. [SEAL.]

Dr. O. E. Houghton's Experiences with Mrs. Wells. He. Corroborates the Evidence of Messrs.

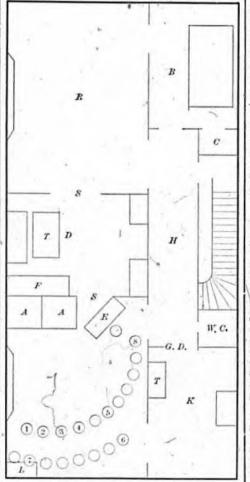
Lakey and Northrop in some Important

Particulars.

I't the Editor of the Religio-Philosophical Journal: I have read a great deal the past year in the Journal about the wonderful things in spirit materialization that had taken place and were almost daily being repeated in test scances through the mediumship of Mrs. E. A. Wells. Despite the fact an exposure of the fraud had been made public by Mr. Wm. R. lice of this city, as more wonderful manifestations than ever were published in the JOURNAL after the so-called exposure and

ly sincere and honest in their statements, I began to think possibly Mr. Tice was mis-taken, notwithstanding the fact that I entertained the highest opinion of that gentle-man, and Mrs. Wells might be a genuine medium after all. I determined to solve the question for myself, and wrote Mrs. Wells asking the privilege of attending her seances, which was granted.

The first four séances I attended were public; the manifestations were of a very ordinary character, not more than one form ever nary character, not more than one form ever appeared at once at these scances, and was evidently afraid to leave the cabinet or approach any of the sitters. While attending these scances I was invited by Mr. C. P. Sykes, who seemed to perform the part of manager for Mrs. Wells, to join a select circle to sit regularly, that the very best condicle to sit regularly, that the very best condi-tions might be obtained. The price was fixed at \$1250 per month, scances to be held on Menday and Friday evenings of each week; these were to be "test" scances, and wonderful things were promised and expected. This was an opportunity I had long sought. I readily consented, and became a member of the test circle which numbered eighteen or twenty members, the majority of whom I considered above the average in intelligence. Being test scances we were permitted to examine every portion of the flat in which Mrs. Wells resided; also the cabinet, which was the same your readers are familiar with, one constructed under the directions of Mr. Henry J. Newton, and divided by a netting of about two inch mesh. There are two cur-tains or entrances to this cabinet, one for each division.



DESCRIPTION OF DIAGRAM.

DESCRIPTION OF DIAGRAM.

1, Mr. Henry J. Newton; 2, Mrs. Henry J. Newton; 3, Mr. Chas. Lakey; 4, Mrs. Chas. Lakey; 5, Dr. A. L. Northrop; 6, Dr. O. E. Houghton; 7, Dr. Perrine; 8, C. P. Sykes; R. Reception room; B. Bedroom; C. Closet where confederate was caught; D. Dressing room; T. Table; F. Folding bed; A. A. Cabinet; E. Organ in position during scance; G. D. Glass doors; W. C. Water closet; S. Portieres in place of door; H. Hall; K. Kitchen.

I attended my first test scance on the 7th of November; it was, I believe, the third one held. I was given a seat in the back row at the corner by the door leading to the kitchen, After a thorough examination of the rooms and cabinet, the séance began in the usual way with singing accompanied by organ. The first manifestation of a startling nature was the appearance of two hands and arms at such distance apart as to preclude their belonging to one body, but when the third hand and arm appeared and clasped the one that seemingly came from the wall, a most

startling effect was produced. Eunice (a so-called "cabinet spirit") would frequently address us from the cabinet, to regulate the light which was in charge of Mr. Newton. She would also inform us if the conditions were good or bad, and give us due notice when the medium would come out "to gather strength from the sitters." It was while the medium was out that the most remarkable things would take place; such as a form appearing from the cabinet, and a seeming materialization from the person of the medium while standing before us, etc. These and other clever acts convinced every one in the circle that what we saw was genuine spirit materialization, notwithstanding the fact no form had been recognized and no intelligence of value given. I was a sincere believer in the genuineness of these manifestations for just one week, or till the seance of November 14th, when evidence of a confederate began to show itself. On this evening after the usual examination of the rooms and cabinet, which I made my-self, taking particular pains to examine carefully that part of the cabinet next to the portieres that hung in the doorway be-tween the scance room and one adjoining. This was the only place, to my mind, a confederate could be introduced without detection. I found at this point one or two tacks missing and near by a place, where, by stretching, the cloth could be pulled over the head of other tacks. This excited my suspicion for the first time, and I determined to keep a sharp lookout at this point. After all in the circle were seated, the organ would be swung around, in front of the entrance by side of cabinet, making it utterly impossible to see the tampered portion of the cabinet.

The first song was not finished when I observed a movement of the curtain or portiere that hung above the cabinet; this I could distinctly see as the white wood-work of the doorway made a good back ground for the dark curtain; this curtain moved one side fully six inches; this at a hight of six feet from the floor, would allow its moving suf-ficiently at the bottom for a small person to pass. This evidence was sufficient to make me think we were being imposed upon by the introduction of a confederate. I determined to discover how it was done and expose the cheat, if possible. Of course we had wonder-ful manifestations this night, the spirit form, etc. I found the moving of the curtain always corresponded to the coming and go-ing of the confederate. As an example; nearly every night, after some startling effect had been produced, Eunice would invite some sitter to examine both divisions of the cabinet. Of course they would report none among themselves.

from correspondents I believed to be perfect- but the medium found. The curtain would move just before this invitation was given, showing the confederate had made her es-cape, and immediately after the examination to let her return; the sitter would be followed out by the medium "entranced"(?) and the confederate would startle the circle by manifestations from the cabinet. Again at about a quarter of ten o'clock, the confederate would leave us, as shown by the moving of the curtain, and make her escape from the

After the scance of November 14th I carefully examined the cabinet at the suspected corner. I found the cabinet cloth was loose from no less than four tacks, and by stretching the cloth it could be lifted up sufficiently to admit a small person, crawling in. An effort had been made to repair, with the aid of a bent pin which I found stuck in the cloth and which, I can positively state, was not there when the scance began, as I was the last to examine the cabinet before the scance began and the first after it ended. The pin had evidently been put in from the outside.

But where did the confederate come from

and how did she get into the house? was the question I asked myself. I was enlightened at the next scance I attended, which was held November 21st. On this evening I made my usual examination of the cabinet, and other members that of the house; nothing exceptional found; the cabinet was in its usual order, the pin had been removed and the cloth hitched on the tacks. Our organist had noticed was in the habit of being late; at times she would not put in her appearance till we were about to begin our scance; such was the case this night. On taking my seat in the corner. I found the door leading to the kitchen partly open and I took the opportunity to step in and help myself to a glass of water before the scance began. A glass door opens into the hall from the kitchen, which was quite dark when I entered. My attention was immediately attracted by seeing two female forms coming upstairs; one turned to the right, went into the reception room, and the smaller one to the left, and entered the closet just outside of the kitchen; both had entered the house without ringing the bell. I stepped back into the scance room, and heard Mrs. Wells call out from the reception room, which by the way she was always the last to leave, "Our organist has come and we will now, go on with the séance."

The usual manifestations took place this night, including the moving of the por-tieres-letting in the confederate,—the separate form, etc. Some one was again invited to examine the cabinet during the scance, and the evidence of the escape and return of the confederate by the moving of the cur-tains, was again shown.

Eunice had shown herself to the circle at a previous séance no taller than my six-year-old girl, but with a head of an adult (confederate on her knees); but this night she came out of the cabinet as large as a sixteen year old girl. This fact being spoken of by some one who asked an explanation, Eunice answered from the cabinet that "the conditions are so good to-night I can materialize big-

The séance closed as usual by what was meant to be wise and fatherly advice by the sage of the cabinet, "Father Ballou," who on this occasion used the medium's grammar by saying he would "learn us" certain things. I examined the cabinet after this scance and again found evidence of tampering at the suspected corner back of the organ.

I attended every Monday night and one Friday night scance after this. At some no confederate would be introduced, the portieres would not be moved and no second form be seen on these occasions; result, poor séances.

On the 19th of December my experience with Mrs. Wells was brought to sudden end. At some of the last scances no particular At some of the last scances no particular pains had been taken to examine the rooms; but on this occasion as the time to begin our scance had arrived, Mr. Lakey, one of our most interested members, said he desired to examine the rooms first. I noticed Mrs. Wells immediately became very much interested, and I followed Mr. Lakey into the bed room. Mr. Lakey was proceeding to examine the small closet there, and Mrs. Wells was by his side, when I returned to the re-ception foom, evidently too soon, for in a few moments Mr. Lakey returned, and passing me, bolted out of the folding doors into the hall. At the same time I distinctly heard the hall door of Mrs. Wells's bedroom open and shut. Presently Mrs. Wells returned by way of her bedroom and Mr. Lakey from the hall. All this was done so quickly that I did not surmise what was going on at the moment, but the confusion of Mrs. Wells, which was really pitiful to behold, and the excited appearance of Mr. Lakey on their return to the reception room told me as plainly as words that the confederate I had seen through the glass door of the kitchen, had been caught by Mr. Lakey in either the bedroom or hall.
Mr. Lakey has since acknowledged to me
that he found her in the closet in the bedroom, and caught her a second time when he went out in the hall. Mrs. Wells was in so excited a state that the scance did not begin for some time-not until after she had had one or two private conferences with Mr. Lakey; it was a decided failure at any rate. The utter absurdity of the situation was exhibited when we heard the familiar voice of Eunice from the cabinet invite Mr. Lakey to come in the cabinet as I want to speak to you," which he accepted, and while there talked with Mrs. Wells, only proving to my mind, at least, Eunice, an imaginary ghost, and Mrs. Wells an impostor!

It is evident that the confederate must have been in the habit of coming after all were assembled and hiding in the water-closet where I saw her enter once, and wait there till the singing began. Some one provided a way for her to enter the reception room or bedroom. Mrs. Wells or Mr. Sykes would generally have some excuse to be the last to leave the reception room, and what is easier than unbolting or unlocking a door? The confederate had evidently been let into the bedroom a little too soon the night of her capture, and took refuge in the clothing in

OWEN E. HOUGHTON. Brooklyn, N. Y., Jan. 5, 1888.

The Empress of Brazil is outspoken in her denunciation of the slaughter of birds for the manufacture of feather trimmings.

A young man of Randleman, N. C., undertook to drink a gallon of whisky one day last week. He only lacked a pint and a half of finishing the gallon when he died.

Eighteen young men of Mountain Home, Ark., swore off from the tobacco habit on the first of the present year. Whoever returns to the habit is to be ducked in a pond of water.

A Long Island town is in an uproar be-cause, it being understood that the proceeds of some private theatricals were to be given to the poor, the players divided the receipts

Woman's Conference. LYDIA R. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

TRANSFIGURED.

Almost afraid, they let her in (A dwarf more piteous none could find), Withered, as some weird leaf, and thin The woman was—and wan and blind.

Into his mirror with a smile—
Not vain to be so fair, but glad—
The South-born pulater looked the while
With eyes than Christ's alone less sad.

"Mother of God," in pale su prise
He whispered, "What I'm I to paint?"
A voice that sounded from the skies Said to him: "Raphael, a salut."

She sat before him in the sun;
He scurce could looked her, and she
Was still and silent. "It is done,"
He said. "Oh, call the world to see!"

Ah, that was she in veriest truth Transcendent face and haloed hair; The beauty of divinest youth, Divinely beautiful, was there.

Herself into her picture passed—
Herself and not her poor disguise
Made up of time and dust. Ablast
One saw her with the master's, eyes.
—S. M. B. Piatt.

Our Hebrew Helpers.

DEAR SISTERS:—Did any or all of you who visited the Centennial Exposition, notice particularly the statue of Religious Liberty at the rear of Horticultural Hall? It was erected by the Hebrews of our country, and for them and for their religious toleration, we should "Thank God and take courage." For the fact that they are a financial power in the world, and in these United States, we

should also be duly grateful.

Our government is fast becoming a Christian despotism—its principal administrators so imbued with old-world sentiments, looking toward monarchical institutions and churchly tyrannies, that such ar element in our society is a needed safeguard—the ballest that must not be thrown overheard. ballast that must not be thrown overboard or ignored.

The world of women are seemingly blind to the dangers that beset our free institu-tions; they are blinded by the fog of old sup-erstitions and cannot see the rocks that lie in the "path of the sea," before our ship of Yet they are peering through the mists—some—and on every hand are growing more anye to the need for reforms in all our departments; though the last place they think of looking is into their particular

There can be no doubt that if women were allowed to exercise their right of suffrage, they would, were it put to a vote, give a large majority in favor of "God/in the Constitution" amendment, or commandment. Hebrew sisters would not join in this for obvious reasons; whether the Catholic sister-hood did or did not, would depend entirely upon the instructions received from Rome through cardinal, bishop and priest. Just as Rome decided would best serve her final purpose-the christianization of the world in general—the United States in particular. Does any one doubt that it is the supreme ambition of the Catholic world to see the Pope at the head of this nation? Does any one doubt that the Catholic increase of population in this country makes it possible, and probable, that in a comparatively short time the temporal power of the Head of the church will be greater in this land than it is in Europe? And what then? The best

every liberalist, every Quaker, every Unita-rian and liberal Christian (we can hope for nothing from the others), every Materialist, Agnostic, Spiritualist and "Nothingarian," and let us all join hands and say, "Sink or swim, live or die, survive or perish, we give our hearts and hands to this vote," for a sep. arate church and State, and an unsectarian education for every child born under the stripes and stars. MARY D. NEWMAN. stripes and stars. New York.

Truth and Politeness.

It is a very common notion, though not often openly expressed, that truth and polite-ness are frequently at variance with each other. Some who espouse truth with their whole hearts and despise every form of in-sincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a gra-c ous behavior to be binding upon them, imagine themssives to be occasionally forced to sacrifice a portion of their truthfulness and simplicity. A still larger number, wish-ing to be faithful to both virtues, yet supposing that they are not always compatible with each other, are continually making compro-mises between them, sometimes being a lit-tle rude so as to be true, and sometimes a lit-

the insincere so as to be polite.

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no cal conflict between truth and politeness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling and good will. These dispositions are dependent on a truthful character for whatever value they may have. Indeed they cannot exist in the insincere or deceitful man. He may pretend to have them, and imitate their expression, and such imitation may for a while pass under the name of politeness, but; like all false things, it will soon be found out and cast 'aside as worthless. To respect another one must respect himself, and no one can do this who is conscious of untruthfulness or deception.—Public Ledger,

Philadelphia. Miss Helen H. S. Thompson, in an article contributed to the Overland Monthly on the social and religious condition of the women in Japan, says: "The traveler in Japan is

surprised at the superiority of woman's position over that which exists in other Asiatic nations. Turough the prevailing supersti-tions of the East, she is denied a soul, and made a scapegoat for the sins of mankind; yet the gentler teachings of the Indian sage have crept in, and under their influence a fairer condition is presented to view than can be found in China or any other eastern

land. "While abject obedience is inculcated up on a woman, her feet are not bound, and she on a woman, her feet are not cound, and she is left as free to walk or visit or travel as are the women of America. Thus greater self-respect is induced, with a dignity of bearing unknown elsewhere in the East. For ages the girls in families of rank and wealth have been educated by private tutors. Now a gigantic system of public education has been established in which established, in which

BOTH SEXES PARTICIPATE.

"Each household contains a voluminous book relative to the conduct of life, called 'Woman's Great Learning,' which treats of the 'moral duties of woman,' founded on the classics, and 'household instruction,' with classics, and 'household instruction,' with regard to dress, house-furnishing, etiquette, reception of guests, and all the interests of life. Bound in with this curious medley are also the 'Lady's Letter Writer,' 'Stories of Model Women,' a collection of a hundred poems from as many authors, which are learned and repeated in the household with passionate fondness; astronomical and almanac lore; mythology; rules for agreement manac lore; mythology; rules for agreement between husband and wife; in short, for the whole conduct of life, as far as regards the ornament of action and the obligations of woman's sex. This book is read and studied until it is learned by heart by every respectable family in Japan, and is, in fact, to the Japanese woman what the Bible is in certain homes where it is the first, last and only book. book. The women of the samurai class read the standard histories, and the classics are taught in all the schools of the empire, so that the daughters of Japan are well versed in the traditionary, historic and theroic lore

of their own land.

"The evils in the position of woman in Japan, are traceable to Buddhism, which denies her a soul or immortality, except through the ebb and flow of ages of transmigration, when she may possibly be reborn as a man. It also teaches that she is but an immodificant in the rath of manhood to all as a man. It also teaches that she is but an impediment in the path of manhood to all worthy action and living. But in spite of these thralls, her charms and virtues cause her to wield a most effective influence in many cases, and win the day by might of love. The large influx of foreigners also exerts a powerful influence in her behalf, for the Japanese are great copyists. Many of the leaders in the new movements which have swept over the empire, have released themselves from the shackles of ancient usage, freely bestowing that honor and courusage, freely bestowing that honor and cour-tesy on their wives which they have witnessed so loyally given by western nations.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Erligio-Philosophical Jursal.

THE EVOLUTION OF IMMORTALITY, or Sug gestions of an Individual Immortality Based Upon Our Organic and Life History. By C. T. Stock-well. Chicago: Charles H. Kerr & Company. 1887. pp. 69, 12 mo. Price, cloth, 75 cents.

one doubt that the Catholic increase of population in this country makes it possible, and probable, that in a comparatively short time the temporal power of the Head of the church will be greater in this land than it is in Europe? And what then? The best answer to the question, as well as the most official, may be found in the words of Archbishop Hughes on his return from the Ecumenical Council to which all bishops were summoned in '62 or '63: "The Pope sends this message to his, people in America: that He is the Head of the Church on Earth, and you (addressing a Catholic congregation) are his arms and supporters. He may, at any time, be exiled to this country, and you must be ready to sustain him even by the sword."

Did you ever think what a monster serpent of many-coils this same huge descendent of the little snake in the Garden of Eden is? Do you realize that it is winding itself slowly around the limbs of our vigorous young America? Verily we must have help to unwind its tightening folds. Such gallant young priests as Father Lake, Father Stæck and Dr. McGlynn, have given us a note of warning that may have come in time to save us; they have done, and will do much; but we need our Hebrew brethren and sisters; we need every liberalist, every Quaker, every Unitarian and liberal Christian (we can hope for nothing from the others), every Materialist. Agnostic, Spiritualist and "Nothingarian," and let us all join hands and say, "Sink or The evolutionists having determined the successive advancement of living beings from monad to man,

ism must be accepted. Mr. Stockwell, while he has drawn his ideas from spiritual literature, and in the main arrives at conclusions identical with those main talned by the best spiritual thinkers, wholly ignores that subject. He discusses from a purely literary and partially scientific standpoint, a question on which a series of spirit manifestations would throw more light than volumes of the most exquisitely rounded paragraphs ever written. He begins by affirming that "an individual immortality lies outside of the realm of demonstration," which, of course, rules out spirit-phenomena.

He commences his investigation with embryological life,—the union of the paternal and maternal cells. The paternal cells is the aptor; the maternal, the material acted on. The paternal is the impulse of change, differentiation and the spiritual force; the maternal carries the force of inheritance, and is the material. Before going fatther, we protest against these conclusions as unsound in reasoning and entirely fanciful in science. No chemist has ever analyzed the components of these parent cells; no micro-copist has distinguished the properties which characterize them; no biologist has entered the secret court of their union, and been able to say what changes are thereby effected. Alk that is known is that a fleck of matter, which so far from being seen by the naked eye requires high magnifying powers to distinguish, an infinitessimal mote carrying with it the accumulated impressions made from the beginning of the race, and imports them to the material infinitesimal mote, and the latter taking, as it were, the pattern, incarnates it as a living being. We know the fact—not an iote more. But ing, as it were, the pattern, incarnates it as a living being. We know the fact—not an lota more. But the conclusion the author reaches is logical from

these premises:
"Between inheritance on the one hand and envir-

"Between inheritance on the one hand and envir-onment on the other, is surely a tremendous de-mand for a quality of force that, in its essence at least, shall be no less than spiritual."

"The life-principle, a spirit, always remains poten-tially or in essence the same, while the forms and combinations of matter—the body—by which tife life-principle expresses itself, are constantly chang-ing."

Death is a new birth, "a going forth of our real selves from organic limitations or environments that have become too restricted and are no longer capable of administering to our real growth, into a a new sphere, a larger world."

a new sphere, a larger world."

"Our physical body stands in similar relation to the spiritual body to be, as does the placenta to the embryo, the graefian vesicle to the ovum, or the membranes of this cell to its neucleated content." "And so in accordance with our analogy, when this physical body shall die, the spiritual body, its neucleated content, will go forth freed from the limitations of its physical being, into a new sphere of greater possibilities and larger scope, carrying with it the same life-principle which it has inherited from the great past, reinforced and ennobled by its human experience and acquired consciousness, the priceless result of this stage of our existence."

As "the universe of matter then is, to us, a ma-

terialization of a thought of God," so our bodies are materializations of our spirits.

The bighest function of the embryonic stage is to evolve a higher material organization, hence it follows that the highest physical function of this organization is to evolve a still more complex organism, which shall express the highest attainments of spiritual being.

ism, which shall express the bighest attainments of spiritual being.

"It takes all mankind to make a man, and each man when he dies takes a whole world away with him." The author regards self-consciousness not only as evidence of man's immortality, but as the distinguishing feature between him and the brute. He says: "We know that our bodies are mortal and the weaknesses and ills that trouble them are prophetic of modes of exit. Great souls, however, feel that they can 'get on' without these physical bodies; that they hinder the full expression and activity of their essential selves." The future life must be one, by its very nature, of growth in intelligence, appreheusion and enjoyment.

