

RELIGIO PHILOSOPHICAL JOURNAL



L O Draper
THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XLIV.

CHICAGO, MARCH 10, 1888.

No. 3

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 11.

Facilities for Communication with the Higher Spheres.—Communication between Planets.—Astronomical Subjects.—Spirit Homes.—Employment, Employment, Etc.—Organic Structure of the Spiritual Body.—The Embodied Spirit Embryonic.—Closing Remarks.

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This number begins where the last one closed, and needs no introduction.

INTERVIEW OF JAN. 28, 1888.—CONTINUED.

G.—What are your facilities for obtaining information from the spheres above you?

Dr. W.—They can come to us, but we can not go to them. The first-class passengers on an ocean steamer can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the second-class ones cannot be permitted to go above, according to the conditions of the contract to which they subscribed before taking passage. So it is, in spirit-life. Those above can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket that takes us into the stage above.

G.—What are your facilities for communicating with spirits from other planets and systems?

Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monkey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father, God; and although some children may be better looking and more intelligent than others, there will be a general resemblance in all. We have one Father, God. There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a language of the soul that needs no spoken words. Soul meets soul and there is a pouring out of ideas from one to the other. Man makes languages while in the body only to represent his ideas in the abstract. Once you do away with the signs and grasp the idea, and taking it for granted that the idea is the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homesy, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect control over that which I purely matter, we can ourselves assume almost any form, and you will no doubt remember in the New Testament, where the spirit of God (should be

translated from God) descended in the form of a dove upon the Savior at his baptism, and these words, it is said, were repeated by it: "This is my beloved son in whom I am well pleased."

G.—Do you see that any of the inhabitants of Jupiter are sufficiently progressed to communicate with each other without the use of language? That is, can they read each other's thought while yet in the flesh?

Dr. W.—Not as far as I know; but some of them know a great deal more of the earth than you know of them.

G.—Can we demonstrate that we have established communication between planets?

Dr. W.—That is a question that I should like to study a little before giving an opinion. It is easy to conceive that a disembodied spirit from another planet could come and converse with you, for instance, here; but the next thing would be to logically prove it—that is, that it in reality was from a given star or planet. But this may be open to such forcible and logical deductions from positive premises, that all who would admit of anything as proven, without appealing to positive sight or hearing, or one of the five senses, might easily and readily believe.

G.—Is there any life on the face of the moon?

Dr. W.—Yes.

G.—Is there human life there?

Dr. W.—I think I covered that point by saying there is no body of any size, but is inhabited by thinking, sentient beings. It is so of the moon, even though you have it now only about forty to sixty miles away from you. You are judging from wrong premises.

G.—But how about its atmosphere?

Dr. W.—It has an atmosphere, and has beings suited to it, just as much as the Esquimaux is suited to his part of the earth upon which you live. Time will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identified with your mother, earth, than now.

G.—But I desire to demonstrate that we, through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescopic power, we can see something of the geographical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn, I suspect that we should find ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evidence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstration, they would naturally be ready to perform some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geology and geography of the planets may make it easy for their inhabitants to outdo us in devising such ways and means, and carrying such projects into execution. Other things I might mention, say the projectile force which we have reached with dynamite, would throw a cannon ball clear out of the moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the ocean, or the jungles of Africa and never be found. Then, again, it might not, and out of many trials some one at least might reasonably be expected to prove our point.

Dr. W.—I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moon-struck as yet, but I must confess the scheme is certainly worthy of consideration.

89 Euclid Ave., February 4, 1888.

Dr. W.—Good P. M., Professor.

G.—"73" Doctor. Did you observe that the moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc."

Dr. W.—Ha! ha! ha! Yes. Did you? Very pretty copper.

G.—Yes. We made Luna blush. But without joking, the penumbra was just grand.

Dr. W.—The moonites didn't feel bad over it at all.

G.—No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W.—They don't call your planet the "earth."

G.—What do they call it, Doctor?

Dr. W.—"Agisbad," or some gibberish that sounds like that.

G.—Do they mean that we have been for "Ages bad."

Dr. W.—No. That means in their language, "a cold ball," as this earth to them looks like a dirty snowball.

G.—You know, Doctor, we have good scientific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty-eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as we are.

Dr. W.—They have a neutralizing ground current that you don't understand.

Dr. Whitney.—Is it the vortical current?

Dr. Wells.—Yes. How did you know it?

Dr. Whitney.—It is that current that turns every body in the heavens in its daily revolutions.

Dr. Wells.—Some spirit has given it away before.

G.—Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W.—It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unimportant.

G.—Many things that were thought unprovable have been proved. What can you tell me about Vulcan, the new planet?

Dr. W.—I thought you meant the blacksmith. I am not very much in the astronomy business.

G.—Well, let me give you one or two more questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiacal light that seems to argue so to us? I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's experience back of where your memory while in the flesh was able to go?

Dr. W.—No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of perfect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sentient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 132?

G.—Well, mostly. Do you mean that force ever assumes intelligence?

Dr. W.—I do not mean that. I mean the very opposite: Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in order to develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception of its Creator and look forward into futurity as well as looking back to its origin. No animal has this faculty. True, some animals have an instinct, for instance, of laying up stores for winter for their young, etc. Now this instinct is not a low type of reason, as Darwin would lead you to believe, but is imparted information and not inherent.

G.—And often more perfect than our reason.

Dr. W.—Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, He acts direct upon the animals' brains, and makes them do what they do without their knowing why they do so. The child before it had reason, is endowed with this imparted instinct. It aches and it performs such things as Nature requires for its preservation; but mark you, as soon as reason dawns and takes her seat upon the throne, just in proportion as the imparted faculty is developed, the imparted faculty subsides.

G.—What is the very earliest recognition of individuality in man?

Dr. Whitney.—Four and a half months.

Dr. Wells.—You are away off. As I understand the question, the Doctor is away off his bearings. True, quickening takes place at that time, as it takes place at various other periods in all the animal kingdom of the mammalian order; but that is no sign that individual consciousness takes place. The individuality cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no consciousness, but there is life more closely resembling vegetable than animal life. It is on the vegetative order, and not until the magnetic cord is severed between the mother and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born, but before severing the umbilical cord, the child would enter the hypnotic state at the same time, showing that the mother's mind and her child's are as yet almost as one.

G.—There is a well authenticated case on record of a woman who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Wells.—Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing.

G.—Well, I don't know about that. The book doesn't say.

Dr. W.—They usually don't say the most important things;—but as soon as the umbilical cord was severed, I'll wager another hundred that it did cry, if alive and healthy.

G.—It was said to be alive and well.

Dr. Whitney.—Do you make any distinction between severing the cord and detaching the placenta?

Dr. Wells.—Your question is very apropos. The placenta is the vegetative part, but must remain *in situ*, in order to keep up the connection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Euclid Ave., Feb. 11, 1888.

G.—Good afternoon, Doctor. Before entering upon the main question for to-day, I wish to ask, Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas?

Dr. W.—I explained that one day before this when I told you that we use ideas here and not words; but in medical phraseology it is necessary, as Rife is not a physician, for me to dictate the exact language, in most cases. You remember the comparison that I made about words being photographic representations of ideas. Now if I were communicating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of those I address.

Dr. Whitney.—May I ask a question right there? In exchanging these ideas, must you be near each other?

Dr. Wells.—That depends upon conditions entirely. There is such a thing as thought transference, even as between planets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a telephone or even a string.

G.—Now concerning your spirit homes. You say you have good, sensible, permanent homes. If permanent, where are they located? For instance, where is yours?

Dr. W.—Here, most of the time. Isn't this a good, sensible place?

G.—Yes; but the answer is not a good, sensible answer to my question.

Dr. W.—Perhaps facetiousness is not in order. Well, Professor, I will be fair with you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand it, I can.

G.—It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W.—Well I guess I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subject, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which belongs strictly to the decarnate. I will say in the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain *in statu quo*, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded. Another thing, we have means of communication from place to place,—for instance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravitation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties we have here are family and socialities. (Sidelrack again.)

Well, then, to continue, having these cities as our homes, we can arrange the domestic affairs according to the wants that arise from time to time. I wish now to impress upon your mind the reality of the soul of things. It is just as possible to have a refined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garnished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in your garden is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electricity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your poor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore.

I want the people to understand that be-

cause they cannot comprehend a thing, they must not pronounce it *non est*. Why, my dear sir, right on your own planet, within the domain of physics alone, you have not, as yet scooped up a thimbleful along the sands of a mighty ocean of knowledge. Then if this be true of one science alone, think ye, ye materialists, that the loving Father would put it into your hearts and into your minds to reach out after the knowable, and that he would give you merely a peep into the promised land, and then, like Moses, let ye be buried just in sight of it, and say, That is all I have for thee? Away with such thoughts. He would not kindle a fire that is never to be quenched. He would not allow His children to thirst for knowledge, when there is an everlasting fountain of pure water of knowledge constantly running over the golden sands of truth. Do not, then, complain, if you only get one drop of water to cool your parched tongue while incarnate; for just as sure as there is a fountain, just so sure will you, my brothers, be allowed to drink and be fully satisfied. But to resume.

Granted, then, that we have spirit homes—I call them by this name that you may comprehend, as I know of nothing really that will express it better; but I use the term as a noun possessed, meaning a spirit's home, instead of an actual spiritually organized house. While things have a soul, that soul is highly attenuated matter. It is matter with all the grosser element left out, but as contradistinguished from the spiritual being, it is inanimate. It cannot think, act, nor has it of itself volition, no more than gross matter from which it is derived. It is mobile, and it is as necessary for a spirit who desires a real home, to exert his will, as it is for you, Professor, if you desire a home to use not only your will, but muscle, or some one else's for you. The distinction must be made, and clearly, too. That which cannot conceive of its own existence is inanimate, to a great extent. True; plants are animate, as they possess the life element. The life element is an attribute of spirit but not spirit itself merely because it is an attribute of it.

The "Eternal City" (not Rome) would naturally be geographically exactly above the gross city. So with your own Forest City. Away up (or down, as you please), into the blue ether through which God's sunshine comes every day, there is a counterpart of your own beautiful city, and sometime you will see it just as sure as you see surrounding objects now. This will account in a measure for something that often puzzles our good people on *terra firma*, (Mother Earth,—there are several *terra firmas*.) They wonder why their friends are right around them, conversant with nearly all the affairs of life; and that old neighbors are together and enjoying each other's society as of yore. Why my dear sir, they have only gone from the city terrestrial to the city celestial,—not built with hands, it is true, but the expression was used exactly as I use it now. "Not built with hands," and why? The hands are used for prehension, etc., in a physical state, because such conditions surround the mortal that he must use the hands in performing such manual labor as may be necessary to preserve the physical body. That is all. Now when the "house of clay," the "tabernacle," is unnecessary and he builds from highly attenuated matter to suit his spiritual needs, he need not use the hands. That has become unnecessary. By mere force of will he calls the elements together, just as the great Creator spoke into existence a million worlds. As he goes higher and higher up the scale, he possesses more and more of the attributes of the Father until at last, as your bible tells you, he shall be like Him.—WELLS.

89 Euclid Ave., Cleveland, Feb. 18, 1888.

Dr. W.—How are you, Professor.

G.—"73" Doctor.

Dr. W.—The same to you. We will now proceed and follow out the line of thought as far as possible, upon which we were discussing before. I have abbreviated somewhat from my former idea as regards my experience, but there is so much to say and so little time and opportunity to say it, that I scarcely know how to hold myself in check, or what I shall or shall not say.

Granting then that our homes are permanent, it is in order to say that we enjoy the domestic relations in every sense, just as much as we did while in the physical or animal body. I might qualify this by saying that we only have use for such enjoyments as are peculiar to the spiritual being, and nothing is desired that would only satisfy the animal part of us while in our former stage of existence. I found here/my old friends, neighbors, classmates and associates. I found here all who had passed through the valley of the shadow of death. Death, a word I use to signify atomic separation,—a chemical and spiritual change. As to the spirit, there is no death,—only transiting. It recalls to my mind the pleasing stanza,

When from earth the spirit, freed,
Hastens homeward to return,
Mortals say a man is dead,
Angels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. Right here, let me say that this should be, in a professional way at the least, a guide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-

(Continued on Eighth Page.)

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Dr. W.—They can come to us, but we can not go to them. The first-class passengers on an ocean steam-er can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the second-class ones cannot be permitted to go above, according to the conditions of the contract to which they subscribed before taking passage. So it is in spirit-life. Those above can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket that takes us into the stage above.

G.—What are your facilities for communicating with spirits from other planets and systems?

Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monkey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father, God; and although some children may be better looking and more intelligent than others, there will be a general resemblance in all. We have one Father, God. There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a language of the soul that needs no spoken words. Soul meets soul and there is a pouring out of ideas from one to the other. Man makes languages while in the body only to represent his ideas in the abstract. Once you do away with the signs and grasp the idea, and taking it for granted that the idea is the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homely, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect control over that which I purely matter, we can ourselves assume almost any form, and you will no doubt remember in the New Testament, where the spirit of God (should be

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G.—But how about its atmosphere?
Dr. W.—It has an atmosphere, and has beings suited to it, just as much as the Esquimaux is suited to his part of the earth upon which you live. Time will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identified with your mother, earth, than now.

G.—But I desire to demonstrate that we, through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescope power, we can see something of the geographical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn, I suspect that we should find ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evidence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstration, they would naturally be ready to perform some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geology and geography of the planets may make it easy for their inhabitants to outdo us in devising such ways and means, and carrying such projects into execution. Other things I might mention,—say the projectile force which we have reached with dynamite, would throw a cannon ball clear out of the moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the ocean; or the jungles of Africa and never be found. Then, again, it might not, and out of many trials some one at least might reasonably be expected to prove our point.

Dr. W.—I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moon-struck as yet, but I must confess the scheme is certainly worthy of consideration.

89 Euclid Ave., February 4, 1888.

Dr. W.—Good P. M., Professor.

G.—"73" Doctor. Did you observe that the moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc."

Dr. W.—Ha! ha! ha! Yes. Did you? Very pretty copper.

G.—Yes. We made Luna blush. But without joking, the penumbra was just grand.

Dr. W.—The moonites didn't feel bad over it at all.

