No. 6

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

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## THE DUTY OF LIBERALS. '

A Sermon Delivered by Rev. M. J. Savage, Boston.

As setting forth the attitude in which we stand to the past and in which liberals stand with an emphasis peculiar to themselves and as hinting the duty which we owe to humanity in the light of what the past has done for the light of what the past has done for the light of what the past has done for the light of what the past has done for the light of what the past has done for the light of what the past has done for the light of which we will be supported by the light of the light

"Heir of all the ages, I,— Heir of all that they have wrought! All their store of emprise high, All their wealth of precious thought!

"Every golden deed of theirs Sheds its lustre on my way; All their labors, all their prayers, Sanctify this present day.

"Heir of all that they have earned By their passion and their tears, Heir of all that they have learned Through the weary, toiling years.

"Heir of all the faith sublime On whose wings they soared to heaven, Heir of every hope that time To earth's fainting sons hath given,—

"Aspirations pure and high, Strength to do and to endure,— Helr of all the ages, 1,--Lo! I am no longer poor."

As we contemplate the relation in which we stand to our own time and the question of the duty which we owe to our fellow-mer and to the future, we need to take this point of view regarding what has come down to us by inheritance from all the past. We do not often enough think of our duty in the light of an obligation like this. Whatever we possess to-day of any value has come to us as an outright gift from this same tolling, struggling, aspiring humanity to which we belong; has come to us from God, the source of all, through this humanity as medium. If means of our own brain or hands, the brain and the hands are gifts from God through this channel. All the inventions, all the discoveries, all the scientific achievement, all the search for beauty, all political progress, all industrial attainment, all that make up the civilization of which we are a part, have come to us from God through our fellow-men. And, of liberals, it can be said that they alone have entered upon the full complete inheritance of all that the world has wrought. The inheritance indeed waits for others. It is as open and free to them as to us, but the grandest part of it all they have not yet enough faith in God and in themselves to open their brains, their hearts and their hands to accept; for, certainly, the most magnificent treasure of the past that has been handed down to us is so much of truth concerning God, concerning man, con-cerning destiny, as makes up the achievement of the world until this present hour. And the liberal church, I say, is the only one that has yet dared, in high, grand trust in God, to take this as its own. We have not only the inheritance of political achieve-ment, of industrial achievement, of artistic and scientific development, but we have entered upon the inheritance of the world's religious achievement. Not only one Bible, but all bibles, are ours; not only one Savior, but all saviors; not only one martyr, but all martyrs; not only one leader, but all leaders. All those who have done anything to help the world to find the right path, all that have dared to lead on the world to something never and higher, all who have wrought to m: ke humanity better,-these are ours in

full fellowship; and we take to-day the result of all that they have gained. If that grand old saying, Noblesse oblige, be true of any one, it is certainly true of us; for the any one, it is certainly true of us; for the duty that devolves upon us corresponds with the achievement and the attainment of the present hour. Our duty is as great as our opportunity, as great as the gifts which we have received; and we have no right simply to enter upon this inheritance as parasites or as spendthrifts, and take it and use it without seeing to it that the world is left as rich, at least, as it was when we were born. Those who are truly noble and who truly appreclate what it means to be a son or daughter of God and a member of such a race as ours will not only see that they must leave the world as rich, but that they must do something to make it even a little richer than they found it. The duty, then, of liberals, in the light of their inheritance from the past, the duty of the faith which they have wrought out, their duty through the ministry of that faith to their fellow-men, is the plain and simple thing which I wish to urge upon your thought and your consciences to day.

While it is true that liberals have received a larger inheritance, and therefore have ina larger inheritance, and therefore have inherited a larger obligation, than anybody else in all the world, it is true at the same time, and for a satisfactory reason, that the great majority of liberals perhaps feel less obligation than those who still adhere to the old faith. This is not a strange condition of affairs. It is perfectly natural and necessary, springing out of the process of transition through which we are passing. For as I through which we are passing. For as I have had occasion to tell you more than once, and I cannot tell it to you too often, we are passing through the mightiest and farthest-reaching revolution of thought that the world has ever known. But we have lost the old motives. So long as men believed that every one they met was living a brief probation on this planet, the end of which was to be eternal bliss in heaven or eternal misery in hell, and which depended upon whether they accepted certain religious ideas and conformed to certain methods of worship or not, no man who was humane could help feeling an incessant and continuous sense of obligation, -- an obligation that superseded every other thought. But we have changed our conception of all that. We no longer be lieve that this life is a probation that fixes the eternal destiny of the soul. Hell is looked upon by most intelligent people as a barbaric myth. Heaven has become, in the minds of many, nothing more than an interrogation point. Thousands of liberals question whether there is any satisfactory evidence of any future life at all. The motive, therefore, that used to be so powerful over the thoughts and minds and hearts of men has become weakened. We are out of the old, believe with my whole soul that, if intelli-gent men did come to comprehend the situa-

we should find a mightler set of motives than any of which the past ever dreamed. The first thing, then, that liberals need is a set of convictions. They are confused; they are disturbed, the universe is so large. flood of light that has come has blinded peo ple. They do not yet see their way clearly; and so they are drifting. Shall I be very far from right if I say that the majority of liberal men and women cannot be said to be the pos-sessors of convictions? They have prejudices, they have inherited notions, they have ideas, they have feelings, they have ambitions. But what is a conviction? A conviction is that of which a person has become convinced. But that implies thought, that implies a looking over the condition of the world's affairs. It implies something of a comprehension of the past, the present, and of the probable tuture. And yet it is without question a fact that the men who have convictions are the only ones who count. You all count when the census is being taken; but how many of you count as a positive force in the religious life of your time, of your city? How many stand for something, so that if you were taken away, that which you supported would fall? How many of you mean anything more than a cipher, which coming after a figure may add a little to the force of it on account of the number, but which is of no value as it stands alone? I would rather be a voice, hough a feeble one, than to be the loudest kind of an echo. How many voices are there among the liberals of the present time?

tion, and to understand the relation in which

we stand to God and to our fellow-men, to comprehend the relation in which this life

stands to another life which is only a continuation of this,—I believe, I repeat, that

If you were to ask many men why they are in any particular church, the answer would be the same you would be obliged to give concerning a bit of drift-wood, if asked why it happened to be in a particular eddy,—that it floated by the current to its present position; it had nothing to do with getting there. Men and women are governed by questions of fashion, of convenience, of nearness to a particular church building, as to where their friends attend, if they go to church at all. Men and women easily marry-out of one church into another, having no regard to the question of belief involved in the process. They are governed by all sorts of influences except that of minds made up in the light of independent, free thought. And yet, as I said, it is only the men and women who flave convictions and who stand for them, who make up the motive force of the world.

And now I wish to outline a few convictions of which you ought to possess yourselves, as free, intelligent men and women. In the first place, you need to become con-

vinced in your own minds as to which way this old world is moving under the impulse of the divine Power that is guiding it. Which way is God leading the world? You need to remember that God does not lead this world, considered as a moral and religious institution, except through the agency of men and women. As Luther said, "God has need of strong men." God works through the brain, the heart, the conscience, the enthusiasm, of men and women. Which way, then, in your opinion, is the world moving? Is it moving in the direction where we stand, towards which we are looking? People used to hold a conception of God as outside all this system of things, as working on it miraculously and magically; of salvation as a miraculous, magical process. The world is moving away from that thought and towards a belief in God as immanent in his works,—the life, the soul, of the world,—and towards salvation, not as a magical process or change in the heart, the soul, by which one is fitted to live in one particular place in the future world, but as being inherent in character. Man is a child of God; and he serves God not primarily by rites and services and rituals and prayers, but by right thinking and by right feeling, by right action, by becoming like him, in short. This is salvation.

Now, do you believe that the world is moving in this direction? If so, what? The result that should follow may be forcibly illustrated by an anecdote told of Abraham Lincoln. Soon after the opening of the war, some one came in, and said to him: "Mr. President, what makes you feel sure that God is on our side in this conflict? People at the South are religious. They believe that they are right. They are praying just as much as we are. How do you know that God is not on their side?" And the reply came, containing a principle that we ought never to forget. "It has never occurred to me," said Mr. Lincoln, "to ask whether God is on our side. The one thing I am anxious about is to find out where God is, and y get on his side."

Which way, then, is the world moving? If you have convinced yourself in your own minds which way, then it is your business to cast your total influence with this drift of the divine energy through the ages,—not to fight against God, not to be an eddy in the great stream of progress, not to be a reactionary force, but to find out where God is, and to get on his side actively, earnestly, helpfully, and not simply drift on the great current of affairs.

There is another conviction by which you need to be possessed; and that is concerning the importance of correct thinking, correct theory in religion. This world is dominated by thought ultimately. If you can only find out what people are doing, you need not ask them whether they have a theory or what that theory is. They reveal the real theory of their lives by their actions. It is the thought of somebody as to what ought to be done and how it ought to be done that determines all conduct, whether it be in religion or business or science or art, or wherever it may be. Since theory is of this supreme importance in religious thinking. it follows that false theory, wrong thinking in religion, is a source of waste and hindrance beyond any power of human calcula-tion. Just think of it for a moment! Suppose all the world could bend its energies, give its thought, its time, its money, its strength, to following after truth along in-telligible lines towards intelligible ends; and do it for a year, you would hardly know the world by the time the twelve months had gone by. The great majority of men and women to-day are under the power of false theories concerning God, concerning them-selves, concerning duty, concerning destiny.

Talse theories as to what needs to be done and false theories as to how to do it. And the world swings and staggers along in its orbit instead of sweeping under the impulse of the combined purpose of all its inhabitants along its shining pathway, as it might. The waste, the burden of false theories in refigion, are simply incalculable. Take this conviction into your souls then, and do what you can to stop this waste, do what you can to lighten this burden, do what you can to clear the way and to help on the speedier progress of man towards a deliverance from those evils under which he has for ages staggered and groaned; for it is not simply in religion that these are felt. Did you ever step to think how all inclusive and comprehensive is the thing which we call religion? It is man's theory of life. It includes it, surrounds it, beneath and on all sides, and is above every other human consideration. First or last, a man's religious ideas determine what his political life shall be. They dominate his business and his method of conducting it. They dominate the world's education. They touch and control even the matter of the world's health,—as to the care of the body, as to how diseases are caused and how they are to be cured. There is no single practical department of human life that is not touched, shaped, made, or marred bythe religious conceptions which control the actions of man.

Then there is one other conviction of which you need to be possessed. We have given up our belief in a literal, flery hell. Because we believe that we do not need to be saved from any such place, the first impulse is to feel that religion has nothing more to do or say to the individual, that is of any practical importance. We need to learn, however, that the need of right thought, right feeling, right

action, of a correct religious life, both in theory and practice, is just as important to the individual under the new theory as it was under the old; that there is real salva tion needed, real deliverance, as much as there was under the old theory. We need to become convinced of this concerning ourselves and concerning our neighbors, or we shall wake up by and by to learn that we have met with a fearful loss if we do not carry this conviction out in our practical actions. Remember that every word you speak, every thought you think, every deed you do your waking and your sleeping life, are making you what you are for good or for bad. They are shaping your eternal destiny for good or for bad. Because there is no hell it does not mean that everything beyond the border is heaven, and that when people get there they are going to be all alike, because they are not doomed to a place of torture. Look at the common sense of the matter. Does it make any difference whether your boy goes to school or not; whether, if he goes, he learns anything either with his head or he learns anything either with his head or hands, whether he learns what life means, whether he is self-developed, whether he is trained and taught so that he can control his surroundings and master the conditions of life into which he is to be finally cast when he reaches years of maturity? Sup-pose he goes through Harvard. Does it make any difference whether he learns anything, whether he develops himself? It will make all the difference whether he will be a man or not when he is through, all the difference whether he will be master of circumstances or their victim. It will make all the difference between a life of happy success and one of miserable failure. And so, as you go out into the future, will it make any difference whether you go trained, educated, with those faculties developed their will be called into faculties developed that will be called into

play over there, whether you go fitted for that life or whether you do not?

And what is fitness? It is knowledge of God, knowledge of yourself, right relations to God, right relations to your fellowmen, true thought, right feeling, noble action. These are what will make you for all ages; and, if you neglect these things, you may find yourself, and I believe you will, in a condition that will be all the hell that you will find yourself willing to bear. There is just as much need of right thought, right feeling, right action,—that is, a true religious fife,—under modern theories, as there was under the old. Nay, more; for, under those theories, even at the eleventh hour, by some magical process, in an instant you might be transformed and fitted for heaven. But now not even God himself can fix you instantly and magically for any heaven; and you will find only so much heaven as you have fitted yourself for by this training and development, through

true thought and worthy action.

These, then, are the convictions of which you ought to become possessed. And now I wish to draw from these certain practical suggestions as to what ought to do.

First, there ought to be utter, active, posi tive loyalty to your faith. Do you believe that you are right? If you do not, then you have no business to be here. You have no right to hold certain ideas because you have happened to come into their possession. It is your most sacred duty before God, for the sake of your fellow-men, to be sure that you are right, to do all that you can to find out that you are right; and you have no right to hold any ideas except those you have become possessed of after using the best ability you have to make sure that they are correct. The religious forces of this world are divided enough already. If there is no call for a Uni-tarian church, then it is a crime that it exists. There is no excuse for any further schism in Christendom, except the excuse of a higher and imperative faith. If we have heard some word of God that others have not, then we must obey that, on peril of our souls. If we do not, if we are simply follow-ing our own whims and fancies, then we are neither loyal to God nor to our fellow-men. It is our highest duty, then, to make sure that we are in possession of the highest attainable truth where we are, to make sure of it as a personal conviction of our own souls, to make sure that we are not wrong, to make sure that the truth is somewhere. that is, the most truth that we can practically attain at the present time—and go with that truth wherever it leads. This is your duty as a child of God and as a brother of your fellow-men. If you are sure, if you are convinced that you are following God's leadership, then it is your highest duty to be utterly and positively and actively loyal to this faith.

And here I wish that I could address every liberal in Europe and America on this point. It seems to me that we are all afloat as to what liberalism means in this matter of loyalty. Why are we tolerant of other faiths? Why do we demand that they be tolerant with us? Not because men have a right to hold wrong opinions, not because opinions are of no importance. Toleration is not indifference. Toleration is simply the result of the world's experience, coming to the conclusion that even false opinions are not so disastrous as the tyranny that assumes to compel other people by force to accept its opinions. But we, as liberals, are not loyal to God nor to out fellow-men when we give as freely to support some other faith as we do to support our own,—when we support some other church, some school, that is teaching precisely the opposite doctrines to those which we believe. Mark carefully what I mean. We have no right to be illib-

eral towards persons, no right to be in opposition towards persons; but, for the sake of persons, we ought to be illiberal and at enmity forever with all untruth. Would you support a school which taught that two and two make five? Would you think you were doing humanity a service by giving money to pay its teachers? Would you support a school that taught false geography, false chemistry? You would not consider it liberal or generous or kindly. You would say, I am doing injury to people to perpetuate systems of false teaching that lead the children astray. If, then, you believe that you are right in the religious opinions you hold, you should not support opinions that are contradictory to them; for the welfare of the world turns upon right talking about God and man. Your first great duty, then is to be lead to

then, is to be loyal to your faith.

We have seen that religion is the highest, the most important, of all human interests. Any great interest that men and women share in common tends to organize itself so that it may become a more efficient agent for its own may become a more efficient agent for its own propagation and the uplifting of men. So, when religion is organized, it becomes a church, no matter whether it goes by that name or not. Any organization of religious people for attempting to propagate their ideas and for benefiting and helping on manifold is to all intents and propagate their ideas and for benefiting and helping on manifold is to all intents and propagate. kind is, to all intents and purposes, a church; and the church, in this sense, is the grandest human organization which is conceivable. There is nothing so high, so important, so far-reaching, with such majestic claims on far-reaching, with such majestic claims on the reverence and services of men as the true church; for a church helps men and women to live. Other things are all subordinate, play a smaller part. This is the one supreme interest of man,—how to live and develop properly the true ideal of manhood and womanhood, since this is the true theory of the church, I hold it to be the unquestioned duty of every man to attach himself to some such organization. To become a part of his posiof every man to attach himself to some such organization, to become a part of his positive, active force which is attempting to lift and lead mankind. And remember that this is the layman's duty as much as the minister's, if not a little more. The minister is merely the servant of the church, appointed for some special talent which he may be supposed to possess to do a certain kind of work. But it is as much the duty of any other man or woman in Boston to help on the deliverance of this city from the evils. the deliverance of this city from the evils that burden it as it is my duty. It is just as much your duty as mine to be true to God, to your highest ideals, and to do what you can to help your fellow-men. People, then, who hold these faiths in common ought to organize themselves into churches, no matter whether they have a minister or not. They ought to attend the meetings of this organization, no matter whether they have wnether th minister be a brilliant or a stupid one. They ought to attend, not because they are interested in the minister not because he gives them an address that stirs them, that rouses their thought, not because they love to hear him speak. They ought to attend for their own good and for the supreme human interests involved, because they feel the call to attend to great duties that reach down from heaven and lay their hands of consecration upon the head of every man and woman and child. Organize, then, and help to carry on this work without any regard to ministers,—with or without a minister. You are, of course, free to get such a minister as you want, if you can,— the best one you can; but the minister is no

occupy.

Then the belief about the money relations in which men stand to the church ought to be thoroughly revised. The great majority of men look upon the church as a sort of beggar, that comes with pious call upon bended knees and asks for alms; and they give as tney would to a beggar, simply to get rid of a personal request. But what is the real meaning and the real work of the church and its call for money? If the church is doing the work that it ought to accomplish, it is doing the noblest service possible for the welfare of mankind.

necessary, no essential, part of the existence and work of the church. It is higher than the office of minister; and it reaches deeper

than the position which he is supposed to

And you, whether you are in the church or not, owe just as much to this organization as does the church member. You have received your money, brains, skill, power of thought, which enabled you to win it, as a gift from humanity; and humanity, through the medium of the church, if that church be true and living out a lofty ideal, is simply asking for its own. You ought, then, to contribute money systematically, liberally, year by year,—not according to the necessity that is laid upon you, but according to your liberal ability. Contribute money, and then follow it, watch it, see that it accomplishes the work which it ought to accomplish. It is just as much your tusiness to see where the money goes as it is the minister's. It ought to go to the lifting of the world. If it does not, the church that is-using it is wasting it. If it does this, you ought freely, generously, continuously, and liberally to carry on such work, wherever you are. These are practical hints; but they are those which we need to have brought before ne

Again, take the work of the Sunday-school, which in most of our liberal churches is begging for teachers,—for somebody to lend it a little aid, to make it more practical; and yet, on this theory of the church and the true work of the church, there is no grander thing, no nobler service on earth, than that

Some Optical Fasts about Images.

to the Editor of the Religio-Philosophical Journal

We have been reading with much interest "From Here to Heaven by Telegraph," as has appeared weekly in the Journal for some time past. At first somewhat tedious, through our unfamiliarity with technical telegraphoperator language; yet made more and more interesting towards the close by the rational, frank and kindly conversations between Dr Wells in spirit life and Prof. G. still in this sublunary sphere, and by the final announcement by the latter that his very careful and prolonged scientific investigation, has ended in a complete demonstration of the basic fact (long known by us to be true): the possibility of communion between the two spheres or conditions of human existence.