One of the best arguments for immortality is made on page 56, where the author points out that fish living

on page 55, where the author points out that fish living in the light have eyes, while those which do not, in the light have eyes, while those which do not, have none; thus seeing depends on environment, and that any see, proves the existence of the sun. It follows: "Were there no real spiritual objective forces, it is reasonable, in the light of physical laws even, to suppose that man would not have developed any spiritual apprehensions of Delty, of spiritual things, of immortality." The author concludes that the spiritual body is a unit organism, and if composed of matter "must be changeful in form and combination in accordance with the laws of matter." But should it be composed of the elements of the universal ether, it would come under the complex control of laws of which we know nothing, and death may give us subtler senses than we can at present comprehend.

The book is an interesting attempt to solve a great problem by analogical reasoning, a part of which is

The book is an interesting attempt to solve a great problem by analogical reasoning, a part of which is fanciful, yet reaching conclusions which no spiritual thinker will care to repudiate. It is an earnest, conscientious and studious effort, and valuable as an advance guard of the spiritual army of thinkers, and an indication of the set of the current of thoughtaway from the shores of materialism.

Berlin Heights, Ohio. HUDSON TUTTLE.

February Magazines Received Late.

The American Magazine (New York)) In the opening article for February we are taken into The Heart of the Sierra Madre; A Moslem Mystery is indeed a Mystery; a sketch of one of the first American Railways is given; Mr. Ridemy completes his papers on Boston Artists and their Studies. Other articles are: The Inland Ocean of the North; Early Development of Great Composers, and Literature.

Lucifer. (London, England.) The contents of the January number is as interesting as its predecessors. Some Words on Daily Life are given by a Master of Wisdom; The Biossom and the Fruit is continued; Abbé Roca contributes the Esotericism of the Christian Dogma, and other timely and suggestive articles add to the good reading.

The New England Magazine. (Boston.) The articles in this month's issue treat upon history, literature, and general interests of the Eastern people. New England Cities and Towns and New England Educational Tostitutions are good papers. Joseph Rodes Buchanau, M. D., gives the fourth paper of Isms—The New Anthropology. There are also other excellent articles. excellent art'c'es.

The Esoteric. (Boston.) A varied table of contents fils this month's issue of The Esoteric, as the following will show: What is Aura? Mental Illumination and Cultivation of Soul; Will Power; Educulon of a Hero; Principles and Ethics of Hygiene; Dialectics; Editorial Notes, etc.

The Unitarian Review. (Boston.) Contents: St Paul's Doctune of Salvation; The Persistence of Caste; the Religion of Zoroaster; The Treatment of Crime as affected by the Doctrine of Evolution; The Anglo-Irish Question; Aspects of the Social Question; Editor's Note-Book, etc.

Woman. (New York City.) An illustrated article entitled The Young Woman's Christian Association is contributed by Beatrice P. King. Several articles devoted to the interests and requirements of women, with serial poems and descriptive sketches complete a good number.

The Phrenological Mogazine. (New York.) An interesting delineation of the character of Dinah Mulock Craik opens this month's installment of good reading. A lengthy chapter on Autographs follows. The departments of Health, Child-Culture, Science and Correspondence are varied and instructive.

Dress. (New York.) This monthly is conducted by Annie Jenness Miller and devoted to health, beauty and physical culture. The February number is up to the usual standard and contains articles full of good advice.

Golden Days. (Philadelphia, Pa.) The usual good stories, notes and items fill the pages of this sterling weekly paper for boys and girls.

Also, The Sidereal Messenger. Northfield, Minn. Mental Healing. Boston.
Free-Thinkers' Magazine. Buffalo, N. Y.
Babyhood. New York.
The Short-Hand Writer. Chicago.
The Children's Friend and Kindergarten, New

Le Lotus. Paris, France. Home Knowledge. New York. The Bizarre. Notes and Queries. Manchester, Babyland, Boston,

Pansy. Boston. Mental Science Magazine. Chicago. The Unitarian. Ann Artor, Mich. St. Louis Magazine. St. Louis, Mo. The Journal of Speculative Philosophy. New

ork.
The Methodist Pulpit and Pew. Fort Wayne, Ind.
Journal of the American Akadems. Orange, N.J.
La. Revue Spirite. Paris, France.
Horticultural Art Journal. Rochester, N. Y.
Hebraica. New Haven, Conn.

New Books Received.

LOOKING BACKWARD, 2,000—1887. By Edward Bellamy. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The following from New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co.; HEADS AND FACES. How to study them. By Nelson Sizar. Price, paper cover, 40 cents.

HOWITO SUCCEED AS A STENOGRAPHER OR TYPEWRITER. By Arthur M. Baker. Price, aper cover, 25 cents. PHYSICAL CULTURE for Home and School, scientific and practical. By Prof. D. L. Dowd. Price, \$1.50.

THROUGH THE LABYRINTH OF DEATH, or Worship, Divination and Immortality of Life. By Reub Sharps. Price, 15 cents.

COLOR: An Elementary Manual for Students. By A. H. Church, M. A., F. C. S., F. I. C. New York: Cassell & Co.; Chicago: Brentano Bros. Price, \$4.50.

From Chas, H. Kerr & Co., Chicago, the following: THE DECAY OF THE CHRISTIAN CHURCH, the Causes and Remedy. By Rev. J. C. F. Grumbine. HISTORY OF ART. By Ellen D. Hale. Price, 10

New Music Received.

TRIFET'S MONTHLY GALAXY OF MUSIC. Boston: F. Trifet. Price, 10 cents

D. Lothrop & Co., Boston, take pleasure in an nouncing the preparation and speedy publication of a series of graphic historical narrations by popular authors, telling the story of The States of the American Union, from their beginning to the present time. These handsome octavo volumes will be placed at the net subscription price of \$1.50 per volumes and the publishers are determined to replace placed at the net subscription price of \$1.50 per vol-ume, and the publishers are determined to make the series so comprehensive and yet so entertaining to readers of every age that it shall become the stand-ard authority among the people. Rev. Edward Ev-erett Hale will write the Story of Massachusetts; Marien Harland, Virginia; Jessie Benton Fremont, Missouri; Sidney Luska, Connecticut, and the addi-tional volumes by well-known and capable writers.

Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarse-ness and Bronchial Aff-ctions. 25c. a box.

New Seeds, Bulbs, Plants, Fruits,-Rare Tropical Fruits.

GRAND PALMS FROM SEED.

E are now able to offer for the first time, both seed and plants of that King of Ornamental plants, the new FILIFER PALM. Stately and beautiful beyond description, it is the finestaddition that can be made to any collection of plants, and can be grown in any window or garden as easy as a geranium. It is of a compact growth with elegant large leaves, from which hang long thread-like filments, giving the plant a most odd and acautiful appearance. In fact there is nothing like it in cultivation and go dispecimens sell for enormous prices. Plants are easily raised as the seed are large, germinate quick and grow rapidly. Per packet 2 sets. 5 for \$1.00. Year old plants a octs, each, 3 for \$1.00. Year old plants a octs, each, 3 for \$1.00. The first of the second of the second first consists of offices. 12 Excelsior Pearl Tuberroses for Sects. 12 Choice Mixed Gladiolus for 30cts. Our Giant Excelsior Pansles, best in the world, 20cts, per packet. New Primrose Verbena, yellow, a sterling novelty, 2 acts, per packet. True Pygmae Aster, 50cts, per packet.

Our Seed Catalogue for 1888

Is the most elegant ever issued. Illustrated with to colored plates, stopple-kirbo, covers and bundreds of fine engravings. In its offered a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Frails and Bare Tropical Fruits of situate for pot culture, such as dwarf Oranges, Puge Apples, Bananas, Figs, Guavas, Sugar Apple, &c. This elegant and Expensive Catalogue will be sent for only 10cts., which is only a part of its est to us. Or if you order a packet of Palm seed or anything here offered and ask for Catalogue, it will be sent free. Special Offer. For 50 cts, we will soft Palm, Pansy, and order we will add an elegant Seed or Bulb novelty free. Address,

JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

We want active, energetic ladies everywhere to sell our grand good book Maternity, by Mrs. P. B. Saur, M. D., of the Woman's Medical College, Philadelphia. The book's just and diseases of women and children. Fifteen long chapters, Over six hundred pages. Twenty-eight inserted illustrations. Without exception the most complete and popular ladies' maintained pages. Twenty-eight inserted illustrations. Without exception the most complete and popular ladies' maintained press, the pulpit and physicians generally. Over thirty thousand copies already sold. Big inducements to active canvassers. One lady made S34 first week; another S53 in 2 weeks; another S62 in seven days; another, with no experience, made S115 in 19 days. Good agents are averagents. Canvassers desired for other

Standard Books and Bibles. Address L. P. MULLER & CO., Publishers, 159 LaSalle Street, Chicago, Illinois.



ORNAMENTAL, PERFECT. SALABLE, CHEAP.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning during a life-time, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating sent with each set. Address

PRAIRIE CITY NOVELTY COMPANY,

45 Randolph Street, Chicago.

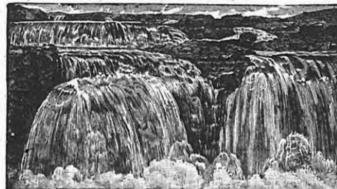
MANUAL OF EVERYTHING



is this season the grandest ever issued, containing three colored plates and superb Iland rare in Seeds and Plants, with plain directions of "How to grow them," by Peter Henderson. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps.) To all so remitting 25 cents for the Manual we will, at the same time send free by mail to addition. time, send free by mail, in addition, their choice of any one of the following novelties, the price of either of which is 25 cents:—One packet of the new Green and Gold Waterpacket of the new Green and Gold water-melon, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Pansy, or one packet of new Mammoth Verbena, or one plant of the beautiful Moonflower, (see illustration), on the distinct understanding. Illustration), on the distinct understanding,

however, that those ordering will state in what paper they saw this advertisement.

NDERSON & GO. 35 & 37 Cortlandt St., NEW YORK.



Falls of the Sicux River at Sloux Falls, Oak., 6.000 horse power,

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great,lines of Railroad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar Rapids & Northern Chicago & Northwestern, Illinois Central and Minne The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries, and water power, territorial schools for mutes, Baptist and Episcopal Colleges. here is a grand ope, ing for wholesale houses and actories to do the business of the State or Dakota. We have for sale a large amount of valuable property in Sloux Falls at bargains
that will surprise the purchaser—Surrounding Sloux Falls is the fluest farming country in the world for STOCK
AND GRAIN, and we know this region has never falld to produce a fine crep. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is pow in successful operation, and we will sell lots along the track and within one and half miles of the center of business to from One to Two Hundred Dollars each. Send for maps, pamphlets, and full information to

PETTIGREW & TATE,

SIOUX FALLS, DAKCTA.

INOUTFI

OUR FAMOUS "REMEJI" 1837 VIOLIN.



VIOLIN (in box), BOW & TEACHER.

es one to play with great case and rapidity.

This is a bona fide bargain, and we mean busin-ess. Pricesgiven here include cra-ting

Send Draft, Money Order or Cash in Registered Letter.

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, . CHICAGO

Woman's Conference.

LYDIA R. CHASE, LEADER. 2139 THER PLACE, PHILADELPHIA, PENN.

TRANSFIGURED.

- Almost afraid, they let her in (A dwarf more piteous none could find), Withered, as some weird leaf, and thin The woman was—and wan and blind.

Into his mirror with a smile—
Not vain to be so fair, but glad—
The South-born painter looked the while
With eyes than Christ's alone less sad.

" Mother of God," in pale su prise He whispered, "What am I to paint?" A voice that sounded from the skies Said to him: " Raphael, a salut."

She sat before him in the sun;
He scurce could look at her, and she
Was still and silent, "It is done,"
He said. "Oh, call the world to see!"

Ab, that was she in veriest truth-Transcendent face and haloed bair; The beauty of divinest youth,

Divinely beautiful, was there.

Herself into her picture passed-Herself into her picture passed—
Herself and not her poor disguise
Made up of time and dust. At last
One saw her with the master's eyes.
—S. M. B. Piatt.

Our Hebrew Helpers.

DEAR SISTERS:—Did any or all of you who visited the Centennial Exposition, notice particularly the statue of Religious Liberty at the rear of Horticultural Hall? It was erected by the Hebrews of our country, and for them, and for the religious telegration. for them and for their religious toleration, we should "Thank God and take courage." For the fact that they are a financial power in the world, and in these United States, we

should also be duly grateful.

Our government is fast becoming a Christian despotism—its principal administrators so imbued with old-world sentiments, looking toward monarchical institutions and churchly tyrannies, that such an element in our society is a needed safeguard—the ballast that must not be thrown overboard or ignored.

The world of women are seemingly blind The world of women are seemingly blind to the dangers that beset our free institutions; they are blinded by the fog of old superstitions and cannot see the rocks that lie in the "path of the sea" before our ship of State. Yet they are peering through the mists—some—and on every hand are growing more alive to the need for reforms in all our derartments; though the last place they think of looking is into their particular church. church.

There can be no doubt that if women were allowed to exercise their right of suffrage, they would, were it put to a vote, give a large majority in favor of "God in the Constitution" amendment, or commandment. Hebrew sisters would not join in this for obvious reasons; whether the Catholic sister-hood did or did not, would depend entirely upon the instructions received from Rome through cardinal, bishop and priest. Just as Rome decided would best serve her flual purpose-the christianization of the world in general—the United States in particular. Does any one doubt that it is the supreme ambition of the Catholic world to see the Pope at the head of this nation? Does any one doubt that the Catholic increase of pop-ulation in this country makes it possible, and probable, that in a comparatively short

Do you realize that it is winding itself slowly around the limbs of our vigorous young America? Verily we must have help to unwind its tightening folds. Such gallant young priests as Father Lake, Father Stack and Dr. McGlynn, have given us a note of warning that may have come in time to save us; they have done, and will do much; but we need our Hebrew brethren and sisters; we need every liberalist, every Quaker, every Unita-rian and liberal Christian (we can hope for nothing from the others), every Materialist, Agnostic, Spiritualist and "Nothingarian," and let us all join hands and say, "Sink or swim, live or die, survive or perish, we give our hearts and hands to this vote," for a separate church and State, and an unsectarian education for every child born under the stripes and stars.

MARY D. NEWMAN. stripes and stars. New York.

Truth and Politeness.

It is a very common notion, though not often openly expressed, that truth and politeress are frequently at variance with each other. Some who assesses that with the other. Some who espouse truth with their whole hearts and despise every form of in-sincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a gra-cous behavior to be binding upon them, imagine themselves to be occasionally forced to sacrifice a portion of their truthfulness and simplicity. A still larger number, wish-ing to be faithful to both virtues, yet suppos-ing that they are not always compatible with each other, are continually making compro-mises between them, sometimes being a lit-tle rude so as to be true, and sometimes a lit-

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no real conflict between truth and polite-ness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling and good will. These disposi-tions are dependent on a truthful character for whatever value they may have. Indeed they cannot exist in the insincere or deceit-ful man. He may pretend to have them, and imitate their expression, and such imitation may for a while pass under the name of pol-iteness, but, like all false things, it will soon be found out and cast aside as worthless. To respect another one must respect himself, and no one can do this who is conscious of untruthfulness or deception.—Public Ledger, Philadelphia.

Miss Helen H. S. Thompson, in an article contributed to the Overland Monthly on the social and religious condition of the women in Japan, says: "The traveler in Japan is

surprised at the superiority of woman's position over that which exists in other Asiatic nations. Turough the prevailing superstitions of the East, she is denied a soul, and made a scapegoat for the sins of mankind; yet the gentler teachings of the Indian sage have crept in, and under their influence a fairer condition is presented to view than can be found in China or any other eastern land.

land. "While abject obedience is inculcated up while abject obedience is inculcated upon a woman, her feet are not bound, and she is left as free to walk or visit or travel as are the women of America. Thus greater self-respect is induced, with a dignity of bearing unknown elsewhere in the East. For ages the girls in families of rank and wealth have been educated by private tutors. Now a gigantic system of public Education has been established, in which

BOTH SEXES PARTICIPATE.

"Each household contains a voluminous book relative to the conduct of life, called 'Woman's Great Learning,' which treats of the 'moral duties of woman,' founded on the classics, and 'household instruction,' with regard to dress, house-furnishing, etiquette, reception of guests, and all the interests of life. Bound in with this curious medley are also the 'Lady's Letter Writer,' Stories of Model Women,' a collection of a hundred poems from as many authors, which are learned and repeated in the household with passionate fondness; astronomical and almanac lore; mythology; rules for agreement between husband and wife; in short, for the whole conduct of life, as far as regards the ornament of action and the obligations of woman's sex. This book is read and studied woman's sex. This book is read and student until it is learned by heart by every respect-able family in Japan, and is, in fact, to the Japanese woman what the Bible is in certain homes where it is the first, last and only book. The women of the samural class read the standard histories, and the classics are taught in all the schools of the empire, so that the daughters of Japan are well versed in the traditionary, historic and heroic lore oftheir own land.

oftheir own land.

"The evils in the position of woman in Japan, are traceable to Buddhism, which denies her a soul or immortality, except through the ebb and flow of ages of transmigration, when she may possibly be reborn as a man. It also teaches that she is but an interesting the state of the state o impediment in the path of manhood to all worthy action and living. But in spite of these thralls, her charms and virtues cause here thralls, her charms and virtues cause her to wield a most effective influence in many cases, and win the day by might of love. The large influx of foreigners also exerts a powerful influence in her behalf, for the Japanese are great copyists. Many of the leaders in the new movements which have swept over the empire, have released themselves from the shackles of ancient pages freely hestowing that honor and courusage, freely bestowing that honor and cour-tesy on their wives which they have witnessed so loyally given by western nations.

BOOK REVIEWS.

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

THE EVOLUTION OF IMMORTALITY, or Sug gestions of an Individual Immortality, or Sug gestions of an Individual Immortality Based Upon Our Organic and Life History. By C. T. Stock-well. Chicago: Charles H. Kerr & Company. 1887, pp. 69, 12 mo. Price, cloth, 75 cents.

The evolutionists having determined the successive advancement of living beings from monad to man, and debased science to a dreary materialism, a strong reaction has began toward a higher view of creative and probable, that in a comparatively short time the temporal power of the Head of the church will be greater in this land than it is in Europe? And what then? The best answer to the question, as well as the most official, may be found in the words of Archbishep Hughes on his return from the Ecumenical Council to which all bishops were summoned in '62 or '63: "The Pope sends this message to his people in America: that He is the Head of the Church on Earth, and you (addressing a Catholic congregation) are his arms and supporters. He may, at any time, be exiled to this country, and you must be ready to sustain him even by the sword."

Did you ever think what a monster serpent of many coils this same huge descendent of the little snake in the Garden of Eden is? Do you realize that it is winding itself slowly

the Saurian of the weald, as to have labored on to the age of man. There have been many efforts made with more or less success to escape from this dilemma. The Spiritualist, in full knowledge that there is a life beyond, smiles at the one-sided conclusions of the evolutionists, and while not attempting to join his views of life with theirs, calmly says: "If your science leads you to disbelief in spiritual existence, the worse for it. It shows that your reasoning is wrong; that is all."

The two views, however, do not antagonize. Both are true, and the extension of the theory of, evolution into the spiritual realm, is essential to its complete expression. To present this subject in a full, clear and satisfactory manner, the facts of Spiritualism must be accepted. Mr. Stockwell, while he has drawn his ideas from spiritual literature, and in the main arrives at conclusions identical with those maintained by the best spiritual thinkers, wholly ignores that subject. He discusses from a purely literary and partially scientific standpoint, a question on which a series of spirit manifestations would throw more light than volumes of the most exquisitely rounded paragraphs ever written. He begins by affirming that "an individual lumortality lies outside of the realm of demonstration," which, of course, rules out spirit-phenomena.

He commences he investigation with embryological life,—the under of the paternal and maternal cells. The paternal is the impulse of change, differentially and the spiritual force; the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the force of inheritance, and is the maternal carries the core of inheritance, and is the maternal carries the core of inher

material. Before going farther, we protest against these conclusions as unsound in reasoning and entirely fanciful in science. No chemist has ever analyzed the components of these parent cells; no micro-copist has distinguished the properties which characterize them; no biologist has entered the secret court of their union, and been able to say what changes are thereby effected. All that is known is that a fleck of matter, which so far from being seen by the naked eye requires high-magnifying powers to distinguish, an infinitessimal mote carrying with it the accumulated impressions made from the beginning of the race, and imports them to the material infinitesimal mote, and the latter taking, as it were, the pattern, incarnates it as a living being. We know the fact—not an lota more. But the conclusion the author reaches is logical from he conclusion the author reaches is logical from these premises:
"Between inheritance on the one hand and envir-

onment on the other, is surely a tremendous de-mand for a quality of force that, in its essence at least, shall be no less than spiritual."

"The life-principle, a spirit, always remains potentially or in essence the same, while the forms and combinations of matter—the body—by which the life-principle expresses itself, are constantly changing."

Death is a new birth, "a going forth of our real selves from organic limitations or environments that have become too restricted and are no longer capable of administering to our real growth, into a a new sphere, a larger world."

a new sphere, a larger world."