G.—No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W.—They don't call your planet "the earth."

G.—What do they call it, Doctor?
Dr. W.—"Agisbad," or some gibberish that sounds like that.

G.—Do they mean that we have been for "Ages bad."

Dr. W.—No. That means in their language, "a cold ball," as this earth to them looks like a dirty snowball.

G.—You know, Doctor, we have good scientific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty-eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as we are.

Dr. W.—They have a neutralizing ground current that you don't understand.

Dr. Whitney.—Is it the vortical current?
Dr. Wells.—Yes. How did you know it?
Dr. Whitney.—It is that current that turns every body in the heavens in its daily revolutions.

Dr. Wells.—Some spirit has given it away before.

G.—Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W.—It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unimportant.

G.—Many things that were thought unprovable have been proved. What can you tell me about Vulcan, the new planet?
Dr. W.—I thought you meant the blacksmith. I am not very much in the astronomy business.

G.—Well, let me give you one or two more questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiacal light that seems to argue so to us? I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's experience back of where your memory while in the flesh was able to go?

Dr. W.—No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of perfect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sentient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 139?

G.—Well, mostly. Do you mean that force ever assumes intelligence?
Dr. W.—No. I do not mean that. I mean the very opposite. Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in order to develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception of its Creator and look forward into futurity as well as looking back to its origin. No animal has this faculty. True, some animals have an instinct, for instance, of laying up stores for winter for their young, etc. Now this instinct is not a low type of reason, as Darwin would lead you to believe, but is imparted information and not inherent.

G.—And often more perfect than our reason.

Dr. W.—Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, He acts direct upon the animals' brains, and makes them do what they do without their knowing why they do so. The child before it had reason, is endowed with this imparted instinct. It nurses and it performs such things as Nature requires for its preservation; but mark you, as soon as reason dawns and takes her seat upon the throne, just in proportion as the inherent faculty is developed, the imparted faculty subsides.

G.—What is the very earliest recognition of individuality in man?
Dr. Whitney.—Four and a half months.

Dr. Wells.—You are away off. As I understand the question, the Doctor is away off at that time, as it takes place at various other periods in all the animal kingdom of the mammalia order; but that is no sign that individual consciousness takes place. The individuality cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no consciousness, but there is life more closely resembling vegetable than animal life. It is on the vegetative order, and not until the magnetic cord is sundered between the mother and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born, but before severing the umbilical cord, the child would enter the hypnotic state at the same time, showing that the mother's mind and her child's are as yet almost as one.

G.—There is a well authenticated case on record of a woman who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Wells.—Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing.

G.—Well, I don't know about that. The book doesn't say.

Dr. W.—They usually don't say the most important things,—but as soon as the umbilical cord was severed, I'll wager another hundred that it did cry, if alive and healthy.

G.—It was said to be alive and well.

Dr. Whitney.—Do you make any distinction between severing the cord and detaching the placenta?
Dr. Wells.—Your question is very apropos. The placenta is the vegetative part, but must remain *in situ*, in order to keep up the connection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Euclid Ave., Feb. 11, 1888.

G.—Good afternoon, Doctor. Before entering upon the main question for to-day, I wish to ask, Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas?

Dr. W.—I explained that one day before this when I told you that we use ideas here and not words; but in medical phraseology it is necessary, as Rife is not a physician, for me to dictate the exact language, in most cases. You remember the comparison that I made about words being photographic representations of ideas. Now if I were communicating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of those I address.

Dr. Whitney.—May I ask a question right there? In exchanging these ideas, must you be near each other?
Dr. Wells.—That depends upon conditions entirely. There is such a thing as thought transference, even as between planets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a telephone or even a string.

G.—Now concerning your spirit homes. You say you have good, sensible, permanent homes. If permanent, where are they located? For instance, where is yours?
Dr. W.—Here, most of the time. Isn't this a good, sensible place?
G.—Yes; but the answer is not a good, sensible answer to my question.

Dr. W.—Perhaps facetiousness is not in order. Well, Professor, I will be fair with you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand it, I can.

G.—It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W.—Well I guess I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subject, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which belongs strictly to the decarnate. I will say in the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain *in statu quo*, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded.

Another thing, we have means of communication from place to place,—for instance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravitation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties we have here are family and social ties.

(Sidetrack again.)

Well, then, to continue, having these cities as our homes, we can arrange the domestic affairs according to the wants that arise from time to time. I wish now to impress upon your mind the reality of the soul of things. It is just as possible to have a refined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in the garden is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electricity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your poor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore.

I want the people to understand that be-

cause they cannot comprehend a thing, they must not pronounce it *non est*. Why, my dear sir, right on your own planet, within the domain of physics alone, you have not as yet scooped up a thimbleful along the sands of a mighty ocean of knowledge. Then if this be true of one science alone, think ye, ye materialists, that the loving Father would put it into your hearts and into your minds to reach out after the knowable, and that he would give you merely a peep into the promised land, and then, like Moses, let ye be buried just in sight of it, and say, "This is all I have for thee?" Away with such thoughts. He would not kindle a fire that is never to be quenched. He would not allow His children to thirst for knowledge, when there is an everlasting fountain of pure water of knowledge constantly running over the golden sands of truth. Do not, then, complain, if you only get one drop of water to cool your parched tongue while incarnate; for just as sure as there is a fountain, just so sure will you, my brothers, be allowed to drink and be fully satisfied. But to resume.

Granted, then, that we have spirit houses—I call them by this name that you may comprehend, as I know of nothing really that will express it better; but I use the term as a noun possessed, meaning a spirit's home, instead of an actual spiritually organized house. While things have a soul, that soul is highly attenuated matter. It is matter with all the grosser element left out, but as contradistinguished from the spiritual being, it is inanimate. It cannot think, act, nor has not of itself volition, no more than gross matter from which it is derived. It is mobile, and it is as necessary for a spirit who desires a real home, to exert his will, as it is for you, Professor, if you desire a home to use not only your will, but muscle, or some one else's for you. The distinction must be made, and clearly, too. That which cannot conceive of its own existence is inanimate, to a great extent. True, plants are animate, as they possess the life element. The life element is an attribute of spirit but not spirit itself merely because it is an attribute of it.

The "Eternal City," (not Rome) would naturally be geographically exactly above the gross city. So with your own Forest City. Away up (or down, as you please), into the blue ether through which God's sunshine comes every day, there is a counterpart of your own beautiful city, and sometime you will see it just as sure as you see surrounding objects now. This will account in a measure for something that often puzzles our good people on *terra firma*, (Mother Earth,—there are several *terra firmas*.) They wonder why their friends are right around them, conversant with nearly all the affairs of life; and that old neighbors are together and enjoying each other's society as of yore. Why my dear sir, they have only gone from the city terrestrial to the city celestial,—not built with hands, it is true, but the expression was used exactly as I use it now. "Not built with hands," and why? The hands are used for prehension, etc., in a physical state, because such conditions surround the mortal that he must use the hands in performing such manual labor as may be necessary to preserve the physical body. That is all. Now when the "house of clay," the "tabernacle," is unnecessary and he builds from highly attenuated matter to suit his spiritual needs, he need not use the hands. That has become unnecessary. By mere force of will he calls the elements together, just as the great Creator spake into existence a million worlds. As he goes higher and higher up the scale, he possesses more and more of the attributes of the Father until at last, as your bible tells you, he shall be like Him.—WELLS.

89 Euclid Ave., Cleveland, Feb. 18, 1888.

Dr. W.—How are you, Professor.
G.—"73" Doctor.

Dr. W.—The same to you. We will now proceed and follow out the line of thought as far as possible, upon which we were discussing before. I have abbreviated somewhat from my former idea as regards my experience, but there is so much to say and so little time and opportunity to say it, that I scarcely know how to hold myself in check, or what I shall or shall not say.

Granting then that our homes are permanent, it is in order to say that we enjoy the domestic relations in every sense, just as much as we did while in the physical or animal body. I might qualify this by saying that we only have use for such enjoyments as are peculiar to the spiritual being, and nothing is desired that would only satisfy the animal part of us while in our former stage of existence. I found here my old friends, neighbors, classmates and associates. I found here all who had passed through the valley of the shadow of death. Death, a word I use to signify atomic separation,—a chemical and spiritual change. As to the spirit, there is no death,—only transition. It recalls to my mind the pleasing stanza,—

When from earth the spirit, freed,
Hastens homeward to return,
Mortals say a man is dead
Angels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. Right here, let me say that this should be, in a professional way at least, a guide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-

(Continued on Eighth Page.)

Criticisms of the Journal's Attitude Toward the Chicago Anarchists.

Massachusetts and Kansas Correspondents Agree that the Journal did not do its Duty.

To the Editor of the Religio-Philosophical Journal:

The Christmas number of the JOURNAL was a gem; but why is the JOURNAL so silent in regard to the crowning crime of the government and courts since the close of the Rebel war—the murder of the Chicago anarchists? Had I been asked, without having seen the JOURNAL, I should have answered, "Have no fear! In the interests of truth, justice and liberty,—in short, in the interests of all that is righteous, the JOURNAL will point out as with a pen of living fire, the hypocritical cant, the wholesale falsifications, the despotism, the traitorous pretenses and the wanton cruelty which, on the part of the government and its allies, from first to last, characterized the guilty methods by which those men were tried, imprisoned and murdered." And I should have believed that what I was saying was true. I cannot understand why the JOURNAL should have pursued a course so contrary to this. Surely, if ever "silence is crime," it must be such when we are being plundered by law of every right which as free-born citizens we hold dear; and when a merciless tyranny, at the beck of a hatred, which is born of ignorance, superstition and cowardice, imprisons and murders the men and women who attempt to warn us of our danger. Am I not right in this? You cannot wonder, then, that I question with earnestness the policy adopted by the JOURNAL in regard to this nameless crime, in the commission of which every supporter of the government is necessarily involved,—this crime to which the government and the courts so unblushingly prostituted their powers.

Yours, with deep concern for the future of this nation, unless it shall speedily become more wise, more honest in its government, and more seriously in earnest for its own salvation.

MRS. E. M. F. DENTON.

Wellesley, Mass., Feb. 8th.

To the Editor of the Religio-Philosophical Journal:

I recognized in Spiritualism the demonstration of man's immortality, one of the most potent factors in the elevation of man, and yet there must with it go a solution of the economic questions now pressing upon us. I am constrained to believe that if our labor question is not speedily and properly solved, that Spiritualism will go down with the balance of the fruits of civilization.

I regret exceedingly that you, the recognized leader of scientific Spiritualism, are apparently unable or unwilling to either grasp the gravity of the situation or evidently totally misapprehend where truth and justice lie. Your position on the Chicago anarchists filled me with inexpressible sorrow. Those men should not only not have been hung in order to avoid making them martyrs, but they should not have been hung because they did not have a fair trial; because they were innocent of crime; because the Haymarket meeting had a right to resist the police (pity that they did not do it); because these men were honest, brave, noble and maintained a true and correct principle. In detail they may have erred,—undoubtedly did err, and they may have been too violent in expression. The terrible degradation of man by our infamous system demands strong language and may demand action. These men were no more violent either, in words or theory, than Emerson, their master, nor Phillips et al.

Enterpris, Kansas, Jan. 30th, 1888.

Anarchy and Anarchism.

Extracts from an Editorial by B. F. Underwood in the Open Court of September 29th, 1887.

"While anarchism with its more intelligent representatives is but a dream of an advanced social condition in the distant future, in which men will be able to live, each a law unto himself, without need of the state or government, it is, as advocated by those the most commonly identified with it, but little more than dissatisfaction with the existing social order, hatred of the rich, and a disposition to remove poverty and inequalities of condition by violence." "How the killing of men who employ labor or the destruction of their property is to bring about the results desired, is something of which the anarchists evidently have no very definite idea. They are dominated more by passion than by reason, and it is not strange that their harangues and writings are marked chiefly by fierce denunciations and bitter revilings. The leaders and indeed the adherents, are mostly products of the despotism of the old world, and the only methods of reform in which they have any confidence, are those revolutionary methods which are the last resort of oppressed men who have no voice in the government of their country. Of the milder methods suited to a country where the poor man's vote counts as much as that of the millionaire, where the power of changing and abolishing old laws and making new ones is in the hands of the people, if they are but intelligent and wise enough to use it, where there is equality of opportunity, and the chances of success are open to all, where the majority of the men of wealth commenced life poor, and the highest position and powers are enjoyed by those who have belonged to the common ranks of life—of the methods suited to such a country, to secure needed change, these anarchists seem to have little, if any appreciation. Many of them doubtless have had hard experiences and they naturally dwell on the contrasts afforded by the condition of the miserably poor and that of the "plutocracy." The capitalist they regard as the enemy of workmen, and the laws which protect him in the possession of his property and the conduct of his business, as iniquitous and diabolical. In short, the existing social order is held to be about as bad as it possibly can be, and the way to place and prosperity for all is believed to be through the destruction of existing laws and institutions.

"In this country society can afford to allow men almost unlimited liberty in presenting and discussing theories, but it cannot safely allow men to advocate the destruction of life and property, or to incite others to deeds of violence. If the authorities of this city had, months before the Haymarket meeting was held, arrested and punished the men who advocated the use of dynamite as a means of redressing wrongs, real or imaginary, in this country, they would have done no more than their duty, and the terrible disaster probably never would have occurred. By their inaction, they unwittingly encouraged the violence, and to that extent share the responsibility for the great crime. Freedom of speech when exercised in advocating murder as a means of solving social or economic questions is a kind of freedom which cannot be permitted in this republic while it has among its population creatures who can be incited

to deeds of violence by such speech. Men who resort to such irrational and savage means to bring about social changes, must be treated as public enemies and punished as criminals."

"Security of life and property is an essential condition of civilization, and it must be maintained against every influence that threatens it, whether it be the savagery of the plains or the worse moral savagery of the East and his followers. For its defense, laws are enacted and men appointed with authority to enforce them. These laws express the will of the people, and the public officers, from the policeman to the chief magistrate of the country, are servants of the people, appointed or elected to execute the laws which the people through their representatives have made. The murder of a public servant is a crime which all good citizens should unite in punishing, and the memory of every public servant who dies by violence in the performance of duty, should be honored as a soldier falling in defense of his country, and his family should be treated not less generously than the family of the soldier slain on the battle-field."