Dr. Wells appears to be a most excellent man, or angel as he must be called (I suppose since he lives in "Heaven"). He is willing to state a point one day and take it back the next if he discovers an error in the form-

er utterance. Such are the right kind of men, or angels, live where they may.

This inclines me to sink my native modesty as a dweller on earth for about seventy years only and be so bold as to ask dear Dr. Wells and dear Prof. 6. to "take back" and correct a little-bit of hasty talk uttered without due reflection, to be found in the upper right hand "northeast corner" of the first page of the JOURNAL-some of which is literally incorrect, and other parts of it logi-

cally unsound.

Dr. Wells has forgotten when he says "printers' type looks upside down and downside up to me, or used to when in the form. No! dear Doctor, they are not inverted in that way. They are turned half round horizontally from right to left and left to right, as the printers of the Journal will all testify. Every one is aware that when you look in a mirror your body is reversed in the same way—your right hand becomes your left and your heart is on the right hand side; but you still stand head upward, feet downward. Right here let us "put on the brakes" a

moment, as the Doctor has several times said, and beg some of those very learned metaphysical fellows, so numerous and forward with their pens in these latter days, and who affect to ignore usold fashioned physical sci-entists, to please explain why a plain mirror (looking glass) thus reverses horizontally

and not vertically?
We will wait patiently for the answer,
merely remarking that they had best be careful in their investigations not to knock against and dislodge any of the props on which they build their fanciful structures; for some of them are very loose, and they

might tumble the whole shanty.

Now returning to Prof. G. and Dr. W., let us say: Dear Doctor, we expect to learn something from you. We don't want you to get us all in a tangle (as you really seem to be somewhat yourself) by joining with the metaphysical "fellows" aforesaid, in ignoring the plant Dictionary definition of the word the plain Dictionary definition of the word which is: "to perceive by the eye," the

organ for eight. don't understand what you gain in ability to teach us, by so doing. True: we "see"—"we perceive by our eyes"—through what comes to us from the object. You, in spirit life, must perceive a distant object (if there be with you any element of distances, as we presume there is) either by some emanation from that distant object, or by some emanation from yourself going to the object and returning to you as to an individuality at a special place.

If so, our seeing is typical of and similar to your own, though yours may be ever so much better.

Since we cannot clearly understand yours why do you entangle us by splitting hairs on our method as it is the best we have, and seems clearly understood by some of us, until we come to the point where "Greek meets Greek," spirit meets matter, then comes the 'tug of mind"

To further illustrate our cause of complaint, let us add that both you and Prof. G. seem to use optical language improperly when you talk of the image of objects formed on the retina of the eye. Your word is: "You do not see objects. You see a reflection of them." Prof. G. agrees to that and adds: even the image which we do see is wrong Now (very modestly and gently begging the pardon of both) I say, that in critical optical language the inverted picture of an object on the retina of the ey not a "reflected" image as you say. It is an image produced by the refraction of the rays of light coming from the object; be it intrinsic light, as is emitted from the sun, stars, electricity, lamps, etc., or reflected light from the moon, planets or terrestrial objects not self-luminous-it matters not which; and that refraction is produced mainly by the crystalline lens of the eye, which, like every other convex-lens as shaped by the optician, forms by refraction an image in its focus; necessarily inverted by the crossing of the axis of each cone of light-rays at the centre of the lens; thus concentrating at the focus on the retina an intensified image of every point of the object in its proper reverse place. This reversing of the image produced by a lens is not, as you say, like the reversion of type, or the reversion in a plain mirror-sidewise only; but vertically and along every other radial direction, as well.

On the same principle is formed the re-verse image of the sun or any other bright object when shining through a small hole into a dark chamber, i. e., by the crossing of the direct light rays at the hole. The difference is that the lens receives owing to its greater area more rays from each point of the object than the hole does, and by its characteristic refraction concentrates them at the focus into a more intense image of each respective point.

Now, Bros. Editor, Dr. W., and Prof. G. these statements are critically correct ac-cording to optical science in its simple accuracy; "fixed as' the laws of the Medes and Persians," as you will recognize on reflection, and as have been familiar to this writer for more than half a century. One more word as to Prof. G.'s saying: "The image which we do see (on the retina of the eye) is wrong side up." Now, my dear Professor, you and I for that! No one denies that an inverted image is formed on the retina; but critically speaking, it is highly probable that the mind does not sense that image at all, as a whole. Here is the reason why: You know as well as I, that the explanation of erect visics was long a mooted question, previous to the time of the learned optician, Sir Pavid Brewster, LL. D., F. R. S., etc., etc., who in 1831, in his treatise on optics, announced the true one which was at once universally accepted.

It is this: that every impression of light made upon the retina, is perceived in a direction perpendicular to its surface, as is easily demonstrated experimentally. This causes the lines of perception to cross within the eye-ball, probably near to the crystalline lens; and thus a re-inversion takes place and we see the original object "right side up with care.'

tions to each other. I shall be glad to be relieved by any one

correct position, separately, through the sep-arate impression of each made on the sensitive surface, and perceived in the correct direction as aforesaid.

THE ANSWER.

To answer the above briefly, as I must, let me say that most of these points are well taken, and that while no man who has the ability to pick such flaws will have the least difficulty in understanding exactly what was meant, there was a looseness in the manner of expressing it, and no one was more sensi-ble of the fact than ourselves. Of course it was not meant that the illustration drawn from type, etc., was a perfect counterpart of the thing thus roughly explained, nor that the reversion in one case is exactly like the inversion in the other; though it is true that o see an inverted image (as from a stereopticon) from behind the screen, does reverse it like type; and though it is also true that there is a seeming propriety in saying that type appears wrong side up, since the com-positor "sets" it and reads it wrong side up. In order that it may be right side around. This I know by my own experience as a compositor a quarter of a century ago. And in this connection let me add that I am sorry if I have ever said anything that would even seemingly "ignore old-fashioned physical scientists." Modern scientists are not doing as well in proportion to the refinement of their methods and any apparatus and these wholes. methods and apparatus, as did those who labored in the toils of phlogiston.

While it is all very true that the retinal

image is formed by refraction, it is also true, that the light which forms said image of nonluminous objects is reflected from said objects; and all optical effects (as in photography, etc.,) in which such objects are con-cerned are due primarily to reflection. It is because the dark parts of the object reflect no light, that the lens has none from these parts to refract, and hence dark places ap-pear in the image, without which the image would not be correct.

(The image made by a plane mirror is not a real image, but is what is known in optics as a virtual image,—a term which tacitly admits that there is really no image there. The reflection which we saw in the mirror is in reality no more reversed from right to left than it is from head to foot. Place a mirror before a man facing eastward, for instance. The upper part of the man is shown in the upper part of the reflection: the lower part of the man is shown in the lower part of the reflection. Yes. Well, so is the north side of the man shown in the north side of the reflection, and the south side of the man in the south side of the reflection. Thus the rays are not crossed from side to side any more than from end to end, and that reflection is no more an image of the man than

the type is an image of the printed letter.

Now I must say, further (very sincerely
granting all deverence to Bro. J.'s age and experience) that his statements after all his care and deliberation, are not all "critically correct according to optical science in its simple accuracy," etc. For instance, he says: "On the same principle is formed the re-verse image of the sun or any other bright object when shining through a small hole into a dark chamber, i, c. by the crossing of the direct light rays at the hole." Not "any" other bright object, Bro. J—, only bright objects that are larger than the hole; else the rays would radiate directly from the object to the screen, without being compelled to cross. Neither do the rays cross "at the hole," but some of them, after having passed through the hole, cross inside of the room, while others cross before they reach the hole. Upon reaching the screen they form not a "reverse" image, but an inverted one, and the so-called image of opaque objects standing between the hole and the light is not an image, but an inverted shadow.

Dr. Brewster's theory is in perfect harmony with what I had said; viz., that "The image is inverted on the retina," and if the readers of the JOURNAL care for that kind of information, I should be glad to reproduce for them an illustrated newspaper article which published some four years ago, explaining singleness of vision in insects, though each of their eyeballs contains thousands of eyes, every one of which casts a different image on

Now, while I freely admit the weakness of our best efforts. I must add a few words in explanation. The dear readers have time to deliberate, and after due reflection, to formulate carefully, some well grounded criticism; even though it be concerning a side and not particularly affecting the main subject of inquiry. They must also be excused for expressing themselves, even if in much less kindly manner than Mr. J. has done. They cannot be expected to know the difficulties under which we labor, and I hardly; dare mention them, lest I be thought complaining. So without going into details (which would greatly emphasize the matter), I simply state that Messrs. Rowley & Whitney as physicians have the first claim upon Dr Wells's time (or rather their patients have), and their patients have a way of dropping in so frequently, that most of our interviews are broken into several pieces; and I may say that some of the finest paragraphs that said readers have had the pleasure of perus-ing from Dr. Wells, have been divided into several pieces with interludes of from half an hour to half a day, between different members of the same sentence. The fre-quency of these newssary interruptions begets a general feeling of uneasiness in us, even when not interrupted; and there is a natural tendency to drop any question and hurry on to the next, just as soon as it will

Then, too, my business requires my pe sonal attention both day and night, and all the year round. My friends know that I have enough to do without any of this;—that for perhaps a hundred interviews with Dr. Wells, I have made another hundred bootless trips, and waited many hours for an opportunity, though Messrs. R. & W. have very kindly given me every possible chance; that I have done all that I have done without any compensation, so far as the investigation is concerned; that I am not able financially to let my business suffer a particle; but that hundreds of millionaires who could relieve me of this strain, and not feel it themselves; will pat me on the back encouragingly, say, "Go on with the good work; you are doing grandly!"—and let me starve while I do it.

Now with these and many other draw-backs, bear in mind, if you please, that the most critcal questions are sprung upon us in the midst of some other inquiry, that I must speak extemporaneously, and not only com-pose but write what I say while I say it,— and that the reports which I give are verba-tim, which forbids any revising, improving, because any variation of either question or answer, makes them sustain different rela-

This would imply that the mind instead of standing off either front or back and looking at the inverted image as a whole actually senses each point of the original object, in larded with the professional and technical larded with the professional and technical accomplishments necessary to make his testimony worth anything.

CLEVELAND, O., March 16th. 1888. Having read the above letter and answer to Dr. Wells, I asked for any comments:

Dr. W .- We are aware that we are liable to err in diction sometimes as we have oft-times explained in these self-same articles. It is easy enough to think but not always easy to express what you think so that your neighbor may see it as you see it. It is easy to look out over a landscape and drink in its beauties, but not easy to transfer it to canvass. And now because our aged friend seems to be something of an artist in refraction, r. flection, and reversion, if you please, and can speak his thoughts a little better than Dr. Wells, he should throw the mantle of charity over us and pity rather than con-demn. Perhaps if I should talk anatomy or physiology to him, I might get him worse mixed than he would myself, on these sub-

But all is fair when criticism is merited, and it only proves that we are human, using the word in its commonly accepted sense. only know what we learn, whether it be while we are incarnate or decarnate; and if our friend knows more while incarnate than we do being decarnate, so much the better for him; and if it would not give offense, I would once more turn back to my school reader and refer to the young lady who had finished her education, and exclaim, in quotation, "The only wonder is that one head can contain it all."—WELLS.

No one profits more, mentally, by the correction of a mistake than he who made the mistake, and no one loses more, both mentally and morally, in consequence of an error, than he who errs and then doubles his loss by refusing to admit and amend so far as in him lies. Respectfully. H. D. G.

EXPERIENCE OF AN INVESTIGATOR. Seance with Dr. Schermerhorn.

to the Editor of the Religio-Philosophical Journal

If permissible, allow me the use of your valuable columns to state a few facts that have come under my personal observation during my investigation of the phenomena of Spiritualism. Let me state that prior to September 8, 1886, my knowledge pertaining o Spiritualism was of the meagerest description. On that date a friend of mine (for whom I had considerable respect, as a sharp, shrewd business man) brought to my place business a double slate, and upon the inside thereof was a long communication pur-porting to have come from his dead brothern-law. A few hours afterwards he brought me a spiritual paper, and asked me to read the same. One article on Table Tipping interested me, and when I arrived home I immediately went into a room, and sat at a small table, hands on top. I got nothing. Then my wife and I sat at a small table, hands on top, and in about eight minutes, ip went the table! I put the usual formal questions, and got the information that her spirit brother was tipping the table. We continued sitting daily and on the 6th day my wife said she heard the spirits singing and speak-ing to her. I told her to be very cautious in imagining such funny ideas.

I then consulted my spiritualistic friend, and he advised me to go to some spiritual circle, as my wife undoubtedly had devils around her, and they (the Spiritualists) would drive them away, but nothing resulted satisfactorily. Then the Spiritualists con-sented to come to my house and hold a scauce, firmly believing that when she saw what fools other people made of themselves, she would realize the true condition of her hallucination, resulting, I hoped, in bringing her to her normal condition again. We held a séance and the result was different than I expected. Instead of religious crankiness, we had horse jockeys, bunco-steerers, liars, thieves, Indians, Dutch, Irish, Angels from 10th or 20th sphere, and Egyptians-in fact, for the next three months it seemed to me that all the grades of intelligence from hell to heaven took a special delight in getting acquainted with my wife, to my discomfort and mental anxiety. I did not believe it possible that all this was the result of spirit

Finally I publicly challenged my spiritual friends to produce all their mediums, and I would expose them, but before I had a chance, a new phase in my wife's mediumship took place. Occasionally she would go into a semi-conscious condition, and logically argue the different points with me.

At this point in my investigations Dr Schermerhorn returned from California, and I called on him. I found him to be a gentle manly, educated person, well up in science and medicine, and having a good quantity of common sense.. I stated my business, and requested, if agreeable to him, the privilege forming a small circle for a number of scances under test conditions, which, as the scances progressed, I could be at liberty to make, all of which he willingly complied with. The circle was comprised of the fol-lowing: Mrs. Dr. Schermerhorn, Mr. and Mrs. J., and my wife and self, the Doctor

sitting in the center. The first scance was held January 3, 1888. in the Doctor's scance room at 323 S. Division St. I will describe it as minutely as possible, so as to show that, if we were duped, we were not sleeping. The scance room is up stairs, below is a store. The floors are deadened and not more than two inches of space intervenes between the floor and the con-crete. The room is carpeted, and the seams run parallel with the length of the room about one yard apart. I examined every seam to see if any opening. I found ever; thing secure. The wails and ceiling are plastered and no sliding panels were there The base is about ten inches wide, of which two inches are moulding. Profiting by the Wells expose, I gave that a very minute examination and found every thing secure. There are three common and five panel doors in the room, and two windows, and a pair of folding doors between the scance room and the parlor. As a large coal stove was kept burning each evening during our scances in the parlor, no person could have opened the folding doors without flooding the room with light. I examined each panel of the doors thoroughly, and as I understand woodwork myself, if there were secret, sliding joints, the work must, seemingly, have been more than perfect. The windows ordinary double-light sash, one looked onto the outside, the other in the hall.

Let it be borne in mind that we thoroughly examined the room at every scance, so that each one should stand upon its own merits; also the manifestations I describe are only what I felt, although the other members of the circle received equally as much.

SEANCE NUMBER ONE. I closed the folding doors and locked the

minutes, one after another of the members of the circle commenced to feel hand-patting on the cheeks, arms, hands, etc. I sat for forty minutes before I felt anything. Finally there came a hand, solid and heavy. which slapped my cheek, and it seemed to me a voice said, "Harry," in a heavy whisper; at the same time the Doctor was speak-ing to my wife. After the circle was over the imprints of the slap still were on my cheeks. Then commenced, it seemed to me, cheeks. Then commenced, it seemed to me, a series of thumps, patting on my hair, chin, nose, etc., by a hand, cold, heavy and rough, which would then instantly change to a small warm baby's hand, and by the time I had familiarized myself to that it would seemingly change to a lady's soft hand.

One thing left an impression upon my mind: An Indian was supposed to be controlling the Doctor, and he would tell me that I would be touched so and so, and immediately it was done. One time I purposely moved quickly a couple of feet from the original place, and a pair of fingers came, not bunglingly, and lifted up my eye lash. I tried the same thing afterwards with a friend under the same conditions, and the result nearly proved the loss of my friend's

My conclus on after the circle was: The Doctor had a confederate who quietly un-locked the doors and came in, and the Doctor being also an adept in using his hands, in slapping and pulling us from the inside of the circle, all of which, I quietly chuckled, I would stop before I got through.

SEANCE NUMBER TWO.

January 10th, 1888 .- After we had thoroughly examined the surroundings I proposed to the Doctor that I wished to seal the doors and windows. He readily consented. I had prepared a particuliar kind of gummed paper for the occasion, and therefore gummed the cracks between the doors and the jams and across the windows, so that it was impossible for any person to get inside that way without cracking my paper. We sat our ac-customed way. In a few minutes my hair was pulled from behind, and I knew the Doctor was in the center, because I had my foot upon his. My left ear was pulled so hard backwards that it was sore all the next. day. Let me say I never felt more genuine fingers and hands in my life. A large hand grasped the back part of my right shoulder and commenced to pull me upwards until I was nearly on my tip toes, and I was held there a number of seconds, and suddenly let go. I nearly fell on the Doctor. A large hand caught hold of my wrist and rubbed my hand on a rough beard and a face; beard about ten days old. I was satisfied in my own mind that it was no false face, owing to the elasticity of the cheeks. My fingers were then run through a growth of hair about three or four inches long. I will state that the Doctor has short hair and only a stubby mustache, and clean shaven; Mr. J. a short mustache and short hair. Several names were mentioned by independent means, all of which I recognized.

SEANCE NUMBER THREE.

January 24, 1888 .- I was sure if the Doctor was tied (if it was mechanical contrivances he had) I would have him fixed; so when we had examined the room and sealed the doors, proposed to tie his hands. He was perfectly willing and I produced a ball of ordinary twine, and commenced from the wrists, and separately tied each finger together, till it presented a complete glove of knots, which I had systematized previously; and by pulling from the joints of the fingers the string would tighten at the wrists, and vice versa

I will give any person \$100 who can alone untie himself after I have tied him the way I did the Doctor. Now I had things fixed We sat down as usual After a few minutes the string came flying into my lap and the Doctor exclaimed,"Don't pull on my wrists," the first intimation I had that the Doctor was still tied. I examined the string as far as my observation in the dark would allow, and found his wrists were securely tied together, and as the ends of the string were in my lap I wound it around my wrist so that I could feel every move of the Doctor's hands; as I kept the string between me and the Doctor tight, this to me was more satisfactory than my tying his hands. I soon felt a very heavy hand pull me back by the hair till I was nearly upset backwards, and the Doctor requesting me not to pull so hard on the string.

One thing happened which I think worth ecording. A friend of mine died Christmas; his name was McC., but we invariably called him Mc. The Doctor did not, nor did any of the circle know this party. Near the close of the scance a voice in front of me said, Harry, I said I'd come back.'

I asked, "Who?" "Me," was the response.

I said: "If you are he (not mentioning the name) put your maimed hand in mine." The Doctor's wife here interposed and stated, "Mr. Millard, I am afraid you will not get that as your mind is too positive." I found it so, and after a while when I was thinking of something else, a finger bent nearly double was placed in the paim of my hand (we held hands, the left hand clasping a neighbor's right wrist, thus leaving the right hand at liberty).

SEANCE NUMBER FOUR.