"Our physical body stands in similar relation to the spiritual body to be, as does the placenta to the embryo, the graefian vesicle to the ovum, or the membranes of this cell to its neucleated content." "And so in accordance with our analogy, when this physical body shall die, the spiritual body, its neucleated content, will go forth freed from the limitations of its physical being, into a new sphere of greater possibilities and larger scope, carrying with it the same life-principle which it has inherited from the great past, reinforced and ennobled by its human experience and acquired consciousness, the priceless result of this stage of our existence."

"As "the universe of matter then is, to us, a ma-

terialization of a thought of God," so our bodies are

terialization of a thought of God," so our bodies are materializations of our spirits.

The highest function of the embryonic stage is to evolve a higher material organization, hence it follows that the highest physical function of this organization is to evolve a still more complex organism, which shall express the highest attainments of spiritual being.

"It takes all mankind to make a man, and each man when he dies takes a whole world away with

"It takes all mankind to make a man, and each man when he dies takes a whole world away with him." The author regards self-consciousness not only as evidence of man's immortality, but as the distinguishing feature between him and the brute. He says: "We know that our bodies are mortal and the weaknesses and ills that trouble them are prophetic of modes of exit. Great souls, however, feel that they can 'get on' without these physical bodies; that they hipder the full expression and activity of their essential selves." The Yuture life must be one, by its very nature, of growth in intelligence, apprehension and enjoyment.

One of the best arguments for immortality is made on page 56, where the author points out that fish living

One of the best arguments for immortality is made on page 56, where the author points out that fish living in the light have eyes, while these which do not, have none; thus seeing depends on environment, and that any see, proves the existence of the sun. It follows: "Were there no real spiritual objective forces, it is reasonable, in the light of physical laws even, to suppose that man would not have developed any spiritual apprehensions of Delty, of spiritual things, of immortality." The author concludes that the spiritual body is a unit organism, and if composed of matter "must be changeful in form and combination in accordance with the laws of matter." But should it be composed of the elements of the universal ether, it would come under the complex control of laws of which we know nothing, and death may give us subtler senses than we can at present comprehend.

The book is an interesting attempt to solve a great problem by analogical reasoning, a part of which is

problem by analogical reasoning, a part of which is fauciful, yet reaching conclusions which no spiritual thinker will care to repudiate. It is an earnest, conscientious and studious effort, and valuable as an advance guard of the spiritual army of thinkers, and an indication of the set of the current of thought away from the shores of materialism. Berlin Heights, Ohio. HUDSON TUTTLE.

February Magazines Received Late.

'The American Magazine (New York.) In the opening article for February we are taken into The Heart of the Sierra Madre; A Moslem Mystery is in-

Heart of the Sierra Madre; A Moslem Mystery is indeed a Mystery; a sketch of one of the first American Railways is given; Mr. Ridemy completes his
papers on Boston Artists and their Studios. Other
articles are: The Inland Ocean of the North; Early
Development of Great Composers, and Literature.

Lucifer. (London, England.) The contents of
the January number is as interesting as its predecessors. Some Words on Daily Life are given by a
Master of Wisdom; The Biossom and the Fruit is
continued; Abbé Roca contributes the Esotericism
of the Christian Dogma, and other timely and suggestive articles add to the good reading.

The New England Magazine. (Boston.) The

The New England Magazine. (Boston.) The articles in this month's issue treat upon history, literature, and general interests of the Eastern people. New England Cities and Towns and New England Educational Institutions are good papers. Joseph Rodes Buchanau, M. D., gives the fourth paper on Isms—The New Anthropology. There are also other excellent att'cles. excellent art'cles.

The Esoteric. (Boston.) A varied table of contents fills this month's iss.e of The Esoteric, as the following will show: What is Aura? Mental Illumination. and Cultivation of Soul; Will Power; Eduction of a Hero; Principles and Ethics of Hygiene; Dialyctics; Editorial Notes, etc.

The Unitarian Review. (Boston.) Contents: St Paul's Doctrine of Salvation; The Persistence of Caste; the Rel'gion of Zoroaster; The Treatment of Crime as affected by the Doctrine of Evolution; The Anglo-Irish Question; Aspects of the Social Question; Editor's Note-Book, etc.

Woman. (New York City.) An illustrated acticle entitled The Young Women's Christian Association is contributed by Beatrice P. King. Several articles devoted to the interests and requirements of women, with serial poems and descriptive sketches complete a good number. a good number.

The Phrenological Magazine. (New York.) An interesting delineation of the character of Dinah Mulock Craik opens this month's installment of good reading. A lengthy chapter on Autographs follows. The departments of Health, Child-Culture, Science and Correspondence are varied and instructive.

Dress. (New York.) This monthly is conducted by Aunie Jenness Miller and devoted to health, beauty and physical culture. The February number is up to the usual standard and contains articles full of

Golden Days. (Philadelphia, Pa.) The usual good stories, notes and items fill the pages of this sterling weekly paper for boys and girls.

Also, The Sidereal Messenger. Northfield, Minn. Mental Healing. Boston.
Free-Thinkers Magazine. Buffalo, N. Y.
Babyhood. New York.
The Short-Hand Writer. Chicago.
The Children's Friend and Kindergarten, New

Le Lotus. Paris, France.

Home Knowledge. New York.

The Bizarre. Notes and Queries. Manchester,
N. H. Babyland. Boston.
Pansy. Boston.
Mental Science Magazine. Chicago.

The Unitarian: Ann-Artor, Mich. St. Louis Magazine. St. Louis, Mo. The Journal of Speculative Philosophy. New

The Methodist Pulpit and Pew. Fort Wayne, Ind. Journal of the American Akademe. Orange, N. J. La Revue Spirite. Paris, France. Horticultural Art Journal. Rochester, N. Y. Hebraica. New Haven, Conn.

New Books Received.

LOOKING BACKWARD, 2,000—1887. By Edward Bellamy. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The following from New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co.:
HEADS AND FACES. How to study them. By Nelson Sizer. Price, paper cover, 40 cents.

HOW TO SUCCEED AS A STENOGRAPHER OR TYPEWRITER. By Arthur M. Baker. Price, paper cover, 25 cents.

PHYSICAL CULTURE for Home and School, scientific and practical. By Prof. D. L. Dowd. Price, \$1.50.

THROUGH THE LABYRINTH OF DEATH, or Worship, Divination and Immortality of Life, By Reub Sharpe. Price, 15 cents.

COLOR: An Elementary Manual for Students. By A. H. Church, M. A., F. C. S., F. I. C. New York: Cassell & Co.; Chicago: Brentano Bros. Price, \$1.50.

From Chas. H. Kerr & Co., Chicago, the following: THE DECAY OF THE CHRISTIAN CHURCH, the Causes and Remedy. By Rev. J. C. F. Grumbine. HISTORY OF ART. (By Ellen D. Hale. Price, 10

New Music Received.

TRIFET'S MONTHLY GALAXY OF MUSIC. Bos-ton: F. Trifet. Price, 10 cents.

D. Lothrop & Co., Boston, take pleasure in an-D. Lothrop & Co., Boston, take pleasure in agrouncing the preparation and speedy publication of a series of graphic historical narrations by popular authors, telling the story of The States of the American Union, from their beginning to the present time. These handsome octavo volumes will be placed at the net subscription price of \$1.50 per volume, and the publishers are determined to make the series so comprehensive and yet so entertaining to readers of every age that it shall become the standard authority among the people. Rev. Edward Ev. readers of every age that it shall become the standard authority among the people. Rev. Edward Everett Hale will write the Story of Massachusetts; Marien Harland, Virginia; Jessie Benton Fremont, Missouri; Sidrey Luska, Connecticut, and the additional standard and the Additional Standard St tional volumes by well-known and capable writers.

Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarse-ness and Bronchial Aff-ctions. 25c. a box.

New Seeds, Bulbs, Plants, Fruits, -Rare Tropical Fruits.

GRAND PALMS FROM SEED.

E are now able to offer for the first time, both seed and plants of that King of Ornamental plants, the new FILIFERA PALM. Stately and beautiful beyond description, it is the finestaddition that can be made to any collection of plants, and can be grown in any window or garden asseasy as a geranium. It is of a compact growth with elegant large leaves, from which hang long thread-like filiments, giving the plant a most odd and locastiful appearance. In fact there is nething like it in minimum and go dispecimens sell for enormous prices. Plants are easily raised as the seed are large, germinate quick and grow rapidly. Per packet 25cts. 5 for \$1.00. Year old plants go ets each, 3 for \$1.00, 1 for \$0.00. Year old plants go ets each, 3 for \$1.00, 1 for \$2.00 plants are cash. Year old plants go ets each, 3 for \$1.00, 1 for \$1.00 per packet. Will also mail 2 Storm King Euchsias for 50cts., 12 Choice Mixed Gladiolus for Bucts. Our Giant Excelsior Pansies, best in the world, 20cts, per packet. New Primrose Verbena, yellow, a sterling novelty, 25cts. per packet. True Pygmae Aster, 50cts, per packet.

Our Seed Catalogue for 1888

Is the most elegant ever issued. Illustrated with 10 collored plates, stopple-litho, covers and hundreds of fine engravings. Initis offered a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Fruits, and Rare Tropical I mits suitable for potentium, such as dwarf Oranges. Pine Apples, Bananas, Figs, Gauvasy Sugar Apple-Acc. This elegant and Expensive Catalogue will be sent for only 10ets., which is only a part of ascost to us. Or if you order a packet of Palm seed aranything, here offered and ask for Catalogue, it will be sent free. Special Offer. For cocts, we will send Palm, Pansy, and Offer. For cocts, we will send Palm, Pansy, and order we will add an elegant Seed or Bulb novelty free. Address,

JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

We want active, energetic ladies everywhere to sell our grand good book Maternity, by Mrs. F. B. Saur, M. D., of the Woman's Medical College, Philadelphila, The book is Just what the title indicates:—An intelligent and said diseases of women and children. Fifteen long chapters. Over six hundred pages? Twenty-eight Interted illustrations. Without exception the most complete and popular ladies' manual ever published. Endorsed by the press, the pulpit and physicians generally. Over thirty thousand copies already nother \$62 in seven days; another, with no experience, made \$115 in 19 days. Good agents are averaging \$25 per week. Experience into necessary. Write quick for descriptive circulars and terms to gents. Calyvassers desired for other

WANTED

SHAM HOLDER. PILLOW



are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. Nine times out of ten a sale is made rather than have them taken down, as they work to perfection. Retuil price is sin.

Agents' Outfit, with full particulars, sent to any reliabe person wishing to canvass, or receipt of \$1.00 postage paid. Write for Dozen rates.

ORNAMENTAL, PERFECT, SALABLE.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a life-lime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or live months without creasing. Full directions for putting up and operating sent with each set. Address

PRAIRIE CITY NOVELTY COMPANY, 45 Randolph Street, Chicago.

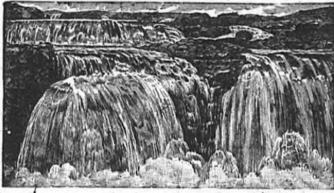
MANUAL OF EVERYTHING GAR



is this season the grandest ever issued, containing three colored plates and superbillustrations of everything that is new, useful and rare in Seeds and Plants, with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps.) To all so remitting 25 cents for the Manual we will, at the same time, send free by mail, in addition, their choice of any one of the following novelties, the price of either of which is 25 cents:—One packet of the new Green and Gold Watermeion, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Pansy, or one packet of new Mammoth Verbena, or one plant of the beautiful Moonflower, (see

illustration), on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

ERSON & GO. 35 & 37 Cortlandt St., NEW YORK.



Falls of the Sicux River at Sloux Falls, Dak., 6.000 horse power.

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropoils of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five gréat lines of Raliroad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar Rapids & Northern Chicago & Northwestern, Illineis Central and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand ope, ing for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sloux Falls at baggains that will surprise the purchaser—Surrounding Sloux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never falld to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business for from One to Two Hundred Dollars each. Send for maps, pamphlets, and full information to

PETTIGREW & TATE. SIOUX FALLS, DAKCTA.

LINOUTE

OUR FAMOUS "REMEJI" 1837 VIOLIN. A COMPLETE OUTFIT

The outfit consists of one Italian

VIOLIN (in box), BOW & TEACHER.

This TEACHER is a jewel in itself, containing many beautiful pieces of Violin Music and teaches one to play with great case and rapidity.

This is a bonn fide bargain, and we mean business. Pricesgiven here include crating

Send Draft, Money Order or Cash in Registered Letter.

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, . .

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

SIXELE COPIES, & CEXTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CRECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, . 45 Bandolph Street, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as accond class matter.

SPECIAL NOTICES.

The BELIGIO-PHIL SOPRICAL JOURNAL desires it to be distinctly understood that it can accept no responsibil-Ity as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communication of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be to turned, unless sufficient postage is sent with the request

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, TLL., Saturday, March 3, 1888,

We Knew His Cousin.

Unity for February 18th has the following editorial note:

A venerable subscriber of Usitu kindly writes u this week that he must drop Unity in order to avoid "mental disturbance." "Not/because," he says, "I find fault with its theology based on its broad Christian foundation—I am a Unitarian in its most lib-eral sense—but because it coquettes with the isms of the day,—questions of socialism, woman's suffrage, taxation fand so forth." We are very sorry to part taxation and so totth." We are very sorry to part company with any kindly, old-time reader, but we are ready to plead guilty, not of conjusting, but of directly, honestly courting such an acquaintance with the isms of the day as will enable us in some poor fashion to contribute our mite towards solving the problems of the day. We have no social panaces to offer and no hobby to ride, but we do believe proto offer and no hobby to ride, but we do believe pro-foundly that there are wrongs yet to right, and that this last quarter of the 19th century is "about the Father's business" when it is wrestling with these wrongs and groping for these rights. In social and political matters, as in theological and religious matters, we believe the open position, the forward look, the unbarred gate to be the true one.

Mental disturbance is a bad thing unless the friction of it polishes and improves; and even then it is not always agreeable. The intentions of the disturber may be ever so good yet will the disturbee growl or reping. We knew a cousin of the ex-Unity man; he was not so venerable but thought himself even broader minded and more liberal than his relative, yet he couldn't stand "mental He was more disturbance." dwelling upon the glories of "kingdom come" than in devéloping the beauties of earth. He preferred to spend his time in witnessing the antics of supposititions spirits and retailing apocryphal stories of wonder working, rather than in buckling down to the real work of the world and the rational study of spiritual things. He wanted his weekly paper filled with nice stories of old fellows who went to spirit life full of selfishness and bodily ailments, and awoke on the "other side" to find themselves young, fresh and robust; their past narrow, mean life with all its sins wiped out with the last, mortal breath, and a new life open before them where anything was to be had for the wishing and everything was lovely and tinged with a roseate hue. He didn't want to waste any of the scant time left him in reading of much needed reforms, of how poor women and tender youth were being sacrificed that the rich might grow richer; he seidom voted himself and saw no sense in according women the same right as had the illicerate, colored man whom he employed to rub a little vitality into his failing frame. Every time the JOURNAL mentioned a worthy charity or spoke of the needs of Spiritualism, he took it as a personal thrust at himself, an insidious, unwarranted, dastardly attempt to deplete his large bank account.

"You mean well," he said at his last visit to the JOURNAL office, "no doubt of that, but you don't make a paper that suits us old-time Spiritua lists. You stir us up too much, you dwell too much on philosophy and ethics and practical reform; you are too anxious to prove everything claimed for Spiritualism; you set yourself up as a judge rather than as the advocate and counsel for the claimant. You havn't charity enough. You don't give us enough about the glories of the next life; you harp too much on the need of people being honest and truthful; you run too much to humanitarianism and too little to Spiritualism, 'Spiritualism as I understand it at least. I've no hard-feelings toward you, but I don't want your paper any longer."

"No my friend," replied he of the sanctum, "I don't make a paper that suits your kind of-Spiritualists. I own up to that. You have been only a walking corpse for years. You are dead to this world, to oll its interests; the cry of the distressed, the welfare of the oppressed, the improvement of your fellow men, the

no interest for you. Spiritualism itself has and that complete separation from the inno interest for you except in so far as you fected subject with regular and frequent can warp it to your own selfish desires and build on it a hope that in the next world you will escape your just deserts and step into a supernal realm of happiness which you do not merit, and which you know is not yours by right of manly endeavor. You would not be missed were you to leave this world tomorrow. You are living in the next world now; true it is a subjective life, but enjoy it while you can, for when you get over there, you are sure to be disappointed. Go home and call in your favorite medium; have the 'dear spirits' feed your yanity and your hope of supernal indulgences. Then turn to cutting off your coupons and collecting the interest on your bonds and mortgages. Do all this while you may, for shrouds have no pockets, your heirs will not thank you for what you are forced to leave behind, and you will find yourself a pauper when you land on the other shore; all theynore a pauper because you did know of a future life and did not fit yourself for it.

"No, I don't make a paper for you and such as you. I never shall. I try to publish a paper that will aid, enlighten and encourage those who are making their dent on this world, who are striving to grow better themselves and to help others to improve both materially and spiritually. I seek by scientific methods to satisfy the world as to the central claim of Spirltualism, to wit; That life continues beyond the grave, that it is a life of progression and that one may come back here and prove his existence and demonstrate his progress to his friends under certain conditions. I hold that Spiritualism, is in its broad sense, the philosophy of life and touches all human interests; hence that everything which promotes human happiness is germane to Spiritualism, and to be given such space and attention in the JOURNAL as may be possible. This is blunt talk, my friend, but my time admits of no waste in circumlocution, and if you will kindly settle with my subscription clerk for the past year's arrearages and allow me to go on with my work we will shake hands and part."

Mud Wellsc

When the sick have exhausted the skill and esources of the medical procession, when some chronic disease has depleted vitality to a dangerous point, rendered life a burden to the invalid and the invalid a burden to those on whom he is dependent, ia cure is often effected by resorting to the healing wells and springs which have from time immemorial been known. In Arkansas, Colorado, Arizona, California and elsewhere, have been discovered within a few years boiling mud wells with marvellous medicinal properties in which the poisoned, hopeless invalid has "bathed," covering himself with the hot mud. Disgusting as the method of treatment appears it is seized upon as the only hope, and the result almost invariably justifies the undertaking by bringing back to health and usefulness human wrecks whose pestilential presence had previously poisoned God's pure air and infected all they came in contact with.

For a dozen years or more Spiritualism has had a diseased child: its name is Cabinet dedium; it is a numerous child and of either sex-more often feminine. In the earlier years its diseases were quite simple, and not necessarily dangerous, something analogous to chicken pox, scarlatina and colic. As the irrepressible child grew in years and numbers its diseases increased in complexity and danger. At present one type has become contagious and infectious, all the more dangerous because its character is not recognized by the law or the learned professions. When the poison has infected the immediate friends of Cabinet Medium they are rendered partially blind and unable to discern the true condition of their ward; they draw the poor diseased creature closer to them, inhale its fetid breath, declare it the most comely, perfect, robust, healthy being that ever trod the earth, and in the same moment denounce in the bitterest terms and hottest words those who pronounce their idel diseased. The more clear the evidence of disease, the more convincingly correct the diagnosis appears to all others, the less possibility there seems to be of awaking the infected friends to the true nature of the case. However preposterous, absurd, wicked or impossible the stories which Cabinet Medium tells his-generally her-friends they are, apparently, implicity accepted, and this in the teeth of the most overwhelming testimony to the contrary from those beyond the reach of infection or impervious to its subtile influence.

Years ago the Journal gave a diagnosis of Cabinet Medium's most serious ailment, and made an elaborate prognosis, both of which time has proven correct. Both diagnosis and prognosis were sneered at by Cabinet Melium with considerable unanamity and his-mostly her-friends vied with one another in reviling the doctor and resisting the application of remedies. Rational Spiritualists generally, except now and then one who has inhaled the fatal breath, have come to see the dangerous nature of the disease and seeing it have the courage to seek and apply the remedy however "heroic," as the doctors say, the treatment may be. The JOURNAL has not hesitated to call the disease Fraud, and to classify the victims who have breathed the noisome air of the dark cabinet shows until their brains are addled, as Psychomaniaes. The JOURNAL has held that the only safe way was to stamp out Fraud by the most rigid

thousand and one beneficent activities have measures and strictest quarantine rules; | tween Dr. Houghton's withdrawal to the pardoses of ecumon sense, together with a compound made of the double distilled essence of Fraud given in drastic doses, would cure all but the most stubborn cases of psychomania. It has found that for severe cases there is nothing so effective as mud baths, both for Cabinet Medium and those poisoned by cabinet gas. The sweating process renders the fraud generator innocuous or nearly so, and restores such of the other victims as are worth saving to a passable state of health. The JOURNAL does not take mild cases under treatment, and only consents to the application of the sweating process and bath when there seems no hope with gentler remedies. In this week's publication the JOURNAL is under the necessity of exemplifying the "herole" treatment by conducting its readers through a bath in a mud well. Nothing but the most critical necessity would justify this course, which is sure to start the perspiration upon every bather and nauseate every well regulated stomach. But let us to the business of the hour!