For the Religio-Philosophical Journal. A Medley of Thoughts.

GEN. JOHN EDWARDS.

Intending this for a medley, I will commence by saying that I have observed for years past the administration of the law and justice in the capital city of the nation. That class of criminals who stole large sums of money, and those who enjoyed influential family connections, had privileges granted them to which the poor and lowly were strangers. A case came under my notice a few years ago when a man entered a bakery and desired to purchase two loaves of bread on trust, stating that his family was in a starving condition. His request was denied. The man stole a loaf, was caught, hustled off to prison, and the next day tried and sentenced to prison for fifteen days. Now, under the circumstances, was not the man justified in stealing the bread, and to deprive his family of his assistance while in prison, was it not a greater crime than the stealing? As a general rule, those who do not work ought not to eat, but there are vast numbers who, at times, cannot obtain employment. Often sick, or the wife and children may be sick; there is rent to pay, doctor's fees and drug bills, etc. That class of people, in cases of sickness, are strangers to those delicacies the sick require, and which their more fortunate neighbors are supplied with.

In our police courts there are a large number of hard cases, it is true, but you can imagine mixed up with that class many unfortunate who deserve our sympathies and a better fate. We have had so far a hard winter for the poor, and the result is upon us, and urgent appeals are being made in behalf of the many suffering poor of our city. Now, why don't, in the name of a common humanity, the wealthy when the sun shines in the summer and autumn, consider the question, "The poor ye always have with you," and take time by the forelock and prepare for the winter emergencies? There should be systematic plans devised in every neighborhood to provide for the necessities of the poor.

Natural law is as unmerciful to the prattling child as it is to the adult sinner. Men on a wreck at sea, or like the Greeley party, the stronger will kill and eat the weaker, for such are the demands of nature. I would steal the loaf of bread before my wife and children should starve before my eyes.

I generally coincide with brother Hudson Tuttle in all which emanates from his mind and pen. In a late JOURNAL, treating upon "Christian Science Healing," etc., he hit the nail squarely on the head. "What is Christian Science healing? Whether the healing is performed on the sick who are present or at a distance, it is but the work of our spirit friends who have been invoked to assist. What good it performs to humanity comes under the same general natural law which has always been claimed for it by Spiritualists. Elijah, hundreds of years before the advent of Jesus into the world, healed the widow's child by magnetic manipulation, imparting to it the vital force of animal magnetism; that is Spiritualism. We know there are a great many Christians who despise Spiritualism; they will have nothing to do with it, therefore the term Christian attached to the scientific part, will command attention and do good to some.

In connection, however, with the claim of Christian Science, there are some points of their teachings I regard as wild and visionary.

Dr. H. W. Rugg, Universalist, preached last Sunday in the Universalist church, and in the course of his sermon remarked: "Christianity is a supernatural religion, and therefore needs a supernatural power to carry out the work given to its members. Three thousand souls were converted on the day of pentecost by the aid of this wonderful power."

One of the offices Spiritualism is performing is to undo that old superstitious doctrine of a supernatural religion. The philosophy of Spiritualism teaches us that the wonderful works performed by the spirits on the day of pentecost were in accordance with natural law. All the phenomena occurring in ancient and in modern times come under the same natural law.

It is passing strange that Christians cannot point us to a second pentecostal outpouring of the spirit, accompanied by the demonstration of a supernatural power, curing many of diseases and bodily infirmities.

The fact is the church in past centuries has been persecuting and putting to death those possessing the natural gift of mediumship and who claimed to be able to heal, etc., as was done on the day of pentecost. There were twelve thousand put to death in a few years in Old Spain.

Modern Spiritualism within the last forty years has been characterized by Christians with all the harsh and ugly names language could invent, and if it had not been born of heaven and fortified by the truth, it would have been buried out of sight long ago, and yet it is young, vigorous and growing.

If I know myself I believe I entertain no unkind feelings for the churches and Christianity; still I often feel like thrashing straw when I revert to the day when a boy, pent up on Sunday, committing catechisms to memory, and educated to believe, as the truth (which I could not then understand) the fundamental doctrines of the church. To my then young and tender thoughts I could not reconcile myself to believe that God, the Father, was the true character He was represented to be. When modern Spiritualism made its advent so we could hold direct intercourse with our spirit friends, I learned new and beautiful truths. The fetters which had so long bound me in ignorance through erroneous teachings, were broken, and I became a free individual. My conceptions of the common Father changed, and I could now fully appreciate His wisdom and goodness as

being consistent with his divine attributes, as reflected by and through natural law in dealing with His children. We cannot all see alike, but I am in sympathy with brother Tisdale in "thrashing straw," for in that straw is yet found the grains of misleading error which is still upheld to be a part of the inspired and infallible word of God.

Modern Spiritualism has unfolded a new truth in the fact that our spirits, on leaving the fleshly body, enter into conditions on a much higher plane, and have to learn and gain knowledge of the secret workings of nature just as mortals have to do.

If I am correctly informed, more than twenty years ago, in the presence of N. Frank White, medium, the spirit made sounds upon a common table in accordance with the Morse telegraph alphabet, and if an operator was present an intelligent communication could be carried on between the two worlds.

The experiments now being made as published weekly in the JOURNAL, by the use of a battery in a box, is an advance movement which will finally become in general use. The experiments made so far will set at naught all the objections raised by suspicion as to its genuineness. The result will not only be to establish the fact of spirit telegraphy between the two worlds, but experiments will demonstrate also other truths:

- 1. That in order to obtain the best results in all spirit manifestations, the proper conditions are necessary.
2. Spirits have to learn and experiment how best to succeed.
3. Animal magnetism is one of the most potent forces in nature not secondary to electricity; that it is a subtle agent, as yet but very little understood by mortals, for as the sun by day sends out its electrical rays to warm the earth and cause vegetation to grow, animal magnetism works by night and paints the flowers. It illustrates, as set forth by Dr. W., the difference between the spirit finger and one materialized, and that a purely spirit body can pass through solid matter, therefore a materialized spirit in a room, before it can get out of it, must dematerialize.

I am decidedly of the opinion, judging from what has already been published in the JOURNAL of the experiments made, that every point will be clinched as to the assertion that a spirit works the battery in the box, resulting in opening a direct line of telegraphy between the denizens of both worlds.

Ben Franklin, when he experimented with the kite had a boy accompany him. When those passing were inclined to laugh and sneer at the old philosopher, he would say, "He is but teaching that boy how to sail his kite."

When Professor Morse applied to Congress for ten thousand dollars to aid him to experiment in the telegraph, a member moved to refer the petition to the "man in the moon." Emanating from the source it does, I believe Dr. Wolfe reported just what he witnessed in spirit manifestation by materialization. I have witnessed at various times nearly all Dr. Wolfe reports. I must believe him, and from that premise I believe that we will yet see more wonderful things.

Washington, D. C.

Spiritualism vs. Atheism.

JAMES G. CLARK.

Richard A. Proctor has contributed a long article to the St. Louis Globe-Democrat, in which he attempts to prove that visions and dreams have no connection whatever with future events or with invisible intelligences acting upon the human mind.

The whole drift of the article is materialistic, and in general harmony with the positions assumed by Dr. Buckley in the Century Magazine. The supreme mission of Spiritualism is to establish the great fact of conscious, intelligent existence, and hence moral accountability and responsibility beyond the grave.

We hear a great deal said among the disciples of the Ingersoll and Boston Investigator school, of living for "one world at a time," and being good, generous and true because it "pays here."

This is all very well so far as such men as Col. Ingersoll and Mr. Seaver are concerned,—men who are personal representatives of the best character and conduct, but the average man shapes his course more or less selfishly, and with reference to future rewards and punishment. And when I speak of future rewards and punishments, I am not at all governed by orthodox creedal notions, but by the undeviating laws that we must reap what we sow and be judged by the deeds done in the body. Once convince men that they live on and on through countless ages after the death of the body, carrying their intelligence, their moral feeling and responsibility with them, and you necessarily start them on a way to right living. On the other hand convince them that the motto of the infuriated, blood-drunk French Revolutionists was true, that "there is no God, and death is an eternal sleep," and you teach them that the most brutal and selfish man can snuff out his accumulated debt of infamy and crime in an instant, and find everlasting forgetfulness by the side of one who has spent a life-time in heroic and noble deeds in behalf of others. It seems strange that men of intelligence should need this logic which fairly forces its claims upon every thinking and observing mind.

The orthodox followers of Jesus are slow to learn that his mission was not to dead-head humanity into the halls of bliss through the merits of his "cross and blood," but to so quicken the spiritual consciousness and sense of accountability that humanity might be saved through the action and power of its own divine but latent energies.

The materialistic believers in Jesus as the mere expounder and exemplar of moral law are equally in error.

The Jews at that time had been "laved" into materialistic stolidity till they knew nothing but a dead Moses, and had no idea of anything higher than the dome of the temple.

They were so "dead in forms and rituals" that as Christ said, the very stones were ready to cry out for the necessity of a spiritual birth.

They knew all about the "law," and were thanking God that through their observance of it they were "not as other men were."

The fact is humanity learns the law governing society as naturally as a child learns to walk. Jesus, while reaffirming and emphasizing law in a clearer and more interior sense and application was the special and divinely appointed and qualified Head of a Spiritual Era in which humanity was destined to find and develop its own immortality. All else in the Christian history and evolution of the past 1800 years belongs to the realm of side issues, dead issues and non-essentials.

Yet the Christian priesthood and ministry have so generally and so blindly lost sight of the thing itself in the form and method incident to it—so persistently, after the manner

of Dr. Buckley, denied all present evidence of immortality while swearing to that formed in remote tradition,—that even the Christian masses had become practically materialistic, and were only saved by hearing the "tables" themselves "cry out" in response to the demands of spirits for recognition, and in answer to the hunger and thirst of the heart for tangible proof.

Spiritualism in its pure and high sense is simply a reaffirmation and extension of all that was best and imperishable in the true Christian idea.

The church is reaping the reward in a warmth, in a breaking away from sectarian fetters, in a breath of sympathy, in liberality, and in combination for worthy ends, utterly unknown before the advent of modern Spiritualism.

Denominational teachers do not realize this, but impartial and intuitive observers, who have studied recent history in the light of spiritual philosophy, see it, and the great heart of humanity feels it, and sooner or later the credit will rest where it justly belongs.

We cannot look through the encumbrance of organizations of any sort and see face to face with truth.

We can only at best, see principles as "trees walking."

When we, as liberal and enlightened Spiritualists, climb to the summit of this pyramid of the ages, called the church, filled as it is with dead men's mummeries and all manner of abuses and obstructions, and look upon the Nazarene in the light of his only recorded history and words, what do we find? Simply a straightforward, convincing record of the most startling spiritual manifestations in the line of healing, materialization and of the control of natural and spiritual forces that ever transpired among mortals.

This is why impartial and thoughtful Spiritualists—no matter from what extremes of agnosticism or unbelief they may at first start—are irresistibly inclined to accept Christ, not in the orthodox but in the true and vital sense, because led by currents of logic that carry them that way as surely as the great rivers carry their tributaries from mountain and canyons to the broad and open sea.

On the other hand, men who, like Dr. Buckley and other honest minds of materialistic tendencies, professedly accept of spiritual phenomena as witnessed in and around Jerusalem, in connection with Christ and his immediate friends and followers, and yet resolutely deny or ingeniously explain away on the hypothesis of fraud or self-delusion, all modern, equally well authenticated cases as displayed in Christian science healing, and in various manifestations accessible to any person who will honestly investigate the subject, are following lines of logic which just as inevitably carry them away from the heart and atmosphere of Christ and of all warm vitalizing spiritual truth.

Such men may, through reverence for the moral character of Christ and early theological training, still drag the type and form of religion after them, as a trapped bear does its chain and clog, but their instincts and their footsteps tend none the less toward the cold cheerless caves and dens of agnosticism and atheism.

And this is a fair picture of the trend of dogmatic theology until it was changed by the silent but potent influence of modern Spiritualism. In other words Spiritualists are, through freedom to follow truth wherever it may lead, increasing, while professed Christians are, in very many cases, decreasing in that comprehensive and vital faith which follows St. Paul's injunctions, and is not afraid to "prove all things and hold fast to that which is good."

We have all heard how Beecher's "dog Noble" once chased a squirrel into a hollow tree, and for intervals during the next year returned there to bark, long after the game had escaped through a higher hole and was engaged in gathering nuts and raising new squirrels in the adjoining woods.

The Monopoly of Land and Money.

To the Editor of the Religio-Philosophical Journal:

In your editorial on "Capital and Labor—Miscellaneous," which appeared in your JOURNAL of Dec. 24th, you failed to touch on two very vital points: "The monopoly of land and money."

If individual ownership of land was limited to a reasonable amount, and Government loaned money on good land security at cost of issue (as now to bankers on bonds), it would strangle usury or unnecessary high and fluctuating interest on money, and thus remove the incubus that now prevents the building of tens of thousands of small homes. Just see how the old monetary system (borrowed from Europe) works. The interest on one hundred thousand dollars at only six per cent per annum will bring the owner \$16.44 every day in the year; and the owner generally calculates to get that much, if not by interest, then by cornering something the public must have. This rate doubles itself in about twelve years. At one per cent, at which rate Government loans to bankers, the income would be reduced to \$2.74 per day, and it would take sixty-nine and a half years to double.

Had the labor unions been so educated as to see how our land and monetary system take the greater part of all they earn (through interest and rent), and devoted half the efforts to settle these two points rightly, that they have in trying to check the downward tendency of wages, they would have secured all for which they have vainly been contending, and tenfold more; in fact all to which they are entitled.

The reason that they did not see where to "strike" may be traced to the fact that all the newspapers they have been reading and supporting have carefully kept silent on the real cause of the trouble, because, being necessarily capitalists, they did not want the present laws changed; or if some of the smaller owners did, they lacked sufficient hope and courage to undertake the work of explaining, fearing they could not make the cause of justice popular and get support.

The well-to-do classes, too, are tempted to oppose strictly just laws, as the increase of the general welfare would reduce the purchasing power of their assured income by causing a greater demand, and hence better prices for products; this, of course, would surely result if rightful earnings could be obtained by the mass of workers, who would gladly earn and consume.