Jan. 31, 1888. We thoroughly examined the room, doors and windows, which we secured in our usual way. The manifesta-tions continued, although the Doctor was tied as usual. I was nonplussed. I was still sure the Doctor had a "magician's room," and we were the victims of his accomplices, but how to account for it I could not. I will not rehearse any of the phenomena we received, as it would only be a repetition of former scances. After the scance I thought, pondered and curgelled my brain for some theory as to the cause of the manifestations. At last the idea came, I will ask him to come to my house! Now I was sure I had him boxed; so February 6th (Monday evening) I called on the Doctor and quietly asked him-if he would hold the last scance at my house. "Most willingly,' he said, "but I am afraid we will not get as strong manifestations." I replied: "We don't wish quite as strong-only a small per cent will convince us." It was agreed then to meet at my own house the next evening.

SEANCE NUMBER FIVE.

Feb. 7th, 1888. We met in my dining oom, which I am sure is not built with any trap doors or sliding panels. There are five doors and one window. I got my friend Mr. with myself to "gum" every door and window, and lock them besides. I pulled out from my coat pocket a large ball of string, and stated to the members of the circle that I wished to tie each one to his or her chair, which I did thoroughly, with a continuous string, and both ends I tied around each of my wrists, rendering it impossible for any one to get untied without I knew of it. I then took a common white cravat necktie, port of the Ladies' Aid Society, also submit-

three other doors. The five of us sat in a circle, the Doctor in the center. We put out the each of the Doctor's wrists, and tied it as a lights and joined hands. After about ten bracelet. I then took a piece of string about six feet long and tied one end over the knot (bracelet) and the same to the other knot, and tied both wrists together, so that if the Doctor untied either bracelet, it would be impossible to give the same knot to the string, and the other part of the string I held wound around my fingers. You see it was impossible for a confederate to come in the room, impossible for either of the circle to move around, and impossible for the Doctor to use his hands unless I felt him so do-

> Presently a pin was pushed into my back. was rocked backwards in my chair. Both arms were pulled backwards two feet, think. The ball of twine, which was left on the floor, was taken up and thoroughly tied around my neck, etc., and the same with some of the other members, till we were completely tied up (all by outside parties), while the hands were patting me. I made the request for some spirit to take

a pencil from my vest pocket, and write his name on my cuff. I felt one doing so, and when light was produced, I found "Tom" printed on it, the most beautiful and wonderful thing I have to record.

I should have stated that I thoroughly expenses the product of the product of

amined the Doctor and found that he carried

while the racket was going on I felt a pair of lips, it seemed to me, on my forehead, and immediately I felt a slimy liquid running down. I indignantly expressed the opinion that some person had deliberately prit on the To make super I was not drawn. spit on me. To make sure I was not-dream-ing, I asked the Doctor to feel, and I held his finger while he did so; he verified my statement; he also got the lady sitting next to

me to also verify my-statement. Immediately afterwards my friend said that the same happened to him, the liquid running into his eyes, and commencing to smart. While he was speaking to the Doctor and the Doctor replying, a voice near me said, "I wouldn't spit on ye, Harry; its per-fume." In a few seconds every person in the fume." In a few seconds every person in the circle, the Doctor included, was baptized with the same, and presently a fragrant perfume commenced to fill the room. I can-not describe it. It was to me the most deli-cate and penetrating odor I have ever smelt. To verify our statement my brother-in-law arrived home about one-half hour after the party was gone, and immediately said, "Where did you get such beautiful per-fume?" I will state there was no perfume of any kind in my dining room before we commenced.

In conclusion I will say that after the circle we found the doors gummed, members of the circle tied, and the Doctor handcuffed, exactly as we left them.

If these manifestations were not the re sult of spirit force (as it was impossible to-be the trickery of the Doctor), will some scientist please unravel the mystery and tell me what caused them? Facts to me are solider than faith and upon facts must my belief in Spiritualism be reared. It is hard for me to repudiate my former belief and ac-cept this, and only on evidence, that if honest to myself I must admit its truth. It has showed me intelligence outside of blind force; it has showed me solid hands and language similar to my own. I must, therefore, as an investigator, after careful and thor-ough trials, verify that which thousands be-fore me have believed; that man does exist after this life, and can communicate with mortals. HARRY E. MILLARD.

Grand Rapids, Mich. This is to certify that the account herein stated, pertaining to the five circles of Dr. Schermerhorn, is true in every particular, as far as our knowledge of phenomena produced; and conditions stated.

B. D. JACKSON. MILLIE A. JACKSON. ANNIE MILLARD.

ANNUAL MEETING

Of the Golden Gate Religious and Philosophical Society of San Francisco.

To the Editor of the Religie-Philosophical Journal

The second annual meeting of the Golden Gate Religious and Philosoph this city, was held in Metropolitan Temple, Sunday, March 11th. The President, F. H. Woods, Esq., announced his intention not to accept the presidency of the society for the ensuing year, owing to ill health and other causes. During the past year, he said, "Our platform here has been kept free from unworthy characters, except in two instances,one a stranger in whom we supposed we had gained a prize, but in whom we were sadly deceived; the other coming from a neigh boring state, and highly recommended, but in whom we were also deceived. In consequence of our careful, discriminating policy, we have been called aristocratic; but if to keep our platform clean, and to present only the highest and best phases of Spiritualism, is to be aristocratic, then we are aristocratic. "A cloud appeared upon the horizon of our

progress and endeavor in the severe illness of our regular minister, Mrs. E. L. Watson, near the beginning of the past year; but most providentially we secured to fill her place the one man of all others in the United States that was needed here, Mr. J. J. Morse. You all know how he has endeared himself to us. We love him; he has done a noble, good work. It will be a sad parting when he leaves us, but we hope that in the course of his public labors he may be able to be again with us. When Mr. Morse shall have closed his labors among us, we shall have terminated six years of the public presentation of the purest and best Spiritualism in the world,-a Spiritualism that has not demonstrated that the Spirit-world is accustomed to 'play fantastic tricts before high heavens."

"Sometimes when I have looked upon the vast mass of fraud and rubbish supposed by some to be a part of genuine Spiritualism. have felt almost inclined to retire from the field in disgust. We need not wonder that parties like Miss Phelps ask us. What is it that you are affirming?' This ribbish and fraud must be met. It belongs to this society to do its work in aiding to stem this tide of folly and fraud. The true mediums should also see to it that the issue is met; for in two years if this avalanche of fraud is not checked, true mediumship will be forced to the wall. But despite the present unfortunate state of affairs, we still hope for better days. We know that a crystal stream of purest truth underlies the mass of rubbish now flooding the movement. And when we see valiant workers like J. J. Morse, Wm. Emmette Cole-man, Mrs. E. L. Watson and John C. Bundy standing up so nobly for the truth, it would be rank cowardice in us to desert the field."

Mrs. H. E. Robinson read the report of the operations during the year of the Kinder-gartens under the protection of the Societythe financial report showing a balance of \$28 in the treasury. The school has an average attendance of fifty, ranging in age from two and a half to six years. The reted by Mrs. Robinson, showed that 250 gar-ments had been distributed, and over \$100 in money received, of which there was a small

balance unexpended.

The following board of trustees for the ensuing year were then unanimously elected:
F. H. Woods, M. B. Dodge, Mrs. H. E. Robinson, Adolph Weske, J. B. Chase, Abijah Baker,
C. H. Wadsworth, Wm. Emmette Coleman, J. H. Moore, G. H. Hawes.

Mr. J. J. Morse rendered fitting tribute to the zeal and faithfulness of the officers of the Zeal and faithfulness of the officers of the Society during the past year, to Mr. Woods the President; to Mr. Dodge, the Buginess Manager, whose arduous duties had been untiringly and earnestly performed; to Mrs. Robinson, the manager of the kindergarten; to Mr. Wadsworth, the Chairman of the Sunday services; and to the members of the Sunday services; and to the members of the Board and others who had given valuable fluancial aid to the Society.

Immediately after the adjournment of the

Society, the Trostees met for organization. Society, the Trostees met for organization. The following officers were unanimously elected. President, Wm. Emmette Coleman; Vice President, Mrs. H. E. Robinson; Secretary, Geo. H. Hawes; Corresponding Secretary, Wm. Emmette Coleman; Business Manager and Treasurer, M. B. Dodge. Mr. Coleman on taking the chair, stated that in this case the office had sought the man, and not the man the office; for he most sincerely did not desire the position just given him. He did not consider himself qualified therefor, and only consented to take it in deference to the wishes of those warmly interested in

the success of the Society.

Mrs. H. E. Robinson was continued in office as Manager of the Jessie-street Kindergarten.

WM. EMMETTE COLEMAN. Corresponding Secretary.

## "aman's Conference.

LYDIA R. CHASE, DEADER. 2139 TREE PLACE, PHILADELPHIA, PENN.

#### UNDER THE DAISIES.

It is strange what a deal of trouble we take, What a sacrifice most of us willingly make,"
How the lips will smile though the heart may sche,
And we bend to the ways of the world for the sake Of its poor and scanty praises.
And the time runs on with such pittless flow
That our lives are wasted before we know
What work to finish before we go
To our long rest under the daisies.

And too often we fall in a useless fight, Tis as when one starts on a chase at night,
An unknown shade pursuing.

Even so do we see when our race is run

That of all we have striven for little is won, And of all the work that our strength has done How little was worth the doing?

So most us of travel with very poor speed Falling in thought though we conquer in deed, Least brave in the hour of our greatest need, And making a riddle that few may read Of our life's intricate mazes. Such a laby inth of right and wrong Is it strange that a heart once brive and strong ould falter at last, and earnestly long

But if one poor troubled heart can say Her kindness softened my life's rough way. And tears fall over the lifeless clay We shall stand bereafter in brighter array

For a calm rest under the daisles?

Than if all earth rang our praises;
For the good we have done shall never fade, Though the work be wrought and the wages paid, And the wearied form of the laborer laid All peacefully under the daisies.

## The Other Side of the Question,

The world is busy telling his brother how to remember. Will not some one tell us how to forget? Memory is both voluntary and involuntary. I use the word forget with appli-cation to that erratic action of the mind which we call involutary memory. If as set forth in Locke's Human Understanding, "Our ideas are said to be in our memories, when, indeed, they are actually nowhere, but only there is an ability in the mind, when it will, to revive perceptions which it once had, with this additional perception-that, it has had them before,"—involuntary memory ought to be under the control of the will, and all memtary memory. In point of fact it is no such thing; and he who could teach man voluntary forgetfulness would bestow as great a blessing, if not a greater, upon mankind, than he who lays down a law for augmenting powers of remembrance. Tell us, then, if you please, how to forget all the little things that in daily life have seemed of such momentous import. The little jealousies that we have met, the little mortifications that so overwhelmed us and wounded our that so overwhelmed us and wounded our self-love; the petty slights and snubs, that we felt undeserved, and yet made us feel so infinitesimally small in the social economy; the small benefits we have bestowed upon others, and the great ones bestowed by others upon us that burden us with an overpowering sense of indebtedness therefor of which we cannot quit us. Our little self condemnations that sting us from memory's beehive; our individual heartaches and petty sorrows; our ambitions and strivings of emulation; our failures and successes, and selfgratulations that puffcus up inordinately. To forget our always recurring "don't wants," and "do wants," and the continued applica-tion of the thought of self and the individual, and a thousand other involuntary memories that make slaves and fools of us, and hamper us in the effort to become the noblest, and that nature has fitted us to be. What! forget all this? Certainly. Though these help to make up human life, they enter into our lives as integral parts of the whole, and should be relegated to their proper position as well trained servants of the will,—if we only knew how to do it. only knew how to do it.

A man never argues a question to a decision but once. Having weighed his pros and cons and formed his conclusion, he does not follow his line of argument every time he states that conclusion. Life, momently and hourly lived, is the argument nature makes in us, and I would forget the minute points of living in the realization of being. Contin-ual and persistent memory is an enemy to the growth of realization of universals. Forgetting incidents and clearing memory's page, will not and cannot remove the molding effect upon the real man, any more than not stating the argument will obliterate the conclusion. The human mind is the sum of the effects of all its experiences, and the man is more, broader, grander as he realizes the whole to the exclusion of the parts.

Every experience finds us what we areit leaves us what we have become. What we were having been modified into what we have become, exists only in this state. What I dined on day before yesterday, and who dined with me, have each modified me somewhat; the one physically, the other mentally; but why think of either? The events of life of ten years ago have shaped the actions of today. Thoughts evolved in the brain of child-hood, paved the way for those of the older brain. The general effect of the shaping pow-

we can really use, and that we carry whether we will or no; but the memory of either is so much rubbish of the mind that blocks the way. Would it not better serve nature in the development of the perfected being to forget the steps and realize the mind, as a whole, with its progressed modifications as the me—the real me? Will not some benevolent mind add another to the arts or science and tell us how to forget—when we find it con-venient to do so? MARGARET. venient to do so?

#### Why

Rosa Miller Avery, in her address before the State Equal Suffrage Association, held at Galva, Ill., in regard to the work for wo-man's ballot in the cities and town, said: "A benevolent looking woman inquired of

us if it would not be better 'to turn our concentrated individual effort to saving the children on the street, especially the boys who would be voters in a few years, while we could not expect to vote for long years to come. Our streets are filled with children of poverty, drunkenness and crime." "Madam," we responded, "it is for these unfortunate children that we ask your name for munici-pal suffrage. Suffrage advocates look into the caverns and causeways of crime, and we are getting disgusted and tired of being call-ed upon to support missions that are fed by crime and fostered by political corruption. We are weary of fighting first hat consumes and lays bare more homes than we can provide for—a fire which no paid fire company can extinguish, for it is fed by benzine and whisky supplied by more saloons and drug stores than there are provision and grocery stores in Chicago.'

The London Queen contains a pleasant sketch of Miss Agnes Hedenström, whose work in con-nection with the Rome for Scandinavian Saihection with the Home for Scandinavian Sal-lors in the West India docks, has made her known to the merchant seamen of every na-tionality. Women are not allowed to preach the gospel in Sweden. Miss Hedenström felt one day a personal call, and impelled by the sense of what she conceived to be her missions left her native land and went to mission, left her native land and went to London, intending to go to India as a mis-sionary, when she saw the temptations the Scandinavian seamen met on every side, she concluded that her duty was to stay and preach to them, and better their condition. At first she received only jeers and insults, but after awhile she overcame their prejudice and gained their confidence. After many struggles the Scandinavian Temperance Sat-lors' Home was opened October 25th, 1880, and has since been visited by hosts of seafaring men. An average of more than one hundred men sit down to four substantial meals, and Miss Hedenström alone rules over that large household, lays in its provisions, works,

and serves its inmates.

The delicate and sometimes the most difficult part of Mtss Hedenström's work consists in getting the sailors to hand over to her their hardly-earned wages, and then for-ward the sum in part or in whole to the family at home. Pathetic are the stories she has to tell of wives, children, and old parents in Finland, in remote Scandinavian villages, who, until they received through her instrumentality a remittance of money, and a let-ter from some sailor brought under her in fluence, had not for years heard tidings of the husband, father, or son, who hitherto had spent all his earnings in riotous living on shore. The most grateful memories are those of the thanks given to her by the sailors who were most obdurate, having "made them send that money home.'

## BOOK REVIEWS.

[ All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHIL-OSOPHICAL JURSAL.

MORALS VS. ART. By Anthony Comstock. New York: J. S. Ogilvie & Co., 57 Rose St. Pp. 39. Price, 10 cents.

The JOURNAL gives Mr. Comstock full credit for having done valuable work in destroying the business of publishers and venders of obscene books and prints. His judgment has not always been discriminating; his methods have not always been those of a high-minded gentleman; his treatment of men prosecuted on his complaint has sometimes been heartless and his interference with legitimate business in his z-al against obscenity, has been annoying in some cases and has often evoked the ridicule of the secular press; at the same time he has shown courage and persistency in a work that would be to most men, extremely repulsive. He has made the wretched business of seiling lewd books and pictures unprofitable and unsafe. In this he has had the support of the moral sentiment of the country. If he would confine his efforts to the suppression of actually indecent publications, those designed to corrupt the minds of youth, he would accomplish more good, for then he would not excite opposition and would escape the ridicule of the press and of intelligent people which his annoyance been heartless and his interference with legitimate opposition and would escape the ridicule of the press and of intelligent people which his annoyance of art dealers and publishers of meritorious works brings upon his head. Mr. Comstock does not know much about art, although he knows a nude figure when he sees it. Some think that long experience in his peculiar business has made him rather prurient in his fancy, and that he sees obscenity when the true artist and the ordinary observer are sensible only of the life-like naturalness and heauty of the only of the life-like naturalness and beauty of the object. Be that as it may, Mr. Comstock is rather prudish in his ideas, and he has very definite ideas as to what kind of art should be allowed to be exhibited, and what kind should not. His pamphlet is not without some judicious quotations and remarks; but such as are not especially needed the intelligent men and women who, indeed are not likely to care much for Mr. Comstock's opinion on this subject.

THE TRIAL OF THE JUDGMENT. A review of the Anarchist cases By Gen. M. M. Trumbull. Chicago: Health & Home Pub. Co. 1888, pp. 75. Price, 25 cents.

Chicago: Health & Home Pub. Co. 1888, pp. 18. Price, 25 cents.

This pamphlet is an ehlargement of a former one by the author, which was in circulation prior to the execution of the Anarchists. Mr. Trumbull thinks that the trial of the men was not a fair one, and that in carrying out the death sentence in their case the State committed a blunder and a crime. The author shows ability in argument and is comparatively moderate in tone, but he writes in the style and spirit of an advocate, and the work is a plea for the accused, rather than a summary of the evidence and a judicial review. Some points will probably appear to the general reader as they do to the Journal, somewhat strained. We quite agree with the author when he says of Gov. Oglesby in declining to exercise clemency: "He lacked greatness of spirit and his opportunity passed away." The death penalty should have been commuted to different terms of imprisonment. This is and from the first has been the position of the Journal which, however, has no sympathy with any attempt to gain sympathy for the executed anarchists by undervaluing their crime against society. valuing their crime against society.

REMINISCENCES OF A PREACHER. A Theological Romance. By William McDonnell. Boston: J. P. Mendum, 1888. Pp. 232/Price, 75 cents. The author of this book is already somewhat known in the literary world by his previous works, "Exeter Hali," "The Heathens of the Heath," and "Family Creeds," all written as this "Romance" is; "Family Creeds," all written as this "Romance" is, with a view to awakening thought in the Tirection of rationalism, each story dealing with the subject from a different point of view. The present work aims to give in autobiographical form the circumstances which led to the slow thought processes by which a devout and earnest-minded Methodist preacher was led to the renunciation of his childhood's faith, and will be found interesting reading by those who, without the writers experience, would fain understand how doubt first enters the religious-

er of those events and thoughts is all that | ly inclined and creed-educated mind. Mr. McDonnell, we infer, draws from his own personal experience, (not as a Methodist parson, however, but as a Cath-(not as a Methodist parson, however, but as a Catholic priest) and he says in this story: "I shall here state that I shall be particular with details, and shall set nothing down which has not come under my observation, or which has not to the best of my knowledge been founded on fact." Religion, war and love take up the first half of the story; the later chapters treat of capital punishment, eternal punishment, the difference in the views of religious leaders, etc. Two chapters are devoted to well told "ghost" story, given, however, from an unbeliever in Spirtualism's point of view. The tone of the book is, perhaps, too deeply serious for a "romance," and one rises from its perusal with a feeling that the writer is so weighted with his earness purpose in relating the story that he has made it comewhat too sombre for the general reader of fiction. Though too sombre for the general reader of fiction. Though earnest, it is never coarse or comtemptuous in tone. It is handsomely bound in cloth with gilt lettering, and printed in good clear type.