The Journal for February 11th contained a communication from Mr. C. D. Lakey of New York, in which he declared that after having been convinced of the genuineness of the alleged spirit forms at the scances of Mrs. E. A. Wells, he had discovered a confederate and received a confession from the medium. His statement was corroborated in part by Dr. Northrop who had discovered evidences which caused him to believe that Mrs. Wells was employing a confederate. On the second page of this issue is a reply from Mrs. Wells in which she denies in general and particular the allegations of Mr. Lakey. She goes farther, and charges her accuser of having "by words grossly insulted" her. She does not explain the nature of the insult, whether it was an improper and indecent proposal, or an accusation of fraudulent practices, but in the context she conveys the inference that it was the former. Now this is a libellous charge and most damnable to Mr. Lakey if true, and to her if false. Of the truth or falsity of the charge the public must judge. Mr. Lakey will deny the accusation, and no truthful person, who is personally acquainted with him will, in their sober senses, say they believe it true. Those not acquainted with the parties must make up their minds from a study of the evidence, beginhing with Mr. Lakey's account in the JOURNAL of the 11th ult., and closing with the statement of Dr. O. E. Houghton which follows that of Mrs. Wells in the present number. Mrs. Wells gives the time and place when this alleged insult was offered. Here is Mr. Lakey's statement of what occurred at that time and place, taken from his published account:

On the following Monday night, Dec. 193t, I went in company with my wife to the scance. At about twenty minutes past eight o'clock the member of the circle began to move from the parlor into the circle room. Mrs. Wells had entered the front bedroom. Two gentlemen, neither of whom I have seen since that night, but whose testimony I think will be found to corroborate mine if it is ever given —neither of them ever returned to the circle after that night, and one sent in his resignation as a member of the circle a day or two after—were standmember of the circle a day or two after—were stabling by the parlor stove. I was sitting close to the bedroom door. I arose from my seat, and entering the bedroom said to the medium, "Now, Mrs. Wells, I must look around as usual and see that everything is all stable to the control of the co She replied in her usual pleasant an open manner to the effect that I was at perfect liverty to inspect everything. I went to the door lead-ing into the hall, and found it locked and bolted. Consulting the diagram above given, the reader will find, close to this door, a closet. It is not a large closet; perhaps it is two feet in depth, and several feet wide; I can't say with exactness. The door of this closet stood wide open, and it appeared to be hung to the full with woman's apparel. I stepped forward and thrust my arm in among the clothes. Suddenly a thrill shot through me. My hand rested on a human head! Holding my hand on this head I turned and said, "See here, Mrs. Wells, this won't do!" I spoke softly and do not to this moment know whether the two men standing in the parlor heard even the sound of my voice. Mrs. Wells was standing near the door opening into the parlor. Like find, close to this door, a closet. It is not a large heard even the sound of my core. Are, we as was standing near the door opening into the parlor. Like a flash she pushed the door nearly saut and rushing to my side, her face wearing an agonized expression, said in an undertone:

"For God's sake, don't give me away, I never did before. Oh! if you expose me I shall kill myself. it before. Oh! if you expose me I shall k Save me! save me! and I will tell you all."

The reader will now please refer to Dr. Houghton's statement bearing on same point, contained in next to the paragraph of his account, and see how strongly his testimony corroborates that of Mr. Lakey. His account was written before any consultation with Mr. Lakey and before he knew what the latter would testify to, as well as before he could have had any idea of the serious and, as it seems to us, wholly improbable charge which Mrs. Wells was to make. Mr. Lakey, it would appear, was ignorant of the fact that Dr. Houghton followed him into the bedroom or that he observed anything that was taking place there. The reader will note that Dr. Houghton 'testifies that "Mr. Lakey was proceeding to examine the small closet there and Mrs. Wells was by his side, (and to the rear probably-ED. JOURNAL) when I returned to the reception room." Mr. Lakey says that after discovering the confederate he turned to speak to Mrs. Wells and she "was standing near the door opening into the parlor. Like a flash she pushed the door nearly shut." It would seem from the evidence of Houghton and Lakey between whose independent testimony there is no conflict, that Mrs. Wells, foreseeing that detection was all but certain, had quickly stepped to the parlor door after Houghton passed out and stood prepared to act as the emergency might demand. It shows a coolness and tact worthy a better cause.

Now we submit to every candid reader, is it in the slightest degree probable that a sane man, even if he were a knavish libertine, would undertake liberties with this woman under the circumstances, and that what Mrs. Wells alleges could have occurred in the "few moments," not minutes, that intervened be-

lor and Mr. Lakey's return? Bear in mind the circumstances of the hour: A party of nearly twenty had assembled to witness "form materialization," most of these people were seated in the scance room, among the number was Mrs. Lakey; in the parlor, with the door open between it and the bedroom were two gentlemen, one of whom without Mr. Lakey's knowledge followed him into the bedroom and only lost sight of him for a "few moments" by returning "too soon" to the parlor. As a "working hypothesis" and for the sake of argument it might be assumed that Mr. Lakey is a knave, but no one who knows him would be silly enough to class him as a fool, even for argument's sake. When it is known, too, that Mr. Lakey is an educated man, a connoisseur of art, the hasband of a lovely woman who is an artist and lady of culture, that he is a man of time physique, esthetic tastes, and worldly wise; and that Mrs. Wells is, as described by one who has seen her often, "a tall, angular, person between fifty and sixty years of age-perhaps fifty-five-an excessively uncomely woman,' when one pictures these contrasts, the ridicnlousness of Mrs. Wells's charge would seem proven by its contravention of the law of natural selection, barring all questions of morals and discretion.

Sitting in our library a thousand miles from New York, with this woman's public record as a medium before us, including the six column defense so ably prepared by Judge Cross and so promptly published by our esteemed Boston contemporary after the exposure of the shameful deception of last year, sitting thus and in a calm and judicial frame of mind, with no undue bias so far as we can discern, and free from the complications of personal contact with the parties, we have carefully gone over the entire case, both as to the past and present charges of fraud against Mrs. Wells and her counter charge against Mr. Lakey. Soon after the exposure of Mrs. Wells a year ago we went to New York and there patiently listened for days to the testimony and theories offered by the defense, and heard from Mr. Tice and others their side of the case. The result of this personal inquiry convinced us beyond question that Mrs. Wells had been guilty of premeditated and persistent deception; that she had been caught partly disrobed in the compartment of the cabinet where she ought not to have been and where it was supposed she could not get; that she got there by her own upaided effort and contrivance and was not aided either by mortal or spirit. We could see no tenable grounds on which to advocate the theory held by her friends that she was "controlled" by mischievous or Jesuit in sweet and elevating intercourse, are spirits. A review of the printed evidence in the case a year later throws no new light 'on the matter nor changes the judgment then | These sharp differences and heart burnings formed. All so-called test scances with Mrs. Wellsafter the exposure of last year, were held in her own apartments. This fact vitiated their value to us, notwithstanding that we believed honest and fairly acute observers were among the sitters. We regretted deeply when the report of those scances was published that its study did not give us faith in the bona fide nature of the manifestations. We could never dispel the feeling that in this contest of wits she held the advantage of being on her own premises, and if there was trickery she knew how it was done and what to guard against, while the observer where groping in the dark.

From the testimony of good witnesses we were convinced the woman was a medium for some phases of spirit manifestations and when, last fall, another series of "test" scances was undertaken, we sincerely hoped to have our doubts removed and to become convinced that despite her previous deception she was a medium for full-form materializations. We have again been sorely disappointed. Although Mr. Lakey has not thus far been able to produce the confederate, we believe his statement, corroborated as it is in many important particulars by the strong circumstantial evidence of Messrs. Northrop the exposure of the previous year. In the house of reputable citizens there was no chance to introduce a confederate; she could not hope after the exposure of 1887 to successfully conduct the deception alone; a confederate could only be used on premises under her own control. Hence the scance were held in her apartments and a confederate utilized. Discovered in the use of a confederate, it were idle to offer the old pleading of being entranced and unconsciously used by Jesuit spirits to deceive, and some new and desperate expedient was necessary. In this dilemma what so likely to occur to a woman so devoid of moral sense as must be one who will traffic in the holiest and dearest affections, the love of departed children; wives, husbands, brothers and sisters, who will play upon the deepest emotions of the human heart and coin money from the bereaved by posing in the shades of a darkened room as the dearly beloved, what so likely, we say, to occur to such a woman as the flendish expedient of blasting the character and with it the testimony of her ex poser by foully uttering a charge which if credited must consign him to lasting ignominy. And this from the evidence we are forced to believe Mrs. Wells did. True she makes oath to her statement, but a false oath before a notary public in such a case or in an extra-judicial proceeding does not, we think, subject the person to the liability of indictment for perjury in the State of New York, if mistaken in this we beg to be corrected, if correct then her oath adds neither force nor character to her statement.

In his youth, Mr. Lakey was a Methodist

minister as Mrs. Wells says, but what of it? What bearing has that in the present instance? He is a zealous but rational Spiritualist and has been these many years. "In his article in the RELIGIO-PHILOSOPHICAL JOURNAL," says Mrs. Wells, "he artfully avoids saying he knows of any fraud." What does Mrs. Wells mean by such an assertion? Mr. Lakey over and over again declares in his statement that he does know of fraud, that he captured the confederate, that Mrs. Wells confessed to him that she was a fraud. How could Mr. Lakey possibly express himself any more clearly and emphatically? He clearly, directly and repeatedly charges the woman with fraud. What does she mean by asserting that "he artfully avoids saying he knows of any fraud"? We confess it appears to us that the only purpose and meaning of this assertion is to inforentially excuse herself for not prosecuting him for libel as we are informed and believe she had threatened to do. But enough has been said, more possibly than is necessary, and we give her statement to the public asking that, it, with all the other evidence now and heretofore published, be considered.

Knowing as we do that the great body of Spiritualists contains a large working majority of rational, order-loving, moral people, who in all secular matters both private and public are active, exemplary and efficient: who tolerate no nonsense nor crookedness; who are ever ready to respond to every call of duty as neighbors, citizens and patriots, knowing all this as only one similarly situated can, we are often lost in wonder that they do not make their influence felt more effectually in the Spiritualist Movement, Take one feature of the Movement, that of public mediumship, as at present carried on it is a shame and a disgrace; and the attitude of passivity, inertness and apparent lack of ability to influence it, manifested by this majority, is pusillanimous in the extreme. We say this reluctantly and sorrowfully, knowing full well the cost to us in saying it. Were we not hopeful of a better state of things, did we not see many evidences of an increasing realization of the needs and duties of the hour, we should remain silent and quietly withdraw from the field.

The controversy over cabinat manifestations as exemplified in this number of the JOURNAL gives a vivid picture of the disastrous and wholly inexcusable methods of public mediumship and of the evils entailed thereby. Old friends, whose good will and esteem we prize, at whose hospitable board we have joined with other mutual friends arrayed in bitter antagonism against one another, and feel aggrieved at us no doubt. are the result of what? The ignorance, venality, or turpitude, one or all as the case may be, of those who follow the vocation of mediumship, and of the meretricious methods of investigating and exemplying spirit phe-

Friends, Brothers and Sisters all! let us resolve that from this time henceforth we will unité in regulating the practice of mediumship, and in fostering orderly and systematic methods for the elevation of the Movement; let us determine to raise the standard of the seance room, the rostrum, the press and the rank and file of the great army of Spiritualists. Remembering the inexpressible happiness and abounding hope which a knowledge of the phenomena and philosophy of Spiritualism has brought us, let us bestir ourselves and see to it that we repay this mighty debt by such offerings of money and service as shall be commensurate with our benefits and equal to the imperative demands of the cause to which we owe so much. As Spiritualists, we know we are to live a continuous life of progress in which the grave brings no hiatus; the joy of this should perpatually thrill the innermost being and impel to unceasing efforts in the interest of humanity and of the cause which has brought and Houghton, and made more probable by to us this priceless knowledge. Show the metal you are made of! be courageous, aggressive and wise. Be not downcast or weak minded! Grasp the situation in its entirety and meet it, like the noble men and women that you are, with a determination to right all wrongs, dispel ignorance, strengthen the morally weak and repress the incorrigibly bad. Work together in formulating a spiritual science which shall be the key that will solve all the vexed problems now plaguing the civil and religious world, the solution of which will bring the millennium to earth and make of this planet a paradise beside which that of the historic legend will seem but a weak and insignificant forerunher!

> The JOURNAL has received from Mr. W. H. Chaney of St. Louis, a communication detailing the particulars of the late trouble at Mrs. Fairchild's alleged materialization scance. The account is supplemented by a sworn statement from Mr. H. W. Fay, ex-President 1st Spiritual Society, affirming the facts of the exposé as made by him. To this document is attached a piece of mosquito netting which it is declared was taken from the alleged spirit and which Mrs. Fairchild had previously asserted to be "silken lace," materialized by the spirits. These accounts differ in no essential particulars from the one copied from the St. Louis paper into last week's JOURNAL, and for this reason it is not deemed necessary to publish them. The Jour-NAL does not crave such scandal for its columns and only publishes accounts of these matters because of a duty due its patrons and will only give space to so much as may be necessary to properly inform its readers.

-GENERAL ITEMS;

. Mr. Ross Thompson, son of a Washington banker, has invented an electric carriage

J. Madison Allen is lecturing in St. Louis, Mo., and may be addressed till April, at 1217 Washington avenue. He would like to make a few engagements for places within easy reach of St. Louis, for week days during March or April.

Dr. Dean Clarke has returned from a very successful campaign in Philadelphia, New York and Brooklyn, to Boston, where he a vaits calls for his services as an inspired speaker, wherever wanted. The higher truths of spiritual science and philosophy are his mission to teach. New societies need our veteran teachers. Give him a call. Address Banner of Light office, Boston.

Mr. Alfred Bull, who holds an important trust in the Chicago branch of Bradstreet's Commercial Agency leaves this week with his wife and child to pay a brief visit to his parents in England. Mr. Bull has by his ability and industry attained an enviable position. He sichly deserves this brief respite. Should be meet any of our readers across the Atlantic he can tell them all about Chicago as few men can.

Miss Jennie B. Hagan's time has been fully engaged in the cause of spiritual labor sincathe lecture season commenced for 1888. During February she lectured in Troy, Albany and Saratoga, N. Y., and Portland, Bath and Bangor, Maine; every week evening being taken as far as her health would permit. March first Miss Hagan will lecture in Saratoga, N. Y., and the Sundays of the month in Cincinnati, Ohio, Illing week day evening engagements in the vicinity of the latter city.

Mrs. Sarah La Grange lately passed to spirit life in this city. She was a highly esteemed member of the Chicago Association of, Universal Radical Progressive Spiritualist and Mediums' Society. Appropriate resolutions with reference to the deceased were adopted by the society, and memorial services held, participated in by Dr. George A. Bishop, Mr. Algerton and Mrs. Shaw. The following named persons, honored members of this society, of which Dr. Norman MacLeod is president, have passed to spirit life: Dr. Samuel Tucker, Mrs. Dr. Fullerton, Dr. Wm. Reynolds, G. W. Clark, Dr. David Bainter, Mrs. Dr. Sweatland, Mrs. Dr. Harrison and E. S. M. Donnel.

The Mahometans and Christians of Albania in Turkey, are exchanging compliments at present which cannot fail demonstrating how little they yield to each other in their savage religious fanaticism, and mutual desire to show their contempt for whatever the other religion may hold sacred. The Mahometans of Allesso desecrated two churches last fall by vile acts, and set up crosses for targets at their rifle practice. Enraged at so wanton a provocation, the Christians drove a hog into the mosque, and then killed the unclean animal, and with its blood painted crosses all over the Turkish house of worship. The Mahometans are in a great rage, and bloody consequences may yet follow that unsavory exchange of civilities.

Chet. Boogher, who has been known for years as "Gas Well Crank Boogher," is now the here of the Ohio gas and oil fields. He always claimed that he could locate gas by walking over the ground. When there was no gas he was not affected, but where gas existed he claimed to suffer with a choking sensation in the throat. He induced some parties to believe that gas could be found on a tract near Delphos, a tract generally regarded as entirely barren of both oil and gas. He walked over the ground and apparently was nearly choked to death. A well was drilled on the ground and a vein of gas was found. The well was torpedoed and it responded with a flow of more than five million feet of gas a day. Boogher is now overwhelmed with applications for his services in "choking" gas territory. His gift for locating gas by suffocation bids fair to be worth more to him than a big gas well itself

From the Co-operative News of America the following list of profit sharing establishments in this country is taken: John Wannamaket & Co., Philadelphia, Pa.; John Mundell & Co., Philadelphia, Pa.; Haines, Jones & Cadbury, Philadelphia, Pa.; Fisheries (profit sharing entire), Mass.; Rumford Chemical Works, Providence, R. I.; Peace Dale Manuf. Co., Peacedale, R. I.; N. Eng. Granite Works, Westerly, R. I.; Rogers, Peet & Co. (Tailors) N. Y. City; Sperry Manuf. Co., Ansonia, Conn.; Ara.H. Cushman & Co., Auburn, Me.; Proctor & Gamble (soap fac.), Cincinnati, O.; Braddock's Steel Works, Pa.; Millville Glass Works, Millville, N. J.; Toledo, Ann Arbor & Northern R. R. O.; N. O. Nelson Manuf. Co. St. Louis, Mo.; Norton (Tinners) Chicago, III.; Pillsbury Flour Mills, Minneapolis, Minn.; P. Lorillard & Co., Tobacco, Jersey City, N. J.; Hoffman & Billings, (Manufac.) Milwaukee, Wis.; Standard Art Glass Co., Milwaukee,

Some time ago an engineer, says the Columbus (0.) Journal, on the Little Miami railroad was suspended because, after having been examined by Dr. Clark, he was found to be quite deaf. The engineer claimfound to be quite deaf. The engineer claimed at the time that he could hear everything while running his engine, but the doctor found that in a still room he could not hear ordinary conversation a foot away. The engineer lives at Cincinnati and received treatment in that city for his disease, but without any special benefit. After being suspended eight months the engineer again came to Dr. Clark and insisted that he could

hear perfectly while on a moving engine. The doctor thought he would test the case, and, accompanying the man to Cincinnati, made a number of experiments with him on engines. The result was that the doctor found the engineer was not only telling the truth in regard to the matter, but also that the deaf man could hear low remarks and whispers on a moving engine that even Dr. Clark's keen ear failed to catch. The engineer was reinstated to his former place.

The Young Peoples' Progressive Society will give a Phantom Party, Friday evening. Admission, 25 cents.

The Journal in New York.

New York City readers not on our subscription list, and accustomed to buying weekly of news dealers, will always find the Jour-NAL on sale at Brentano's, No. 5 Union Square, also at the American News Company's establishment. Any local dealer will procure the paper for a regular customer. The better way, however, is to subscribe-by the year and have the paper sent from the office of pub-

The Wells Business.

A fidavits of Mr. and Mrs. Charles D. Lakey and Dr. A. L. Northrop.

The story told by Eliza A. Wells, the proof sheets of which I have in my possession, which purports to be an answer to my article in the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 11th, is a tissue of falsehoods from beginning to end. I never insulted this wo-man. I flid find a confederate in her rooms. Eliza A. Wells confessed to me that the girl I found on the night of Dec. 19th, concealed in a bedroom closet, was her confederate. She also fully and freely confessed to me on the morning of Dec. 20th, that she was not and; never had been a materializing medium save as described in my article. She freely and openly declared that in every instance where two forms had appeared simul-Taneously at any of her scances one form had been that of a confederate. She prom-ised me that if I would not expose her she would abandon her vile business. And I furthermore declare that the statements made by me concerning Eliza A. Wells, in the Religio-Philosophical Journal, under date of Feb. 11th, 1888, are true in every par-Sworn to before me this 25th day of Feb., ticular.

B. W. WULLIAMS, JR. Notary Public, N. Y. Co.

On Friday evening December 23rd I went with my husband to the rooms of Eliza A. Wells. A few fainutes before the proceedings of the evening began I asked Mrs. Wells for a glass of water and followed her into her kitchen, and there told her that I had not come to the scance in approval of her course of deceit, but to help her abandon it; without revealing to the circle the real cause of her failure. She said in reply that she could never forget Mr. Lakey's kindness in not exposing her to the circle on Monday night: that she had never been so nearly crazy as she had been all day in view of meeting the future; that if she could only get out of this trouble she would never at tempt a materializing scance again; and, finally, that she wanted some day to tell me just how she was led into the fraud.

EMILY J. LAKEY. Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. [SEAL.] Notary Public, N. Y. Co.

I hereby declare that the statements made by me in the RELIGIO-PHILOSOPHICAL JOURNAL Feb. 11th, regarding a confederate at the scances of Eliza A. Wells, are true.

A. L. NORTHROP. Sworn to before me this 25th day of Feb B. W. WILLIAMS, JR. Notary Public, N. Y. Co. [SEAL.]

Mrs. Hamilton and Mr. Barnes.

To the Editor of the Religio-Philosophical Journal: The Young Peoples' meeting at Avenue Hall last evening was very well attended. Many strange faces peered from the audience, anxiously awaiting the demonstrations that were to further convince them of the truth of the communion with departed friends. Mrs. Hamilton, during the first half-hour gave many descriptions and a few names, which were nearly all recognized. Mr. Barnes followed, several receiving exact dates of occurrences that happened years bedates of occurrences that happened years before, and many descriptions and names of spirit friends that were present. The meetings are very harmonious, hence the scances are very successful. The society is working slowly, but as one of the members says, surely. The indications are the prospect/of a permanent organization. Judge Tiffany's class will meet at Mrs. Kendig's 2413 State Street, next Sunday at 3 P. M., the admittance to them being 10 cents. All are cordially welcomed. Mrs. Hamilton and Mr. Barnes will give tests again next Sunday evening at the hall.

Chicago, Feb. 27. Chicago, Feb. 27.

The Great Boon

That C. W. & E. Pardridge have conferred on the public, through their Pardridge's Purchasing Association, in bringing the consumer and the manufacturer together so far as prices are concerned, is worthy of the highest commendation. They have just made a new departure in offering Certificates of Membership and Catalogue Free. Heretofore the charge has been \$2.00, but they have recently made an arrangement with manufacturers to defray all expenses which enables them to offer all this free, hence the change. Any of our readers who have bence the change. Any of our readers who have paid \$2.00 will have the amount placed to their

paid \$2.00 will have the amount placed to their credit upon application.