The most perfect system of direct taxation that Henry George has offered covers but the merest fraction of the legal robbery now going on by needless interest and rent. He virtually says to the large land-owners: "You pay all the taxes and you may rob the people as much as you choose to get the money to do it with." And to the bankers and other large capitalists he says: "You may retain all your class privileges—rob the people all you can by high percentage and other devices, and pay no taxes." Ancora, N. J. WILLIAM HUNT.

The Dangers now Threatening Spiritualism.

To the Editor of the Religio-Philosophical Journal:

My attention has been called to the article under the above caption by Mr. Wm. E. Coleman of San Francisco, and I am asked to reply to it. But I really do not know what to say. So far as theosophy is concerned, there is no argument in Mr. Coleman's piece that can be met by counter argument, no logic to be refuted in a logical method; and I fear I should be convicted of very bad manners and worse taste if I were to retort, as I easily might, in a "tu quoque" or "you're another" style. I have often read Mr. Coleman's writings, with pleasure and profit, and have regarded him as a candid and honest writer, trustworthy to the full extent of his information upon any topic he might select for discussion. But such respectable and meritorious frame of mind seems sadly to desert him at the very word "theosophy," as if that meant something worse than ever popped out of the cabinet of a fraudulent medium. And at the same time it seems to scare him, the very while he knows it is bogus, like some bugaboo of our nursery experience. These two mental states of cool contempt and hate-horror, are not readily explained, unless it be, perhaps, that theosophists are neither as good and wise as they would like to be, nor as bad and foolish as Mr. Coleman thinks they are. I believe that I know personally a majority of the members of the Theosophical Society in America, and the depths of depravity or folly into which Mr. Coleman seems to think they are sunk have not been visible to my naked eye. Nor have I observed in these people at large the dreadfully dangerous faculty of terrorizing other folks to the extent to which they seem able to frighten Mr. Coleman. Perhaps, however, some branch of this Tree of Destruction which waves over some dismal graveyard in Mr. Coleman's vicinity, where the members meet at midnight in their astral bodies to gratify their ghoulish propensities by feeding upon the dead bodies of poor Spiritualists may have voodooed our excitable friend from San Francisco, and thus drawn his soul into their fatal grasp. This would be so dreadful that I really hope it has not happened, for then I should be obliged to issue a mandatory document to the effect that Mr. Coleman be allowed to possess his soul in peace. SEVENTEEN-TWENTY-SIX N. Washington, D. C., Feb. 12, 1888.

Michigan State Association—Annual Meeting.

To the Editor of the Religio-Philosophical Journal:

The Annual Meeting of Michigan State Association of Spiritualists was held at Grand Rapids, Feb. 24th to 26th. It opened on Friday with good attendance, and in the evening, and for the two following days the hall was full, packed with some 400 persons each evening, and many not able to find room.

The speaking and discussion, in conferences and all through, was animated and good. Mrs. Graves and Mr. Monilton did excellent services. Dr. Schermerhorn gave a finished and valuable address. Mrs. Pearsall spoke with her usual soulful earnestness. I had a word to utter, and Charles Andrews, Mrs. Lindsey, Mrs. Bible, Mrs. Hinckley and others gave varied prose and poem and meditative utterances and tests. At noon of each day a score or two had their basket lunch in the hall, and a cheery talk over their repast. All was said and done in good faith and good spirit. It was a clean assembly of earnest people, inspiring in their presence.

A change was made in the constitution of the Association, so that the officers can appoint the annual meeting where they please, and not be legally obliged always to convene at Grand Rapids. This not from any dissatisfaction, as the place is an excellent one and the people ready to help, but because more good might be done by a change at a return to the original place would be probable and feasible at fit intervals. The feeling seemed to favor the next annual meeting at Lansing, during next winter's legislative session, but it was left for future decision.

Officers chosen for the coming year were: O. W. Knowles, Grand Rapids, President; Augustus Day, Detroit, Vice-President; Mrs. Finch, Grand Rapids, Treasurer; Mr. Potter, Grand Rapids, Secretary; Mrs. Sarah Graves, L. H. Austin, Dr. J. B. Sullivan, Stanton, Directors.

On Sunday afternoon Rev. Chas. Fluhrer, Universalist, spoke freely and well, giving his own views in good spirit. The following resolution was also passed unanimously.

Resolved, That while we need not repeat at length our past testimonies, we would say that our faith, to which is added knowledge of the life beyond and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence, and in the law of progress and the eternal goodness, gives hope and dignity to daily life and inspiration to the right doing of daily duty; that temperance and self-control, purity of bodily habits, the supremacy of the soul over the senses, and the equal rights of women are indispensable for the best good of home and family, and of state and church, and for true freedom, which we all desire, and that to these great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support.

After an evening session of more than two hours, the hall packed despite storm and severe cold, the meeting adjourned with a prevalent feeling of hope and a sense of its value.

G. B. STEBBINS.

A Boy Losing His Brain.

Chester Reese, a young man residing at 385 John street, has been since Monday losing a part of his brain, with no evil effects. Every day a part of his brain has been lost entirely, but singularly enough he has never lost consciousness, and to all appearances experiences no difficulty or inconvenience from the loss of part of the most important organ of the human body. The case of young Reese is a singular one. He is employed at Emerson & Fisher's carriage-making establishment, at Findlay and John streets, and while at work last Monday morning he was caught under a pile of falling lumber. When extricated he was bleeding from what appeared to be an ordinary scalp wound, and was taken to his home. Dr. C. S. Muscroft, Sr., was called to attend the injured boy, and soon discovered that his skull was fractured. The falling lumber struck him near the hair line of the forehead on the right side, making a hole nearly as large as a silver half-dollar. The skull was driven into the brain cavity and Dr. Muscroft decided to remove it. With Dr. C. S. Muscroft, Jr., as assistant, Dr. Muscroft extricated the particles of skull without putting the patient under an anesthetic. The boy suffered no apparent pain, and went through the operation without a whimper. The particles of skull were successfully removed, and after being washed and properly dressed, the wound was left to heal. Since then, however, it has been learned that the

boy's brain was injured by being crushed, and becoming diseased, it separated from the healthy portion of the organ and made its way through the unhealed wound.

Woman's Conference. LYDIA R. CHASE, LEADER. 2329 CHESTNUT ST., PHILADELPHIA, PENN.

DID YOU?

Did you ever feel to say On some dark and dreary day That this earthly life is nothing but a bubble?

whom I was in correspondence in his case, and which he requested should be sent to me, as many others were. This is what he says: "I have made discovery of facts which seem to me 'like a voice from God' in regard to getting my pardon."

This case is not an isolated one; there are many held behind prison bars on just such flimsy evidence as B. C. was held. Their names may be found all the way down the alphabet those who, if some humanitarian souls would interest themselves in their behalf, it would be found that little or nothing stands against them.

I think it high time that Spiritualists began to talk of the great injustice done to the unfortunate ones in our midst, and I am glad that Col. John C. Bundy has the courage to allow his valuable paper to be used to give to the people some idea of how easy a matter it is to forget a brother man or sister woman straight through on the lightning express, inside the walls of a prison.

out a spar or a plank to hitch to. My spar of Spiritualism has been tried, and I know that it is not only strong enough to reach out to the sorrow-stricken child of our great Father, God, but is glad of the chance to rescue the helpless in any and all waters whenever and wherever there is an opportunity.

Early March Magazines Received.

The Atlantic Monthly. (Boston.) Perhaps nothing in the March Atlantic will attract more notice than the statement which is made in Over the Teacups, by Dr. Oliver Wendell Holmes.

Wide Awake. (Boston.) A very pretty front-piece graces the March number of this monthly and is followed by A Stray Shot, giving an account of Hood's army; A Boston Experiment will be found to have been a success; in the Around the World series the readers arrive at Java this month; a delightful account of Thomas Jefferson's Family is given; a variety of short stories, poems and pictures also help to make this a most pleasing number.

The Popular Science Monthly. (New York.) Hon. David A. Wells contributes another chapter to his series on Economic Disturbances; New chapters in the Warfare of Science continue to be as curious as those preceding it; Glimpses at Darwin's Working Life presents some striking characteristics; Evolution is an anonymous article; The Antechamber of Consciousness; Our Ice-Supply and its Dangers, and the Indians of British Columbia are readable articles. There are also many short essays and the several departments are full of interesting matter.

St. Nicholas. (New York.) An Ancient Hunt of Pirates opens this month's installment of good reading for the young, and it is followed by The Hobart Treasure; The People we meet; Edward Atterbury; Child-Sketches from George Eliot; also poems, pictures and jingles, with lots that is funny and amusing for very little folk.

The Electric. (New York.) A varied table of contents is found in the March Electric. Goldwin Smith writes about American Statesmen; Dethroning Tennyson by Swinburne also finds a place, and such good reading follows as: Personal Experiences in Bulgaria; The Story of the Assassination of Alexander II.; Science and the Bishop; Shelley; Literary Notes, Etc.

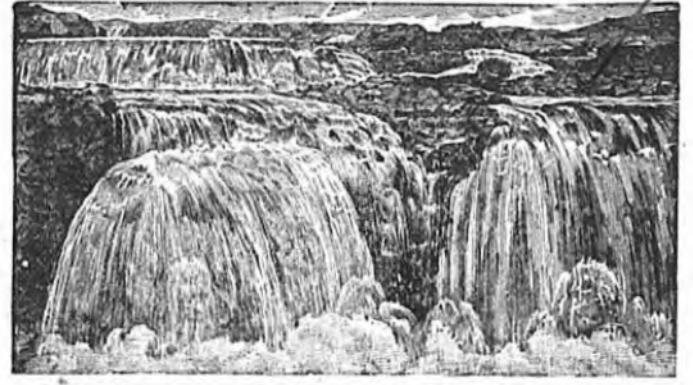
Man wants but little here below. But wants that little strong. This is especially true of a purge. The average man or woman does not precisely hanker for it, as a rule, but when taken, wishes it to be prompt, sure and effective. Dr. Pierce's Pleasant Purgative Pills leave nothing to be desired in point of efficiency, and yet their action is totally free from any unpleasant symptoms, or disagreeable after-effects. Purely vegetable, perfectly harmless.

OUR MANUAL OF EVERYTHING FOR THE GARDEN



is this season the grandest ever issued, containing three colored plates and superb illustrations of everything that is new, useful and rare in Seeds and Plants, with plain directions of "How to grow them," by PETER HENDERSON.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.



Falls of the Sioux River at Sioux Falls, Dak., 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.

PETTIGREW & TATE, SIOUX FALLS, DAKOTA.

The Work of One Noble Woman.

One of the most gifted as well as most worthy and respected mediums in New York City, gives to the readers of the Conference, by special request, a short recital of one of her good deeds—the liberating a man serving out a life-sentence in Auburn prison, for a crime of which he was innocent, and for which there appears no indictment against him upon the court records of the town from which he was railroaded to a prison cell.

Christ is said to have asked of old, "Woman, what is it to thee?" In like manner, the clerk to whom our medium applied for permission to search the court records, said to her, "What is this man to you that you go to so much trouble in his behalf?"

DEAR MRS. CHASE:—In response to your request, I will give a brief sketch of my experience in trying to liberate one of the many who are cruelly and unjustly held behind prison bars.

In 1873—I think the month of March—I read a letter from a man then in Auburn prison, or school of infamy as all like institutions are. The letter was addressed to S. S. Jones, who was the originator, and at that time the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

We will call the prisoner B. C., as I do not want to give his name, lest himself or his friends be hurt by its public mention.

After reading the letter in the RELIGIO-PHILOSOPHICAL JOURNAL, and which was headed, "Is he Guilty?" I at once wrote to B. C., asking him to give me a strict record of his case, as I wished to help him to gain his freedom; but as those prisoners are not allowed to write only once in three months, and as he had just written to Mr. Jones, it was June before I could receive it from him, when he gave me quite a detailed account of his case. Then from that, and with the help of the angels, I went to work in earnest.

At that time my means were very limited, as we had lost all our possessions and were nearly stranded. People often tell what they would do "if they only had means." If I could tell what I did without means; if I could only give a detailed account of my goings and comings without money, it would hardly be credited except by those who personally know me; I had to go to so many places, and to see so many people, and to go so many times before they could be seen. I was in correspondence with several editors, the prison's warden, and others of influence. I wanted to go where B. C. was tried, but was obliged to delay doing this for want of means, and was all the time discouraged by those whom I was in correspondence with; they all the time saying it was entirely unnecessary—just the thing that was not needed; yet I should have paid no attention to others if I had been possessed of the ever needful—the almighty dollar.

Finally, in the "face and eyes" of opposition, I decided to go where the prisoner had a week trial—it was a farce from first to last—and that man was unjustly held an inmate of one of the prisons of our grand old Empire State, from November, 1861, to December, 1876, when I obtained his pardon, or release, from Samuel J. Tilden, which was about the last work he did before leaving the executive mansion.

I searched the records vigorously and thoroughly in every place where there could be any thing recorded for or against him, and I will give you the prisoner's own language in a letter he wrote to an editor with

TALLAPOOSA, GA.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

SITUATION.

In the mountains of Northwest Georgia in Haralson County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 6 1/2 miles from Atlanta, 49 miles from Anniston and 100 miles from Birmingham.

Population and Industries.

The population of Tallapoosa in 1884, was 36, one year ago 500, to-day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 5,000 before the first of January, 1889.

NEW INDUSTRIES.

Tallapoosa Furnace Co., O. W. Bullock, Pres. Capital stock, \$100,000. The Company is under contract to have a furnace completed December 1, 1888. Tallapoosa Machine Works, M. M. and Pres. Authorized capital stock, \$100,000. The Company is under contract to have Works in operation November 1st, 1888. Brick Manufacturing Co., capacity, 50,000 per day, expect to begin operation Feb. 15, 1889. Tallapoosa Lumber Co., Capital, \$100,000. Sash, door and blind manufactory, hope to be in operation at an early date.

RAILROAD FACILITIES.

The Georgia Pacific Railroad (The Piedmont and Line System) runs directly through the city, giving railroad frontage of three miles for manufactory. Three other railroads, the Chattahoochee, Rome & Columbus, the Carrollton & Decatur, and the Atlantic & Pacific are either surveyed or now building with Tallapoosa as their objective point.