> THE ETHICAL IMPORT OF DARWINISM. By Jacob Gould Schurman, New York: Charles

The object of this volume is to distinguish between science and speculation in the application of Darwinism to morals. The author recognizes that there are difficulties in the Darwinian theory quite as formidable as the intellectual difficulties in the way of many accepted theological doctrines, yet for argument's sake, he assumes the truth of Darwinism, and after giving a clear explanation of the Darand after giving a clear explanation of the Dar-winian theory he shows its bearings upon ethical problems. It has been claimed that the doctrine of problems. It has been claimed that the doctrine of evolution has invested ethics with a new scientific character.—a scientific explanation consisting in the assigning of a phenomenon to known natural agencies. But analyzing the Darwinian theory much less is explained by that theory than its advocates suppose. Even in its special province of Biology, the account given of the origin of species is quite as supernatural as any dogma it has replaced, for the Darwician theory does not allow us to rest in purely natural causes; there is an assumption of an innate tendency in primitive organism to vary. So that ultimately it comes to this—the grand development of species is one mode conceiving the action of supernatural causality; the sudden formation of of supernatural causality; the sudden formation of them is another, It is not to be denied but that great credit is due

to Darwin for having discovered the mechanism by which (as is generally believed) development is brought about in species of plants and animals, at the same time it is denied by Prof. Schurman that this discovery is inconsistent with any philosophy, this discovery is inconsistent with any philosophy, empirical or rational, spiritualistic or naturalistic, theistic or athelstic. That Darwin should have applied this biological discovery to a materialistic metaphysics and to a philosophy of mechanism and fortuity is not singular, when we remember that he was early inoculated with the rational utilitarianism, and was influenced by the ethics of Hume and Bentham. Darwin himself confesses that the greatest obstacle to the acceptance and the hypothesis, which he had framed to account for the phenomena of life, lies in the high standard of man's intellectual power and moral disposition, and his endeavor is to show that the mental faculties differ not in kind, but only in degree, from those and the animals, while man's moral attainments are the necessary correlate of this superiority of intellectual power.

By this psychological chemistry Darwin obtains the primitive conscience. But this is not a scientific explanation; elsewhere he lays before you different species with their intervening forms; here he gives imaginary facts and imaginary processes. His mental philosophy may be summed up in the statement that the various grades of intellect shade into one another impercentibly, even at the point where the animal differentiates into the human mind. But he violates his customary scientific method of pro-cedure when he professes to show the non-moral material out of which the moral faculty was manu-

factured.

Profy Schuşman admits, however, 'that it is no small addition to the crown of Darwin's glory that he has aroused interest in the history of moral ideals and institutions, and that indirectly he has suggested the way, which a positive science of ethics would have to follow, notwithstanding the fact that he himself remained an ethical speculator of the old-fashioned type. This way, as Prof. Schurman goes on to explain, is to proceed by the strictly historical method, that is, given the earliest morality of which we have any written account, to trace from it through progressive stages the merality of to-day: that is the problem and the only problem which can fall to a truly scientific ethics. that is the problem and the conf. fall to a truly scientific ethics.

CAROLINE K. SHERMAN.

## New Books Received.

REINCARNATION. A Study of Forgotten Truth. By E. D. Walker, Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

WOMAN. By Saladin. Vol. 1. London: W. Stewart

## The Experience of Mrs. Peters.

Mrs. Peters had ills, Mrs. Peters had chills, Mrs. Peters was sure she was going to die;
They dosed her with pills.
With powders and squills.
With remedies wet, and with remedies dry.
Many medicines lured her,

Many medicines lured her,
But none of them cured her,
Their names and their number no body could tell;
And she soon might have died,
But some "Pellets" were tried,
That acted like magic, and then she got well.
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Purgative Pellets (the original Little Liver Pills).
They cured Mrs. Peters, and now she wouldn't be
without them.

An English paper states that the captain of an ocean steamer one day found on his vessel a pigeon that had fallen from the air and seemed utterly exhausted. He cared for it, and it soon recovered, becoming a favorite on the steamer. On landing the captain left the ship, and found, to his great surprise, that the pigeon flew beside him wherever he went, and even entered a coffee house beside its friend. Nor did its gratitude cool down, for it is still the constant companion of the captain.

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After not get well of itself. It Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the diges,

tion, creates a good appetite, banishes headache, Sick and refreshes the mind. Headache "I have been troubled with dyspepsia. I

Heartburn

Heartburn

Mail-gone feeling, asthough I had not eaten. anything. My trouble was aggravated by my business, painting. Last - Sour spring I took Hood's Sar-saparilla, which did me an Stomach immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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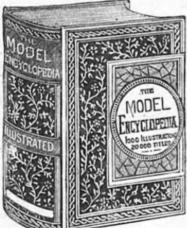
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CHICAGO, ILL., Saturday, March 31. 1888,

### "The Duty of Liberals."

We commend to the thoughtful attention of every liberal who reads the JOURNAL, whatever may be his particular shade of belief, and whether he be a Spiritualist or not, the discourse of M. J. Savage published on the first page of this issue. It contains sentences that should be burned into the souls of all to whom it is addressed. If it were committed to memory and repeated daily by the liberals of America with an earnest desire to profit by its words of rebuke and to follow its admonitions, there would be such a tremendous advance and upward moving among them as to astonish the world and | personality of God to satisfy the most conserevict the old orthodox tyrant from tens of thousands of homes. The apologetic attitude, the half-concealed shamefacedness, the cowardly inconsistencies of liberals would be swept out of existence by the irresistible wave of courageous consistency. Pus illanimity would no longer lay its hand upon the liberal and claim him as its child-the one most like its parent. The Jewish God would totter on his "Christian" throne and ere long, his scepter gone and his sway at an end, would stand alone in all his hideous deformity; interesting only as a relic of the idol men made in the earlier days of the race and worshiped through ages because their fathers did before them.

"The first thing, then, that liberals need," says Mr. Savage, "is a set of convictions." This is as timely and true a criticism of Spiritualists as of liberals of other shades of belief. The Spiritualist has a knowledge of the continuity of life beyond the grave, but after one has said this it is never quite safe. to say more of a particular Spiritualist's convictions until after one has heard him express himself; even then it is often difficult to decide whether he has other convictions clearly defined. "The flood of light that has come has blinded people," says Mr. Savage. His words are literally true. Yet one need not stand forever dazed and blinded if he but exert himself to master the new condition of things. "Cast your total influence with this drift of the divine energy" along with Savage and many others who are nobly struggling with the flood of new light, and all will be well.

As germane to Mr. Savage's theme and as clearly voicing our own views as far as it goes, we quote with pleasure the following far as we are awarefrom the leading editorial in the last number of the Banner of Light:

"Experience is the best witness that can be summoned to give testimony in the case. The clearest proof of the character of the New Revelation is its operative influence on believers. It is all well enough to repeat the statements which are become familiar respecting the spread of the knowledge of this grand revelation from the world invisible; the vital thing, however, is to know of a certainty what effect it has had and continues to have upon those who have accepted it with such joyful enthusiasm. Unless it can be shown to be performing active and lasting work in the world, it has come as a mere pageant, and its character is transitory. Have Spiritualists stopped to soberly think that it is to this single test that their belief must be submitted? that they are as surely to be known by their fruits as are men and women of other professed beliefs? If Spiritualism comes to dissolve in viewless nothingness the impediments of creeds, to remove the barriers of tradition and dogma, and drive back all burdensome superstitions into the darkness in which they had their

Beligio-Philosophical Journal ing satisfactory evidence of the superior work of which it is capable. The necessity is rather for the believer to look within, to search the motives of his conduct, and to see if this wondrous revelation has done for him the good which was contained in its original promises; if it is indeed a blessing to human lives by the thorough renovation of human character; if it has disciplined men into gentleness of temper, and inculcated the spirit of charity, and exalted their estimate of existence, and made them modest, forbearing, forgiving and humble. These are the real fruits of the spirit, if there are any. The Spiritualism that is truly spiritual, and far more than a new specimen of nomenclature, must bear such fruits as these, or it is little more than a name."

We only regret that our esteemed contemporary did not go farther and exalt the demand for some of the positive virtues as does Mr. Savage and the Journal. There are "fruits of the spirit" needed in this day and age of the world beside "gentleness of temper," "charity" and that which makes it partakers, "modest, forbearing, forgiving and humble," excellent and valuable as are these. Aggressive righteousness, courage, moral sense keen and ever alert; in a word, all those positive virtues which give virility to any and every great cause and carry it triumphantly forward from victory to victory.

#### Unitarianism.

Some three years ago Rev. George L Chaney, pastor of the Unitarian Church at Atlanta, Ga., said that he questioned whether Dr. Channing "could have stated his belief in terser or truer shape than one of these upcountry Georgia farmers has put it." He then quoted the farmer's creed and praised it as an admirable statement of Unitarianism. The Inde. | a 'ew weeks later, pointed out that this true and ters ] statement of Channing's religious belief, and of the belief of Unitarians generally, was from the Age of Reason and was the author's statement of his creed, and with a touch of sarcasm, suggested that the Unitarian Association publish and circulate a cheap edition of the book as the valued work of a heretofore unrecognized representative of Unitarianism.

Paine believed in one God and in personal immortality. He admired the character of Jesus whom he honored and praised. He believed in the Fatherhood of God and the Brotherhood of Man. The dogmas which he rejected are those which Unitarians of today have outgrown. He believed with Unitarians in the right to judge the Bible on its own merits, and he accepted as authentic more of the Bible than is so accepted to-day by the majority of Unitarian ministers. He was orthodox enough in his ideas as to the vative Unitarian or even the most orthodox Christian. If his writings contain passages that are, in the light of to day's knowledge, somewhat crude, the same is true of all religious discussions of a century ago. He stood substantially where M. J. Savage and J. Lloyd Jones stand to-day, although somewhat more orthodox than they in his conception of God and of the operations of nature. It is best that Paine here speak for himself in the words so highly praised by Mr. Chaney:

I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving merdy, and endeavoring to make our fellow creatures happy. M do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, nor by any church I know of. My own mind is my own church. Infidelity does not consist in believing or in disbelieving: it consists in professing to believe what one does not believe. Nothing that is here said can apply with even the most distant disrespect to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since and by good men in all ages, it has not been exceeded by any.—The Age of

When Unitarians fearned that this statement of the Georgia farmer's belief was from "Tom Paine," whom they in common with other sects, had for nearly a century denounced as an "infidel" and a "blasphemer," it was seen that the ministerial brother in the South had unwittingly brought Unitarianism into undesired company, and that the best way out of the trouble was to avoid any reference whatever to the matter. Mr. Chaney's sermon was printed in the Christian Register. No correction of the error was ever made in that paper, nor in any other so

Paine was so far ahead of his generation and was so frank and courageous in expressing his thoughts on religion, that he excited flerce opposition, and became an object of the foulest abuse. For nearly a century his character has been misconceived and his views misunderstood by the people, owing to the lies and slanders which religious bigotry and zeal invented and have kept in circulation. Jefferson was not less, but rather more heterodox; his caution however in expressing his religious convictions during life, and his elevation to the high positions he oc cupied, saved his name from that obloquy of which Paine was made a most conspicuous victim. The Unitarians now unhesitatingly claim efferson as a Unitarian; but with due or "good form" how could they think of identifying Paine with Unitarianism, when he was bolder and more advanced, as a religious thinker, than any Unitarian minister of his day, when his writings had brought upon his head abuse from . Unitarian as well as Trinitarian pulpits, when he had been reviled by all Christian sects, orthodox and heterodox, and when his birthday had been celebrated year after year by unchurchorigin, then it is bound to vindicate its ed men and women who admired him simply claims as a welcome emancipator by produc- for what he was, and for what he did?

Paine performed bold pioneer work at a time when such work cost a man his reputation. For criticising dogmas which may now be rejected with impunity, he was cove ered with orthodox mud through which the lineaments of his intellectual and moral face were scarcely discernible.

Instead of helping to remove this mud, to present the man in his true character and to give him his merited place by the side of Jefferson as a teacher of Unitarian views, Unitarians generally have preferred to stand aloof and allow time and the labors of others to complete his vindication. When he shall be fully understood and appreciated by the people, and shall become popular, no doubt Unitarianism will be glad to recognize him as one to whom it is deeply indebted for his religious work, and its leaders will wonder. that their brethren of former generations failed to show generous appreciation of merit when it was obscured by calumny and

The facts and circumstances here related serve to illustrate the attitude of Unitarianism towards individuals, theories and movements in the line of progress, with which it is more or less in sympathy, but against which there remains strong popular prejudice. Unitarians are among the most intelligent and cultured people; they are as a denomination the broadest and the most liberal of Christians; they are amiable and progressively inclined; but hyper-respectable and slow to identify themselves with a movement, connection with which imperils so-called social position, or involves their intercourse with the "great unwashed."

During the anti-slavery agitation in this country their position as to that issue was rather conservative. Dr. Channing's views on this subject did not add to his popularity among his parishoners. Mr. C. K. Whipple, a well known abolitionist and reliable writer says of the Unitarian ministers, in a recent number of the Christian Register, that "the great majority, both of them and their churches, treated the slave precisely as the priest and Levite treated the robbed and wounded traveler. Many of them, both ministers and laymen, were active in opposing those who followed the example of the Good Samaritan."

The Unitarian clergy and press showed little sympathy with Darwinism until it had been widely discussed and generally accepted by intelligent thinkers. Evolution was to them a mere vagary, when it was current thought among Spiritualists twentyfive and thirty years ago. In Biblical research and criticism Unitarian scholars have kept in the rear of scholars even of orthodox connections. The Unitarian clergy have advanced not aggressively but by reaching out in explored fields of knowledge and partaking of the harvest grown from seed planted by those whom they have little cared to recognize. They have rarely been the first or among the first to discover the wealth in these fields.

When men of genius and courage have appeared among them, they have many times snubbed them and compelled them to go out from among them. This was true in the case of Theodore Parker and of Ralph Waldo Emerson, whom they are now glad to claim as representatives. To-day the young Unitarian minister understands that the approval of the Unitarian Association and his own standing and prospects in the denomination, depend upon his conservatism, his avoidance of any departure from what the leaders of Unitarianism preach.

Unitarianism has always found outside of its denominational limits advanced thinkers in the direction of whose thought it has moved whenever it has been able to overcome the inertia within. When the departure known as the Free Religious Association was made it was to secure that freedom of discussion which was impossible in the Unitarian denomination, but which was common among unlabelled thinkers outside all ecclesiastical organizations. Since the inauguration of this movement for larger freedom in religious thought and expression, by Frothingham. Potter and others twenty years ago, Unitarlanism has advanced in the same direction; but so have all the Evangelical churches, they having indeed gone so far as to have Congresses at which representatives of all the sects have been invited to speak respectively from their different standpoints. The American Unitarian Association has not yet modified the preamble to its constitution so as to satisfy men like Savage and Gannett, but two years ago the Western Unitarian Conference adopted a resolution as broad and liberal as could be wished by the most radical members. Have the Western Unitarian leaders shown more liberality or courage in their recognition and treatment of unorthodox and unpopular movements than have those of the East? Does Spiritualism receive from them the public consideration which it deserves? On the contrary their attitude toward this Movement and the prominence given in the pulpits to commonplace theological discussion, convey the impression that practically they are as conservative and as stationary as the leaders of the movement in the East.

The fact that the action of the Western Conference has given them the reputation of being heterodox almost to the rejection of all theological belief, seems to make them careful lest their words or their associations confirm and strengthen the impression.

The average Unitarian minister is about expression to any thought regarded as unsound among the majority of Unitarians. If to acknowledge the fact to the editor of a movements of the last fifty years.

Spiritualist paper, and glad to have his sermons on the strength of this acknowledgment, printed or noticed in such journals; but he is careful not to make any definite public statement of his belief in Spiritualism to which the editor may refer in the difficult work of maintaining an unpopular cause. Unitarian ministers are of course, glad to have Spiritualists join their societies and contribute to their support, but they do not care to have representative Spiritualists speak from their pulpits. The popular ignorance and prejudice in regard to Spiritualism, seem to overpower and override all consideration of truth and of the importance of a frank discussion of the subject on its merits before Unitarian congregations. There is as little disposition to invite Mr. G. B. Stebbius or Hudson Tuttle to speak from Unitarian pulpits now, as there was to ask Abolitionists to speak for the cause of negro emancipation thirty and forty years ago. Then, many of the ministers were ready to express in private that sympathy for the great principle of personal freedom which they dared not utter publicly, as they are now to speak and write privately in endorsement of Spiritualism with which they want no public identification.

It is indisputable that a large number of the most distinguished thinkers and reformers have been Unitarians-according to the Unitarianism of their day-if not by church membership, by their agreement and sympathy with Unitarianism as the most liberal and rational form of Christianity. English Unitarians claim Milton, Locke and Newton, Sir William Jones, Lardner and Priestley, Charles Lamb and Blanco White, Ricardo, Joanna Baillie, Florence Nightingale and Frances Power Cobbe. In this country among those whose affiliation with the Unitarians or whose sympathy with their religious thought is known, may be mentioned the Adamses, Nathaniel Bowditch, Harrison Gray Otis, Sumner, Everett, Bancroft, Cooper and Peabody the philanthropists, Gov. Andrew, Holmes and Lowell, Lydia Maria Child and Julia Ward Howe, to give but a few of the names that most readily occur. To every department of thought have those in sympathy with the faith or the liberalizing influence of the Unitarian Church largely contributed. Their influence upon the literature of this country has indeed, considering the numerical weakness of the denomination. been something remarkable. But all this work has been done by individuals, without the support of organized Unitarianism-often in opposition to it. Unitarians have in most respects kept in advance of the orthodox and been quicker to assimilate new truth which they first joined the orthodox in opposing. On this, subject Mr. Edwin D. Mead, with as

much discrimination as candor, says: "An admirable digester Unitarianism has certainly been, but not, as it seems to us, a great producer or energy, not a 'pioneer.' It has been singularly barren, it seems to us, of original, virile powers; and when fresh and vital forces have indeed sprung up within it, true prophets and pioneers,-as once in the case of Emerson and Parker there .did,-it has hastened to disown them, to thwart and suppress them. We do not think that we risk much in saying that these two disowned children alone-Emerson and Parker-have done more genuine 'pioneering' and, 'leavening' work for American religious thought than the whole Unitarian Church in all its life. They have done and are still de their revolutionizing work for Unitarianism and orthodoxy alike-for orthodoxy not through and by Unitarianism, but directly and at first hand.

"Directly and at first hand, too, have the orthodox churches chiefly received those influences which in these fifty years, have transformed both Orthodoxy and Unitarianism from what they were to what they are. These cardinal influences have been the achieved position of recent science, and notably Darwinism and the law of evolution, German criticism and the new spirit of our poetry and general literature. Carlyle and Tennyson, Matthew Arnold and George Eliot, Longfellow, Lowell, and Whittier, all full of the spirit of the new time and the new faith, have gone where the Unitarian bell was never heard and have taught men that the highest poetry cannot any longer live and breathe in the atmosphere of the old theology; and men everywhere instinctively divine that that with which the highest poetry does not spontaneously ally itself is no longer the highest faith. Darwin's 'Origin of Species' and the Mécanique Cèleste are what made the new heavens and the new earth,-and the same mails brought the news to Cambridge and to Andover. Leipzig and Halle and Berlin have for thirty .years been full of American theological students who now preach in orthodox pulpits and teach in orthodox schools....