While C. W. & E. Pardridge do not make any thing by furnishing these goods at the prices they do, they lose nothing, and they gain by the immense advertisement it gives their Wholesaie and Retail Dry Goods Business. They employ no agents. See their advertisement on this page.

Reading Papers and Magazines by Proxy.

The Boston Congregationalist says editorally: The idea of a weekly publication which should give in concise, well-arranged form, the utterances of the

Passed to Spirit-Life.

Merrill C, Hardy pissed to the higher life, from Ceplon C, at the age of 72 years. The functal services were conducted by Hudson Tuttle at the M. E. Church, Berlin Heights. Sunday, February 20th. A large audience attended to hear the words of strength the highest and purest Spiritualism can give in the hear of greatest need.

Channer havises plon or in Muskegon, reased to the higher life, February for On the 18th the Opera Hollay was trovided at the funeral, and hundreds coult find no room; business in that large and biny to an was aimpest suspended; stores were closed; sorrow w stort in cabin and place alike. Energetic and successful in business, he was just and generous. Noble in personal presence, blending sweetness with fine disnity, wise in counsel, all held the good man in loving reverence.

The Muskegon Chronicle said that he had given for charl-The Muskeyon Chronice, 8310 that he had given for chart-ty and public good, over \$150,000, in the city, and it is said that \$25,000 was paid by fain for the support of liberal relig-ion enforts there.

Hey Resq Stewart, of Detroit, and Mr. J. H. Swan, of Chi-cago, a lifetong friend, made appropriate remarks at the funeral service.

G. B. S.

Tallapoosa, Ga.

The Monon Route (L. N. A. & C. Ry.) is the short and direct line from the Northwest to Tallapoose, and arrangements have been perfected for extra accommodations to intending settlers and land buyers. The "Monon" offers choice of Pullman Car lines from Chicago or Michigan City via either Louisville or Cincinnati.

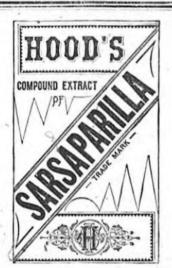
Cincinnati. —
For particulars address E. O. McCormick, Gen'l
Pass, Agt., Monon Route, or call at City Ticket
Office, 73 Clark St.

Consumption Surely Cured. . To the Editor:

Please inform your readers that I have a positive remedy for the above mamed disease. By its timely use thousands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy FREE to any of your, readers who have consumption if they will send me their Express and

P. O. address.
Respectfully,
T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice to Mothers, Mrs. Winslow's Southing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. 25c. a bottle.



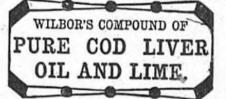
The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and flood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give'it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

BLESSED BE DRUDGERY-A Sermon .. 2 mailed, Religious and 6ther standard books, Catalogue free, Callor write, CHARLES H. KERR & CO, Publishers, 175 DEARBORN ST., C. 10460.



Cures Coughs, Colds, Asthma, Bronchitts, Debility, Wasting Diseases, and all Scrofulous Humors.

Get the Genuine Article.—The great popularity of Wilbor's Compound of Cod-Liver Oil & Phosphotes has induced some unprincipled persons to attempt to paim off a simple article of their own manufacture; but any person who is suffering from Coughs Coids or Con-umption, should be careful where they purchase this article. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its great success in pulmenary complaints. The Phosphates possess a most marvelous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilber, It is regularly prescribed by the medical faculty. Sold by A. B. Wilbor, Chemist. Boston and all druggists.

P. P. A. FREE SAVES FREE 10 to 60%

Pardvidge's Purchasing Association Organized to furnish members with anything they desire at authorise turers' prices and thus bring like prominence our Wholesale and Retail Dry Goods business.

GREATEST OPPORTUNITY!

Ever known so save from 10 to 60 per cent on everything you use, wear, eat or enjoy; in fact anything from a pin to a white elephant can be purchased through us. We furnish all goods, not belonging to our Dry Goods. Stock at Manufacturers' Bottem Price, and on our own magnificent wholesale and retail stock, of Dry Goods, a discount of 10 per cent from our regular prices will be given. For instance, the following list of greeties will give an idea of what we may save you.

Retail Price. Our Price.

C. W. & E. PARDRIDGE, (Main Store) 112, 114 and 116 State Street.

RADWAY'S READY RELIEF.

Not o by gives instant case to all who suffer pain, but cures all Congestions and Inflammations, whether of the Lungs, Throat, Bowels, etc.

Dr. RADWAY'S PILLS.

Purely vegetable, mild and reliable. Secure complete di-gestion and absorption of the feed, cause a healthy action o_ the Liver and render the Bowels natural in their operation wit yout griping.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPLESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUCCISTS.

"ERADICATOR."

FOR LADIES ONLY.
Have you heard of "Eraditor" the wonderful preparation for removing "superfinous hair" from the lace, arms, needs and moles instantly! Positively no pain, so not blemish Perfectly harmiess. Send twenty five cents for sample pack age and circulars. We also carry a fine line of toilet articles never before introduced in this country. Intelligent indies wanted to act as our agents in every city in the United States. Liberal terms. Mourees in Vennaco. Cl. LET CO., Room 91, 161 LaSaile Street, Chicago. Cl.

The cabinet organ was introduced in its present form by Mason & Hamilin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamilin Organs have always maintained their supremacy as the best in the world.

the world.

Mason & Hamlin offer, as demonstration of the unequaled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Faris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. Bustrated catalogues free.

Mason & Hamlin's Piane Stringer was introduced by them in 1882, and has been pronounced by experts the planos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, regelier with descriptive catalogue, to any a plicant. Pianos and Organs sold for each or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANOCO. 154 Tremont St., Boston. 46 E. 19(h St. (Union Sq.), N.Y. 149 Wabash Avey, Chicago.



WANTED. 125 a week and expenses paid. Steady work. New goods Sample free. J. F. Hill. & Co., Augusta, Me.

EVERY MONTH \$250 LOUGHLY MONTH a beautiful SATIN-LINED CASKET OF SILVER WARE, sent free. Write for it. Address Wallasovoki Share to, Wallingford, Com

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.



The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheap-est and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address

SEDGWICK BROS., Richmond, Ind.

The greatest drudgery connected with the making of a garment in these days of modern improvement is the making a Button Heles s'mply because these p ut to made by hand while all the other sewing can be done on the machine; at last, thanks to Yankee insenuity, this problem has been solved.

THIS BLODGETT Automatic Button-Hole Attachment will \$5.00 make the Button Beles in the year he made by hand, as \$5.00 ordinary sewing an he core better high or ere republic than the frame hand. The Quachmentern le med en ray sewing machine, and is SIMPLE, STRONG and easy to operate, With it Butten Holes of any deshed size can be made as don any fabric.

SENT ON RECEIPT OF FRICE, AND PERFECT SATISFACTION GUARANTEED. Full particulars will te'sont or application.

We want good Agents in every locality to introduce this new article.

AMERICAN BUTTON-HOLE ATTACHMENT CO., SO MARKET ST., CHICAGO, ILL.

THE GREAT NATIONAL JOURNAL, PUBLIC'OPINION.

Is not mind-reading discounted when you can have placed before you once a week in convenient form for quick perusal the opinions of the ablest writers in the country on every topic engaging public attention, whether it be Political, Financial, Scientific, Literary or Religious?

This is what Pellic Ortsion is doing every week for its readers. It is designed to meet the needs of busy men, who, while interested in the great questions of the day, have not the time to peruse a mass of current periodicals.

It presents these opinions as culled from the representative papers and magnatizes of the country without comment, and in an absolutely non-partisan and unbiased.

Are carefully read every week by the editorial corps of Public Opinion, and the

tive papers and magazines of the country without oment, and in an absolutely non-partisan and unbiase form. It is alm is not to create, but to fairly and impartially reflect public opinion.

Thus its readers are enabled to be thoroughly posted on the thought, not of a limited section, but of the entire. Nation as expressed through the Public Press and by leading orators. Can you afford to be without a journal which will give you such a breadth of view into the public mind, and which represents in each issue the best opinions as gleaned from the representative, journals of the whole country?

WFEKS

WFEKS

**L.D. Preside* into each issue of the paper. Therefore to be a reader of Public Opinion is to be

6 WEEKS' Trial Subscrip-tion for

PUBLIC OPINION. "The best paper existing for those who wish to know what people are thinking."—Rev. James McCosh, D. D., LL.D., President Princeton College.
"I would not be without it."—Hon. J. B. Foraker, Gov. of Ohio.
"All who aim at broad views will find it invaluable."—Hon. W. L. Trenholm, Comptroller of Currency.
"It is worth 5100 a year."—Judge F. C. Brewster, Pennsylvania,
"It deserves general public approval."—Hon. Wm. B. Allison, U. S. Sen.
"It is the best literary investment for \$5.00 per year with which I am acainted."—Miss Frances E. Willard.

quainted."—Miss Frances E. Willard.

Terms, \$3 per year. Send 24c. in stamps for 6 weeks trial subscription—Special Offer.

AGENTS WANTED EVERYWHERE.

24c. in stamps.

Address The Public Opinion Co.,

IN THE WEST

We own the Town Sites and offer for sale Business and Residence Lots in Eight New Kansas and Colorado

On the New Trunk Line to

PUEBLO AND DENVER, OF THE MISSOURI PACIFIC RAILWAY, Known as the DENVER MEMPHIS & ATLANTIC R. R.

Towner,

Brownell, Whitelaw,

Tuell, Utica.

Healy. Shield

Newspapers

and Magazines

best opinions and arguments on all leading current topics are gathered

Some things said about

and Horace the countyseat of Greely Countey.

The lines of business for which there is the most urgent need are: Banks, Hotels, Groceries, Hardware, Boots and Shees, Dry Goods, Millinery, Farm Machinery, Real Estate Dealers, Attoriers, Physicians, Teachers, Lumber Dealers, Grain Dealers, Live Stock Shippers: Coal Dealers, Other lines of business could be profitably carried on.

The counties of Ness, Lane, Scott Witchita and Greeley, in Kansas, and Bent County, in Colorado, in which these towns are situated, are unexcelled in fertility if the west. The farm products speak for themselves. Good government lands can still be had. Improved farms and ranches can be bought cheap.

REAL ESTATE INVESTORS can make IMMENSE AND SURE PROFITS by buying in several or all of our towns, at our present nominal prices. These you are sure to catch the big advances at the best points.

Every inducement and accomoration to business men and merchants desiring to locate and build stores and residences.

For Plats, Price Lists and full details, come and see us, or address

MEMPHIS & DENVER TOWN CO.

Principal Office at HORACE, KANSAS.

E. D. HOLBROOK, Secretary.

J. V. MOFFITT, President,

Joices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Grandpa's Flower.

BY EMMA TUTTLE,

O'ercome, at last, with the long toil of living »For ninety years, grandpa was setting sail For Paradise. No sudness nor misgiving Vexed his white soul with melancholy wall. He wished a cheerful parting; lamentations,
And weeds of crape, he feelingly debarred.
How they would clash with angel salutations,
And Heaven's first welcome to his soul

Busy had been his days. Few idle spaces
In all his years had the brave worker known,
Few-hours in which to think of bloom and graces After his fields were ploughed, and rightly sown.
Use, and not beauty only, had wrought for,
Until the useful seemed most dutiful. If others found in roses what they longed for,
To him the good grains seemed more beautiful.

Longing and tenderly, as death drew nearer, He called his grandchild close to hear him

A trifling wish. 'Twas this: Corn flowers were To him than fruitless blossoms, fair and weak, And o'er his grave he wished their emerald ban-

And plumy tassels, might in richness grow, Perfecting golden ears, after his manners when he gras mortal, and did reap and sow.

Grandpa was right. Corn would be most befitting! And when Sp ing comes again, and warms the

And when Sp ing comes again, and warms the earth,
The lovely king of grains, for honor quitting
It's wonted place, shall monument true worth,
Over his honest head, and hands which toll not,
The corn shall whisper low, "Remember me—
Live honestly—God's golden truth despoil not
And meet your old friend in eternity."

The Catholic Church.

A letter frome Rome gives an interesting account of the government of the Catholic church. Nearly three thousand men, in all, gain their livelihood in working for the Vatican, and sheir pay comes from the "Peter's pence" sent by the Catholics of the world. There are twelve congregations or divisions for the consideration of separate matters relating to the weighter of the church seek with its own manfor the consideration of separate matters relating to the welfare of the church, each with its own man-agement and coterie of workers. A cardinal is at the head of each of these departments, and has for his consultors, according to the importance of the business of the bureau, other cardinals or canons, otherwise termed ecclesiastical lawyers, to whom its otherwise termed ecclesiastical lawyers, to whom is submitted the question whether matters under consideration shall be presented to the pope for his approbation. Practically the congregations are the ruling spirits, since the multitudinous concerns of the church make it impossible for the pope to investhe church make it impossible for the pope to investigate each question. Of these congregations that of the council is the most important. To this all questions of discipline and all matrimonial difficulties are submitted. The propagands has under its control the missions of the Catholic world that do not come directly under the pope. A district congregation has been instituted by Pope Leo for the guidance of the church in Eastern countries. The congregation of these attends to the testification and guidance of the church in Eastern countries. The congregation of rites attends to the teatification-and canonization of persons, as well as to the preservation of the uniformity of the liturgy. The index reads all literary works reputed to be opposed to morals, law, or Catholic doctrines, and says whether they shall be proscribed. The congregation of bishops and regulars settles difficulties arising between priests and bishops. The congregation of indulgences and relics examines into the authenticity of all relics and distributes all ordinary indulgences. The congregation of the fabrica of St. Peter's at-The congregation of the fabrica of St. Peter's at-tends to all repairs and restorations to the basilica of St. Peter. The congregation of the consistory furnishes work for the consistories, creates new dio-ceses, selects bishops, transfers other prelates, etc., and the remaining congregations are of minor im-

portance.
Outside of these there are three tribunals, the most prominent being the sacred rota, with twelve judges—eight of whom are Italians and the others judges—eight of whom are Italians and the other English, French, German, and Spanish, one each to whom controversies relating to canon law are re-ferred. The datteria gives all its time to the dis-semination of briefs, and the penitentiaria consider presentments arising from the confessional.—Ex.

Sunday Observances.

To the Editor of the Religio-Philosophical Journal:

After having for some years past noticed the sharp controversy in some Eastern papers, and especially those of Philadelphia, on the question of Sunday ob-servance, we were quite surprised to find so much quietness and good order in a city where such ob-servance is not regulated by legislative enactments.

In California, as many of your readers are aware, there are no "Sunday laws," but every citizen is left entirely untrammeled in regard to his or her observance of the day, and no man says to his neighbor "Why do you thus or so?" because every individual has entire freedom of choice in this matter, and if one chooses to attend church and another to ride for pleasure, and still another to go fishing,—each, in-stead of being looked upon with suspicion by his neighbor, is regarded as a law-abiding citizen, and no unjust criticism or dictatorial comments are made by anyone who may happen to hold conflict-ing opinions on what some regard as a vexed ques

Quite a contrast there is between National City, Cal., and Philadelphia, Pa., for in the latter some object to excursions to the sea side or mountains on Sunday; others look with a kind of holy horror at the street cars running on the Sabbath, while many are shocked at the idea of opening the public parks on the Lord's day, and others feel that the fate of Sodom and Gomorrah will be visited on the "City Sodom and comorran will be visited on the "city Fathers" in consequence of their permitting the cornet bands to play—sacred music only—in the lovely Fairmount, whereby the city's water supply is more polluted than it otherwise would be if those marauders were kept out, because the same brass and silver instruments the band blow there, are sometimes used to play waltzes or Yankee Doodle.

Now our opinion is that if their State and city offi cialy will expunge all laws relating to Sabbath ob-sertance from their statute books, and leave each in-dividual free to choose for him or her self, all this wrangling and bitter controversy will cease and the "City of Brotherly Love" take higher rank than she ever can while efforts are made to compel men and women by legislative enactment or city ordinance, to be either moral or religious. National City, Cal. . . J. S. T.

The Ghost of Lincoln Street.

"A ghost! a ghost!" cried a young Bohemian as he "A ghost! a ghost!" cried a young Bohemian as he rushed excitedly down Twenty-first street from Lincoln and into the police station on Hinman street. Questioned as to what he had seen the young man said that as he was passing a rickety unoccupied frame shauty at Lincoln and Twenty-first streets he saw an apparition of a man. He relised an alarm and a number of people came. They, too, saw the apparited, and a number of shots were fired at it without effect. The "ghost" finally disappeared in the l'meklins. the limekilns.

About two years ago the neighborhood was visited by what is said to have been the same spectre. A Bohemian arrived from the old country and told his friends that he had run away after murdering his wife. He went to work in the lime-kilns at Lincoln wife. He went to work in the lime-kilns at Lincoln and Nineteenth streets and now and then said he saw the ghost of his murdered wife. The matter finally became so unbearable to him that he shot

himshif. Immediately after his death people passing the lime-kilos claimed to see his ghost, and officers were detailed to investigate the apparition. Night after night they gave chase and fired at it, but the ghost night they gave chase and fired at it, but the ghost eluded them. It would appear within twenty feet of them, and when they fired it would suddenly disappear to be seen a moment later 200 feet away. The same thing is occurring now. Sunday, between 12 and 1 in the morning, the ghost reappeared, and ever since it has walked nightly. Crowds turn out to see it, and all their efforts to corner the spectre are of no avail.—Chicago Tribune.

For the Religio-Philosophical Journal. THE SECULAR PRESS.

A New Paper Proposed. GEORGE A. SHUFELDT.

That the current paper of to-day is a meretricious outgrowth of our old-fashioned newspaper of forty years ago, is a patent truth obvious to the most superficial observer. You have but to run your eye over the headlines of one of the popular dailies to be convinced of the fact. Just look at some of these taken at random from a recent issue of one of the New York blanket sheets:

"Mill between the Belfast Spider and the St. Paul

"First blow for the Spider."

"The Slugger's head nounded to a jelly."

'A reputable lady found dead in a house of ill-

"A fourteen-year-old boy strangled for murder."
"Died while drinking a quart of raw whiskey on wager.'

"A minister accused of seduction falls from grace."
"Thomas Sheahan brains his wife with a skillet."
"A little child held on a red hot stove by a drunken

And so on ad nauseam.

Is it a vicious and depraved public taste which demands these things? or is it the papers which create the taste and then pander to it by filling their columns with the stuff for money?

In either event it shows that there is a moral performance where the shows that there is a moral performance.

rersion somewhere which should be eliminated from our civilization.

In Europe, and particularly in France, the papers are not loaded down with such tra-h; they contain brief items of the current news of the day, and their editorials are written for the purpose of instructing the people, of educating the ignorant. Each edi-torial is signed by its author, who is thus made per-sonally responsible for the sentiments contained in it. Contrast these papers with our political sheets and we will readily discover the difference in the and we will readily discover the difference in the
two methods. There is no such thing as an honest
exposition or a fair discussion in our American partisan papers. They tell only the one side of a story,
and that the side which they are paid to advocate.

Vital questions they dare not touch or discuss at all. For fear of losing votes or making political enemies they avoid all religious matters. They dare not say a word against the Roman Catholics or their Jeshtical attempts to destroy our common school system (esta few Irishmen may rebel against a par-

They dare not speak against the whiskey interest, or the saloon and its powerful influence will go to the other side and defeat some local candidate for

The money question, the gold kings and the the money question, the gold kings and the bankers not an honest word may be said of them, for they are a power in the land. Monopolies, trusts and great corporations must be handled gingerly, for they make and unmake legislators.

These are, of course, mere suggestions, but there is no reader of the JOURNAL who will not fully un-

is no reader of the JOURNAL who will not fully understand the full weight of all that might be said on
the subject, and the manner in which the evil penetrates every department of life: Moral, religious,
political, financial and social.

And now the question is: Do we not need and is
there not room for a new departure in journalism?
I have long had it in my mind that a strong, radical,
impartial and fearless paper would s.on make a
mark in our American life. Let us call it "Plain
Talk," or "Plain Truth," and its teachings be based Talk," or "Plain Truth," and its teachings be based

upon its name every time.

Invite the great host of advanced radical thinkers to speak through its columns every week, in words that cannot be misunderstood. Open the doors to the plain unvarnished truth. It does not require the plain unvariance truth. It does not require personal scandal or attacks upon private character to make such a paper a success. Indeed, those must be entirely discarded; public questions and the ex-posure of public wrongs will suffice to fill its pages

For instance, there is the great whiskey question now so rapidly marching to the front. Alcohol is sapping the sources of public virtue and polluting the private-lives of our people. This most destruc-tive agent is undermining our whole political systhe private-lives of our people. This most destructive agent is undermining our whole political system, filling our public offices with corrupt rascals and our jails with rogues and criminals. It is becoming a power in the land, and we must meet it. The day is not far off when the people will be made to see the monstrous wrong they are committing when they permit this wild beast to run loose in the world. Let our new paper take it in. Then comes the great monied and trade monopolies, corporations and trusts—the Gas Trust, the Sugar Trust, the Whiskey Trust, the great Oil Trust,—all concentrations of power against the rights of the people.

Then the money question confronts us. Taxes, revenue, banks, the power of great corporations to tie up the money of the country to rob the people of their money, and keep the masses forever in the gutter. Some day we shall have the problem to solve as to whether the government, or rather the people, shall not destroy the power of gold by making paper the sole money of the country.