Perfect Climate. Perfect Health.

The climate of Tallapoosa is a happy medium between the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 76 and winter 55 and the purest and best freestone water abounds. By its location on an elevated plateau perfect natural drainage is secured. Several mineral and chalybeate springs are near the city, and many people suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn.

Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, silver, gold, marble and other minerals abound. Iron

COST OF BUILDING AND LIVING.

The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickness is a stranger to Tallapoosa, and agricultural crops can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

Property of this Company.

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold, (average price \$200 each), 7,750 acres of mineral lands of great value, and over 3700 acres of mineral land additional under option; 1,150 Tallapoosa Hotel houses, office, tools, negotiable notes, cash on hand and other assets, aggregating over \$100,000 in addition. The estimated value by experts of this company's property is over \$75,000,000.

\$75,000 EXPENDED IN 90 DAYS.

Over \$75,000 has been expended by this company in grading streets, building hotels, advertising, etc. Their pay roll has been as high as \$1,500 per week, and all in the interest of the enterprise. Over 100 new dwelling-houses are now building in the city and many more are contracted for to be erected as soon as material can be secured.

THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Anniston and Atlanta. It contains 10 elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$5.00 per day, \$30.00 per week, \$12.00 per month.

THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and her prospects. An order of 100 copies of the journal for six months' subscription.

Sales \$100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for \$300 only a short time ago are changing hands at \$600 to \$2,000 now. This rapid increase in real estate, population and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor and settler an interested party—directly, financially interested in the success of the enterprise—is what has made the Tallapoosa of to-day so successful.

Come to the South.

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies' stocks. It is fast becoming the manufacturing centre of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for immigration and profitable investment ever offered.

PRICES OF BUILDING LOTS.

Lots 50x150, on best streets and avenues, five minutes' walk from depot—inside Lots, \$300; Corner Lots, \$400. Lots 50x150, nicely located, inside Lots from \$50 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

\$2,000,000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated, with a capital stock of \$2,000,000, consisting of 200,000 shares of \$10.00 each. This stock is fully paid in the organization of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

COME AND SEE.

Nothing pleases us so well as to have people come to Tallapoosa and investigate with their own eyes. Will you not come? COME AND INVESTIGATE.

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

- 1. A cotton mill, for sheeting, estimated to cost \$150,000
2. A 60-ton charcoal iron furnace, estimated to cost 100,000
3. A malleable iron works, estimated to cost 100,000
4. An enormous hotel, estimated to cost 150,000
5. A furniture factory, estimated to cost 25,000
6. A sash, door and blind factory, estimated to cost 25,000
7. A rolling mill, estimated to cost 100,000
8. A stove works, estimated to cost 75,000
9. Car works, estimated to cost 100,000
10. A wagon manufactory, estimated to cost 25,000
11. Public school building, estimated to cost 15,000
Total \$865,000

PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 10 shares, 100 shares, or any amount which the investor may think it for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 300 per cent. yearly dividend on its stock, and it is now worth \$4.00 per share (par value, \$100).

WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who can do so come and personally investigate the prospects of Tallapoosa, and, if not found as represented, their expenses will be cheerfully paid by this Company.

WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 8, 1887.] The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.

Atlanta, Ga., Capital, Aug. 20, 1887: Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the South. Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States. Macon, Ga., Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in the world—possessors of mining property, rightly developed, worth millions.

Birmingham, Ala., Age, Oct. 16, 1887: On arriving in Tallapoosa on every side the Age reporter's ears were greeted with the sound of the hammer, of the saw and the planing and saw mills, and the general hum of a pushing and busy place. Chattanooga, Tenn., Times, Oct. 16, 1887: There is probably no place in the South to-day offering more inducements to the settler, mechanic and investor than the young and progressive city of Tallapoosa, Ga.

New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

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An elaborate Prospectus, giving in detail full particulars of our property, illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application.

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 82 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. Six Copies, 6 months, \$1.25.

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and Individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications 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.

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, ILL., Saturday, March 10, 1888.

The Position of the Journal Respecting the Chicago Anarchists.

The JOURNAL, before the execution of the Chicago anarchists, condemned the city government because of its corrupt practices and its indifference to lawlessness, which encouraged violence and crime.

Although I believe that such men as Lingg and others who belong (as I understand it) to the Bakunin school of Anarchists and who believe it to be a duty to destroy all constituted authority by assassination or any other means—are enemies of society, and as such should be confined so that they can do no harm, yet I would not hang any one of these men for reasons of public policy.

The public should draw a distinction between a crime resulting from the advocacy of doctrines political in their nature—like this—and that of the common every day crime. This crime is quasi-political in its nature—it has to a large extent grown out of the advocacy of doctrines which these men believed for the best interests of society as a whole, and doctrines which involved a change in our political arrangements and institutions.

Let the State now be magnanimous and avoid committing what, in my opinion, will be a great and fatal blunder. The wise statesman never permits a drop of human blood to be unnecessarily shed.

Although the JOURNAL did not then, as it does not now, doubt that all the condemned men were guilty and deserved punishment, it expressed the opinion that they were not equally guilty, and that some of them should receive less punishment than others—a view "unprecedented," as stated, "by eminent jurists and by large numbers of intelligent citizens who have calmly and carefully studied the history of the trial, free from bias and heat."

The JOURNAL did not, in defining its position, go into a lengthy discussion of the case of the anarchists, to which it could probably have added nothing new, since the subject was one which had long engaged the attention of the entire press of the country; and besides there were other subjects of a less dramatic and sensational character, too generally ignored by the secular and religious press, which demanded attention, and to which the JOURNAL, in fidelity to its mission, was bound to give space.

This subject is now recurring for the reason that two letters, each from an esteemed friend, had been received—printed in another column—which criticize the JOURNAL for not showing sufficient interest in the fate of the Chicago anarchists, for not pleading their cause, justifying or excusing their course, and denouncing their execution as a great and atrocious crime.

The Chicago anarchists advocated the destruction of life and property in carrying out their social theories. They preached from the platform and supported in print the gospel of violence. They recommended and urged the use of dynamite, and declared that the social revolution, to which they were pledged, could not and would not be accomplished without violence and bloodshed.

things. The most effective way to do this they declared was by using the weapons of destruction which modern science puts into the hands of the people. The public speakers, among them, Spies, Parsons and Fielden, Sunday after Sunday, in halls in this city, preached this doctrine of murder, and the greater the applause they received from their ignorant hearers, the more extravagant and reckless were their appeals to the excited crowd.

The JOURNAL holds that these utterances urging the destruction of life and property should have been suppressed, before they led to any overt act. Freedom of speech and the right of public discussion do not imply the right to incite to murder, or to urge the inauguration of revolution by the use of dynamite bombs.

It is not possible here to review the trial of the anarchists, nor is such a review at this time necessary. It would have been gratifying to many who were satisfied of the guilt of the men if a new trial had been permitted, and a much larger number regretted and still regret that the death sentences of all the unfortunate men were not commuted to different terms of imprisonment; but it can not be claimed, with any show of reason, that the men were innocent, that their conduct was praiseworthy, that their example should be commended and their character honored.

The varying proportions are accounted for by special influences at different times. After the old revolutionary war came a tide of French infidelity which lasted twenty years. During the years 1802-6 not one Christian student at Bowdoin College—not a church member doubtless being meant. At a communion service in Yale College only a single graduate present.

The influence of many scientific schools, founded since 1870, doubtless had a like effect, as Mr. Morris thinks. He quotes from the annual report of the Board of Superintendents of the Theological Seminary of the Reformed (Dutch) Church in America, read to the General Synod of that Church last year, the following words:

"From year to year we are unable to furnish for half the vacant pulpits within our bounds. These facts are distressing, if not appalling. Never in the history of our venerable Theological Seminary have the streams of supply been so nearly dried up at their source. For many years the cry was for buildings, monuments, books and other external necessities. These have been liberally supplied. Now the louder, deeper, sadder cry is for men, pious, gifted, promising, consecrated young men to fill the vacant halls and rooms."

These expressions show the deep feeling in the orthodox churches, in view of these facts, and it would be a matter of surprise if such feeling did not exist. For this state of things it is said that "the following reasons have been given, justly or unjustly,"—and these reasons show the serious thought of some of the best men in the churches.

1. The prevalent disposition to resent the assertions of authority in matters of belief.

2. Greater mental acquirements necessary to maintain former relative position. Average intelligence of congregation greater.

3. Because the fact of being a clergyman, is no longer ipso facto an assurance of recognition by the highest society. Social rank lower. Plutocracy gaining ascendancy.

4. The deference formerly paid to opinions of clergymen in all matters whether temporal or eternal now wanting.

5. Small and inadequate salaries.

6. Materialistic tendencies of the age.

7. All educational institutions are no longer centers of religious life and power. The "American College" is compelled to compete with a non-sectarian, non-religious "State University."

8. False standards as to qualifications for the calling exist.

9. Concessions too often made by ministers in the presentation and enforcement of revealed truth.

10. The multiplying and magnifying of lay agencies and activities, to the depreciation of the clergy.

11. Sensationalism: "Every pulpit buffoon is a fearful incubus."

The growth of freedom of thought, as well as of average intelligence in congregations, the decrease of blind deference to clergymen, small pay while style of living calls for more cost, the lessening sectarian power of colleges, and sensationalism, are the most potent reasons, among those above given, for this change. One reason why the preachers' power is on the wane is because many of them doubt the truth of much that they preach, and therefore, not speaking from the heart must fail to reach other hearts.

The JOURNAL has received a number of contributions, inspired by the Wells controversy in New York. None of these articles are devoted to the main question and throw no new light upon the matter, hence their publication is declined. The JOURNAL can find matter for its pages of more profit to its readers. When anything of further importance is developed it will find place. Having set before its readers both sides of the case, its duty is done for the present.

"Colleges and the Ministry."

Such is the title of a notable article in The Independent by G. P. Morris, who gives tables to show a large decline in the proportion of clergymen among college graduates. The most comprehensive of these tables shows the percentage of ministers as follows:

Table with columns: Year, Per Cent., Year, Per Cent. Data points include 1642-1650 Harvard 55, 1650-1660 Harvard 50, 1660-1670 Harvard 39, 1670-1680 Harvard 38, 1680-1690 Harvard 45, 1690-1700 Harvard 54, 1700-1710 Harvard 51, 1710-1720 Yale 68, 1720-1730 Harvard 38, 1730-1740 Yale 40, 1740-1750 Yale 48, 1750-1760 Yale 44, 1760-1770 Yale 29, 1770-1780 Yale 26, 1780-1790 Yale 17, 1790-1800 Yale 22, 1800-1810 Yale 13, 1810-1820 Yale 22, 1820-1830 Yale 30, 1830-1840 Yale 36, 1840-1850 Yale 29, 1850-1860 Yale 31, 1860-1870 Yale 34, 1870-1880 Yale 18, 1880-1890 Yale 20.

An immense decrease marks the three centuries here given, for these figures represent the time from the seventeenth to the nineteenth century. Down goes the proportion of graduates who become preachers from fifty per cent. and over to eighteen per cent. in the last fifty years.

The varying proportions are accounted for by special influences at different times. After the old revolutionary war came a tide of French infidelity which lasted twenty years. During the years 1802-6 not one Christian student at Bowdoin College—not a church member doubtless being meant. At a communion service in Yale College only a single graduate present. President Dwight of Yale preached a powerful sermon on "The Nature and Dangers of Infidel Philosophy," and great revivals brought a change, which the table shows. Then came again a low-water ministerial mark, from 1800 to 1810, and another from 1870 to 1880. The civil war "had no perceptible effect," the writer in The Independent thinks, but it rather appears to us that the bad character and trifling value of a portion of the army chaplains must have lowered the respect in which the clergy were held.

These expressions show the deep feeling in the orthodox churches, in view of these facts, and it would be a matter of surprise if such feeling did not exist. For this state of things it is said that "the following reasons have been given, justly or unjustly,"—and these reasons show the serious thought of some of the best men in the churches.

1. The prevalent disposition to resent the assertions of authority in matters of belief.

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8. False standards as to qualifications for the calling exist.

9. Concessions too often made by ministers in the presentation and enforcement of revealed truth.

10. The multiplying and magnifying of lay agencies and activities, to the depreciation of the clergy.

11. Sensationalism: "Every pulpit buffoon is a fearful incubus."

It was expected that Prof. G's interesting papers would end with this number of the JOURNAL, but the following note announces another:

"But I hasten to say that within the past three days I have developed such information on electricity and magnetism as I think makes it my duty to send you another number for the series. Some things of profound scientific interest have been working out marvellously clear. Things that have never been known and others that have been in dispute are gradually falling into line as the result of a master stroke on one basic principle.

Perplexed.

Recently the RELIGIO-PHILOSOPHICAL JOURNAL contained a symposium of opinions and views called forth by the inquiries of Mr. Moore, whose letter was taken as a type of a great number of others, from earnest, inquiring minds, who cannot fathom the depths of Spiritualism. We now present an extract from the letter of another correspondent, an honest, truth-loving man, whose attention has been just turned in the direction of the new philosophy. He does not claim to be a believer, but is open to belief, and desirous to know the right. He is favorably impressed with the series of articles on Spirit Telegraphy, and adds:

1. "It seems to me that the telegraph affords the very best means of exhibiting spiritual communications, and that under circumstances that would admit of no question, there must be thousands on the other side the border who can operate. The physical effort required is nothing as compared with lifting tables, and demands no unusual intelligence on the part of the communicating spirit and I presume no rare mediumistic capability. A committee of unbelieving telegraphers can easily put the instrument in such a condition as to be beyond the physical influence of the medium. Now, if at the other end of the wire any of the most simple communications were delivered, the fact of spiritual influence, or at least some power other than orthodox science now recognizes, would be established. I think if I were identified with Spiritualism, I would urge some such tests and that they should be so open and above-board that the result, if favorable, could not be gainsaid.

2. In regard to fraud and collusion, the RELIGIO-PHILOSOPHICAL JOURNAL brings almost every week some instances of these practices; some so subtle as to deceive the question, and others so gross and palpable when on their guard, and others so gross and palpable that nothing but the sheepest ignorance and credulity would for one moment accept them.