"Arnold and Maurice and Stanley and Stopford Brooke were certainly little influenced by Unitarianism in reaching the positions which they have successively stood for. One and the self-same Zeitgeist have brought Unitarianism and the Broad Churchmen to their places independently of each other .... We think it not too much to say that the 'Origin of Species' and Strauss' 'Life of Jesus' alone have done more 'leavening' work in the various churches than the whole Unitarian literature."

If Spiritualism shall ever become a sect as Unitarianism undeniably is, perhaps it will exhibit the same inconsistency and cowardice in regard to future movements not yet disas cautious as the orthodox in giving public closed, but which are sure to come out of the intellectual antagonism incident to progress-as Unitarianism has shown respecting he believes in Spiritualism he is quite ready | current progressive thought and reformatory

Meanwhile the JOURNAL in defending Spiritualism in its higher aspects, will aim to be rigidly impartial and just in considering every phase of thought, whether it endorses it or not. Among the Unitarians are many of the noblest men and women whose friendship the editor of this paper values highly, and the words of criticism here offered are without the slightest tinge of personal feeling.

#### Prof. W. D. Gunning.

On the 8th inst., at Greeley, Colorado, died the well-known scientific lecturer and writer, Prof. William D. Gunning. Two months ago he was invited to Greeley to speak for the Unitarian society of that place -an exceptionally liberal society, composed chiefly of the different classes of radicalsand he went thither hoping that the climate would improve his health and that some years of useful and active work were before him. But consumption had made too great inroads on his constitution; his strength failed, and after much suffering, death kindly came to his relies.

Prof. Gunning was a man of extensive and varied acientific attainments, of literary accomplishments and poetic tastes. His essays and lectures were scientific prose-poems. He was not satisfied merely to state facts and draw conclusions. He invested the most common-place subjects with the charm of poetry and made them fascinating without introducing the false or fictitious. His chief work, "Life History of Our Planet," is a rarecombination of the scientific and the popular. He was born in Bloomingburg, Ohio, in 1830, graduated from Oberlin College, took a course of comparative anatomy in New York College, and a biological course at Harvard. under Agassiz. He held the lectureship of Geology in Hillsdale College, Michigan, and in the western branch of the Pennsylvania University at Pittsburgh. For many years he gave popular scientific Lectures throughout the country. He was familiar with Hebrew as well as Greek, and with Biblical literature, and frequently wrote on theological subjects. Independent and radical in thought, he could not be imposed upon by the mere authority of names. He was a firm believer in Spiritualism, which through many years received much attention from him; and he died as he had lived, confident that death is but a change in the conditions of continuous, conscious life. Mrs. Gunning writes to one of the Professor's friends in this city: "On Wednesday he wanted his couch turned to face the windows, and he searched the blue heavens with wide open. delighted eyes. On Thursday in the morning he was put into a large chair and the sunshine poured over him. The hours of waiting for the change we spent in reading (he could articulate only a word at a time) a little of the news of the day and letters from friends. We sang to him 'Home, Sweet Home' and 'The Last Rose of Summer,' which he had quoted in a late discourse. He tried to sleep, but sleep did not come. I will get into the chair, and make the change, he said at the last. We lifted him and the clear light of the spirit fled. He went in full possession of mental powers, and in expectation vivid and well-based of continued life under better conditions." Prof. Gunning was a man whose genius the world never half appreciated.

The management of McVicker's Theatre of this city, recently sent invitations to fifty ministers to attend a performance of "The Old Homestead," explaining that Rev. Lyman Abbott, D. D., editor of the Christian Union, had classed this play among those that " are not only wholly innocent, but absolutely beneficial." Rev. E. P. Goodwin immediately returned the tickets, declining to attend with the remark that his views were "widely different from those of-the Rev. Lyman Abbott." Mr. Goodwin is the minister who objected to sending a message of condolence to the widow of Henry Ward Beecher, on the death of the great preacher. Among the few ministers who attended was Dr. H. W. Thomas, who enjoyed the play and pronounced it. capital. When informed of Rev. Goodwin'sdeclination, he remarked, "Poor fellow! It is just the play that would have done him the most good." It is safe to say that if the clergy generally would attend the theatre and witness a good performance, say once a month, it would be greatly to their advantage, both as to manner of speaking and mental condition. By dwelling too much upontheological questions, and omitting to mingle with the people at places of amusement, they are liable to become abnormal and ascetic in disposition and unable to take a cheerful and optimistic view of the world and of man's relations to it. The efforts of the management of McVicker's Theatre toadd to the enjoyment and mental wholesomeness of the Chicago clergy are very commend.

Ex-President Andrew D. White speaks as follows of an early example of Christian Science, in the Popular Science Monthly: "In his great work on 'Etymologies,' Isodore took up Augustine's attempt to bring the creation of insects into satisfactory relations with the book of Genesis, and adopting the theory of the ancient philosophers, declared that bees are generated out of decomposed veal, beetles out of horseflesh, grasshoppers out of mules, and scorpions out of crabs. Under the influence of the biblical account of Nebuchadnezzar; which appears to have taken strong hold upon mediæval thought in science, he declared that human beings had been changed into animals, especially into swine, wolves and owls. As to

fossil remains, he, like Tertullian, thought that they resulted from the Flood of Noah. In the following century Bede developed the same orthodox traditions in science; but he held with St. Jerome that the reason why God did not pronounce the work of the second day good is to be found in the fact that there is something essentially evil in the number two. As to the Deluge, he discussed the question as to the amount of food taken into the ark, and declared that there was no need of a supply for more than one day, since God could throw the animals into a deep sleep, or otherwise miraculously make one day's supply sufficient."

A change is gradually being inaugurated. Ex-Senator Bruce and family, colored, have taken a pew in St. Paul's, the most fashionable Episcopal church in Indianapolis, Ind. The incident marks an astonishing growth of liberality in the congregation. The time was when such a thing would have excited the liveliest comment, and the application would have been rejected. During war times the Rev. Dr. Stringfellow, the first rector of St. Paul's, held a similar relation with Christ church, but the ill-advised talk of some of his relatives, who had come north as refugees, drew upon his own head the criticism of a severe partisanship. The failure of the janitor to ring the bell of Christ church at the time of the fall of Richmond, which was attributed to Rector Stringfellow's orders, was the last straw, so to speak, and he withdrew from that parish to organize St. Paul's.

### The Scheme of Two Englishmen.

On Sunday the 18th inst, a morning paper contained an announcement of materialization séances to be given in Chicago by two sisters who have gained notoriety in Boston for the cleverness of their exhibit. The advertisement met the eye of Mr. Bundy who thought he could detect in it evidences that the parties in interest did not represent the mediums and that it was a swindle. He took measures to uncover the scheme, and on Wednesday evening the proof of fraud-was conclusive, but the two principals in the game growing suspicious, suddenly vacated their quarters in the Sherman house before an officer could be secured to detain them. The next-morning one of them, Wm. H. Watson, a young Englishman, was taken into custody. Mr. Bundy then swore out warrants against him and his partner who was going by the name of F. Langton, but whose real name is probably E. F. Leonard, and who at some time has stopped at 116 East 23rd St., New York City. During a conversation with Mr. Bundy and others at the police station, Watson, in reply to the question, "How did you come to get into this scrape?" said: "Well, Leonard is a brother Englishman and has been stopping with me some of the time; we were both hard up and we got up this scheme to raise money." He admitted lying to people who had called to buy tickets, and that he and Leonard had no authority to represent the eastern mediums. In reply to callers at the Sherman house Watson and Leonard had represented that tickets amounting to about \$110 had been sold, but after his arrest Watson in reply to a question said, "We only sold seven tickets." It was afterwards discovered that he was lying when he said this, but just how much they did take in will probably never be known. Leonard has thus far avoided arrest; he is described as a bright young rascal of about 26 years, medium height, and wearing a light moustache, brown or dark in color. He takes a different alias whenever occasion requires. . Watson was tried before the police justice on Monday of this week and held to the Criminal Court. He will probably remain in jail awaiting the action of the Grand Jury, as it is unlikely bail can be se-

Watson it is said has figured in Boston, and the Journal was warned of his character some time since by a correspondent in that city. When among Spiritualists Watson professes to be one of them, and a medium of astonishing powers. He alleges that he is a painter and is influenced by Turner, Titian, Rubens, etc. He makes free use of a printed circular in which are high encomiums of his work, purporting to be taken from well known English and French papers. To make this circular more impressive, as it were, he closes it with the following certificates of character:

I have pleasure in testifying to the character of Mr. Watson as a member of the Y. M. C. A. --Henry H. Skepper. President Paris Y. M. C. A.

Mr. Watson is highly esteemed among us, and has the reportation of a consistent Christian gentleman. —Prof. (and Rev.) Jules de Lawnay Vaugirard,

A few months ago he became acquainted with an estimable young lady from a neighboring State, here attending the conservatory of music; with his large stock of pregirl's father is reputed a' man of some property. Watson successfully plied his suit, it is reported, and secured a marriage engagement. It is said by friends of the young lady that on Tuesday of last week she left the thy for home to prepare for the wedding. On the face of things it looks very much as though Watson was also preparing for the happy event, which was, as he hoped, to relieve him of further financial anxiety, by swindling marvel hunters out of dollars enough to buy his wedding outfit and pay his transportation to the home of his intended. The young lady ought to congratulate herself on the happy escape from a life of misery and disappointment.

The Y. P. P. S. Anniversary ball occurs on Thursday evening of this week. Tickets, 50 cents. Martine's Dancing Academy, 22nd St., and Indiana Ave.

#### GENERAL ITEMS;

Geo. P. Colby has been lecturing at Grenada, Miss. He was listened to by large audiences, and created great interest.

J. Madison Allen has closed his engagement at St. Lonis, Mo., and is now lecturing at Peoria, Ill. He desires to make further engagements for the summer months,

Charles Dawbarn speaks during April two Sundays in Lynn, Mass, and three in Bridgeport, Ct., with week-day addresses at Hartford and Boston. During May he lectures to the First Society in Philadelphia.

Mrs. Dawley contributes to this number a most interesting article on "Trance and Transfacial mediumship." Her contribution is not lessened in value or interest by her trenchant preliminary remarks.

Our learned contributor, Wm. Emmette Coleman, was elected a member of the Royal Asiatic Society of Great Britain and Ireland at its last meeting in London, February 20th, -so we are informed by the London Athenaum of February 25th.

William E. Ginther, of Charleston, Ill., writes to this office, speaking highly of Mrs. Hansen, 149 W. Madison St., a clairvoyant and automatic writing medium. He says: 'The communications I received were wonderful, and absolutely convincing, and I am no longer a skeptic."

A correspondent writes as follows from Baltimore: "Mrs. Rachel Walcott has been the speaker of our society since its organization, three years ago. Her style is impressive, and she is building up a society of thoughtful and intelligent people, making an Impression on the community most favorably for the cause."

This deadly feeling of "having attained" was what sent so much of our New England. Unitarianism to sleep, almost to seed, forty years ago, petrifying almost a generation into material not only most impervious to new religious thought, but what in this matter is equally important and indicative, most provincial, Philistinish, and "essentially small" in its apprehension of the scope of half a dozen recent intellectual movements, and stolid even to the calls of inevitable and urgent social reforms .- Edwin D. Mead.

Mrs. Mary E. Van Horn, of Milwaukee, Wis., sends the following: "The fortieth anniversary of modern Spiritualism will be celebrated Saturday evening, March 31, and Sunday, April 1, at Fraternity Hall, No. 216 Grand Ave. The exercises Saturday evening will consist of social, recitations, music, etc. On Sunday at 10:30 o'clock A. M., a discourse by Prof. W. M. Lockwood, of Ripon, Wis .: Subject, "Savagery in Civil and Social Ethics." At 2:30 P. M., a conference to which the public is especially invited. At 8 P. M., a discourse by Mrs. DeWolf, of Chicago: Subject, 'The Harvest and the Gloaming.' Mrs. DeWolf-is a popular seer and test medium, and can be consulted during her stay in the city."

E. J. Morton writes: "Sunday evening, April 1st, the Young People's Spiritual Society will celebrate the fortieth anniversary of modern Spiritualism in its hall, 2730 State Street, commencing at 7: 45 P. M. Frank G. Algerton will deliver the address of the evening. Subject: "Forty Years Ago." Prominent mediums will be present and give tests after the discourse."

## The Young People's Progressive Society

to the Editor of the Religio-Philosophical Journal Mrs. M. A. Ahrens addressed an interested Mrs. M. A. Anrens addressed an interested audience last evening before the society on the subject: "He that thinketh he standeth, take heed lest he fall," which proved very interesting and entertaining. Mrs. Ahrens' lectures are always good, and one never leaves the hall without being benefited by hearing

The society will give an anniversary ball and entertainment on Thursday evening, and on Sunday, April 1st, afternoon and evening, services will be held, at 3 and 7:45 P. M. Hon, Joel Tiffany and Mrs. Ahrens will be the principal speakers, and others will endeavor to make the meetings beneficial and interesting to all. The friends are requested most earnestly to attend the ball on Thursday evening, the proceeds of which will constitute a library fund. Tickets, 50 cents. Supper will be served in the banquet

Martine's Academy, 22nd St., and Indiana

## European Travel.

Judging from reports coming to hand, the travel to Europe is likely to be larger this year even than last.

last.

The various steamship lines are building a number of new steamsrs, notably the Inman and White Star lines to accommodate the ever-increasing flow of The well-known Tourist House of Thos. Cook & Son have arranged for a number of special excursions to Europe, and send free, on application, a very handsome descriptive book, which they have

## A Square Statement by a Carpenter.

"For years I have had a chest trouble amounting to nothing short of consumption. I saw how others in like condition had been cured by the use of Dr. Pierce's Golden Medical Discovery, and resolved to test its merits in my own case. The results are so plane as hardly to require a bitstock or any augerment in favor of this grate remedy. It does and it claims! It builds up the system, supports and strengthens where others fail." He adz: "My recovery, which is now on a sure foundation, hinges entirely on the compass of this wonderful Restorative, having tried other remedies without a bit of relief."

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 diarrhea. 25c. a bottle.

## Consumption Surely Cured.

To the Editor: 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,
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is a good memory, without which the student, business man or scientist loses what he gains. Prof. Loisette's wonderful discovery enables his pupils to learn any book in one reading Endorsed by Prof. Bichard & Proctor, the astronomer, Hod. W. W. Astor, late U. S. Minister to Italy, Hon. John Gibson, President Judge 19th Judicial District, Penn., Hon. Judge P. Bertieris the Astronomer Structure. President Judge 19th Judicial District, Penn., Hon Judah P. Benjamin, the famous Jurist, and hundred of others who have all been his pupils. The system is taught by correspondence, Classes of 1087 at Baltimore, 1005 at Detroit, and 1500 on return visit to Philadelphia. Address Professor Loisette, 237 Fifth Aymus, New York, for prospectus.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these dissurerers are not generally aware that these dis-eases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formu-lated whereby cafarrh, catarrhal deafness and hay fever are permanently cured in from one to three 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.

#### Aare Numbers of the Theosophist at Halt-Price at the Journal Office.

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

These numbers are about out of print and we

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

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suffer dizziness, indigestion, inflammation of the eyes, headache, lassitude, inability to perform mental work and indisposition for bodily labor, and annoy work and indisposition for bodily labor, and annoy and disgust your friends and acquaintances with your nasal twang and off-nsive breath and constant efforts to clean your nose and throat, when Dr. Sage's "Catarrh Remedy" will promptly relieve you of discomfort and suffering, and your friends of the disgusting and needless inflictions of your loathesome discounters.

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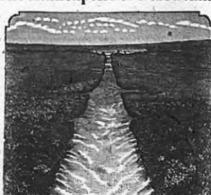
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#### Saved by a Dream.

You see, I had known him for many a year, And loved him with love such as casteth out fear; -No fault could my worshipful eyes faintly see In the tender devotion he lavished on me, Or the bright, winsome face with its matchless dark

whose depths were an ever-increasing surprise, And love, such as maldenhood only can feel, Had grown with my growth, for my woe or my

My father entreated, my mother plead hard, That I would my darling's warm suit disregard; They said he was worthless, lacked manhood, and

not recall -for it made my heart sore: I said, 'twas false rumor, 'twas enmity's blame, And I could have crushed those who stole his good

name; The harder the world waged its venomous tongue, The closer, the tenderer to him my heart clung; It served but to deepen the love in my soul, The love that had presed beyond buman control: For such deep affection the world seemed well

lost, I'd cleave to him, love him, whatever it cost.

When prayers and entreaties proved not to avail, My father's hair whitened; my mother grew pale; A gloom settled down on the home hitherto As bright as tho' the sunlight had been sifted through; My beart-strings were breaking 'twixt duty and

love.

Distracted, I turned to the Befuge above:

At dusk of the evening I dropped on my kness,

And begged for some help, heart and conscience to

ease; At the feet of man's Helper my heart I laid bare, Unburdeging my soul of its grief and despair; My cyclids, all swollen with the tears I did weep, Unbidden, closed softly; I fell fast asleep.

What strange place is this? What a wilderness Not a stripped, leafless tree can be seen far or near; Naught but a wild, moorland, deep covered with

snow, All drifted and heaped by the wintry wind's blow; In the midst, all alone, stands a little, rude hut, The window frames broken, through which the winds cut,

The door half unhinged, such a desolate sight, That tells its own story of poverty's blight; No path, not a foot-print about the bouse lay, To tell if aught human had been there that day; No smoke from the chimney to tell-if a soul Abode in the bleak, uninhabitable hole; Great heaven! what was that crouching there on

the floor? Approaching, I saw 'twas a woman, who bent O'er a few dying embers, her gaz; fixed intent; She held in her arms tightly clasped to her breast. An infant, so fragile 'twould soon be at rest;' The woman's thin features I scanned by the light Of th' fast dying embers; ah, me, what a sight! Grief, hunger, neglect, remorse, too, I could trace In what must have once been a beautiful face; I drew a step nearer; her head quickly raised, Aud then-true as heaven-in my own face I gazed

My feet, for a moment, seemed rooted to earth; My heart to stand still, when a cry of wild mirth Escaped from the poor creature's pale, bloodless

That shook me with horror to my finger tips. Don't you know me? No wonder," she then wildly cried,
"For now I'm no longer the joy and the pride
Of hearts that would shield me from all you see

here. But alas! to their counsel I turned a deaf ear; I'm the wife"—but I waited to hear nothing more. I rushed from her presence, flaw over the moor To find the kind parents whose treasure she'd been Before she defied disobedience's sin.

I found the old homestea i, rang loudly the bell. But a stranger appeared, and this was the knell That fell on my breaking heart, seethed through my

"Her parents are dead; by her they were slain!" I shrieked in my sorrow, and awoke from my

dream,
My limbs had so stiffened with pain I could My interlaced fingers were chilled to the bone,

Night's darkness had fallen and I was alone: I groped my way trembling down the front stair, And gratefully stood in the chandelier's glars; An unwonted peace now succeeded my gloom And I parted the portieres and glanced in

He was there; had long been awaiting me down. Was it fancy? or did I detect a dark frown? Not heeding, my arms round his neck I entwice, For I knew in my heart it would be the last time; My dream was a warning, God-given, I could tell, So, bitterly weeping, I bade him farewell; His face was as white as the dead; neither spoke; Was it pain or white anger my words had awoke?-I never shall know, for he turned on his heel, And left me in silence, without one appeal.