The labor movement is also one which demands a fair and impartial treatment. The rights of labor and capital should be compared, settled and adjusted. Co-operation as a remedy for existing wrongs should be considered and advocated. The system of

ed. Co-operation as a remedy for existing wrongs should be considered and advocated. The system of universal suffrage and its results, the methods of ob-taining public office, the bribery and frauds of political managers and rings, all need a touch of the knife. Superstition is rife in the land; a false sys-tem of religious education prevails; the masses of people are kept in the dark when they go stumbling along through life with no knowledge of what that life means. Our municipal and State governments are corrupt and rotten to the last degree; these stables need clearing. But I think I have said sufficient to show that the field is large enough and wide enough to emplay a hundred pens for a hundred years, and then not half complete the work.

If there are among the readers of the JOURNAL any persons who think they have a mission to perany persons who taink they have a mission to per-form in the regeneration of the world and the re-formation of the people, I will be glad to receive their names and put them down, as helpers in the work of establishing the new paper, "Plain Talk."

Mediumistic Tomtoblery.

To the Editor of the Religio-Philosophical Jour I beg to make a few remarks in relation to Mrs.

I beg to make a few remarks in relation to Mrs. Carrie I wing referred to in the Journal. Three Sundays since I went to Music Hail, and Mrs. T. informed the audiency that as she had a bad cold she would not speak but to at once under control. She spoke in what appeared to me a Virginia negro dialect, full of mispronounced and twisted words which were carefully repeated when the audience laughed; and there were some glddy young people ready to laugh at any tomfoolery. Baldheaded was spoken of as "a play spot on his head"; blue eyes as "blue looks"; very ambitious (frequently used) as "very dambitious"; sickness "as your wellness was sick," and here she gave the whole snap away for she said to a young lady: "When you was sick," and corrected herself by saying, "When your wellness was sick."

I could not say that I heard a single test recognized. She would say, "You had a William; and spelling it Willum, who died," etc.; or "you had a George," and spelling it "Georgx," and if they laughed she would spell it the second time with the "x" as a finishing vowel.

"x" as a finishing vowel.

How any sober man can say that this "rot," the
childish rubbish, "broke down a little more of the
old wall between man and God, and brought us nearer the idea of the humanity of God" and divinity of man, I cannot imagine. Why, I would not emas-culate the intellects of an insane asylum by com-A friend who was with me remarked, "that a few more similar exhibitions would bust the association!"
If the Spirit-world can furnish no better guide or
advisor than Mrs. T.'s Ichabod, then God help the

A man will sometimes get queer notions in his head. For instance, the Rev. W. Whistler, once rector of Hastings, gave it out that he had made up his mind to be buried in a coffin made out of an oak of his own planting. He planted the oak, and ligrew into a stately tree, but for some reason it suddenly "up and died" long before Mr. Whistler was ready, and he was forced to give up his pet scheme.

Brooklyn, N. Y.

Life appears to me too short to be spent in nursing animosity or registering wrong. - Chirlotte

You cannot dream yourself into a character; you must hammer and forge yourself into one.

What Shall We Read?

To the Editor of the Religio-Philosophical Journau The above question seems to me to be one of great importance to every lover of truth and right. The number of historical and scientific books on the market is so great that the life of the ordinary man of business is too short to read more than the titles of the many and the contents of the few, hence he should choose carefully, if he wish to get the whole truth, without having to read and reread the same subject by different authors. A history may be condensed, and yet be truthful; but we find that many books are so biased in favor of church or Christianity, that they leave out many important matters tianity, that they leave out many important matters that might have a tendency to act against the poputhat might have a tendency to act against the popular theology, and in favor of liberality, truth and free thought. Such books seem to carry with them a Christian lie, in that their writers wilfully omit truthful history or established facts because they conflict with Christianlty. For instance, Colyer, In his late History of the World, while he has given in detail many of its minor advances of Christianity, he has falled to mention the destruction of the first great libraries of the world at Alexandra Egypt. he has failed to mention the destruction of the first great libraries of the world at Alexandria, Egypt, one of which was said to contain seven hundred thousand volumes on history, science art, etc., and was the great storehouse of ancient knowledge from all nations. This library and its distinction was certainly an important matter, and might have changed wonderfully the present conditions of the world. Why, then, is it not mentioned? Because if it were the author would have to dispose of it in some way, in a truthful manner, and, therefore, would have to say it was destroyed by the Christian mob and burned on their Christian altars. And this is not the only point where he has cut the work is not the only point where he has cut the work short where it might give light to a true thinker. I find some of the books of the Chautauqua course

(so popular) to be thus blased; even their geology, though a very fine book, seems to have an occasional slice from their mysterious God mixed in with it very nicely and in such a manner as to capture the common reader and lead him to their particular

The same can be said of the popular poems; they are published in condensed form, and any one that shows the spirit of truth, liberall'y and free thought, is not published.

also find that ninety-nine per cent, of our we also und that hinety-line per cent, of our country newspapers are bound hard and fast to popular theology, and no matter how well an article may be written, or how much it contains of self-evident truth, if it presents a liberal view, it will be rejected. But in the JORNAL we have a paper that is unbiased, fearless in condemning wrong and supporting truth, and it ought to have the support

supporting truth, and it ought to have the support of every man who is honest with himself; and no one can afford to be dishonest with himself in regard to the matter of religious belief.

I was once a Christian, but I was convinced that the theory was wrong, and my belief false. To-day I am convinced of the truth of Spiritualism, but if it could be proved false to-morrow, I would like to know it, for only truth can stand its test, hence I highly compared the course of the JOHNAL in culhighly commend the course of the JOURNAL in cul-ling out the false, that the true lights may shine the brighter. In regard to books in the country and smaller towns we have no stock to select from, but usually buy blindly of some agent who carries a prospectus and gives vivid descriptions, without really knowing anything about the merits of the work; so I ask, is there not some way by which Spiritualists and free thinkers may be able to help each other in the choice of historical and scientific works, that are not warped by any religion or ism whatever, for the masses of the people, like myself, cannot afford a good encyclopedia.

White Pigeon, Mich.

H. L. CHAPMAN.

Why I Became a Spiritualist.

to the Editor of the Religio-Philosophical Journal Some thirty-five years since I was informed by a medium, that by sitting at a table for twenty-three evenings with my wife, we could get communications from our departed friends. We did so, and on the twenty-third evening, the table tipped, and from that time, we received test after test, and proof after treat, and proof

after proof, such as admitted of no doubt. Being believers in the Bible, we asked references from it by the spirit and immediately the table be-gan to tip, and spelled out from Acts, 14:3 as fol-lows: "Long time therefore abode they, speaking boldly in the Lord, which gave testimony ur to the

boldly in the Lord, which gave testimony ur to the word of His grace and graute! signs and wonders to be done by their hands,"—the very same wonders and signs given to us by tipping the table. What better proof could we ask for?

At another sitting the spirit of William Turner communicated with his late schoolmate, who was on a visit at my house, stating that he was lost at sea. I questioned her as to his whereabouts, and she stated that when she left home some three months previous, he was trying to get a chance to months previous, he was trying to get a chance to

go to sea.

I wrote to his parents at once, asking to know where their son was, or the latest news they had of him. The answer was that he had arrived safely at Liverpool, England, and they were in no way uneasy about him, and they scouted at the idea of his spirit

returning.
At the time I received the letter, I was located on ommercial St., Boston, where thousands of sea faring men were passing every day, and as I was read faring men were passing every day, and as I was reading the letter a young sailor stepped up
and looked into my showcase. I passed
the time of day with him, and asked
him if he ever had a school or shipmate by the
name of William Turner. His answer was, "I had
a shipmate by that name; but why do you ask me
that question?" He said he was never here before,
and did not know me either. I explained and
showed him the letter, which surprised him very and did not know me either. I explained and showed him the letter, which surprised him very much. I questioned him to ascertain where he became acquainted with Turner. He stated that he shipped on board a vessel at Halifax N. S., and bound to Liverpool, England, and there formed an acquaintance with him and they became intimate friends; that Turner belonged at the head of the Bay of Fundy; that his father was a merchant, which was true. which was true

I asked him when he last saw Turner. He said it was in Liverpool, England; they had shipped on board another vessel, and as they were casting off the lines to depart, Turner jumped on shore, and that was the last time he ever saw him, but was

very anxious to bear from him.

The young sailor kept up my acquaintance for a number of years, and every time he came to Boston we talked the matter over; he said he had told the

of the most singular events of his life.

Now comes the question: Who guided the young sailor to meet me at my store, at the very moment I was reading the letter?

Thave visited the furner family several times since, but they have never heard any tidings of their If this should meet the eye of the young sailor, I

should be happy to hear from or see him, as I have ost his address. 102 Tremont street, Boston, Mass.

Socialism and Anarchy.

I have watched with much interest the progress of socialism in Europe. The socialists, where standing upon their true principles, are at a vital point the antagonists of the anarchists. Karl Marx, their greatest thinker, and until his death their leader, laid it down as a fundamental principle of socialism that it was to reach its end by evolution and not by revolution. It differs also from anarchy in this that it would add to the powers and functions of government, while anarchy would overthrow the government, while anarchy would overthrow the whole. There is nothing in common between them but the sense of a wrong done to the laboring class by the present condition of society. While there seems to be much that is impracticable in the theories of the socialists, yet their discussions of social problems are not only harmless, but useful as educating them and encouraging patience and hope. There is a great advantage in holding up before a neonle a high even if it he an unattainable ideal. people a bigh, even if it be an unattainable, ideal. people a bigh, even if it be an unationable, ideal. The church has for ages been quickened and elevated by its dream of a Millennium, and society owes a debt to those who, in the words of scripture, "dream dreams." It all helps to lift human life insome measure out of its hard materialistic conditions. The socialists in this country have, how-ever, been so confounded with the anarchists in the public opinion as to have met a general condemna-tion with them, and probably many among them would hardly know how to classify themselves. The public has done them a wrong and itself an injury in not listening with some patience to what they have had to say, and availing itself of their readiness to aniagonize disorder and anarchy.—J. Hooker in Hartford (Conn.) Times.

to the Editor of the Religio-Philosophi This is a question deeply agitating the minds of the earnest seekers in spiritual fields, those who have accepted the truths of the spiritual philosophy in their broadest, highest sense, as something per-taining to the development by continued unfolding, of unbounded powers during the endlessness of eternal ages. They are not content with the dwarfing and selfish trend of a desire, seeking simdwarfing and selfish trend of a desire, seeking simply to be spiritually coddled, babied and planned for, to their utter soul-emasculation by the disembodied; neither, have they constantly "sought a sign," for they believe "the Kingdom of God is within you." They comprehend that the field of spirit investigation is the limitless Universe, and they who would "know the Truth that shall make them free," must in their mentality magnify the greatness of the Unapproachable, thereby increasing the reflection of the brightness of which the incarnated are the manifestation.

Spiritualists have been the pioneers in the march

Spiritualists have been the pioneers in the march out of the Egypt of unbelief and materialistic bondage into the fair and fruitful country promised to all who will but try. The many things urged, often with cause, against individual adherents, are not part of the doctrines. The errors of their teachings are not and cannot be essential parts of the great truths of Spiritualism.

It is a fact, however disdainfully it may be treated, that those who have sought true enlightenment from the teachings of the spiritual philosophy, are "duly and truly prepared" to make another step. This step elevates their point of vision, and broadens their horizon. It brings them into affiliation with the Universal Brotherhood called Theosophy.

the Universal Brotherhood called Theosophy.

Theosophy can hardly be called a branch or offshoot of Spiritualism for the former was taught
by Gautama Buddha and Jesus, at least three
thousand years ago, while the latter can hardly
count a half-century of assertive existence. How
many tired, hungry souls have been comforted by
its teachings, even in this short period.

The Christian religion is notbing, if not spiritual,
and the Peter, the rock many which the church is

and the Peter, the rock upon which the church is builded, is the universal brotherhood of men, and the acknowledged fatherhood of God. The lapse of its leaders into materialism and selfish ambition left the true, steadfast souls grounded on the eternal principles and demonstrated facts underlying the principles and demonstrated facts underlying the spiritual philosophy. When spiritual leaders become blinded by clinging to material conditions, is it strange that the onward impulse of souls seeking the real, should still continue, or that the moving hosts should gladly hail the broad banner of Theosophy waving a welcome to them?

President Founder Olcott, in bis opening address

to the General Council of the Theosophical Socie-ty, at its annual meeting held in Adyar, India, last December, made the following statement:

"From the fact that many leading members of our Society, myself included, were old Spiritualists, many infer that ours is a branch of that movement. This is not so. If Theosophy were a modern instead of an archaic school, it might be described, perhaps, as an evolution of phenomenal Spiritualism upon the high plane of pure philosophy. But there can be no two opinions as to the likelihood of our movement having a very decided and highly beneficial effect upon Spiritualism. The ancient philosophy does not deny a single one of the facts of medium-ism; quite the reverse; but it seems to offer a truly scientific and reasonable explanation for them all, and a far nobler idea of evolution on the ascending planes. It would be wrong to forecast the future of Theosophy, without including the recruitment of adherents inevitably destined to come in from the ranks of Spiritualism. These recruits will be the choicest minds of all those alleged millions. But we must work to this end if it is to come speedily, setting, first of all, the example of true Theo-sophists in thought, word and need."

This is the carefully weighed utterance of the

representative man, par excellence, of the Theo-sophical movement. Nordefs it follow that because a Spiritualist has

accepted the doctrines of Theosophy, all former associations and attainments are to be belittled and ignored. There is but one truth, and all truth is that one. We are to rejoice that the path has opened before us wherein we may advance toward

the knowledge we seek.

There are two branches of the Theosophical Society in Chicago. The younger, Ramayana, meeting every Sunday afternoon, at 629 Fulton St., fully endorses the above views. It believes that Spiritualists are at least, as good material for Theosophists, as Baptists, Methodists, Materialists, Buddhists, or any other creed whatever. They do not believe, either, that it is necessary for one to deny his religion to win standing in the Theosophical ranks, whose platform distinctly denies any distinction of race,

W. P. PHELON, M. D. Pres. Ramayana, B. T. S.

Letter from North Queensland.

to the Editor of the Religio-Philosophical Journal Spiritualism is making slow but sure progress in Northern Queensland. Some three or four years ago I commenced investigating. The success in my family circle was a-tonishing and being well known, the subject was discussed and circles formed all over the country, and up and down the coast; strange to say, however, the peculiar influence seemed to leave us after the lapse of several months, and for nearly three years we have been practically unable to ob-tain any manifestations in private. With some friends we are able to obtain certain developments, but we we are able to obtain certain developments, but we long for a return of the old power whereby we may be enabled to hold close converse with the "dear departed." Strange and absolutely convincing evidence has been received by many here by means of the "talking board," but I judge from your paper, that the "Pyschograph" might perhaps help our im-

W. M. FORSTER.

BOLTON ON FAITH HEALING.

He Takes No Stock in the Pretensions of the Divine Healers.

There were present a large number of laymen and ladies at the meeting of the Methodist ministers lately held in this city, when Dr. W. H. Bolton read his paper on "Faith Healing." He said, among other things: "When Moses began his miraculous works metaphysicians or faith-healers and astrologers began their work of imitation and deception. From that day to the present the race has been cursed with pretenders. For the metaphysician, electrician, Christian scientist (so-called), mind and faith healer, I have no word at this time, but turn my thoughts to the advocates of divine healing. Of these there are three distinct schools, represented fairly, I think, by the Rev. A. J. Gordon, D. P., of Boston, the Rev. O. B. Simpson, of New York, and Dr. Cullis, of Boston. Six years ago I went to Dr. Cullis with my boy, yielding to the earnest solicita-tion of friends and the wish of my son. The doctor catechised me, Mrs. Bolton, and the son. The boy and his mother had prepared themselves by prayer, meditation and fasting, and I certainly was in a con-dition to use all the faith God would allow. The doctor anointed me and offered prayer; then fold us the boy was healed; that the Holy Ghost said so. The boy still grew worse. Six months passed, during which the doctor had been away on a Euroduring which the doctor had been away on a Euro-pean trip. We returned with the child and the doc-tor said: "Yes, the boy is healed. God is only hold-ing hith in the crucible to discipline your faith." But no relief has yet come. Now I don't think my father is punishing that boy all these years that he may discipline our faith. But the advocates of Di-vine healing my it was for want of faith. Whose wine healing say it was for want of faith. Whose faith, may I ask? My brethren, I cannot accept this interpretation of the Scriptures. It dishonors God. If it is God's power then legs, heads, hearts, lungs, or eyes may be replaced as quickly and surely as any born of sickness checked or overthrown. I believe hose who claim that broken bones may be set and dislocated joints adjusted without external appliances are more consistent. I lived under the shadow of Dr. Cullis' great institution for six years, and examined with care many of the cases where healing was claimed, and I frankly say that I have never found a case that met my idea of divine healing."

Those who agreed with Dr. Bolton's views were Dr. L. Miller, the Rev. W. H. Burns, Dr. C. E. Mandeville, A. W. Patton, the Rev. Mr. Caldwell, and the Rev. Mr. Jackson.—Chicago Tribune.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

Character is property. It is the noblest of posser-sion. It is an estate in the general good-will and respect of men.

The Relation of Theosophy to Spirit- Notes and Extracts on Miscellaneous Subjects.

In Buffalo a Sunday walking-match is called a sacred hoof concert.'

The French court of appeals has decided that

priests are entitled to marry. The net increase of members in the Methodist-Episcopal church during 1887 was 106,599. Mitchell, D. T., has a female dentist who adver

tises that she "by the use of gas extracts teeth with great pains."

Back in the territorial days of Kansas Sanator Ingalls once walked eighteen miles out from A'c ason to try a justice-court case for a fee of \$5.

Spoggs: "Was it not disgraceful the way in which Smiggs snored in church to-day?" Stuggs: "I should think it was. Why, he woke us all up." "Was St. Paul a dupe?' asked Rev. Jeseph Cook

in a recent lecture. And a Boston newspaper al-lowed him to appear in type as asking: "Was St. Paul a dude?" They don't seem to know or care much about real

justice down in Sonora, Mex. They tax a baby \$2 for being born, and don't collect a cept from a man because he dies. It is estimated that \$75,200,000 is spont every your

for liquor in Pennsylvania, while the output in anthracite coal, their greatest industry, amounts to only \$69,995,000.

Russia prohibits evange istic work, but the scriptures are being circulated. Half a century ago there were not twenty-five schools in all Servia; n/w every village has one.

More than one hundred million stars are revealed to the sight by aid of the most powerful telescopes, and yet astronomers get unduly excited whenever they discover a new one.

A large beaver was shot last week near Starved Rock, LaSal le county.—Beavers were plentiful along the Illinois river thirty or forty years ago, but have been very rare of late years. In Paris 27,000 families live in apartments baving

no windows, and in London 60,000 families live in cellars. It would bother an orchid or a chameleon to live on the air that is kept on tap there. There are fourteen thousand Presbyterians in the

British army, and at no former period in the history of the country have there been so many Presbyterian soldiers in Ireland as just at present. The Evangelical union, which has been estab-lished in Germany for the purpose of resisting the encroachments of the Romish church, already numbers two thou-and clerical and eight thou sand lay

An Orlando (Fla.) man has a couple of tame sand-hill cranes which he finds more serviceable than watchdogs in warning him against tramps or burglars. The cranes utter a shrill note at the approach of any stranger.

In Applegate, Ore., a woman, who was preparing a goose for roasting, found in its gizzard a nugget of gold worth 50 cents. If that goose had been let alone it would, no doubt, have gone to laying golden-eggs like the one celebrated in fable.

Edward B. Latimer of Baltimore is the latest in ventor of a "perpetual motion." He has spent twenty-five years perfecting his machine, and ha got it so that it will run thirteen or fourteen minu tes at a time without stopping. An absent-minded man at Harlan, Iowa, passed a cow on the street one day, and litting his hat he said: "Good-afternoon, Mrs. Cow," The local newspaper published an account of the incident in

verse, and the man has brought suit for libel. The annual sale of p-ws in Dr. Talmage's Brook-lyn tabernacie took place recently. The premiums were \$6,200, against \$5,975 last year; pew rentals, \$18,011; receipts from box collections, \$9,000; total income, about \$33,211, against \$31,985 last year.

A memorial tablet in honor of Gen. John A. Logan was dedicated in Metropolitan church, Washington City, Feb. 9. Speeches were made by several congressmen and by the pastor, Rev. Dr. Newman. Mrs. Logan and her children were

present. The pastor of the Methodist church in Wellington, Kan, laid down the gospel the other Sunday a little too plainly to suit some of his hearers, and fifty or more of them got up and left. "Let us arise and sing 'Praise God from Whom All Blessings Flow,'" calmly added the unruffled preacher.

Mr. and Mrs. Turknet, aged 80 and 65 respectively, who live near Cisco, Eastland County, Tex., have become the happy parents of a bouncing baby boy. The venerable couple have raised and married off a good-sized family, and now declare that they feel just young and smart enough to repeat the ex-

A Pittsburg barber decrares that while waiting for a customer he fell asleep, and upon the customer's appearance he got up and gave him a complete shave without waking up. He thinks the incident proves him a wonderful man, but his companion

thinks it demonstrates that he is a wonderful liar. Whether the organ is like the timbrel and the unding cymbals, an instrument of the Lord or whether it is a device of the devil, is a question which the Kansas Supreme court is now wrestling with. The Christian church at Winfield split on the organ question, and the resulting fight over the property has reached the Supreme court.