In a late number, January 7, 1888, of the Library Magazine, I read a chapter exceedingly damaging to the cause, exhibiting as it does the miserable tricks and evasions of the mediums who pretend to read sealed communications and give answers thereto. An honest believer in Spiritualism is tempted to deceive himself, and is made, a fraudulent means to an unworthy end. There are many men of character, intelligence and influence, adherents of the system; it seems to me it stands them in hand to have such manifestations given, and so publicly, that not even the Seybert Commission, were Huxley and Tyndall members, could resist the evidence.

In reply to the first suggestion, we will say that the author of the series of articles, "From Earth to Heaven by Telegraph," has done all that our correspondent desires. It strikes one as singular, that after reading that masterly piece of investigation, which if pursued in any other branch of science with the same care and intelligence, would immortalize its author, he should suggest to Spiritualists to do the same thing, as though it had never been done! The author of these articles is a specialist in telegraphy and electricity, standing high in his profession, irrefragable in character, and his word would be received in any other department of telegraphy or electricity. His tests may be repeated, but we cannot hope for a more exhaustive investigation in this direction.

There will be other mediums for this phase, and at first glance it seems plausible that any medium for whom a table would move, could obtain the movement of the telegraphic key. We must consider that to use the telegraphic instrument requires a knowledge which few spirits, comparatively, possess, and to move it inside a close box, increases the difficulty. The subtle forces employed are little understood, and although it would be a grand achievement to be able to go before the world and break down all skepticism with facts dazzling as the noonday sun, perhaps it is better for us to grope our way slowly out of twilight into the day.

As to frauds, the JOURNAL has been vigorously attempting to drive all frauds out of the ranks, and in the place of false, mercantile mediumship, present the philosophy of life in its finest form, and to call forth the highest, truest mediumship. These frauds ought not to turn any one away. They are disgusting, disheartening, but should nerve us to greater effort to cast them off.

If we desired to hold our readers, regardless of the means employed, we should suppress everything which would not please them. The right and the truth are, however, of more value than a constituency held by false representations. We know the "honest believer" will not "throw the whole away," because he finds fraud. If a woodsman desires a straight tree, and searching in the forest meets with scores of crooked ones, does he say there are no straight ones, or continue until he finds such an one as he desires? If you go into an orchard to select perfect apples you will find bushels of wormy, knotty, bruised and disfigured ones; and a very few perfect. Will you then say there are no perfect apples? The Spiritualist who has the best interest of the cause at heart, will cultivate only the perfect fruit, and wage a war of extermination on the insect pests—the canker worm which destroys the foliage, the codling moth that eats into the heart of the apple, the beetle that deposits its blasting egg in the vital parts of the tree.

The exposure of the RELIGIO-PHILOSOPHICAL JOURNAL by clearing away this pestilent brood, and giving a clean environment, ought to strengthen instead of detract. For every manifestation exposed there are hundreds that not only are not, but cannot be exposed, for they bear the signet of truth.

Spirit Telegraphy.

It was expected that Prof. G's interesting papers would end with this number of the JOURNAL, but the following note announces another:

"But I hasten to say that within the past three days I have developed such information on electricity and magnetism as I think makes it my duty to send you another number for the series. Some things of profound scientific interest have been working out marvellously clear. Things that have never been known and others that have been in dispute are gradually falling into line as the result of a master stroke on one basic principle.

"I have been under a deep inspiration for the past three days, and with this I anticipated Dr. Wells or rather those whom he promised to bring to my aid. (unless it be they who have impressed me) but he has supported and supplemented me grandly. So you may say to your readers that notwithstanding the formal closing to No. 11, No. 12 will follow it."

The proofs of continuity of life and of the fact that a spirit can communicate by independent, mechanical means, has been again clearly established by Prof. G. His papers have greatly exceeded in length the limit named in the contract, but we are assured by hundreds of letters and newspaper references that their great length has not proved a barrier to readers nor lessened the interest in them. Prof. G. is solicited to hurry forward the publication of his book, as the general interest demands it at once.

A dispatch from Birmingham, Ala., states that there is a marked religious revival among the prisoners confined in jail there, which owes its existence to an execution. The jail is filled with criminals of the worst dye, brought there by the wonderful stories which have gone out concerning the place December 20th, George Williams who had murdered a fellow-convict, was executed in the jail yard, and the gallows, with the rope hanging in the air, was left standing for future use. The prisoners, one hundred and fifty in number, crowded to their cell gratings to witness the final plunge of their friend George. A few nights later two or three inmates who happened to be looking out at the midnight moon, were horror-stricken to see George ascend and adjust the rope to his neck and fall through the trap with realistic effect. The prisoners told the story as soon as they recovered from their fright, and the next night others witnessed a repetition of the dreadful spectacle. Since that the ghost has been a nightly visitor, to the terror of the inmates, who have gone to psalm-singing and praying.

"Very little idea," says the Savannah News, "of the mystery which surrounds Mrs. Dixie Jarrett Haygood, who will soon start out on a tour over the world can be obtained until she is seen in her marvellous performances. In electric tricks she does even more than Miss Hurst. For instance, a person is blindfolded. An article is hidden, and then she places her hand lightly on the shoulder of the blindfolded person, who goes without knowing why directly to the hidden article. Very recently this feature of her performance was given a severe test. A pin was driven into the wall as high as the hand could reach. A lady had been blindfolded, and was to find what was hidden and the locality. The instant Mrs. Haygood's hand was placed upon the lady's shoulder she walked direct to the wall and took the pin from the wall. A small pencil is laid upon a slate and the slate is then placed where seemingly writing could not be done, under a wardrobe, for instance. Answers to questions were made, and each time the answer was satisfactory to the asker. She has received hundreds of dollars in money and valuables by being thus able to obtain from somewhere proper answers to questions. But she is averse to this feature, and will not show it on every occasion. She does not know where the power comes from, and offers no explanation. In her early days, when but a child, and before she had learned to write, she could cause messages to be written on slates. Among the many instances in this: Whenever the slate would be written on she would become frightened, and was of the opinion that it was done by some other person. One day she decided to test it herself. She thought of a verse in the bible, "God is love," and placed the slate where she knew it could not be touched. When a sufficient time had elapsed she examined the slate, and the words "God is love" were written there in large letters. An Episcopal minister doubted her ability to do such things, and resolved to put her to a test. He wrote a question on a piece of paper, tore off a piece, and, rolling up the fragment upon which the question was written, placed an I kept it in his mouth. The other portion of the paper was placed upon a table, and Mrs. Haygood was called upon to give a reply. This was done. The answer was correct, the two pieces of paper compared, and the minister was so confounded with the fact that he left the house at once." The JOURNAL is unable to say whether the News gives this account in good faith or whether it is a shrewd advertising dodge for some fresh swindle.

G. L. Woods, of Minneapolis, Minn., is represented as an exceedingly rapid writer while in an abnormal condition. On one occasion lately twenty or more persons gathered at the residence of E. L. Larpenteur, 51 Exchange St., to witness Mr. Woods' extraordinary performance. The subject on which he wrote was the following: "The relation of the cranial nerves to the brain, including their points of apparent origin, points of exit, functions and distribution." The St. Paul Dispatch says: "As soon as the conditions became favorable, Prof. Woods began to write, using ordinary scratch paper and discarded stubs of pencil. Both hands flew across the sheet at a marvelous rate of speed and at the end of two minutes and forty-five seconds 806 words, an average of over 300 words a minute, had been ground out upon the subject. The writing was legible, and according to two reputable physicians was technically correct and better than they could have accomplished without a great deal of preparation. The professor has no theory as to the force which he holds controls him, although he theorizes beautifully and learnedly in his essay." M. A. Morey of

Mineapolis writes: "Mr. Woods' special work is in answering sealed letters, and he has much to do in that line. His wife is a test medium and has all she can do."

Herbertus writes as follows with reference to the First Society of Spiritualists, New York: "This society is fortunate in having engaged the services of Miss Lilly Runals to sing at its meetings. The lady has an excellent voice and brings out the meaning of the verse with marked excellence. Mrs. Brigham spoke on Sunday morning, Feb. 26th, on subjects presented by the audience. Speaking of 'The Characteristics of Spiritualists' she said: 'You will find that because a person accepts a certain thing, it does not always follow that he accepts it in his heart. It may be that it is like a garment which he puts on the outside; the world sees it, and calls him Christian or Spiritualist, as the case may be. Our faith is like the Tree of Life, that is growing, putting forth leaves, buds, blossoms and fruit throughout all time. If you simply believe but do nothing, then you have no religion. If you try to do better, to help other people, that is religion, and that is Christianity according to the best and the highest definition that the world has ever had. The reasonable Spiritualist has these characteristics; he is an investigator; he does not take things for granted. He has charity for all, not for one little class, but for all. He reaches out into the world and says he is thankful to any who can help him to a brighter light and lead him on to further understanding of the truth.'"

GENERAL ITEMS.

The Young Peoples' Progressive Society have moved into Martine's Hall, 22nd and Indiana Ave.; entrance on Indiana Ave.

An E. V. Wilson Spiritualist Society meets each Sunday at 2:30 P. M., at Gleason's Academy, 530 W. Madison St. Mrs. Isa Wilson-Porter takes an active part in the proceedings. She can be addressed at No. 10 Center Avenue, for engagements to give platform tests.

A. Bronson Alcott passed to spirit life on Sunday last from the residence of his daughter in Boston. He has joined his old friends and neighbors; Thoreau, Hawthorne and Emerson in that glorious land beyond; his mortal remains will repose near theirs in the beautiful little cemetery at Concord. How great a debt the world owes these four noble souls.

J. Clegg Wright's meetings in Philadelphia were well attended. He is now at his home, Newfield, N. J. The two last Sundays of March and the first of April, he will lecture in Cleveland, Ohio. He would like engagements in the vicinity of that city for evening lectures. He could lecture on Sunday, April 2nd, at any place between Cleveland and Boston.

It is said that the trainmen on the Denver Pacific are puzzled by the appearance of an unusually unceasing spectre which haunts their trains at night. Its favorite prank is to perch itself on a freight car brake-wheel where it will sit for an hour at a time if unmolested. When a trainman plucks up enough courage to approach the unwelcome visitor it jumps out into space and disappears.

A special dispatch from Parkersburg, W. Va., says: "For the last eight days Miss Lizzy Mayhew, daughter of a wealthy farmer at Fairview, in this State; has been lying in a trance. During all that time she has taken no nourishment at all. The only evidence of life is her constant humming of sacred songs. A number of physicians have visited her, but have had no success in arousing the patient, and profess themselves baffled. She has not attended any religious meetings, nor been where excitement prevailed. With the exception of being nervous at times, she is an exceedingly even-tempered person. She is a beautiful woman, and numbers have visited her father's home to see her. At the last report she was as unconscious as ever."

We shall not make the most of our opportunities until we establish what I have for many years advocated—a School for the Prophets. To borrow an expressive Americanism, we ought to "raise" mediums; to watch the promise of psychical gifts in the child, to keep them pure and unspoiled by contact with the world; in brief, we ought to revert to methods which have been proved good in older days, and abandon the loose and irregular practice of mediumship, which has been the fruitful source of all our woes. Till we do this we must not expect much progress, and we may expect repeated scandal bringing contempt on what ought to be lovely and of good report.—M. A. (OXON), in Light, London.

Great and unflagging interest has been manifested at Williamstown, Ky, in the eloquent and wonderful preaching of the boy preacher, Pascal Porter, of near Madison, Indiana, who is only 11 years old. He is a handsome boy, with a bright, brown eye and well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons are said to be logical, doctrinal, and deep, and on each night he spoke on an entirely different subject. He was born near Madison, Ind., November 6, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was 9 years of age. His education is limited, he only having advanced as far as the fourth grade in the public schools.

MRS. LITA BARNEY SAYLES.

She Protests, Reads the Editor a short but pointed Lecture and Falls into an Error through failure of Memory.

To the Editor of the Religio-Philosophical Journal: You do wrong in using my name as you have done in your issue of Feb. 25th, thus placing me in an ambiguous position before the public. The letter to which you allude was not written for publication unless revised by me, therefore you had no right to print my name in this connection, without my leave. I am not one who shirks any statement heretofore made by myself, but I consider that private letters are entitled to some respect, before giving them to a public, even if they are written to an editor. The letter referred to related, not to the "Berry Sisters," but to one of these ladies, and not to form-materializations at all, as every one would be led to understand, by my name being quoted in juxtaposition to "wigs" and paraphernalia. I therefore request that this note appear in your next, and oblige yours, LITA BARNEY SAYLES.

Stillingly, Ct., Feb. 26, 88.

If there is any one position more intolerable to us than another, one into which we never knowingly get, or force a friend to occupy, it is the ambiguous. It seems that our esteemed sister thinks we put her in such a position when in the JOURNAL of the 25th ult. we incidentally said: "Several years ago Mrs. Lita Barney Sayles detected fraud in the Berry Girls' exhibit at Onset." Whether this assertion is or is not correct we shall not here undertake to argue, for being of a diffident nature and ever holding the opposite sex in great awe and respect we always avoid argument with any of its representatives, preferring any other ordeal. When, however, our fair correspondent goes so far as to impeach the rectitude of our professional conduct and to make an assertion which she certainly would not have made had her memory served her well, then she attacks what belongs to our subscribers and most reluctantly we are compelled to talk back. Mrs. Sayles is a very busy woman, in addition to being the mistress of a large and elegantly appointed household establishment and assiduously performing the important duties incident thereto, she has for many years been a prominent figure in the public and private meetings of the A. A. W., also Assistant General Secretary of the Sociologic Society, as well as a volunteer contributor to the press. The immense burden of these duties faithfully and lovingly done naturally leads to forgetfulness of matters in the past, and hence it is not strange that she should make a mistake. Mrs. Sayles says "the letter" to which we alluded in the JOURNAL of the 25th ult. was not written for publication. In reply we have to say that we did not allude to a "letter" nor did we use that word. What we did refer to was a contribution written by Mrs. Sayles for publication in the JOURNAL and which we thought not best to publish at the time for reasons which were explained to her. We believed then and we believe now that her manuscript gave graphic and convincing evidence of fraud, and that the account related to alleged form materializations, though possibly not full form. We heartily coincide with Mrs. Sayles when she says, "private letters are entitled to some respect, before giving them to a (the) public, even if they are written to an editor." We don't know just what Mrs. Sayles is driving at when she interpolates this remark, but nevertheless we go it blind and endorse it all the same. Her manuscript in relation to the Berry Sisters was in good shape for publication; it was sent for publication and was not accompanied by restrictions of any name or nature. As Mrs. Sayles wrote her note of the 25th ult. for the public and requests therein that it appear in the next number of the JOURNAL she cuts us off from the opportunity of a private conference and explanation and obliges us to put the whole matter before the public. In order that she may refresh her memory and the JOURNAL's readers properly understand the matter we herewith publish the aforesaid manuscript, which from headline to signature will be found both interesting and instructive even though it be

ANCIENT HISTORY.