While traveling years later on the banks of a

We passed a rude but like the one in my dream; dog howled so piteously outside the door begged my companion go in and explore; He found there an infant and -maybe-a wife In both was extinguished the last spark of life; Twas the home of the man I had so loved in

youth, He had broken some other poor heart in sad truth: From hunger and sickness he heartlessly fled, And left it for strangers to bury his dead. -Hannah M. Kohans in Inter Ocean.

## Items from Philadelphia.

To the Editor of the iteligio-Philosophical Journal:

The cause of Spiritualism has never had the at teation paid to it here that is being now given it. The societies formed and being formed are doing good service; the members work in their various ways, but all to the same end. Now outside of, organized effort, there are many persons doing what they can spiritually. The Spiritualists associations have had

much work on hand to keep the pioneer ship afloat.

The Ladies' Aid, is a new society, formed by the ladies belonging to the different associations, for the purpose of securing a ball, to own one. is most worthy, and no more efficient or lasting aid could be given to the cause of Spiritualism. What a grand intellectual and spiritual treat we are all receiving by the "From Here to Heaven by Telearaph" papers in the JOURNAL. I have heard favorable and enthusiastic comments on all sides

regarding the same. regarding the same.

Dr. Willis lectured for us in January. Last month we had J. C. Wright. During the past month, owing to untavorable weather audiences were but fair; in February large. The lecture of both were deeply interesting and instructive. Mrs. Paul is with us during March. This pleasing lady will also be with us during camp. Already the camp committee is engaging speakers; in my letter next month I will be able to give all the names and dates. Our camp ground with its tents and cottages will present a much more beautiful appearance, as great ima much more beautiful appearance, as great im-provments are expected. The Lyceum is doing finely, and its membership increasing. We expect an interesting exhibition from the scholars on next anniversary day. The members will have a table at the fair to be held under the auspices of NOSPMONT. the Lodies' Aid. Philadelphia, Pa.

#### Connecticut Spiritualists Anniversary Association.

Unity Hall, Hartford, Ct.

Friday, March 30th, business meeting at 11 o'clock. A. M., to hear report of committees and elect officers for ensuing year; 2 P. M., address by J. Frank Baxter; 7:45 address by Charles Dawbarn, of New York. followed by public test scance by Mr. Baxter (conditions favorable); Saturday 31st, morning programme announced from platform; 2 F. M., address by Charles Daybarn; music Friday afternoon and avanlor by Mr. Baxter.

0.

evening by Mr. Baxter. J. C. Robinson, Secretary. Willimantic, Ct.

### THE BRAHMAN'S MECCA.

#### Ex-Mayor Harrison Views the Wonders of the Holy City of Benares.

IN HOLY BENARES.

In eighteen and a half hours we reached Benares, the Holy City of India; a city already old three centuries before Christ, and now consecrated by eight centuries of Buddhistic sway and sanctity, and by seventeen known centuries of Brahminism. Here annually come pilgrims, probably a million or more, from all parts of India—the rich and the poor, the old and the young, the strong and the decrepid crowded in railway cars, packed like hogs, or hob-bing along dusty roads, suffering every kind of pri-vation, spending the hourded savings of years of toil—dirty and weary, for they perform no sort of ablution from the time they leave their far-off homes until they can wash away the fifth of the body and the pollution of the soul in the cleansing water of the sacred Ganges.

### STRANGE COMBADES,

Here comes the prince in his silken robes, with diamonds and rubles in his coffers, ready, it occasion arises, to have them glitter upon his neck and arms; and then a poor farm peasant in a scanty cotton rag.

Here the bold soldier who would quall in the presence of no danger, and there the high-born woman who trembles if looked upon by any man not her father, brother, or lord. They know that disease is up in the midst of the buge multitude, yet they falter not, or rather come all the more cheerfully, for to die in the sacred city, to have their cold limbs laid in holy water, to be burned on the banks of the sacred river and have their ashes scattered upon its broad stream, these things will insure them a blessed eternity.

A POTENE FAITH.

Strange faith. Unconquered and unconquerable. Blind, abject superstition. Slavish, yet sublime, because of its human intensity. For countless ages this thing has been going on year after year. It began before history had learned to grave imperishable annals. Its origin is as impenetrable as the Hima-layan heights, where their god sits in his frozen me. Millions as countless as are the sands reached by the ever-sufging swell of old ocean have believed in and performe i these pious duties with sublime earnestness. We call these things groveling idola-try. They call our faith blind superstition. Oh! Dread Being, Who sittest on Thine eternal throne far beyond and above you host of burning stars and guidest them in their ceas-less round. Now while I pen these words Thou art drawing Thy mighty hand over the face of one of those bright orbs which Thou didst declare were set in the firmament to give light to the world. Who can fathom Thy eternal will? Who can solve Thy inscrutable ways? Who can say to another: My way is all right, your way is all wrong? One thing, however, we can de-termine—charity to the opinion of others and kind-

ness and good will to all. This is something we all can say is akin to the divine. A GROUP OF PILGRIMS.

The railway from Calcutta enters Benares over a magnificent from bridge just completed across the Ganges. It springs by noble spans along great stone piers, the foundations of some of which, I am told, are sunken 230 feet below the bed of the river. We paused at his northern end to let out several hundred poligrims. A strange sight they presented in their various conditions. There were old women, almost bent double with infirmities or age; there were young women with half-naked babies straddled on their hips and leading others but a few years older; there were proud men; of noble, manly bearing, and year one, cringles and sarville, in their powerty. poor men, cringing and servile in their poverty; there was opulent comfort, with servants bearing its bedding and its fine gear; there were others so weak that they staggered under the weight of a single-basket or bundle which contains their worldly wealth. All, when stepping from the crowded cars, turned wistfully toward the holy city, their eyes betraying the delight felt that now at last they were about to bathe in this holiest spot of the holiest of rivers.

BATHING PILGRIMS.

Crowds of Scople are descending or ascending these many lights of steps, and in front of them were hundreds bathing in the sacred stream. Our boat was broad-keeled with a sort of arch roof, on which we sat, while several oarsmen slowly stemmed the strong current close to the shore on the city's side and close to the bathers. The view of the city from the distance was wonderfully fine. The view of the bathing pilgrims when closely seen was wonderfully strange, and interesting. They were of all ages and of both sexes, and of many conditions—the well-to-do and the very poorest; the most robust and the emaciated and diseased; the most athletic their half-naked forms fit model for a sculptor's chisel--and the deformed and shrunken-limbed ascetic. Some sprang down the long flights of steps as if fatigue had never been known; others were tottering and leaning upon long staffs, or were supported by friends or servants. Some entered the water with joyous faces, and eyes sparkling with hope; others slowly and reverently, as if they could scarcely be thankful and humble enough for the great boon they were about to enjoy. After wading out to nearly waist deep, all would place their hands reverently together before them, utter a prayer, evilently in great earnestness, and then dip th under, generally, I thought, three times. After this they would wash themselves with great care, scrap-ing the bottoms of the feet and scrubbing the inside of the mouth as if doing their best to take some of it out. Many had flowers as offerings; these they would throw in one by one as these prayed.

RELIGIOUS OBSERVANCES. The stairways of which I spoke are the ends of narrow streets, are called ghats, and are all named. The several sects bathe at different ghats. Many of those we saw were so weak from age or from disease that they must have suffered to no small extent in the chill water of this season. But no amount of chill could cause them to abstain. Persons about to die are brought to the stream to expire with their feet in the water. After cleansing themselves the pilgrims would wash their garments and fill a vessel with water to sprinkle with it certain of the statue or figures of gods in the city, for the wily priest has fully impressed all with the benefit arising from or the necessity of visiting its many sanctuaries. Before departing for their homes all have certain marks put upon their forebeads by the priests, to show that the great pilgrimage has been made. There are large numbers of pilgrims in the city, but we were advised to remain two days longer, until Tuesday, when, owing to the eclipse of the droon, there would be at least a hundred thousand more than usual.

UNCLEAN WORSHIPERS At three of the gbats crematories were being made, at each of two there was one body being burned, but at the other five pyres were burning, and two corpses were wrapped in white cloth, one lying with the lower limbs in the water, to be cremated when the pile would be ready. A sewer from the city was emptying its recking, fifthy sewage into the river not twenty feet above the spot where the body was lying, and several bathers were gulping down great mouthfuls of the water about ten feet below. was lying, and several bathers were gulping down great mouthfuls of the water about ten feet below the dead body—strange infatuation! Not far from this and above it was a deep tank in which was as nasty a compound as one could imagine—it was, say, fifteen by thirty feet in dimension. Its waters had not been changed for months. Thousands have bathed in it, and great quantities of marigolds, and other ilowers, milk, and confections are daily thrown into it as offserings, until it, looks as feetild an ease. into it as offerings, until it looks as fetid as a cess-pool, yet dainty women, whose necks, arms, and ankles are weighed down with rarest jewels, lay aside their outer garments of embroidered gauze and silk and lave their faces and rounded forms in the stinking slime, and believe themselves washed from impurities,—Chicago Mail.

## Anniversary Exercises.

to the Editor of the Religio-Philosophical Journal

The First Alliance of Progressive Thought (Spirit-The First Alliance of Progressive Thought (Spiritual Society) of Toledo, Ohio, will celebrate the 40th Anniversary of modern Spiritualism at their usual place of meeting, Clark's Hall, Cherry St., on Saturday evening, March 31st, and Sunday April first. The exercises on Saturday evening will consist of a literary and musical entertainment, to conclude with a cabinet scance by Mr. J. B. Johnson. On Sunday, April first, day and evening, there will be addresses by good speakers. A cordial invitation is addresses by good speakers. A cordial invitation is extended to the friends in Northeastern Ohio, and Southern Michigan, to unite with us in celebrating this Anniversary. Those wishing to attend, by forwarding their names to the secretary will have quarters a sirred them. quarters'a signed them.

W. M. SMITH, Secretary, 438 Erie St., Toledo, Ohio.

### WHAT IS IT?

#### The Mysterious Medical Power Possessed by an Aged Colored Woman of South Chester, Del.

Well-authenticated reports have from time to time

reached the Star office concerning the wonderful cures made by Mrs. Lucretia Hall, a colored woman of No. 127 Townsend street, South Chester, Pa. Various patients claim that Mrs. Hall truly told them of their several alliments, without even so much as a blot from them or anyone else as to the nature or extent of their troubles. They also declare that as a bint from them or anyone else as to the nature or extent of their troubles. They also declare that this was done by means of a peculiar and very unusual agency, which was described about as follows: The doctress has a large drinking glass in which there is probably a gill of liquid, apparently water; she fumbles in her dress pocket for something or other, which turns out to be a ball of cotton twine and a horsesphe magnet. A piece of the twine is other, which turns out to be a ball of cotton twine and a horseshee magnet. A piece of the twine is broken from the ball and fixed to the center or neutral zone of the magnet. The glass is then held in the left hand, while the dangling magnet depends from the right hand half-way within the mouth of the vessel; then commences the most mysterious part of the whole affair. The doctress begins repeatedly in a whisper a list of diseases, and when she names the right one the magnet swings yidently. she names the right one the magnet swings violently from side to side and strikes the glass, which gives forth a ringing sound, thus indicating that the dis-ease last named is the one afflicting the patient. The medicines to be given for the several ailments, are said to be ascertained in the same peculiar manner the only information the doctress requires being the name of the patient, and whether the patient be present or far distant is said to make no difference

whatever.

In contemplating these several statements the writer was inclined to believe that the relators might have been imposed upon—deceived in some manner and the resolve was made to perby the doctress, and the resolve was made to perby the doctress, and the resolve was made to per-sonally test her alleged powers, without disclosing to her that he was a newspaper representative. With this sole purpose in view, the writer went to Thurlow station during the present week, whence a walk of 15 or 20 minutes took him to No. 127 Townsend street in South Chester, the residence of the "botanic doctress." To further this purpose the "botanic doctress." To further this purpose the grocery store at Second and Townsend streets was risited, and the proprietor, quite an intelligent colored mila, was questioned concerning the doctress. He said he knew her well but never had occasion to be treated by her. His wife was under treatment, however, suffering with lung trouble, and while he had no hope of a cure being effected, he firmly believed that Mrs. Hall had given her more relief than all the other doctors in the place. He confirmed the all the other doctors in the place. He confirmed the stories of the *modus operandi* by which the diseases and remedies are made known to the doctress.

Acting upon the advice of the grocer the reporter was soon at the house again, and a pull of the bell was answered by a comely colored girl, just entering womanhood, who, it was subsequently learned, is Mrs. Hall's daughter. The reception room bore the same appearance of modest ease and comfort that marked the exterior of the house. The walls were decorated with photographs of many white people, and bric-a-brac adorned the mantel and tables. The furnishings were a good quality and a scrupulous regard for neatness and cleanliness was apparent. In a moment or two the "doctress" en-tered from an adjoining room and was informed

that the writer was present for examination.

"Very well, sir," was the reply, "I'll see what I can do for you."

When the instruments before described had been made ready in the manner stated, she inquired the name of her visitor, which was given her. She at ouce began with a long category of fleshy ills, and

named one after another, without any effect being produced upon the magnet. Finally, she inquired, apparently speaking to the glass and the magnet:

"Is Mr. — affected with malaria?"

The response was prompt and unmistakable; the glass tinkled with the vigorous tappings of the magnet and made a great class that was net, and made a great clatter until the latter was drawn from the vessel. She then proceeded to ex-plain how the writer was affected by the disease and it must be said, despite all reason to the contrary, that she hit the nail on the head everytime. Having concluded this part of the performance, the "doctrees" informed the patient that he could be cured "with the help of the Lord."

"Do you claim that all that you have just related is revealed to you by God, and that you are the in-strument in His hands to effect cures?" inquired the

writer.
"That is my firm belief. Without God's assistance I could do nothing. He gives me this power and speaks to me through the mediums I hold in my "But what is that magnet shaped piece of metal;

is it really a magnet? inquired the scribe? "Yes, sir; that is simply an ordinary magnet." "Is there anything mysterious about the glass and, may I ask what kind of liquid it contains?" 'No, sir; these is nothing mysterious about it; it is an ordinary glass, as you may see for yourself, and

the liquid is simply water.' "Well, notwithstanding the facts you have so mys-teriously yet correctly told me, I cannot help saying that I am still skeptical—there is something about it I cannot understand. For instance, if God chooses to reveal these things to you, why should you use a magnet and glass as indicators-why should it not be made known to you without this agency?

"Because His ways are mysterious, and He has given me this means of knowing His pleasure. The Bible relates how Christ went about healing the sick, as did also His disciples. The power of these differed from that given to me in that, according to the Bible, they used no medicines. I have faith in God that through this agency, he will reveal to me the disease with which you are afflicted, and he does it, undoubtedly, to my mind. I never studied the structure nor composition of the human frame, and couldn't do it now if I should desire to, because I have no learning, though by the help of the Lord I can read my Bible, but cannot read anything else. This sounds strange, no doubt, but it is a fact, never-

"How do you account for it, ma'am?" the scribe inquired. "Why, God has taught me to read and understand

his word. Reverting again to the use of the glass and mag-net, Mrs. Hall was asked if she also told by that means what herbs to give for certain diseases, and she replied in the aftirmative, stating that that was revealed to her by God in the same manner as the

disease was revealed.

Of her past history she spoke freely, saying that she is a native of the Eastern Shore of Maryland, Caroline County being her former home. Her parents died while she was yet young and she went to Philadelphia, and got work as a general utility servant with a family named McCune, who at that time kept a large grocery store on Vine street. While living there she married. Subsequently she removed to Kansas, and while in that State her husband died, leaving her with two children, a boy and a girl. It was after her husband's death that she discovered the strange power she now seems to posess, and used it with much effect thereabouts. She finally drifted East again and for several years pursued her calling as a "doctress" in Philadelphia. She has been at South Chester for 16 years. Her register shows that she has patients in many of the Western States, and also in Pennsylvania, Delaware and Maryland. parents died while she was yet young and she went and Maryland.

Her practice is undoubtedly a very profitable one to her. While the writer was present there were no less than fifteen persons, all white, who called for treatment either for themselves or friends.

As to the real character of Mrs. Hall's calling the reporter is still in doubt. Her revelations to him were certainly of a remarkable nature, and he has were certainly of a remarkable nature, and he has tried to give a plain and uncolored narrative of what actually transpired during his visit to the "doctress." If he was duped in any manner, it was done with a coolness and dexterity that would have reflected credit upon Kellar the magician. The value of the medicines he received are yet to be tested.—The Star, Witmington, Det.

Mrs. H. Chrisjohn writes that there is good deal of interest manifested in Spiritualism in La Crosse, Wis., and meetings are being held in private houses. Mrs. C. has been a member of the Methodist Church for 30 years, but has had some very remarkable evidences of the truth of Spiritualism of late, having seen and conversed with her father soon after he passed to spirit life.

New York City now has a German population of 350,000, and the German vote there numbers 70,000. making it, as claimed, the third German city of the Berlin being the first, and Hamburg, with

### Religious Thought.

To the Editor of the Religio-Philosophical Journal The fundamental thought of all religious ideas is founded on man's relation to God and the hereafter. From the earliest history we have of man, he has ever had a realization of a superior something that produced a cause for worship, hence he became a worshiper of all he could not comprehend, and as a consequence he sought every available avenue that would in anyway demonstrate a cause for this something he does not comprehend, and from the study of this thought by pre-historic man down to the best type of man of the present day, has sprung the formulated thought of the present religious organi-zations under the banner of Christianity, the essence of which is based upon certain mystic manifesta-tions, much of which is related in the Bible, and is the only element. Therein, contained to give it again. tions, much of which is related by the lable, and is the only element therein contained to give it any claim to sacredness. Take therefrom the mysticism, the spirit inspirations, aspirations and the so-called angelic-physical manifestations, and there is not merit enough left to warrant a place for it in any

well formed library.

There was a time when humanity drew much consolation and comfort from the fact. Men every where had a desire for immortality and for a knowledge of it as a fact they reasoned that, if God controlled them and all things, he would be worse than human to plant within them such a desire were it not satisfied, and so, like Cato of old, have said. "It must be so." But until spirit manifestations became tangible to man's comprehension they were matters of question, debate and uncertainty, but after the lapse of so many years, and of so much search, posi-tive proof has been established beyond doubt that man is immortal, proof of which has come through many channels, the last of which being the Morse telegraph. After all this, to-day no thought is re-pulsed quicker or with more sarcasm by a Christian pulsed quicker or with more sarcasm by a Christian than a reference to the subject of spirit manifestations; even the most liberal Christian will wish to pass it by as of no importance. Now comes Chris-tian Science, having less tangibility than many pre-vious religious bodies, and through its leader it sweeps away the whole previous thought into obsweeps away the whole previous thought into ob-livion, by asserting that man knows nothing of spirit, and that it would be an impossibility for him while in the body to know anything tangibly of it, unless it may be at death, when it is too late to be of value as proof, unless it may be by facial expres-sion, of which the most intimate of friends can only confidence its magning. conjecture its meaning.