The museum of religions at Paris, which is to contain collections of idols, paintings, and other objects having to do with the various religions of the world, will cost about \$200,000. It is rising near the Trocadero, and will house the collections made by M. Guimet, and also afford rooms and library for savans and those who translate Oriental languages.

Mr. Baker of Embry, Kan., sent word to his doctor one night that Mrs. Baker had a severe attack of cholera-morbus, and he wanted him to come out at once to relieve her. An hour or two later the doctor relieved her of a nine-pound baby, much to her sur-prise and that of her husband, neither of whom had any idea, they said, that such an event was about to

happen.
A colored preacher tried his band on a favorite text a few Sundays: ago. He entered the pulpit and solemnly opened the bible. He began reading: "I was once young; I is now old. I hab neber seed de righteous forsaken, nor his seed begging ob bread. But," he said, laying the book flown and raising his spectacles, "I'b seen them hustle like the debble for

A Key West cigar manufacturer has presented President Cleveland with a beautiful fancy, wood cabinet filled with very choice cigars. Each cigar is inclosed in gold foil with a band around it, upon which is the miniature of Mrs. Cleveland. The name of this firm and the initials of Mr. and Mrs. Cleveland are beautifully embessed upon the state of the control of the land are beautifully embossed upon the cabinet in letters of coin silver.

A novel and very successful method of raising funds is practiced in the negro Sunday schools at Hayneville, Am. The scholars were told that if they couldn't bring a nickel they might bring an egg or two instead. The next week that Sunday school bore a striking resemblance to an incubating estab-lishment, and the farmers for miles around began to complain at the scarcity of eggs.

An eccentric third-party grocer Th Kirksville, Mo., displays in his place of business the following offer: "Any man who drinks two drams of whisky per day for a year, and pays 10 cents a drink for it, can have at our store thirty sacks of flour, 220 pounds of granulated sugar, and seventy-two pounds of good green coffee for the same money, and get \$2.50 premium for making the change in his expendi-

The "enchanted rock," in the San Saba (Texas) valley, rises 200 feet from the plain, and can be seen for a distance of several miles. In the moonlight it presents a striking resemblance to an immense castle with its many windows brilliantly lighted, this effect being caused by the reflection of the moon's rays from numerous polished surfaces of quartz, and pyrites of copper. The Comanches believe it to be one of the abodes of the Great Spirit, and regard it with more because of the great spirit, and regard it with much reverence.

Fort Smith, Ark., has very muddy streets, but the mud is of the nutritious kind. Says the *Tribune* of that place: "We saw a little darky yesterday in front of our office deliberately take a handful of fresh as though it were candy. He came originally from the street and eat it with as much gusto as though it were candy. He came originally from the clay-eating and turpentine district of South Caro-lina, and said: "Yes, boss, this is just as good as de clay we uster eat in old Carolina." Fort Smith beats the world in natural resources, and can even furnish food to those who like it from the very mud in her streets."

Overworked.

ELLA WHEELER WILCOX.

Up with the birds in the early morning—
The dewdrop glows like a precious gem;
Beautiful tints in the skies are dawning.
But she's never a moment to look at them.
The men are wanting their breakfast early;
Ehe must not linger, she must not wait;
For words that are sharp and looks that are surly are what the men give when the meals are late.

Oh, glorious colors the clouds are turning.
If she would but look over hills and trees;
But here are the dishes, and here is the churning—
Those things always must yield to these.
The world is filled with the wine of beauty.
If she could but pause and drink it in:
But pleasure, she says, must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary; The day grows not, and her hands grow wary.
Oh, for an hour to cool her head.
Out with the birds and winds so cheery!
But she must get dinner and make her bread.
The busy men in the hay-field working.
If they saw her sitting with idle hand,
Would think her lazy, and call it shirking.
And she never could make them understand.

They do not know that her heart within her
Hungers for beauty and beings sublime,
They only know that they want their dinner,
Plenty of it, and just "on time."
And after the sweeping and churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching.
Till time for supper and "chores" draws nigh.

Her boys at school must look like others.
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labor,
He gives no praise to his weary wife;
She's done no more than has her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle
With life is done, and she lies at rest;
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bilss of eternal life,
And the fairest crown of all, will be given
Unto the wayworn farmer's wife.

The Andover Case in Court.

The Andover Case in Court.

The Andover controversy has broken out in a new shape, and the heathen—the uncertainty as to whose probation has hitherto clustered about the quiet little. Town of Andover—now find themselves in the Supreme Court of Massachusetts as interested spectators, not of a doctrinal wrangle but of a legal investigation. Though they are not made parties to the case, they are indirectly concerned in the issue which involves the government of the theological seminary.

In view of the gravity of the case, the Boston Advertiser has stated its points to considerable length, and as it is likely to become a theological cause celebra a brief statement of the points will be of interest. Last Tuesday a bill of complaint was filed by the trustees of the seminary directed against the Attorney-General, the Andover Board of Visitors, and the heretical professors, its purpose being to ascertain whether the Board of Visitors, which tried the professors and removed Smythe from his professorsalp, has the power it has assumed over the seminary. The bill sets forth—that by the deed of the founders of Phillips Academy, of which the theological seminary is a part, the institution is placed under the sole management of the trustees, and thay consequently all the proceedings taken by the visitors in the matter of the hereties are illegal and vold. Hence, as the management of the seminary haw, the trustees pray the court to determine and announce their rights, as they cannot continue to administer their functions while hampered by the visitors. The bill specifically sets forth that the trial of the professors was made by the visitors refused to allow them to appear as party to the proceedings, that the evidence produced was not the teachings or conduct of the professors but their writings, and that the only communication received by them was one in which the visitors. In the same court, the trustees not being party to the eapen; but as it involves the question of the visitors in the same court, the trustees on the pro

The Little Shepherd Dog-Mother.

The best of these dogs are worth, \$200 or even more. One herder, whom we met at Cold Spring Ranch, showed us a very pretty one that he said he would not sell for \$500. She had at that time four young pupples. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing bables. Amid those wild, wast meuntains, this little nest of motherly devotion and baby trust was very beautiful. While we were exclaiming, the assistant herder came to say that there were more than twenty sheep missing. While we were exclaiming, the assistant herder came to say that there were more than twenty sheep missing. Two male dogs, both larger than the little mother, were standing about with their hands in their breeches doing nothing. But the herder said neither Tom nor Dick would find them; Flora must go. It was urged by the assistant that her foot was so e, that she had been hard at work all day, was nearly worn out, and must feed her pupples. The boss insisted that she must go. The sun was setting. There was no time to lose. Florawas called, and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loth to leave her bables. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted wearily off toward the forest. I said:

"That is too bad."

"The next morning I was toward leave when he had."

"Oh, she'll be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking, the sheep were returning, driven by the little dog, who did not raise her head nor wag her tail, even when spoken to, but crawled to her pupples and lay down by them. She had been out all night, and while her hungry bables were tugging away, fell asleep. I have never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house,"

How often that scene comes back to me. That vast, gloomy forest, and that little creature with the sore foot, and her heart crying for her bables, limping and creeping about in the wild canyons all through the long, dark hours, finding and gathering in the lost sheep.

There are other than dog-mothers who often have like fare. The dog stands for fidelity and sacrifice, and we have heard it said that the best part of a human being is the dog in him.—Kindergarten.

She had made an effort to put on something like mourning for her son: and nothing could be more touching that this struggle between plous affection and utter poverty; a black riband or so—a faded black handkerchief, and one or two more such humble athandkerchief, and one or two more such humble at-tempts to express by outward signs that grief which passes show. When I looked around upon the storied monuments; the stately hatchments; the cold, marble pomp with which grandeur mourned magnificantly over departed pride; and turned to this poor widow, bowed down by age and sorrow at the altar of her God, and offering up the prayers and praises of a broken heart, I felt that this living monument of real grief was worth them all.—Washington Treifig.

The beginning of hardships is like the first taste of bitter food—it seems for a moment unbearable; yet if there is nothing else to satisfy your hunger, we take an-other bite, and find it possible to go on.

The more people do the more they can do. He that does nothing renders himself incapable of doing anything. While we are executing one work, we are preparing ourselves to undertake another.

The first beginning of a remedy is that some one be-lieves a remedy possible—believes that if he cannot live in the truth he can die by it. Dost thou believe it? Then is the new era begun.— $Cariyi\epsilon$

Study rather to fill your minds than your coffers, knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.

Rushing Success

rewards those who take hold of our new line of work; you can live at home and attend to it. All ages, both sexes. You are started free. No special ability or training required. All is easy and any one can properly do the work. SI per hour and upwards easily earned: A royal opportunity for rapid and honorable money-making. Write and see. All will be put before you free, and should you then conclude not to go to work, why, no harm is done. Address Stinson & Co., Portland, Maine.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Rurifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders: A per-fect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had ter-rible headaches, and until he took Ayer's Sarsaparilla, neser found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeau, 262 Fifteenth st., Brooklyn, N. Y., "I have had intoler-able headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headalphe, indiges-tion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and bilousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured pie completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try ; ache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co. 'owell, Mass 'Price \$1; six bottles, \$5. Worth so a bottle.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanor, O.

\$1,000 REWARD!

offer \$1000.00 Reward for a cough or throat to dast stages of disease excepted), which can o relieved by a proper use of Dr. X. Stone's thial Wafers, Sample free, Address STONE MEDICINE CO., Quincy, Ill.







All Druggists, 25c., 50c., and \$1.00. Prepared only by Dr. Seth Arnold, Med. Corp., Woonsocket, R. I.



In the Presidential year everybody should talk "by the book." Back your politics with the figures. Hear they are!

THE Chicago Daily ALMANAC

For 1888.

CONTENTS:

Complete Election Returns for 1887 from all the States, by

Complete Election actories of a prohibitory amendment in counties.

Vote by counties on adoption of a prohibitory amendment in Michigan. Texas, Oregon and Tennessee.

Votes by counties and cities on local option in Missouri.

Tables giving saloon statistics for all cities of over 10,000; number of saloons, amount of licence, arrests for crime, and precentage of arrests for drunkeliness to whole number of arrests.

Political Platforms of all parties adopted in 1887.

National Committees of all parties and State Committees of Western States.

National Committees of all parties and State Committees of Western States.
Public debt Statement to Dec. 1, 1887.
Civil lists of the General Government. Illinois, Cook County and the City of Chicago,
Government of the Unit of States, Supreme Court and Congress.
National Guard in the Northwestern States,
Immigration statistics for the last eleven years.
Epitome of foreign and domestic evenus of 1887.
Sporting summary of 1887.
Secrology and disasters of 1887.
Necrology and disasters of 1887.
Necrology and disasters of 1887.
Secrology and disasters of 1887.
Secrology and disasters of 1887.
Necrology and disasters of 1887.
Secrology and disasters of 1887.
Interarchy of the Roman Catholic church; Bithops of the Epicopal and Methodist Episcopal Churches, with diocesses and district, besides a vast amount of other information upon civil, religious, and scientific subjects valuable to every citizen.

PRICE, 20 CENTS,

For sale by newsdealers everywhere. Malled, postpaid upon receipt of price, by the Chicago Daily Nxws 123 Fifth Ave., Chicago.

\$230 A MONTH. Agents Wanted, 50 best selling articles in the world, 1 sample Free Address JAY BRONSON. Detroit, Mich.

GRAND GIFT to introduce our wonderful Self-we will GIVE ONE away in every town. Best in the World. No Liber or rubbing. ONE ONE STATE OF TRIBUIES.

NO L.bor of Problem.

NEND FOR ONE to the NATIONAL CO., 28 Dep St., N. Y.

CURE FITS!



Pres's Parast Inflormed Commons Dean Drums Perfectly Restore the Hearing, whether the deafness is caused by celds, fevers or injuries to the natural drums. Invisible, comfortable, always in position, Music, conversation, whispers heard distinctly. We refer the beautiful the things of the Music, the second them. Write to F. HISCOX, 853. Breadway, ore, 14th St. New York, for illustrated book of proofs, FREE.

∿್ಟ್ CONSUMPTIVE

re medicinal compound that care, when all else fail curred the worst cases of Cough, Weak Laurgs, Asthm gestion, Inward Pains, Exhaustion, Invaluable for umatism, Fennale Weakness, and all pains and di-ers of the Stomach and Bowels. 50c. at Bruggist

HINDERCORNS.

INDELIBLE INK WON'T

is a detective on the track of dishonest washe en and cothesline thieves. LIVINGSTON'S IN DELIBLE INK is best ever made. The simplest, handlest, cheapest and cleanest. It never blots It

llows freely from this Glass Pen, which accompanies each order. It remains a brilliant jet black. No preparation or bother. Marks all kinds of cloth, for ton, linen or silk, coarse or fine. Get Levingston's indelable lak and no other if you want a sure thing ever, time. It never fails and is praitively indelible Samin's bottles, enough to mark all the clothing of one family, with one Glass Pen, so to on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address

WASH ELTY CO, 45 Randolph-st. Chicago, Ill. ACI PRAIRIECITY NOV.

Including a brief statement of the

ORIGIN AND PROCRESS IN OUR WORLD.

By ADAM MILLER, M.D.

With an Appendix of Three Sermons By Rev. H. W. THOMAS, D. F.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

50 Cents, Postpaid. Cloth, 279 Pages. Any of Dr. Miller's works furnished at publisher's prices

> DANIEL AMBROSE, 45 Randolph St., Chicago, 111.

Religio-Philosophical Journal

is on sale at five cents per cop; by the following newsdealers and by many others throughout the country:

Banner of Light Office. 9 Bosworth St., Berkeley Hall, cor. Berkley and Fremont Sts.

BROOKLYN, N. Y.: Samuel D. Greene, 132 Jefferson Avenue.

CHICAGO:
Western News Company, Randolph St.
Brentano Bros., State St.
Chas McDonald & Co., 55 Washington St.

CINCINNATI, OHIO:
Mrs. E. Metzgar, 40 East 3rd 5t.
The Cincinnati News Company, 181 Race St. CLEVELAND, OHIO: Rowley & Whitney 89 Euclid Ave.

DENVER, COL.: S. B. Wright, 385 Larimer St. E. Meninger, 480 Larimer St.

FREDONIA, KAN.: B. A. Blutne & Co.

GRAND RAPIDS, MICH.: HAVERHILL, MASS.: W. W. Currier, 31 Washington Square,

LEADVILLE. COL.: H. L. Nowland & Co., 4th and Harrison Ave. LOS ANGELES, CAL.:

MILWAUKEE, WIS.: Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY:
Titus Merritt, Hall of the 1st Society of Spiritualists.
Brentano Bros., 5 Union Square.
The American News Company, 39 Chambers St. PROVIDENCE, R. I: Blackstone Hall.

PHILADELPHIA:
The Central News Co., cor. 5th and Library Str.
Dr. J. H. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.:
Philip Reeder, 322 Olive
E. T. Jett, 802 Olive St.
Lang Stationery & News Co., 709 Olive Street. FAN FRANCISCO, CAL.:

J K. Cooper, 746 Market St.
Goldsmith, 10001/Market St. and 3 Eddy St.
Scott, 22 Third St., and at Stand cor. Market and
Kearney Sts.
And at the Spiritual Meetings.

WASHINGTON, D. U.: M. L. Wilcox & Co., 207 412 St.

FOREIGN AGENCIES.

LONDON, ENGLAND: Office of "Light," 16 Craven St., Charing Cross, S. W. MANOHESTER, ENG.: E. W. Wallis, Mona Terrace, 61 George St., Cheet-ham Hill.

MEI BOURNE, AUSTRALIA:
chas, H. Bamford, 87 Little Collins St. E.
NEWCASTLE-ON-TYNE, ENGLAND;
H. A. Kersey, 1 Newgate St.
WELLINGTON, NEW ZEALAND;
S. & W. Mackay, 20 Lambton Quay.

NEWSPAPERS AND MAGAZINES.	
For Sale at the Office of this Paper.	CEN
danner of Light, Boston, weekly	08
Buchanan's Journal of Man, Boston, monthly	10
Carrier Dove	10
Esoteric, Boston, Monthly	15
Lucifer, Monthly London	35
-dium and Daybreak, London, Eng., weekly	08
Olive Branch, Utica, N. Y., monthly	10
The Theosophist, Adyar, (Madras,) India, month-	
D	50
The Mind Cure, Monthly, Chicago	10

FREEGIFT! A copy of my Med-sense Book will be sent to any person afficted with Con-Benne Book will be sent to any person afficted with Con-sumption, Bronchitie, Asthma, Bore Throat, or Nasal Catarrh. It is elegantly printed and Liustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office siddress, with six cents post-age for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address Obt. N. B. WOLFE, Cincinnati, Obio.

MAN A



CHICAGO, ROCK ISLAND & PACIFIC R'Y UNIORUU, RUUR ISLARD & PAULTIU R I
Its main lines and branches include CHICAGO,
PEORIA, MOLINE, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, MUSCATINE, KANSAS CITY, ST. JOSEPH. LEAVENWORTH, ATCHISON, CEDAR RAPIDS,
WATERLOO, MINNEAPOLIS, and ST. PAUL,
and scores of intermediate cities. Choice of
routes to and from the Pacific Coast. All transfers in Union depots. Fast trains of Fine Day
Coaches, clegant Dining Cars-magnificent Pullman Palace Sleepers, and (between Chicago, St.
Joseph, Atchison and Kansas City) Reclining
Chair Cars, Seats Free, to holders of through
first-class tickets.

Chicago, Kansas & Nebraska R'y

"Great Rock Island Route."
Extends West and Southwest from Hansas City and St. Joseph to NELSON, HORTON, BELLE-VILLE, TOPEKA, HERINGTON, WICHIA, HUTCHINSON, CALDWELL, and all points in KANSAS AND SOUTHERN NEBRASKA and beyond. Entire passenger equipment of the celebrated Pullman manufacture. All safety ap-pliances and modern improvements.

The Famous Albert Lea Route Is the favorite between Chicago, Rock Island, Atchison, Kansas City and Minneapolis and St. Paul. Its Watertown branch traverses the great "WHEAT AND DAIRY BELT"

of Northern Iowa, Southwestern Minnesota, and East Central Dakota to Watertown, Spirit Lake, Sioux Falls and many other towns and cities. The Short Line via Seneca and Kankakee offers superior facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office or address

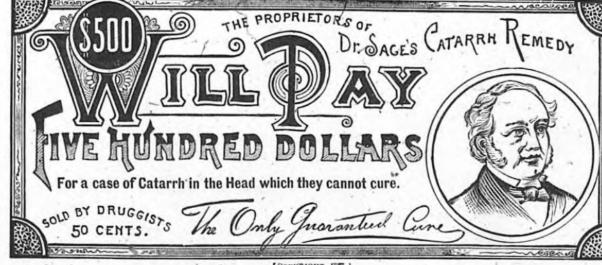
E.ST. JOHN, E. A. HOLBROOK, Gen'l Manager. Gen'l Tkt. & Pass. Agt.



The only perfect substitute for Mother's milk. Invaluable in Cholera Infantum and Teething. A pre-digested food for Dyspeptics, Consumptives, Convaloscents. Perfect nutrient in all Wasting Diseases. Requires no cooking. Our Book, "The Care and Feeding of Infants," mailed free.

DOLIBER, GOODALE & CO.,

BOSTON, MASS.



[COPYRIGHT, 1887.] CATARRH IN THE HEAD.

SYMPTOMS OF THE DISEASE.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with seabs from ulcers; the voice is changed and has a "masal twang"; the breath is offensive; smell and taste impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully freated by physicians.

COMMON SENSE
TREATMENT.

If you would remove an evil, strike at its root. As the predisposing or real cause of catarrh is, in the majority of cases, some weakness, impurity, or otherwise faulty condition of the system, in attempting to cure the disease our chief aim must be odious disease, and we treat successfully thousands of cases annually at the invalids' Hotel and Surgical Institute, the more do we realize the importance of combining with the use of a local, soothing and healing application, a thorough and persistent internal use of blood-cleansing and tonic medicines.

CHIEF

BELIANGE.

In curing catarrh and all the various diseases with which it is so frequently complicated, as throat, bronchial, and lung diseases, weak stomach, catarrhal deafness, weak or inflamed eyes, impure blood, scrofulous and syphilitic taints, the wonderful powers and virtues of Dr. Pierce's Golden Medical Discovery cannot be too strongly extolled. It has a specific

Sold by Druggists.

25 Cents a Vial.

BEING PURELY VEGETABLE,

Dr. Pierce's Pellets operate without disturbance to the system, dief, or occupation. Put up in glass vials, hermetically scaled. Always fresh and relia-ble. As a gentle laxative, alterative, or active purgative, they give the most perfect satisfaction.

effect upon the lining mucous membranes of the nasal and other air-passages, promoting the natural secretion of their follicles and glands, thereby softening the diseased and thickened membrane, and restoring it to its natural, thin, delicate, moist, healthy condition. As a blood-purifier, it is unsurpassed. As those diseases which complicate catarrh are diseases of the lining mucous membranes, or of the blood, it will readily be seen why this medicine is so well calculated to cure them.

As a local application for healing the diseased condition in the head, Dr. Sage's Catarrh Remedy is beyond all comparison the best preparation ever invented. It is mild and pleasant to use, producing no smarting or pain, and containing no strong, irritating, or caustic drug, or other poison. This Remedy is a power-panies so many cases of catarrh, thus affording great comfort to those who suffer from this disease.

PERMANENT

CURES.