Notes from Onset Bay Grove.

Among the mediums upon these grounds at present, are two young ladies from Boston, by name of Berry, with their manager. One of these Misses gives materializing sances, and the other sits for what she terms "physical manifestations," which consist in the ringing of bells and floating and playing on musical instruments, writing, supposed to be by spirit hand, on slates, and paper, fanning the circle which is gathered around a long table,—touching, and patting, and kissing, and whispering names and communications to the same, and making lights and purporting to resolve these into faces, though I could see no similitude to a face even when such was several times recognized by members of the circle. I attended last evening, a sance of the latter description held in the front parlor of the cottage this party is at present occupying. The back parlor is used upon evenings of materializing, for a cabinet, being divided off by means of black drapery which was looped to each side at this time. We were told that the doors were locked that led out from this back parlor: there were two or three of these, but no one examined them for we were not invited to do so. We were however, informed that they would pay fifteen or twenty dollars to any one who, being in doubt during the sance, should discover any confederate in that room! I had no disposition to be captious, for I had been assured by several friends in whose judgment I reposed confidence, that very wonderful things occurred in this presence, and I sincerely trusted to find a medium and her sance that was sans peur, sans reproche.

The "physical" Miss Berry commenced the exercises, by placing herself in the middle of one side of the table, at which were present sixteen people, more or less. Her sister was not visible. The gentleman in charge of the affair takes position in an opposite part of the room from her, in order to prove to the circle that they are not in collusion. Sometimes, however, the power seems to ex-

(Continued on Eighth Page.)

The Rev. J. H. Harter gave a lecture at Stony Forks, Pa., on the evening of the 25th ult. on Temperance, and on the following day (Sunday) two lectures on Spiritualism, which were well received.

G. H. Brooks's lectures in Washington, D. C., are reported to have been very successful. He has an engagement at Alliance, Ohio, after which he will return home.

James Redpath, who was stricken with paralysis of the throat, January 28th, is slowly but steadily recovering, and his physician believes that he will eventually be entirely restored to health.

A writer in the Mail gives the following in reference to superstition: "The old superstition about opals is one of the things that clings to advancing civilization. A lady of my acquaintance, who did not believe in the nonsense that this particular stone breeds pestilence and all the evils which come upon the human family, wears an opal of rare beauty and value. A few days ago she concluded to have it reset and took it to Mr. Peacock, the jeweler. Mr. Peacock's young man stood aghast as the lady held out the ring with the stone, and said in a stage whisper: 'My dear madam, do not offer to leave that in this house. Mr. Peacock hasn't an opal in his establishment and wouldn't have for love or money. He would not permit anyone in the house to take one for the purpose of having it reset or otherwise. Please take it away.' And yet one of the luckiest men I ever knew—Col. Pete Donan—carries an opal as big as a top in his pocket for the purpose of warding off ill luck."

The Young Peoples' Progressive Society.

To the Editor of the Religio-Philosophical Journal: For some time we have been contemplating a change in our location, and have at last had the good fortune of obtaining Martine's elegant hall on 22nd street and Indiana avenue. This is one of the finest halls on the south side, and we feel that our many friends will fully appreciate the change. Next Sunday evening, Mrs. Hamilton will give tests. Thursday evening, March 15th, the society will give their opening reception ball in their new hall, and cordially invite their friends to join in the evening's entertainment. Hon. Joel Tiffany will give his course of lessons during the afternoon beginning at 3 p. m. in the hall. A. L. C. Chicago, March 5th.

Frank C. Algerton will address the Young Peoples' Spiritual Society on Sunday evening, March 11th, at 7:45 P. M., in Apollo Hall, 2730 State Street. Subject: "The Unpardonable Sin and the Tree of Life." There will be a fire test medium present, and Mrs. Gage will give trance tests and readings.

Passed to Spirit-Life.

Passed to spirit-life, from the residence of her son-in-law at Stony Forks, Tioga Co., Pa., February 21st, 1888, Mrs. Diana Morgan, aged 83 years, 8 months and 2 days. Mrs. Morgan was a true wife, a kind mother and a good neighbor. She was formerly a Baptist, but some years ago she embraced the better and more sublime, comforting doctrine of Spiritualism. This was by her, indeed, the "bread of life," of which she daily partook till she passed into the higher realms of light and life, leaving still on earth, three brothers, three sisters, one son, two daughters and other relatives and many friends to rejoice that she lived such an exemplary life, and was so worthy, ready and willing to be borne into the life above and beyond. Her funeral was attended on the 24th ult. by a large concourse of people to whom a spiritual discourse was delivered by Rev. J. H. Harter, of Auburn, N. Y.

Its thousands of cures are the best advertisement for Dr. Sage's Catarrh Remedy.

IT WILL PAY EVERY

Intelligent Mother in the Land to Read This

Generous endorsement from the wife of the late Matthew Simpson, D. D., LL. D., Bishop of the Methodist Episcopal Church. REV. J. HENRY SMYTHE, D. D., Editor "Sunshine for Little Children." My dear friend:—I rejoice to know that so many mothers and children are being taught the inestimable value of Mellin's Food, and I trust that your efforts may result in placing it permanently in every household in the land. Truly yours, ELLEN H. SIMPSON.

The Voice.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Half Rate Excursions to Arkansas and Texas.

The Iron Mountain Route has arranged to run semi-monthly excursions to Arkansas and Texas on the following dates, March 7th and 21, April 4th and 25th, May 9th and 23rd, and June 6th at one fare for the round trip. These tickets will be sold to all points in Arkansas and Texas and will be good for 60 days for return trip and fifteen days will be allowed for passage in each direction, with stop-over privileges in the state to which ticket is sold.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently 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 Soothing 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 diarrhoea. 25c. a bottle.

THE SOUL.

ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



"Hood's Sarsaparilla is the best in the world, Jennie." "And the cheapest, too, Charles. For you see I have figured it out—only a cent a dose." "Yes, and mother says she never had a medicine last so long or do us as much good as Hood's Sarsaparilla." "That's so. Hurrah for Hood's Sarsaparilla, peculiar to itself."

For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated. Those who have never tried Hood's Sarsaparilla should do so this spring.

100 DOSES ONE DOLLAR

"100 Doses One Dollar" is not a catch line only, but is original with and true only of Hood's Sarsaparilla, which is the very best spring medicine and blood purifier. Now, reader, prove it. Take a bottle home and measure its contents. You will find it to hold 100 teaspoonfuls. Now read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Thus the evidence of the peculiar strength and economy of Hood's Sarsaparilla is conclusive and unanswerable.

so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredients whatever. Thousands testify to its peculiar curative power.

"For a first-class spring medicine my wife and I both think very highly of Hood's Sarsaparilla. We both took it last spring. It did us a great deal of good and we felt better through the hot weather than ever before. It cured my wife of sick headache, from which she has suffered a great deal, and relieved me of a dizzy, tired feeling. I think very much ought to take something to purify the blood before the hot weather comes on, and we shall certainly take Hood's Sarsaparilla this spring." J. H. PEARCK, Supt. Granite Railroad Co., Concord, N. H.

March April May Purify Your Blood

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what are needed to expel disease and fortify the system against the debilitating effects of mild weather. Every year increases the popularity of Hood's Sarsaparilla, for it is just what people need at this season. It is the ideal spring medicine. If you have never tried it, do so, and you will be convinced of its peculiar merit.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, 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 disease.

"My daughter has been very ill with eczema. By reading about Hood's Sarsaparilla I was induced to try this medicine, and was wonderfully surprised by its effects. When she had taken half a bottle she was like another child, and when the bottle was all gone, she was entirely cured and in perfect health." D. F. KAVANAUGH, Sanitary Plumber, 15 Daniel Street, Albany, N. Y.

HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar 100 Doses One Dollar

BUTTON HOLES 3 PER Minute!

The greatest druggery connected with the making of a garment in these days of modern improvement is the making of the Button Holes simply because these can be made by hand while all the other sewing can be done on the machine; and at last, thanks to Yankee ingenuity, this problem has been solved. THE BLODGETT Automatic Button-Hole Attachment will make the Button Holes in any garment, as much better and more rapidly than they can be made by hand, as \$5.00 ordinary sewing can be done better and more rapidly on a sewing machine than by hand. The Attachment can be used on any sewing machine, and is SIMPLE, STRONG and easy to operate. With it Button Holes of any desired size can be made and on any fabric.

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On the New Trunk Line to PUEBLO AND DENVER, OF THE MISSOURI PACIFIC RAILWAY, Known as the DENVER MEMPHIS & ATLANTIC R. R. These towns (average age three months) are:

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and Horace the county seat of Greely County.

The lines of business for which there is the most urgent need are: Harbors, Hotels, Groceries, Hardware, Boots and Shoes, Dry Goods, Millinery, Farm Machinery, Real Estate, Lumber, Physicians, Teachers, Lumber Dealers, Grain Dealers, Live Stock Shippers, Coal Dealers. Other lines of business could be profitably carried on. The counties of New, Lane, Scott, Wichita and Greeley, in Kansas, and Bent County, in Colorado, in which these towns are situated, are unexcelled in fertility in 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. Then you are sure to catch the big advances at the best points. Every inducement and accommodation to business men and merchants desiring to locate and build stores and residences. For Plans, Price Lists and full details, come and see us, or address

MEMPHIS & DENVER TOWN CO.

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From Here to Heaven by Telegraph.

(Continued from First Page.)

rel and try to cheat each other, or possess themselves of that to which they have no moral right. Lawyers can only exercise their faculties by coming back to Mother Earth, and assisting good, fair, honest attorneys in preventing oppression through legal measures called law, and sometimes misnamed justice.

It is a disputed question among you whether the ancients can and do come back and manifest themselves to you. I say once for all that they can and do if they so desire, just as residents of foreign countries can come here and visit Cleveland, if they wish. It is a mere matter of will and desire. So, then, perhaps, I found when coming here that our cities were more cosmopolitan than yours, as the means of locomotion is so much easier. I found pretty generally that people follow the bent of their former inclinations. Hence I naturally drifted into the practice of medicine, and as I could not well practice on spiritual bodies, I took the liberty of hunting up some means by which I might gratify my earnest desire to benefit humanity; and to this end have I been devoting all my energies, and if I fail, it will not be because I have not labored long and earnestly. It may sound improbable, but it is true, that our syndicate, taking it all in all, comprises over one thousand. By this I mean that as there are seven of us and each having his seven counsellors, and they in turn having counsellors, it is easy to perceive how the number by geometrical progression, could soon reach a thousand. Each has his own particular work. It may be aiding the spirit or the will by adding or subtracting magnetic currents; or in looking up the medicinal properties of drugs; looking deep into chemistry, into anatomy, physiology or any of their concomitant sciences.

I find people retain their individuality in every particular. For instance, jovial John Smith with you is jovial John Smith with us. Morose Mary Brown is morose Mary Brown here also, and every shade of character will be observed here that you find with yourselves, saving those that are peculiar to the animal body; that is, the traits. We have no drunkards, no libertines, but people do carry their appetites over here to this extent, that they, if not of strong will, will desire to go back and through some other organism carry on some of their base habits. But this is the exception and not the rule.

We have schools and teachers innumerable, and in one sense we are all both teachers and scholars, teaching those who know less than ourselves and learning ourselves from those who have progressed beyond us. This is a busy, active life, and every minute is taken up with something.

These cities are a long distance above their earthly counterparts, perhaps a thousand miles. They are outside of earth's atmosphere, notwithstanding the generally accepted theory that a spirit could not go outside of it.

G.—Is there any animal life on the asteroids, those pieces of a bursted planet? Dr. W.—No. There is no animal life on the asteroids, but it is just as easy for a spirit to take a ride on one of those pieces if he wants to.

G.—Rather sublime for a hobby horse. [Here followed a discussion on the various theories concerning the asteroids and the probability that they will ever be reunited and populated. Also some remarks on the Lick telescope.]

Has the spiritual body organs in any way similar to the physical body?

Dr. W.—Your question is apropos. We live spiritually, much as your plants live, in this sense, that we absorb from our surrounding environment such an element as we require, and take it up by absorption;—but not exactly like them, for they absorb through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from without just as perfectly as its counterpart, the physical body, fed itself from within from the food taken into the alimentary canal. I might compare it to a physical body turned wrong side out.

G.—As I often tell my students in physiology, what we call the inside of our body is only a continuation of the outside, and our nourishment is absorbed by the inner surface of an animal tube. It is surface action, just the same.

Dr. W.—We might imagine the serous membranes inside and the mucus membranes outside, and the whole atmosphere the food passing through a thousand alimentary canals all around it. Do you see?

G.—Yes. Now if you do not eat, you need no digestive apparatus; if you do not breathe, you need no lungs, and so on for all the physical organs. Now what do you have that takes the place of these in the economy of the spiritual body? If no such organs are within the spiritual body, what have you within it?

Dr. W.—The answer should be almost inferred from the other. There being no necessity for circulation of blood, there is no heart. Oxygenation being unnecessary as there is no blood to oxygenate, lungs are unnecessary. There being no waste to eliminate, the excretory organs are unnecessary. Now I have told you what we don't have; I might say that the inner body is devoted to sensation. There is, if you will understand it better, a spiritual nervous system connecting with the spiritual spinal cord, which is directly in the center and protected on all sides alike, and not crowded back and enclosed in a bony conduit as it is in the human anatomy, to give room for the vital organs.

G.—Did I understand you that it is placed in the center to prevent accident?