Good has come from all religious thought and

teachings, so Spritualists can wait patiently for the good in this last outgrowth of spiritual religious thinking, well-knowing that Spiritualism is true; that spirits do communicate, and that Spiritualists take much comfort from the enjoyment of their knowledge. To all who wish honestly and earnestly to investigate this matter, I would recommend the perusal of the Religio Philosophical Journal; it is an honest and earnest exponent of the truth of our knowledge and the laws governing the same. WM. C. CLAXTON. Detroit, Mich.

### The White Bird of Oxenham.

The following true story, illustrating a well-known tradition in the ancient Devonshire family of Oxenham, may interest the readers of Light. The tradition runs that an apparition of a white bird is always seen when death approaches any member of

the family.

Mrs. W., an old friend of mine, and also of the Oxenhams, related to me the following personal ex-perience, confirming the popular superstition, as it was called.

A good many years ago an old manor-house, bestood on the Oxenhams and since pulled down, stood on the outskirts of the little seaside town of S., in Devonshire. At the time to which Mrs. W. referred, a young daughter of the Oxenhams lay dying of consumption in the old house. The mother and nurse had kept watch for many nights, and were

worn out with anxiety and loss of sleep.

Mrs. W. persuaded them to let her sit up with the patient one night; and without leaving the room they consented to accept a little sleep in their easy chairs. Mrs. W. had watched for several hours; they consented to accept a fittle steep in their consented to accept a fittle steep in their consented for several hours; mother and nurse sleeping the sleep of exhaustion. The poor girl lay in a state half-sleep, half-stupor, on the old-fashioned four-post bed, the tester of which reached the not lofty ceiling. It was winter; the door fast closed, and window shutters shut. A shaded lamp and a fire lighted the room. About three in the morning, suddenly, and apparently from the top of the bed, a white bird like a pigeon flew noiselessly out, crossed the room, and seemed to perch on the pole of the window curtains. Mrs. W. assured me that she had absolutely forgotten for the moment the traditional story, her thoughts being altogether occupied with the mother's sorrow and the poor young girl's hopeless condition. Her only idea at the appearance of the bird was fear lest the patient should be disturbed if it flew about the

room, as it would presently do, she thought. She softly awoke the nurse, and said: " pigeon has got into the room someon. Let is a tame one, and has hidden itself till now. Let is a tame one, and has hidden itself till now. Let us get it out quietly if we can: it is there, someons get it out quietly if we can; it is there, someons in the shadow." Nurse where, on the curtain-pole, in the shadow." Nurse turned pale, and shook her head: "Nay, ma'am, there's no pigeon in the room; it's the white bird of Oxentam, and my poor young lady will die before sunrise. I have seen it before, and it was never a false sign." At first Mrs. W. would not accept this interpretation, and getting on a chair felt gently along the curtain-pole—in vain. And then she saw that no pigeon could have found room between the tester and the celling, nor was there any other possible perching or hiding place in the room for such

She neither found it, nor saw it more. Before suprise the poor young girl was dead.—M. B. in

## Can We by Searching Find Out God?"

To the Editor of the Religio-Philosophical Journal:

'The search for wisdom is the search for God. Like the geologist who, among the hills and ravines, turning the sand and digging among the rocks to di cover valuable metals, or the explorer who would know where coal abounds, and grasping at every in-dication from which he gets evidence, so is he who searches for God. He may be standing in the presence of the object of his search and know it not His feet may rest upon limitless amounts of richest ores of gold or other valuables and be as ignorant of it as we can be of God. The wise student, however, will see evidences where the careless do not, and as he holds in his hands the divining rod, which may correspond to the spirit within himself which stimulates and guides, and encourages him to re-move the surrounding impediments, feeling within himself that such value exists, so the searcher after

truth, or God, will not relinquish his efforts.

The existence of an "Infinite" Spirit is no more strange than a finite spirit, the existence of which is not only found in man, but in every living creature. Man constructs in his finite capacity, the Infinite in His. Man's achievements are grand and glorious, but compare his work with the Infinite. Little by little the study and researches of man reveals the majesty of the universe. Little by little he corrects his misunderstanding of outward appearances and is able to come nearer the inner and true of the great reality. It is not alone in external nature, but in the realm of religious thought that it applies. How much the theology of the past, and that called orthodox of the present are made to open before the triumphant march of investigation.

The angry and captious God changes as from storm to sunshine, and the earth opens not to en-

gulf, but to pour out her abundant treasure. There is fast appearing the "new heaven and new earth wherein dwelleth righteousness." Righteousness, because this is what constitutes the true religion in-stead of creeds, forms and rituals. Old things are fast passing away. The amount of quiet reading among thoughtful people who are not yet ready to openly avow their leaning towards the teachings of Modern-Spiritualism is very great, and when the frances can be cast off from the phenomenal side of we may hope for a harvest of good things. P. THOMPSON.

A subscriber writes as follows from Little Elm, Texas: I make the Journal do good work among some that think they are not able to subscribe. I think we are gaining ground in this part of Texas. Some of our best people in and about Denton, are taking an interest, and holding circles. There are several mediums; of course they are not as yet, very much developed. Home circles and an exemplary life among Spiritualists, with the help of the Jour-NAL, will do the business in time. I am very much interested in Rowley's telegraph, and am satisfied it will prove to be a success,

G. A. Gilbert writes: I assure you the Jour NAL is indeed a welcome visitor. I should feel tost without it. I rejoice that there is at least one among us who is not afraid to stand up boldly for the truth. I think you have fought the battle nobly thus far, and I hope and trust you will be sustained in your laudable efforts to establish and spread the truth far and wide, until those who now sit in the darkness of error and superstition, covered up as it were and blinded by the dust of past ages, and held in bondage by orthodoxy and ecclesiasticism, shali be enabled to burst their bonds asunder and come forth from their dungeous, to behold the beautiful truth and light that comes through the ministration of angels. It strikes me very forcibly that the articles, "From here to Heaven by Telegraph," may be the means of throwing much light upon this subject.

P. T. Goodwin, of Los Angeles, Cal., writes: The Spiritualists are very much divided here; a large number are looking for signs and wonders, and do not care much for facts; the greater the fraud the larger the following. I hope the time will come when all the papers of our belief will quit making excuses and trying to sustain the fraudulent mediums. Miss Susie M. Johnson is lecturing here to good audiences of thinking men and wome

Mrs. Sarah Graves, of Grand Rapids, Mich., writes: Since the State meeting, although we have a larger half, it will hardly hold the people; they are all anxious to know for the uselves, and so the good work goes on in Grand Rapids. When I am there I rive a short speech at the commencement, followed by other mediums, who give tests,

#### Notes and Extracts on Miscellaneous Subjects.

The President will fish in West Virginia in May. A New York parrot is said to have grieved itself to death over the death of its mistress.

Mrs. Garrett Anderson, the leading woman physician of England, makes an income of \$50,000

A lot in Denver that was purchased by an early settler for \$5 and a revolver sold the other day for \$10,000.

Henry Clay, who sat in the Speaker's chair twelve years, is the only man that ever filled that position longer than eight years.

On the great irrigation farm of A. N. Cole in Wellsville, N. Y., strawberries are grown said to be a foot in circumference. The first slave labor within the present limits of

the United States was that employed at the founding of St. Augustine, in 1565. Mrs. Nathan Appleton is making encouraging pro-

gress in raising funds to send a statue of Washington to the people of France. In the old palace of Catherine the Great, near St. Petersburg, there is a room which is lined, walls and ceiling, with the finest amber.

In one district of London, containing 200 public houses, 7,019 children were seen to enter their doors within the space of three hours.

The choirs of the Church in England include 154,-000 voluntary and 19,000 paid male singers, and .57; 000 voluntary and 2,100 female singers. Dr. E. M. Colt recently lost \$30,000 in Wall street.

Now he is in an insane asylum, and imagines that he is Jay Gould's partner and worth \$50,000,000. The late Mr. Alcott was a vegetarian, but not a bigoted one. "Animal food may be good for you," he used to say to his daughter, "but it is not for me." Wilson Cranford, of Coltsville, near Youngstown, Ohio, was prostrated by a severe attack of hiccoughing a few days ago, and died of exhaustion before

he could be releived. A scheme is under consideration for tunneling the volcano of Popocatapetl through the wall of the crater, in order to reach the deposits of sulphur inside the mountain.

There are only four men now living who have personally received the thanks of the Congress of the United States. They are Generals Sherman, Sheridan, Howard and Terry.

Edward Brown, brother of John Brown, of Har-per's Ferry, is still living at Columbus, Obio. He recently declared he was glad John Brown was killed just when he was and as he was.

A pair of gold-enameled scissors and a penknife, together with a certificate setting forth that they were once owned by Marie Antoinette, were sold at a public sale in New York on Monday for \$130.

Uncle Lewis Hocker, an aged colored man of Stanford, Ky., whose skin turned almost white some time ago, will soon be a negro again, from appear-ances, for his skin is gradually growing dark again. George Wheatley, of Americus, Ga., has a rabbithunting horse. The other day when a negro was leading three horses one of them stepped on a rabbit's foot, and refused to move until the rabbit had

There is still in force in Rhode Island a law forbidding the smoking of a cigar on the main street of any city in the state, and in Vermont the smok-ing of a cigar on the street on Sunday is made a misdemeanor

A man intoxicated and poorly dressed was taken to a New York station house the other day. On searching him the officers found bank books in his ragged coat which showed that he had upward of \$10,000 to his credit.

Says an imaginative statistician: "If Texas were a circular lake and France a circular island, the is-land could be anchored centrally in the lake out of sight of land, twenty-two miles from any point on the encircling shore.

Rev. Mr. Chenoweth, of Montpeller, Ind., who has en suffering from a serious gastric affection, attributes his illness to a silver quarter which he swallowed six years ago, and which he believes is still lodged in his stomach. A citizen of Greenville, S. C., found an old edition

of Shakespeare at a Charleston booketall a few months ago. He bought it for \$3, a day or two afterward sold it to a book dealer for \$280, and the dealer has just sold it in London for \$500. Springfield, Mo., has a bull dog that makes some pretensions in the way of being intelligent. When the fire burns low, and the dog begins to get chilly he goes to the wood box, seizes a stick of wood and places it on the coals.

Of the Congressmen now in Washington who held commissions in the Union or Confederate armies during the war the highest rank was attained by the Representative Joseph Wheeler, of Alabama, who was a major General in the Confederate service and a distinguished cavalry leader. and a distinguished cavalry leader.

The Colorado Historical Society, under the championship of Dr. Bancroft, its president, is making an effort for the preservation of the Aztec ruins found in the state. These ruins abound in Southwestern Colorado, and are of great interest to students of American antiquities and to sightseers as well.

A Sheridan County, Nebraska, settler, in proving up his land last week at Rushville, presented a warrant bearing the portrait of Jeff Davis. The settler's father had received the instrument for ser-vices in the Black Hawk war, and even at this late date the document was still good for 160 acres of Uncle Sam's domain.

Rev. Dr. Harcourt, of San Francisco, recently de the pulpit he placed seven bottles, containing samples of liquor from seven different saloons. The preacher then proceeded to give his hearers the results of a chemical analysis of the samples which he had personally conducted.

After the war when things looked very gloomy, W. S. Gordan, of Sumter county, Florida, took a unique way of expressing his belief that the country was going to the dogs. The stamps which he placed upon letters were put on upside down. As things improved, according to his view, he gradually turned them a little, and when Cleveland took his seat as President he began putting the stamps of his anyalona, ight aids up and in their proper. on his envelopes right side up and in their proper

Another bulk oil carrying steamship, named the Chester, built at Greenock, has sailed for Philadel-phia, to load petroleum for the continent of Europe. Some idea of the vessel's size and capacity can be gleaned from the fact that she can carry over 1,000,-000 gallons as a cargo. The new craft is 310 feet in length, 30 feet beam and 25 feet depth of hold, and registers 2.851 tons. About a dozen similar vessels have already been built in Europe especially for carrying petroleum.

#### Visions in Crystals.

"In 1842," says Dr. Collyer, "an old worthy friend, of whose strict veracity I have no possible doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer chriosity a small oval mounted cystal, which I had been using without effect shortly before, and which then stood upon the table; and after examining it and trying to guess its use, he observed it become clouded. This at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddlness and alarm that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensation it had produced. It was not until nearly two years after this that duced. It was not until nearly two years after this that he ventured to tell me the circumstance, but I could he ventured to tell me the circumstance, but I could never by any means induce him to inspect the crystal again. It is remarkable that a few months after this happened his relative, with whom I was absent, died. In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflection, and it would be difficulted. persuade my friend, a hale and hearty farmer of fifty, that at noonday he was dreaming." "To this day," continues Mr. Christmas, "it is customary in Lancashire to consult a seer in cases of lost property, and the writer has been informed by persons whose veracity could not be questioned that they had themselves done so with successful results. No kind of divination is more ancient; no kind has been more continuous; every age produces its examples; a cognate nuous; every age produces its examples; a cognate dest inquiry into futurity is practiced even in the adwich Islands."—The Twin Glants, Vol. 11, p.

> For the Religio Philsophical Journal. Cowards.

GEO. A. SHUFELDT.

I have seen it somewhere in print that there are thousands and tens of thousands of people who, while knowing of and believing in the facts and while knowing of and believing in the facts and philosophy of Spiritualism, are yet too timid and too cowardly to make their knowledge known or to admit their belief. These people remain in the church organizations, where they take part in a form of worship in which they do not believe, and thus make of themselves the most contemptible of hypocrites. They go out into social life where they carefully conceal even a suspicion that they entertain ideas in conflict with the orthodox theology at the shrine of which they worship. They fear to speak the truth lest the speaking bring them into some kind of social disgrace. They shirk, and shift, and equivocate and deny, to retain the so-called good opinion of the world. These men and women are moral cowards, not worthy of enumeration even in the ranks of that not worthy of enumeration even in the ranks of that grand army of progressive souls which is now des-troying the fortresses and citadels erected to debase

and degrade the race.

Religious superstition has bound the world hand and foot for twenty centuries. Priesis and parsons, churches, cathedrals and creeds live and flourish, prosper and grow fat upon the ignorance and fears

of men.

It is our good fortune to live in an age and country which are marked by a breaking up of these old superstitions. The light of a new philosophy has dawned upon the world. This philosophy is calculated to make men better, to live purer lives, to die nobler deaths, and in every way to advance and prompte the good of our intellectual and moral lives. Then, why shirk and deny it? Is it a disgrace? Is it distrentable? Does it reflect upon our characters?

it disreputable? Does it reflect upon our characters?
Personally I rejoice in the fact that I am a Spiritualist. I do not care who knows it, or who pro-claims it, or when or where it is told to the world.

## The Lessons of "Unser Fritz" Case.

The greatest doctors in Europe don't seem to know what ails "Unser Fritz."

Thus are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revulsion.

Since the fatal days of 1883, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of the streament and many and the schools of the streament. practice are more and more relying upon old-fashioned simple root and herb preparations and careful nursing,—the only reliances known to our

These methods and reliances are lilustrated to-day in a series of old-fashioned roots and herbs preday in a series of old-fashioned roots and herbs pre-parations recently given to the world by the well-known proprietors of Warner's safe cure—prepara-tions made from formulæ possessed by many of our oldest families, and rescued for popular use, and issued under the happy designation of Warner's Log Cabin Remedies.

"My son," exclaimed a venerable woman to the writer when he was a boy, "my son, you'r yeller and pale and weak like lookin', you'r needin' a good shaking up with some sas paril!."

A jug of spring sarsaparilla was just as necessary in the "winter supplies" of fifty, years ago as was a

A jug of spring sarsaparina was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Sarsaparilla explains the rugged health of our ancestors.

While Warner's Log Cabin Sarsaparilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of shuggish blood and remires a natural constitution.

ticularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo M. Parsons, clerk of the City Hotel of Hartford, Conn., was prostrated with a cold which, he says, "seemed to settle through my body. I neglected it and the result was my blood became impoverished and polsoned, indicated by inflamed eyes. I was treated but my eyes grew werse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

"Under the operation of Warner's Log Cabin Sar-

"Under the operation of Warner's Log Cabin Sar-saparilla and Liver Pills," he says, "The sore and inflamed eyes disappeared. My blood, I know is in inflamed eyes disappeared. My blood, I know is in a healthier condition than it has been for years. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sarsaparilla is a great blood purifier and I most heartily recommend it."

A few bottles of Warner's Log Cabin Sarsaparilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the object, most thoroughly tested, and the

This is the oldest, most thoroughly tested, and the best, is put up in the largest sarsaparilla bottle on the market, containing 120 doses. There is no other preparation of similar name that can equal it. The name of its manufacturers is a guarantee of its

while the great doctors wrangle over the technicalities of an advanced medical science that can not cure disease, such simple preparations yearly snatch millions from untimely graves.

## SHE SAW IUS SPIRIT.

William Shaw a taxidermist at 727 West Lake street, has been missing for several days. His rela-tives notified the police that he was dead and asked them to find his body. When questioned as to how they knew he was dead it was found that his sister, Mrs. Weir, with whom he lived, saw his face in the looking-glass the day after he went away. Mrs. Welr says she saw her father in the same way be-fore he died, and is firmly convinced that her brother has passed away. Shaw was about 30 years of age, 5 feet 41/2 inches in height, and wore a brown suit with a checkered vest and a fur cap. He had but \$3 in his pockets when be disappeared,—Chicago Mail.

## Brown's Bronchial Troches

Contain ingredients which act specially on the or efficacy in all affections of the Throat, caused by cold or over exertion of the voice. They are recom-mended to Singers and Public Speakers, and all who, at any time, have a cough or troubled with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best."—Rev. Henry Ward Beecher.

## Catarrh Cured.

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

## Why You Feel

blood is impure. As well expect the sanitary condition of a city to be perfeet with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its pointest veins. Do you know that every from of your two or three gallous of Joood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body?. The blood is the great nourisher, or, as the Bible

## "The Life of the Body,"

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable

Ayer's Sarsaparilla stands "head and shoulders" above every other Alterative and Blood Medicine. As proof, read these reliable testimonies:

G. C. Brock, of Lowell, Mass., says:
"For the past 25 years I have sold
Ayer's Sarsaparilla. In my opinion,
the best remedial agencies for the cure of all the diseases arising from impuri-ties of the blood are contained in this medicine."

Eugene I. Hill, M. D., 381 Sixth Ave., New York, says: "As a blood-parifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."

Ayer's Sarsaparilla proves equally of Scrofula, Boils, Cayboncles, Eczema, Humors, Lumbago, Catarrh, &c.; and is, therefore, the very best

Spring and Family Medicine in use. "It beats all," says Mr. Cutler, of Cutler Brothers & Co., Boston, "how

## Ayer's Sarsaparilla

does sell." Prepared by

Dr. J. C. Ayer & Co., Lowell, Mass. Pricost; six bottles, \$5. Worth \$5 a bottle.

## \$1,000 REWARD!

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

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

Chicago Daily News

## ALMANAC

# For 1888.

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National Committees of all parties adopted in 2887.