The Golden Medical Discovery is the natural "heipmate" of Dr. Sage's Catarrh Remedy. It not only cleanses, purifies, regulates, and builds up the system to a healthy standard, and conquers throat, bronchial, and lung complications, when any such exist, but, from its specific materially in restoring the diseased, thickened, or ulcerated membrane to a healthy condition, and thus gradicates the disease. When a cure is effected in this manner it is permanent.

Both Dr. Pierce's Golden Medical Discovery and Dr. Sage's

Both Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy are sold by druggists the world over. Discovery \$1.00, six bottles for \$5.00. Dr. Sage's Catarrh Remedy 50 cents; half-dozen bottles \$2.50.

A complete Treatise on Catarrh, giving valuable hints as to clothing, diet, and other matters of importance, will be mailed, post-paid to any address, on receipt of a 2-cent postage stamp. Address, World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.



SICK HEADACHE.

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pellets. In explanation of their remedial power over so great a variety of diseases, it may truthfully be said that their action upon the system gland or tissue escaping their sanative influence.

Manufactured by WORLD'S DISPENSARY MEDICAL ASSOCIATION, BUFFALO, N. Y. From Here to Heaven by Telegraph. (Continued from First Page.)

within them, will have but little to answer for to the God that is above them. Dr. W.—Those are my sentiments exactly.
I wish to say that God is within you, about and around you always. You are a part of him, inasmuch as he is in himself all that there is or can be; and he cannot destroy his creature, man, without putting an end to his own existence. It is a well known fact that even gross matter may change form contin-uously, but that never a trillionth part of an atom was destroyed. Then how much more reasonable to suppose that refined matter, and that which is itself a partaker of the Divine Mind, should not or could not be blotted out. It is subject to eternal progress, and could not within, or rather under, any proposition I could imagine be annihilated and become non est.

You must excuse me for giving so much that is irrelevant. When one comes to you from a foreign shore, and you ask him to tell you of it, say for instance, its people, he cannot well describe to you those people with-out giving their whole manner or mode of living,-their thoughts, customs, dress, and peculiar actions. So in coming to you as a spirit from the Spirit-world, I cannot refrain from stooping down and picking up a flower by the wayside, and handing it down to you, and saying, "My friend, this is one of the flowers we raise in our country." So some of these thoughts, some of these aspirations, some of these panoramas that are shown us here, are a part and parcel of us, and we feel as though it flight well appear with our description of other things to show you who and what we are, and why we are what we are. The only difficulty that I experience is that I am apt to make more propositions than I am able to carry through to a conclusion. I will wander at times in spite of my self, and when I do, will be pleased to have you call me back to that which seemeth best for you to know. I have talked already nearly half an hour, and said scarcely anything. How time flies when we come to you to pour out from the innermost recesses of the soul, that with which our hearts are filled to overflowing. "73."
G.—The same to you, Doctor. Good-bye.

89 Euclid Ave., Cleveland, O., Jan. 28, '88, Dr. W.-Now, Professor, I suggest that you ask such questions relating to my experi-ence as will be most interesting to your readers. I am so apt to go off from my subject and solitoquize, that it would be an almost endless task for you to follow me through the maze of desultory thoughts. Does this meet your approbation?

G.—I do not feel competent, Doctor. If you had never lived here, it would be different; but having experience on both sides of life, you, from your recollection of our con-dition, are better able to judge as to what in your life will be either interesting or profitable for us to know in advance. Go right on at your own pleasure. I shall not call a halt, if it takes all winter. Dr. W.-If I was writing an unabridged

encyclopedia, I could do that easily, but as it is, I do not know how to proceed. But I will do the best I can. True, I know to a certain extent, what you need, but I do not know hardly how to determine what you do not

Well, I will proceed by saying that the well, I will proceed by saying that the spirit life is a real, tangible one; not imaginative,—and I find it a life of work. I find here every profession and every occupation that I found while in my physical body, excepting, perhaps, the clothing business and a few others in the merchant line.

G .- Saloon keepers, for instance, Dr. W.—Well. I might say a number of others; but what I wish to convey is this, that every legitimate occupation is only begun below, to be followed up here either in propria persona, or through the personelle of a mortal. That is this: If I, for instance, wish to cure bodily physical ills. I must come here or somewhere and attach myself to a mortal, and work through him-

G. -How about using the word "mortal"? I think you discarded that once.

Dr. W.-I do it to save time. Please put

this in in a way of explanation. My using the term does not make man mortal. I use the term in its generally accepted sense in

common parlance, to save words.]
While, on the other hand, if I desire to work in a strictly spiritual field, I must limit myself to the Spirit-world. Then, knowing these things, you may not, and must not, be surprised to know that very much of the hu-man is influenced by not only the Infinite Mind direct, but by the decarnate spirits; and I hasten to assure you that this world is a busy, bustling world, more so than the one I left; and while there are loafers that have little or no aspiration to rise, out of or above their level, yet the general tendency is on-

ward and upward.

People often wonder whether we have homes, houses, children, family ties, perhaps family jars, and whether these things seem as real as they did when in the physical body. True, we have a body, using the term body in its accepted sense, but not a physical body, using the adjective in its accepted

I will say first that we have homes, -good I will say first that we have homes,—good, sensible, permanent homes; and that the family ties, if congenial on earth, are renewed and perpetuated in heaven. Now I must say another word here, digression or no digression. It is all right to use that term, and this is virtually a telegraph line from earth to heaven, let them sneer as they will. Not that heaven pictured out as the New Jerusalem, with streets, of gold, etc., bounded by metes and bounds; but using the word as the place departed spirits go when bounded by metes and bounds; but using the word as the place departed spirits go when leaving the earth, and it does not matter whether it is one mile or a billion from it. It is a home and I will say to both orthodox and nonorthodox, that the other place is within the one of which Lam speaking;—not a burning, roaring, seething, sulphurous volcane, literal in its make up; but I promise them all (referring to orthodox and nonorthodox) that they will find enough of its senivadox;) that they will find enough of its equiva-lent spiritually, if they do not do that which a pure conscience tells them is right; and I verily believe that ofttimes the equivalent would be freely exchanged for the literal, if it could be done-

Now I will proceed again. I wish to enlarge a little upon this point,—that affinity is necessary. That much abused term is after all a necessary one to convey my meaning. The Sadducees, I think it was, came to Jesus and asked him how it should go with a man who had several wives; which one he should be with in glory. He answered, you re-member, 'that they did not marry nor were given in marriage in the Spirit-world. Now this in a literal sense is true; but while no marriage ceremonies are gone through with, two loving hearts are bound together by a much stronger bond than those of which you know; and are as inseparable as the oxygen and nitrogen and carbon in your atmosphere. There are no decrees of divorce here, and I give that class of attor-

neys notice to prepare for some other kind of employment,—and from reputation, Chicago lawyers in particular.

I see together every day, reunited families living together and holding sweet counsel with each other. It is to me one of the most beautiful pictures that comes before me as I pass through my present stage of existence. I wish to say however, that where parties are I wish to say, however, that where parties are wholly incompatible in earth life, that, as death is only a door, it does not change them at all and they are incompatible still and are not at all attracted toward each other, no matter how close the kith or kin; and it is possible but hardly probable that they will ever gravitate to the same spiritual centre. Another thing. Some people have an idea that we have no fixed place of abode but live like the fishes in the sea,—go hither and thither without any reference to time or place, and lead an aimless existence. This is wrong. Everything is as marked and distinct as with you, and the laws that govern us are not only as strict, but even more so than those which govern yourselves, and we must obey law just as closely as must you.

Dr. Whitney.—I wonder if it is a struggle

for existence. Dr. Wells. We do not have to struggle to exist; neither do you, but you may have to struggle to subsist.

G .- Is that a distinction without a difference? Dr. W.-No; for subsist means to take such measures as are necessary to preserve the physical body, while to exist means to be a living, conscious, animate being, sen-tient; and may be either within or without,

attached to or detached from the physical body. See?
G.—I saw it so before, but I wanted the ex

planation of it in your own words.

*Dr. W.-Now while we do not have to struggle for subsistence, we do have to strive for existence,-not in its broadest sense, but to exist, and at the same, time advance to-ward the great fountain of light and knowledge. It is a constant struggle, beset with more or less difficulty; free from bodily pain, of course, as the bodies are left off (the physical ones); but you know how much more galling a wound is to your spirit than to your body. How much rather you would that your trusted friend would slap you in the face, than to wound your feelings by proving himself untrue and unworthy of your confidence.

The questions have been often asked of others, Do we eat? For heaven's sake, why should we eat? For what do you eat; to build up your spirit or your physical body? Yankee fashion, I have answered the question by asking another. It may be a great disappointment to the gormandizer to think that he can no longer live to eat, but disappointment will come, sooner or later, any how; and to be forewarned is to be fore armed. So I would advise my gouty friends to leave off thinking of what they shall eat, and think rather on what and how their im-

mortal spirits shall subsist and exist.

Again they ask, Do we sleep? We do not sleep as you sleep. What is sleep for? To rest the muscles. As we have no muscles, they need no rest. You sleep to rest the brain. What is the brain? The plastic, elastic substance through which the spirit manifests itself. Separated, then, as we are, from the brain, we do not need the rest; and the brain has been resting, no doubt, ever since we left it.

G.—There is a good place to present a nut for materialists to crack. How do you distinguish between physical matter, spirit

matter, and spirit? Dr. W.—Can you imagine anything being made without being made of something? And if made of something, if that something is not matter, please give me another term for it and I will use it. Matter, as I under-stand it, is that which is of a permanent nature, and affects the senses. Spirit would answer that definition, it is true, to a certain extent; for it is permanent and affects the senses also. But here I make a distinction like this: A horse moves and the wagon be-hind it moves, but the horse moves the wagon not the wagon moves the horse (unless it is going down hill backward). spirit perceives matter, but matter cannot in itself conceive of spirit. So this distinction comes in here: that although the bodies are spiritual bodies, that need not rob them of their material composition. Then you will say at once, "Aha! then, if they are matter, they must need something to feed matter, they must need something to feed upon to keep them in a state of preservation." That is a sticker for some but does not seem hard when you think of it. The food you eat is made up and drawn wholly from the earth or ground and the elements in the air. You who are in the physical take, for instance, vegetables, and through digestion, extract just as much nitrogen and oxygen and carbon and hydrogen and lime and ammonia and sodium, etc., as you need. and ammonia and sodium, etc., as you need. Now, we do not go to that trouble. We take ours straight.

G.—You don't imbibe, I hope.

Dr. W.—We absorb. Being "spirits" ourselves, we don't have to take the kind that serves, we don't have to take the kind that you refer to. Although, if we help an erring brother to mend his ways, we sometimes become a "refiner of spirits;" and if we as far as possible distil into them such good principles as we ourselves may have learned, why not call us "distillers" also? But you will please make a distiller and the thing distilled manner of distilling and the thing distilled. But I must pass on to some other subject or some other branch of the main subject.

Eating and drinking and sleeping being disposed of, we must think of something else. We have only touched on the pursuit of knowledge. This is one of the main pur-suits on our plane of existence, and one that deserves particular attention.

G.—Then we teachers will have a prefty good prospect of continuing our chosen pro-

Dr. W.—Assuredly. Now bear in mind that this is virtually the all in all of the aspiring denizens of this land, known generally as the Summer Land. The charac-ter of the knowledge sought will be as diverse as the character of those who seek it. The astronomer will continue to study the stars (as he calls them); the geologist will delve deeper and deeper into formations of terra firma, no matter where found; and the chemist may here unfold many things in chemistry that were not before revealed. The physiologist, the anatomist, the psychologist, was even any or all who work in this ogist; yea, even any or all who work in this field may find plenty for the hand to do, and newer and brighter fields will also be spread out before him, and when he has plucked-one flower and held it up to his wondering gaze, like the wonderful lamp of Alladin, while he looks at it and rubs it to examine it, it turns into a thousand others, each one more intricate than the previous one. And so it goes on to infinitude. He then must only expect to walk step by step. The lantern that he carries in his hand,—reason and judgment—will light only step by step, but that is enough. He goes on plodding, wishing, hoping, knowing, until finally faith is lost in sight and swallowed up in victory.

He goes on and on. The beautiful prairies spread out before him as his spiritual eyes are opened more and more, until in timeand who shall say when that time is-when he shall throw down his lantern, emerge from the tunnel through which he has been passing through every stage of his existence, and behold the sunlight of perfect know-ledge, and stand face to face with his Maker.

The remainder of this interview will be given in the next number. It was expected that I should present these papers in a series covering in all from twenty to twenty-five columns. I have already more than doubled that, and yet the door is only just opened. That, however, was the main point at issue;— to demonstrate that the door is open, that the gates are ajar, that the veil of the temple of Nature is rent in twain,—and to base this demonstration on physical and meta-physical principles which all men freely dmit. There is no end to the information which we have the means of reaching through this channel; but enough has been presented to prove that it is Our Father's pleasure to give us the kingdom, and the next number will close the present series. H. D. G.

> For the Religio-Philosophical Journal. MATERIALIZATION.

> > WM. I. GILL.

The reappearance in the old form of one who is known to have dropped the common human conditions, if it is ever a fact, is a great fact, and must be of great importance. After the body is burned or buried, for the spirit with which it was identified to exhibit another form instinct with life and intelli gence like to that which has been reduced to ashes or to other dust, is an event which transcends all the laws of our mundane sphere. It is naturally, therefore, and very strongly, discredited by those whose habits f thought render everything supermundane dim and dubious. They will require the strongest and most unequivocal proof.

Further, the extraordinary nature of the supposed event makes its occurrence on trifling occasions or in puerile connections very improbable. Its recurrence according to order, in a regular show for an entrance fee, the greatest of characters of all ages making their appearance at call, to fill the coffers of the medium, does seem, to say the least, a great addition to the wonder, and is calculated to insinuate a doubt of the whole affair to the rational inquirer or to disgust him with the inquiry altogether.

But there is no intrinsic improbability against it. Our personal ignorance amounts to little as an argument, because of its very extensiveness. What we know not others may know, and we may know hereafter. There is an intrinsic improbability against some alleged forms of materialization and their connections, because it is contrary to all the known laws of mind and the personal character of the alleged visitors, that they should make their appearance under those conditions and speak and perform what is attrib-uted to them. But there is no such objection against many of these alleged appearances The mere idea that such events may or do occur is not an improbability that justifies disregard of all evidence and neglect of all investigation concerning it, so far as there is any fair opportunity for investigation. Mt is also contrary to the principles of science to judge a priori, and thence limit our inquiries and regulate our judgment. Within certain lines of special inquiry, one can to a degree anticipate events, but only from previous experience, not independent of it. From experience of the law of gravitation, one is entitled to discredit any alleged violation of that law. Materialization is not supposed to be a necessary violation of any known law of sense or thought. It is a phenomenon which correlates itself with these laws. It is an effect whose supposed cause transcends the world known to us. That there may be supramun-dane forces and powers which are capable of producing effects within our sphere of sense experience, no one can reasonably deny; and his is all that is affirmed or performed or implied in materialization. The doctrine is that self-conscious spiritual agents, in con-formity with laws which they understand partially or wholly, produce and preserve for a short time forms which have to a degree the appearance and functions charac-terizing bodies which are normal to our sphere. There may be such agents, and they may be endowed at times with this power; and whether it is a fact is a question for such inductive investigation as the case ad-

Here, however, we are confronted with great practical difficulties. One of these arises from the immense number of alleged examples. Many of these, the vast majority, may be frauds or illusions; but it, may be that some of them are genuine extramun dane manifestations; and it is an immense task to determine this either way, for universal and scientific satisfaction. Numerous frauds are known and not a few literary inventions, and illusions are so common that they beget a presumption that all supposed materializations belong to one of these three classes. And no doubt it is so in a very large number of cases. Incredulity concerning them is, therefore, the natural and scientific mental attitude.

These difficulties are inherent in the subject; but they should not discourage investigation. Lattial and preliminary skepticism, should not harden into a negative dogmatism; but only incite to more circumspection in the investigation.

The inquiry should not be confined to phenomena manifested through professional mediums. To these mediums material interests present a constant and powerful temp-tation to fraud, which is favored and foster-ed by all the usual circumstances and pro-cesses of the alleged manifestations. This creates a degree of presumption against them, and one need not be disappointed if there is found a large proportion of impost-

Here is seen the strength and weakness of the Seybert Commission. It has confined itself to the professionals; and in nearly every instance it has detected fraud or it has been favored with no notable phenomena. But in discovering fraud with certain medi-ums, it only followed in the wake of the Journal and of any number of Spiritualists who had before detected and exposed these same mediums. The difference being that the Journal and these Spiritualists were able to differentiate the fraudulent from the genuine, a thing the commission has not yet learned to do. The Report of the Commission is not only negative but limited and uncertain; and no member of the commission is probably so blindly bigoted as to really suppose their superficial and ignorantly conducted work has resulted in a refutation of the essential claims of Spiritualism. It so far essential claims of Spiritualism. In so far as the Report shall incite Spiritualists to more careful statements and to hold medi-

far is the Commission to be commended whatever may have been the motive of indi-vidual members of that body.

There are numerous examples of strange phenomena which occur in unexpected circumstances and connections, where there is no apparent motive for deception or oppor-tanity for fraud or frolic or disguise. These are sometimes reported in the papers. Let them be sent to the Commission or to the Psychical Research Societies, and let a com-petent delegation proceed to the spot and give it all the scrutiny which it seems to de-serve, or all that the circumstances admit. Let this become a permanent prestice feith Let this become a permanent practice faithfully followed by competent parties; and let the records be preserved and classified so that it will at any time be easy for an inquir-er to turn to the more probable class of cases and for himself judge of their value. In every civilized country there would in time be accumulated a mass of well-sifted facts which would form the basis of a decisive induction on the subject. Nor can it be reasonably denied that there are some probabilities in favor of the supermundane manifestations. It accords with some of the deeper desires of the human heart. It accords very well with the idea of personal continuity and the continuity of moral forces, and the natural desire and expectation of benefit from those who have passed to the new experience. Hence religion in its higher forms fosters the notion and so all religions, unless Buddhism be an exception, favor and affirm

Then it is testified to as an experience by many of the ablest and most circumspect in-tellects the world has ever known. Some of them give the most circumstantial details of their experience. Their testimony cannot be rebutted by that of inferior persons, whether honest or fraudulent; but it does serve as a rebuttal of the doubt engendered by the follies and frauds so conspicuous in other quarters; so that on the whole the probabilities are a priori in favor rather than against the reality of some kinds and forms of materialization.

Keep Your Blood Pure.

There can be no healthy condition of the body un-There can be no healthy condition of the body unless the blood is rich in the materials necessary to
repair the waste of the system. When the blood is
pure, and circulation good, all the functions are
equipped to do their allotted duties; but when the
blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best
medicine to take to keen the blood pure and to ex-

medicine to take to keep the blood pure and to ex-pel the germs of scrotula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparlila, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparlila now.

Rare Numbers of the Theosophist at Halt-Price at the Journal Office.

We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, and November 1884; May and September, 1886. Also supplements at 15 cents each as follows: March, April, May, August and November 1884.

May, August and November 1884.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous. What terms before the eyes of the Headache, Neuralgia, Indigestion, Sleepiessness, Nervous Prot

All stare them in the face. Yet all these troubles can be cured by using



For The Nervous The Debilitated The Aged.

THIS GREAT NERVE TONIC Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.

It is a Nerve Tonic, an Alterative, a Laxative, and a Diuretic. That is why it

CURES WHEN OTHERS FAIL.

\$1.00 a Bottle. Send for full particulars. WELLS, RICHARDSON & CO. Proprietors,

A SOLID

per annum first mort
Real Estate. Loans
National Bank.

PER CEN

gáges on productiv
approved by Tacon
BEST OF REFERENCE gages on productive approved by Tacoma BEST OF REFERENCES ALLEN C. MASON, Tacoma, Wash. Ter.

"Our Easter Offering" To every Subscriber of this Paper.

A new Easter poem in dialogue, with original music expressly repared for Sunday School Concert at Easter. Just what every Sup-rintendent and Pastor is looking for. For specimen copy send 2 stamps to E. P./CARPENIER, Brattleboro', Vt.



SPIRITUALISM AT THE CHURCH CONCRESS.

The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$4.50, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 cents.

more careful statements and to hold medi-ums to a more rigid test of their claims, that cal Publishing House, Chicago



Its superior excellence proven in millions of homes for more than a quaser of, a century. . It is used by the United States Governments, Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful. Dr. Price's cream Baking Founder does not contain Ammonia Lime, or Alam. Sold only in Cans.

PRICE BAKING POWDER CO.

wrecking way. Join



that large army of sensible, economical people, who from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to our advantage to try Pearline.

JAMES PYLE, New York.



TORFURING, DISFIGURING, ITCHING, SCALY AND pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA

Curicura Resolvent, the New Blood Purifier, cleanses the blood and perspiration of disease-sus, aiming elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

Sold everywhere. Price, Cuticura, 50c.; Resolvent, \$1 Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for " How to Cure Skin Diseases."

HANDS Soft as dove's down and as white, by using CUTICURA MEDICATED SOAP.

WANTED

By well known publishing company, a few reliable men for position of general agents or managers. Salary, frem \$1,200 to \$2,000 per year. Will control large stock of goods and handle considerable money. Good references and cash deposit of from \$100 to \$500 required. L. G. SLOUT, 172 Washington Street, Chicago



\$85 SOLID GOLD WATCH FREE!

This splendid, solid field, hunting case watch, is now solid for \$85; at that price it is the best bargain in America; until lately it could not be proved to be the provided of the could need to be the provided of the could need to be a solid good of the could need to t