Dr. W.—I did not intend to do so state. It is in the spirit body in the center so that absorption may take place equally from all parts of the body.

G.—Is the spiritual body subject to injury of any kind?

Dr. W.—I don't think so. I never was called to dress a spirit arm or a broken jaw, nor have I ever heard of any necessity for any one performing this act for a spirit. Being so mobile as we are, we are only subject to injury from contamination; and we are very subject to that, magnetically and spiritually. You get a taste of it, for instance, when you get into the presence of a crowd of coarse, uncouth persons. If you are at all sensitive, you feel uncomfortable in their presence. Now imagine how much stronger this principle is in us when we have thrown off our mask, and are born into a new life. The butterfly would not enjoy lying in the earth with its brother worm. It has passed into a state where it can enjoy God's sunshine, and sip the dew of heaven from the rosy cheeks of one of God's angel flowers. Now its sensitiveness increases with advancement. So it is with us, and we must constantly guard ourselves and our families and friends from the contaminating influences that are, thank God, below us; but we

may be compelled to pass through their strata sometimes, to reach some one whom we would benefit. I explained to you before how the law of affinity holds good; also, if you please, gravitation as to spheres. The heavier, grosser bodies always settle to the bottom, and the more refined we become, the higher we ascend in the spiritual scale, and the more sensitive we become. Hence you may see readily that it is not always advisable for a sainted mother who has long before stepped over the parapets into spiritual heaven, to come back and walk through the tunnel of your earthly coal mine, just to speak a few words to a miner's son.

G.—We have, as you know, certain physical forces, and certain other metaphysical forces. Now have you any forces that we do not have, but which you can give us any conception of by means of language?

Dr. W.—"I." [Wait a minute.] I think of nothing now that you do not have in a more or less crude state. You are, if you please, embryonic in every sense, like the baby just born having all the elements of a man within, as yet undeveloped. Now, for instance, we have a power of immediate transference from one point to another. You have it, too, but you call it thought. For instance, you sit here and think of a book on your mantel at home, and for that brief second that you see it with your mind's eye, on the mantel, for instance, you are there subjectively. But you say, suppose my wife had moved the book in my absence, what then? Here comes in a metaphysical proposition: While in the body and attached thereto by a magnetic cord, you subject yourself to certain conditions. For instance, one of the senses, sight, is called into requisition to see that that particular book lies in a particular spot. That impression is telegraphed to the brain, and there the receiving copyist makes a memorandum upon its plastic surface—a mere dot, so small that I doubt if even the Lick telescope would disclose it, yet it is there.

G.—Of course the microscope would be the proper thing to use.

Dr. W.—I know the telescope could not be got down to such a point, but I wanted to convey the idea of the greatest, if I may use the word, imperceptibility possible. Now the idea I wish to convey is this,—that your spirit while incarnate can only see with your eyes, and when you project it to that spot, it sees just as you saw it last, despite itself. But if, through hypnotic influences, the magnetic cord can be either elongated or the forces so neutralized that the spirit can take up its own identity outside the physical man, then the hypnotized subject may see that the book is changed, for he sees it with his spiritual eyes. He is not spiritually blind. In other words, a spirit cannot see with two kinds of eyes at the same time.

G.—How about clairvoyants who in their normal state, or at least without becoming entranced can see spirits and describe them?

Dr. W.—That is only possible when a strong spirit may hypnotize them and impress the picture that he himself sees, upon the medium's brain. He (the spirit) makes the little den himself. Some of your shorthand curlicues remind me of those in the brain.

G.—Then the unentranced clairvoyant, does not actually see the spirit.

Dr. W.—No. It is not possible for a person in his normal condition, to see a spirit, no matter how much he may assert to the contrary. It is just as easy, or easier, however, for a disembodied spirit to hypnotize a sensitive or medium, than it is for a real physical man to do it; for the spirit can act direct without even using magnetic passes, or any species of mental evolutions. [On Nov. 16th, 1887, I received from Dr. Wells, an entire chapter on the philosophy of hypnotism and all other forms of magnetic or artificial sleep.] There is so much on this subject that I would like to speak about in the relation of mind to matter, but time forbids today. Would, oh! would, Professor, that your little machine would vibrate to our touch. Then we could hold sweet converse together. We could enlarge on a thousand and one points that would interest not only ourselves, but the spiritual and natural.—I was going to say natural, but it is all natural. What shall I say? [G.—Physical or animal.]—Well, say spiritual and physical world. We trust the time will soon come when we can accomplish this, and when we do, our MSS. will be both voluminous and readable. They shall open the eyes of the world to thoughts that are as yet as hidden pearls, and I would have the world (your world) know that there are fountains of knowledge away up in the alpine heights that mortal eyes have not yet seen. Mortal ears have not yet listened to their waves plashing against their diamond studded rocky shores. Mortal tongues have not tasted of these nectars of the Gods. Mortal olfactories have not drunk in the sweet perfumes borne upon the spice-laden winds, wafted hither and thither over this great ocean of knowledge, guided only by that invisible but All powerful Mind that said, "Let there be light, and there was light."

G.—The key in my box often operates so as to give dots and dashes on the sonnet, but as yet I have received no intelligence beyond two or three words at a time. Why can you not control my magnetism perfectly?

Dr. W.—The only trouble is you develop in forty-nine ways instead of one. We can't in some way get the proper focus on our lenses. We collect your forces and then you scatter them. When we develop you in some one direction, you will develop in spite of us in half a dozen outside ways, so we can't bring the magnetism down to the point where x = x.

G.—Can't solve the magnetic equation; is that it?

Dr. W.—If we get x - y = 2, and 2x - 2y = 4, some how when we work out the equations and add or subtract, we find that x - y = 0, or something like that. This is not algebraically correct, but only illustrates that our equations don't square up right, magnetically. Another thing is that we intend to use you in other ways also, and we must preserve such brain currents and magnetic influences as will best assist you in the work laid out for you. In the end all will be right. Fear not, for it is thy Father's pleasure to give you the kingdom but in his own way. You have a great work to do, and to that end we have in store for you the highest form of mediumship known. It is what I may term conscious trance, or the influence of a disembodied spirit controlling an embodied spirit, so that there is for the time a duality,—two in one, both separate yet in one sense combined. That is, by becoming perfectly en rapport, the subject with the directing spirit, he (the subject) absorbs thoughts and ideas from the control, and gives them forth to his audience almost as his own. This inspirational control is the highest form of control known, though not generally so considered. Complete trance, if followed up, blunts all the finer sensibilities of man's nature, and leaves him a mere machine in the hands of the Spirit-world. You have been years in building up a reputation, and in storing up useful knowledge.

Now do not let any spirit, embodied or disembodied, carnate or incarnate, rob you of your hard earned store. Better borrow from them; keep what you have, and add as much more to it as possible. I think this development will come to you soon, and we hope to have it come as a messenger of light from heaven.—WELLS.

Space forbids any extended formalities in the way of closing remarks. Most of this article could with propriety have been devoted to setting myself in just the right light to forestall criticism and advance my claims to public confidence. But I have seen fit to devote this number also, though it be the last, to the usual line of information for the reader; just as I often tell my friends that if this were to be my last day to live on earth, I should know of no better way to use it than to go right on with my regular duties. Every one's duty is a sacred duty.

This much I must not fail to say: "In conclusion, let me not be misunderstood." I was not a Spiritualist, until I saw incontrovertible evidence that the claims of Spiritualism are true. Now I know that there are around us unseen intelligences that are what they purport to be, visitations from spirit-life. Science has explained this one of their methods of communication, and is rapidly accounting for all their phenomena. There is a Spirit-world, and Spiritualism presents a rational solution to its mysteries. [Contrapara-phrased from A. B. Richmond.]

It will thus be seen that I do not present such an array of scientific facts which themselves do eloquently plead for the spiritual origin of Spiritualism, and then ask you to accept their logical sequences, while I am confessedly in doubt. It is just as illogical to refuse to admit a proposition when proven, as to admit one without proof. I take no credit to myself in this matter. I have simply assisted in proving a scientific fact. It was a fact just the same, before I tested, and proved it, and I had no part in its discovery. True, the physical rationale which will be given more fully in book form, was entirely unknown, both to the disembodied spirits as well as to us in the body. They did what was easy and natural to them, but was nevertheless a mystery as to how; just as it is easy and natural for us to sleep, and yet a great mystery to us. I hope through their aid to clear up that mystery also in the near future.

Now my indulgent reader, it is nothing to me what you do with this basic fact, modern spirit communication. You are at liberty to incorporate it into any creed or religious belief with which it will harmonize, but deny it—never!

In the light of all the foregoing papers as promises, I beg leave to close with the formal statement of the conclusion necessitated: Therefore, "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument."

H. D. G.

Mrs. Lita Barney Sayles. (Continued from Fifth Page.)

tend so far that persons are touched upon his side of the room. All were strangers to me, if I except the lady who accompanied me, a gentleman from Chelsea, and Mrs. Ross, the materializing medium of Providence, R. I.—whom I was very glad to find seated by my side, where she remained.

Miss Berry sat between two gentlemen, one of whom I understood to be an entire stranger,—the other had sat with her a few times. Touches commenced immediately upon putting out the light, and touching kisses were heard for which thanks, if no more, were naturally returned by the gentlemen receiving them. The musical instruments performed—communications were written, and I think some were given orally, the light was lit, and the medium changed her seat, passing by two or three to do so. Then darkness, and more of the foregoing manifestations. Ex-Mayor Lowe, the gentleman from Chelsea, was seated at Mrs. Ross' right hand, and she at mine; as they had previously sat in this circle, Miss Berry passed them by, and came between Mrs. Ross and myself. I should have previously stated that Mr. Lowe was "touched" when the manager stood with his right hand on Mrs. Ross' shoulder, and his left on mine, though the medium was across the table—touched upon the side or back of his head.

The most of the manifestations inclined to me, and to my left, after the medium had taken her seat by me. We had been told to "keep the circuit of magnetism intact," etc.—to "follow the mediums hands if they were lifted, for she sat in test conditions between two who ought to hold her hands all the time." We were very crowded at our end of table, which made everything that occurred very palpable to me. I suggest that the "conditions" would prove much more convenient for her, if more space were left between sitters.

There was hardly room between Mrs. Ross and myself for the little delicate woman, who now came in, and laid her two hands like two feathers on our two hands. She did not allow me to hold her hand nor her little finger even, but coquettishly kept her little bird-claw dancing on top of my big one. And as soon as the light was out, her hands fitted so quickly and so high that I could not follow the instructions to "hold on." In the dense darkness their locality was uncertain for a time. She had, however, previous to fitting, brought all four of our hands together in an indiscriminate huddle, and linked Mrs. Ross' little finger in mine, in the orthodox fashion. There was quite difference enough between the hands, for me to be very conscious of what was going on, but there was nothing left for me but to "watch and pray," which I took good care to fortify myself by doing thoroughly.

The little woman arose from my side, moving her chair back a bit toward Mrs. R., and passing behind me, commenced touches, etc. upon myself and two to left of me. They, of course, responded, thinking them genuine, for they had not followed her whole movements as I had. It would have been wise in me to have also acknowledged that I was "touched," but mine chiefly took effect upon my temper, which is not any too good when such barefaced manifestations are attempted, and I kept quiet for fear I should say something. I kept my finger steadily and firmly around my next neighbor's, and reached back with my right foot covering the space where the little medium had just been sitting till I touched the leg of her empty chair, from whence the bird had flown.—I had proof of this, both by feeling her arise, (she was crowded so near to me) and move back of my chair, where I could follow every motion of hers,—and, by then sweeping my foot around, and finding that she was out of her place. If I could ever affirm any thing which I have seen take place in the light, I can just as truly affirm this which occurred in the dark. I realized everything just as acutely as if I saw all—and I know of what I speak.

While standing behind me and the neighbor at my left, the usual lights appeared,

which describe a semi-circle, as if bounding about upon a long elastic whalebone, though they sometimes sweep horizontally,—nothing is done in this line, which a whalebone could not be made to perform. The light came down in front of me; it was like a square block three inches by two and one-half, perhaps, which illuminated itself. There was no smell of phosphorus. One gentleman, when it was brought to him, saw "a face so illuminated that he could see the color of her eyes." I lament to say I was not so blest. There was no face with my light, though I should not have been surprised had I seen one; it is as easy to have a face as a light.

After she had fooled round enough, she came carefully creeping back to her chair again, seated herself, and then tried to loosen our hands and take mine in her little bird-claw. But it was strange how closely I followed the previous instructions "not to release hold," and she pulled and pulled at my hand, until she was obliged to resort to a stratagem, which was really shrewd, in order to get possession. She said, "Why, maybe they want to shake hands with you, and if they do you can let go of my hand!" the amazing effort, when it was Mrs. R's hand which I held. So I let go—and she trusting not to be betrayed by my right-hand neighbor, said she would put her hand on my wrist so "they (the spirits) can shake hands with you" (me) and putting her left hand on my right wrist, she shook hands with me with her right, I easily feeling the cramped position of her hand as she sought to make it appear that the spirit "shaking" was before me. It was a bungling performance, all through.

The usual intention is to have the chairs "comfortably placed," at a little distance from each other,—ostensibly that the company may be cool. But my end of the table was very full, and only space between our chairs and the end of the room for a small person to pass, and when my neighbor moved even for this little Berry to come between us, it made the stowage splendid for night observations, because I could feel the medium full length, and know her "ways" that were dark and tricks that were vain." It might be hoped that with the Berry—all of this fraudulent troupe, all other miserable impostors might hurry to place themselves in their common grave, and seek a merciful oblivion, hoping for no resurrection—but we seem doomed to be continually on the alert, and are called to exercise our reason on every phenomenon presented, and even at the seaside camping places to be obliged to hunt the bones from our fish before we are safe in swallowing the latter—Truth and untruth are considerably mixed, and must be thoroughly criticised.

Aug. 11th, '83. LITA BARNEY SAYLES. We think the juxtaposition of this reminiscence to Mrs. Sayles' note of the 26th ult, removes all ambiguity in so far as we are responsible therefor. It also performs what to the public is even of much greater interest, in that it proves beyond any reasonable doubt that nearly five years ago the Berry combination was swindling the public.

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