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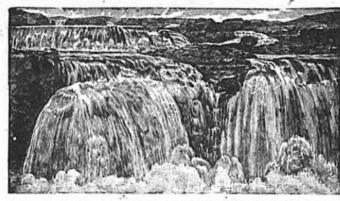
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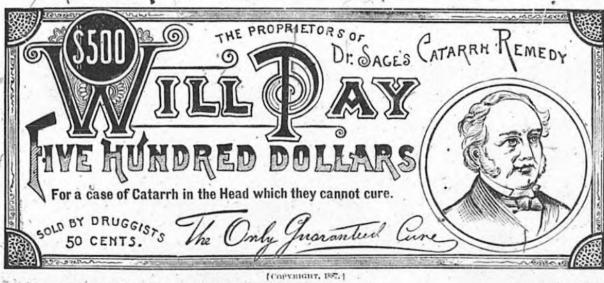
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#### The Duty of Liberals. d from First Page.)

in which we might engage in a true, en lightened, liberal, broad, progressive school for the teaching of religion to the children. It is magnificent when a man like Michael Angelo can shape marble into forms of enduring beauty. But it is a grander thing, it seems to me, to take the plastic brain, heart, and soul of a child, and shape them into the likeness of the living God, into a beauty that shall grow more beautiful while the ages

Instead, then, of thinking you are stooping, however grand a man you may be, however fine your brain or your education, however high your social or political position,—instead of thinking you are stooping, demeaning yourself, making a little concession, by going into the Sunday-school, you ought to feel that you are climbing up into the heights of God and being permitted by him to help to accomplish his noblest work. That is what you are doing, if you are accomplishing it in a true and noble way. There ought to be, then, if people appreciate the privilege and the grandeur of the work, competition as to who shall serve God and man in these

The duty, then, of the liberal in the light of the past, of all that he has received as a gift of the ages that have gone, as he con-templates the present condition and looks out towards the possible destiny of his race, in this world and beyond it—his duty is to become possessed of these great dominant convictions, and then lift his life to their

And what is the outcome? Making the darkness of the world a little lighter for those who do not see the way; bringing something of cheer and hope into hearts and homes that are desolate and discouraged; making the paths of life a little smoother for feet that are weak and that easily stumble; lifting up those that have fallen, trailing their garments in the dust; lifting off the burdens of the world's ignorance and blunders, and the results of those blunders, which are daily committed because of this ignorance; lifting off the crushing weight of disease; lifting off the more appalling weight of crime; helping to solve the problems of poverty and the industrial problems of the world; helping, in other words, to show the world the way to live,—to live in the light of God and in the hope of an ever-lifting, everwidening future.

Moore's Dilemma. To the Editor of the Religio-Philosophical Journal As some of the correspondents, who so kindly answered my questions in the Jour-NAL of February 25th, are somewhat in error as to my position on isms in general and Spiritualism in particular, I will say that less than two years ago, my attention was called to the subject by my friend W.S. Rowley, of Cleveland, well known to all your readers. Like thousands of others I had heard of Spiritualists, but my opinion of them was that they were all a cranky, credulons set of fanatics, ready to believe all kinds of nonsense, and that the so-called phenomena were all trickery and fraud. Knowing the high standing of Mr. Rowley. and his integrity in all things, and that he was a conscientious church member, and naturally prejudiced against Spiritualism, I was inclined to stop and think, when I heard of his experiences, and not being in "leading strings" to any creed or ism, as some seem to think, I determined to investigate the subject. Through the kindness of Mr. Rowley I was referred to the JOURNAL as the best exponent of the higher order of Spiritualism. I subscribed for it, sent for a list of books, ordered several, generally requesting that none be sent except those considered reliable and representative of the cause. The only manifestations I have witnessed was some telegraphing on a common slate by Mr. Rowley. Upon reading the JOURNAL, and books on the subject I soon discovered that my former ideas were very erroneous. I found that able writers, profound thinkers, and men of science are firm believers and able advocates of Spiritualism. Instead of being a narrow-minded, superstitious creed, at variance with science and the known laws of nature, and with morality, intelligence and humanity, I found it based on a higher, wider and more scientific range of thought, than is usually found in religious theories. Now I mention this to show how little we know about things we have never troubled ourselves to investigate, and what folly and bigotry it is for people to "go off on a tangent" and condemn anything without a hearing. But notwithstanding I admit its claims to respect, and its appeal to

of any theory.

But I must proceed to the main point in controversy. I understand Spiritualists to assert that there is no "eternal hell," no "vicarious atouement," no "winged angels," ao "golden streets," "no death," no "resurrection of the body"; that "eternal progress is the destiny of man"; that there is "prebation after death"; that the "fall of A iam is a myth." Here are nine points on which they dispute orthodox doctrines. Now I assume this proposition to be true: That without reliable testimony from spirits, these assertions are nothing but theory. Whence comes the evidence that these ideas are false. Suppose that spirits do say that these ideas are not true, if they cannot tell us anything of their lives, conditions or these ideas are not true, if they cannot tell us anything of their lives, conditions or surroundings that we can rely upon, how can they tell us there is no "vicarious atonement," or that the fall of Adam is a myth or anything else in the list, that we can consider reliable? Without the evidence of those who have the best, and in fact the only chance to know, how do Spiritualists or any one else obtain their evidence that these things are not true?

reason, yet I think it prudent to inquire into its line of proof, by which it claims to establish its assumed facts, before I accept

it otherwise than as a theory. Materialistic scientists assume that science and the laws of nature not only disprove these same orthodox doctrines but prove the whole idea

of a future existence, to be unscientific and unreasonable; hence the necessity of in-quiring into the evidence, offered in support

things are not true?

Mr. Lyman C. Howe says: "We can place no 'absolute' dependence on what spirits tell in absolute dependence of what spirits tell us." Of what value, then, is their testimony in making up our verdict as to the truth or falsity of doctrines, about which we can know nothing positively while in this world? Without extraneous evidence no one can say what lies beyond, or whether there is anything; no one can say what is true or what is not true with reference to the beyond. As Spiritualists dispute the orthodox ideas based on the teachings of the bible, they must necessarily show a revelation of superior authority; they must set up a new code of facts; they must tell us what is true if they can t-ll us what is not true; they must tell us what state of affairs does exist. there, if they can tell us what does not exist;

if they can tell us there are no golden streets, they should tell us what is found in place of them; but Spiritualists or any one else can not tell us a single thing about the beyond except on the testimony of the spirits who know if any body does. Strike out the testimony of spirits, and what Spiritualist can say what is true or false in the world beword or whether there is any yond, or whether there is any.

Mr. Howe also says: "The truth of Spirit-ualism as a demonstration of a future life does not rest upon the testimony of spirits," and "the existence of spirits is as well established as that of electricity or magnetism." How shall we prove the existence of spirits without the testimony of spirits? We must prove the existence of spirits before we have the existence of spirits before we have therefrom any demonstration of a future life, therefore I think the testimony of spirits is essential in the first proposition. I cannot conceive it possible to prove the existence of spirits from purely physical manifestations, or to prove spirit retura, either. To prove the existence of spirits, we must have proof of intelligence and proof of identity, both of which we must get from the spirit, therefore it seems to me that the testimony of spirits must necessarily be the foundation of Spiritualism, and its main authority in disputing the orthodox ideas, relative to the life be yond. But we may say that reason and com-mon sense prove these ideas untrue. What is reason? What is common sense? I know of no absolute standard of either. Mr. Charles Dawbarn assumes that a person would be totally lacking in reason and common sense to believe for a moment in these old ortho-dox ideas, while millions of intelligent, edu-cated and refined people consider an absolute faith and belief in these things to be the perfection of wisdom, and the gateway to heaven. Each and every denomination of Christians assumes that their doctrine is so plain, and that the Bible proves it so clearly, that "a wayfaring man, though a fool, need not err therein." Each one believes that the "wisdom unto salvation" is believing their doc-trine and conforming thereto. But I recog-nize nothing but theory in any of their claims. They may be right, they may be wrong. The point I am trying to determine is whether Spiritualism is also only a theory, or is able to prove its assertions true by demonstrated evidence. From the general trend of the arguments and admissions of your correspondents, it seems that it is more or less a theory-facts perhaps in the process

of evolution, but not yet fully established.
Ar. J. Clegg Wright admits that the theory
of eternal progress may be true or false. He
asks: "What reliability have orthodox doctrines? Where did they come from and who made them?" I answer: nothing but theory. They come from the minds of men, and are all men-made doctrines based on men's conceptions of what the Bible teaches, and here is the essential difference between Spiritualism and orthodox creeds. Spiritualism claims to be able to prove its doctrines by demonstrated evidences and therefore I take it at its word and ask and expect more of it than of orthodox creeds. They ask me simply to believe their doctrine, and so far as I know do not profess to be able to prove its truth by anything but assumed evidence. First they must assume the Bible-their basis-to be true; then they must assume that their particular ideas as to what it teaches are true, hence their doctrine is true. This line of reasoning would hardly be ac-ceptable to Professor H. D. G. or Dr. Wells; and here I will say that the Professor's style of investigation and reasoning, strikes me exactly. He leaves no links out of his chain. When we have facts that are demonstrated by the strict rules of science and logic, it matters not if the whole world is against us, -we have the satisfaction of knowing that

we are right and the world is wrong. Take the demonstrated facts of geometry, trigonometry, algebra, the higher mathematics, astronomy and all the exact sciences, with all their practical applications, and who cares if all the advocates of the various theories of men should denounce them as "false and pernicious," and solemnly warn us that we are in danger of "eternal torment" for believing such things: But here again comes in a point in our controversy. Dr. Wells has given many statements of scientific facts, personal experience and other information relative to the life beyond. Now what reliance do your correspondents place on these statements? What weight do they on these statements? What weight do they give to them in evolving the spiritual philosophy? If there is any other spiritual phenomena that have been more clearly proven or messages that are as little affected by the mind or ideas of the medium or as perfectly independent of outside influence, as this, I have yet to hear of it. Now what reliance do you representative Spiritualists place upon it? But I am off on one of Dr. Wells's sidetracks. tracks.

Mr. Charles Dawbarn assumes the role of ridicule to impress me with my benighted condition, wading in the "mud of ignorance and superstition" with "closed eyes," and takes me by the ceat collar, as it were, and shakes me up lively. But for thirty years I have been shook over all kinds of "torrid zones," by all kinds of advocates of man made creeds, because I was too weak minded to believe that theory was facts. I am in this case like that theory was facts. I am, in this case like the Irish soldier who was running away from a battle when an officer threatened to shoot him if he did not stop. "Bejaners, bang away," said Pat, "I aint half as fraid of one bullet as I am of tin thousan." Mr./ Dawbarn thinks I am a Rip Van Winkle because I do not believe his doctrine; but ten thousand other men would-say I was a fool if I did. I have got so used to the shaking process that I am not even surprised at it. It is not the first time I have been lifted out of the nud and set down on what I was told was solid rock, but the next fellow that came along said that same solid rock was a mud that theory was facts. I am, in this case like along said that same solid rock was a mud along said that same solid rock was a mud hole and lifted me out and set me down on what he said was solid rock, and the next fellow did the same, and so on, and I have come to the conclusion that "solid rock" is a little uncertain in its quality—especially religious "solid rock," and I propose now to determine for myself, to the satisfaction of myself, what is rock and what is mud. Investigation cannot hurt the truth, and I think the worst enemies that Spiritualism or any other worst enemies that Spiritualism or any oth er ism has, are those who have accepted it without sufficient evidence. Such persons are not permanent. They just as readily run after the next ism, new or old, that comes along, and are the prey of frauds and cranks, and the capital of critics. If I were to define and the capital of critics. If I were to define the class of persons that I would advise to investigate Spiritualism, both for the good of themselves and the cause, I would say they should be persons of an independent, progressive and analytical turn of mind, those that would neither accept nor reject any theory without investigation and logical evi-dence.

In conclusion I will say that I am not prejudiced in favor of old theories. My rule is, "Charity for all with malice toward none." The Spiritual philosophy as I understand it agrees with my ideas and belief so far as that has been established, and seems to be a rational solution of the problem of

life here and hereafter, and is in fact my theory; but I recognize the fact that theory is theory, whether it is mine or that of others, and I do not propose to say that any opposing theory is false until I can prove the truth of my own.

The only point in controversy is the bearing that the testimony of spirits has had in determining the spiritual philosophy. If ally recognize the fact that the statements of spirits would necessarily differ with difference of place, circumstances, education and experiences; but taking the statements of Crowell, Davis, Maria M. King; Judge Edmonds and others, and there seems to be too great a difference to suppose that some, if not all, are not visionary theories; and if spirits are visionary theorists on the things we would expect them to know the most about—their every day life and surroundings—I think we may well ask why their statements with regard to the great laws by which God rules in the world beyond, may not also be their theories, biased, perhaps, by prejudice; and, therefore, how can we estab-lish an absolute truth as to what is or is not the condition of affairs in the world beyond on this kind of testimony?

Mr. Hudson Tuttle says: "When we converse with spirits we are talking with beings of the same limitations as ourselves," and that we cannot put "thus saith the spirit" in place of "thus saith the Lord." This I admit; but in what way does it prove the assertious of Spiritualism that these orthodox doctrines are not true? We are told that "thus saith the Lord." It seems that your correspondents raly after all more on their correspondents rely, after all, more on their own judgment, and what to them seems reasonable, and on the deductions from the observed facts in nature, than upon any thing that spirits say; and itseems to me that Rationalism would be a more appropriate name than Spiritualism to designate their system of ethics.

I am thankful to all of your able correspondents who have answered my questions, for the fund of information given to myself and others on this very interesting and im-portant question. The fact that I have not referred to all is not that each was not duly appreciated, and considered valuable, candid and reasonable. I wish also to acknowledge my appreciation of private letters received from Mr. Hudson Tuttle, Berlin Heights, O., Mr. J. N. Richardson, Delphos, Kan., Mr. J. P. Bond, Turlock, Cal., and Dr. A. Irons, New-port, Del. S. F. Moore.

Forest, O. For the Religio-Philosophical Journal.

Trance and Transfacial Mediumship.

MRS. JULIA DAWLEY.

"Whoever says

To a loyal woman, 'Love and work with me,'
Will get fair answers, if the work and love,
Being good themselves, are good for her—the best
She was born for. Women of a softer mood,
Will sometimes only hear the first word, love,
And catch up with it any kind of work,
Ludifferent so that dear love go with it. Indifferent, so that dear love go with it: I do not blame such women, though, for love, They pick much oakum."

I am often reminded of these lines by observing, as one can hardly fail to do, how mediums and the controls about them reach out in every direction to move people, especially women, "surprised when scarce awake," as Aurora says, by the new delight of finding proof of life beyond the grave, where heretofore they have known only doubt or at best a blind faith; and press them into service as "workers for the Spirit-In many cases the work thus presented to the newly awakened converts, to be done for love of "the dear spirits" who request or demand their aid, is positively mischievous and wicked; in most cases to adyance some selfish end for the medium, or to carry out some cherished plan dear to the disembodied, but still earth bound spirit, and we "pick much oakum" in our mistaken zeal to make proselytes, blinded ourselves by the glamour cast around us by unscrupulous

designing beings.

The columns of more than one spiritual paper are thus filled with notices of scances. most of which were the work of barefaced frauds, who, by means of panels and dupli-cate keys, introduced confederates and ac-complices into the rooms supposed to be securely locked, and who brought out as tests the information gathered from every source possible, and turned into the Bureau of Information which is a part of the stock in trade of the members of the big "combine" or Medium's Trust Company. The late Mrs. Tyler, in her able letter to the JOURNAL of August 10th, 1886, tells how we discovered some of these things and the many exposes of one after another of these pretenders. which are of so frequent occurrence, "point the moral and adorn the tale," and yet the self-convicted humbugs have no lack of followers, ready to write and speak for them, and urge their claims to genuine medium-

ship.

For more than two years past, while I have sedulously avoided every promiscuous circle. save when my duty as a reporter sent me. I have held in my own little home an hour and space apart for sitting with an invited and space apart for sitting with an invited friend or two, or those who uninvited were moved to come, for the purpose of making favorable conditions of passive waiting for any manifestation of spirit power which might be given, only asking and hoping that none but wise, humane and unselfish controls shall be attracted to our atmosphere. No burly forms have stalked across our floor No burly forms have stalked across our floor, no pasteboard effigies danced before our eyes, while some half-psychologized spokes nan lisps a message for them, but in many cases, clairvoyant eyes have seen, and clair and lent ears have heard messages and visions of great interest and far-reaching import, generally strictly impersonal. Sometimes, too, a genuine test, unsought and unexpected, seems to prove the presence of some spirit friend more closely allied to our earth conditions.

But of the strangest manifestation of all, doubt if I should ever have written, if I had not seen a letter in a recent copy of the not seen a letter in a recent copy of the Journal in regard to the transfacial mediumship of Mrs. Ells, since as the exhibitions of this power have never been given save when the medium and I were quite alone (except on one occasion) I have half doubted whether my own eyes did not play me false. On reading the article aforesaid, however, I am inclined to think if others had been

Am inclined to think if others had been present they too might have seen what I saw. On several occasions, my friend Mrs. W. and myself being alone together, conversing quietly on any subject which happened to in-terest us, I have all at once observed a fine bluish vapor or smoke seem to come up be-fore her face, and in a moment nothing but fore her face, and in a moment nothing but, absolute darkness where her face should be, although I could see her hands folded in her lap, every detail of her dress, and everything else in the range of vision. Before I have time to do more than wonder if I am going blind a new face appears where hers should be. My friend is of fair complexion, brown haired and her face a long oval, yet I have

seen on these occasions, a succession of faces varied and of both men and women or even a little child, passing as fast as I could recognize or describe them, and this in a well but not brilliantly lighted room. The medium is never unconscious, but

seems "turned to stone" as she expressed it, and her closed eyes add still more to the statuesque appearance of the faces.

On the evening of Sunday, February 19th, last, we were together alone in my own room. I lay upon the sofa and she was sit-ting in a chair a few feet away. We had been speaking of the ordinary events of the day, but for a moment silence fell upon us and I observed that Mrs. W. seemed gazing at something in another part of the room. In reply to my question she said, "I don't know what it means. I see a great mast or flagstaff lying on the ground. Around it the American flag seems to be wound. At one end of the mast, I see Grover Cleveland standing with one hand thrust in the bosom of his coat, the other hanging by his side. At the foot of the mast I see sailors and soldiers tugging and working to disengage the folds of the flag, and as they partially succeed, notice that the flag is upside down, the stars below the stripes."

I was looking toward the speaker when suddenly as she turned to me the mist rose between us, the black cloud shut her face away from me for a moment, and lo! the likeness of Daniel Webster was before me. Then followed perfect likenesses of Henry Clay, Calhoun, Sumner, Lincoln, and one or two others whom I recognized then, but have forgotten now. They appeared and vanished as fast as I could announce them, while she sat perfectly motionless with closed eyes. cold as marble, but apparently otherwise quite in her normal condition. I know I was not asleep and dreaming, for I heard the conversation going on in the adjoining room, and the whole exhibition lasted only a few minutes, probably not five, when all indication of spirit presence were gone and we resumed our interrupted conversation.

What meant the vision? Why the exhibition shown to us two women? I do not know, but it may be some sensitive among your readers may be able to see "the vision and the interpretation thereof." Perhaps this phase of mediumship is more general than is suspected, people being loth to speak of it; lest they be self deceived.

### Need of a Spring Medicine.

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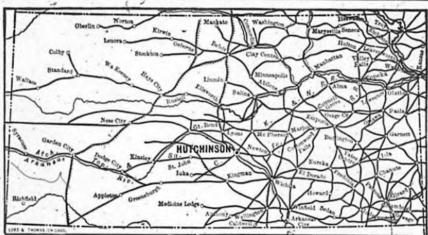
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