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

#### VOL. XLVII.

#### CHICAGO, OCTOBER 12, 1889.

No. 8

Beaders of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make 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 organzation 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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#### WAITING.

JOHN BURROUGHS.

Serene I fold my hands and wait, Nor care for winds or tide or sea; I rave no more 'gainst time or fate, For lo! my own shall come to me.

I stay my haste, I make delays, For what avails this eager pace? I stand amidst the eternal ways And what is mine shall know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; No winds can drive my bark astray Or change the tide of destiny.

What matter if I stand alone? I wait with joy the coming years; My heart shall reap where it hath sown And garner up its fruit of tears.

The waters know their own, and draw The brook that springs in yonder height: So flows the good, with equal law, Unto the soul of pure delight.

The stars come nightly to the sky, The tidal wave unto the sea, Nor time nor space nor low nor high Can keep my own away from me.

### D. D. HOME.

Extracts from the Review of His Mediumship by the English Society for Psychical Research.

Some months ago we had occasion to call the attention of our readers to the libelous statements of Professor Joseph Jastrow concerning the late D. D. Home. We then pointed out that the circumstances of the charge which he brought against Home strongly suggested a willful misrepresentation on the part of the author, and our view is confirmed by the fact that although the matter has been brought to his special attention, he apparently prefers a cowardly silence to making any acknowledgment of his iniquity.

We are glad now to leave this individual behind us and turn to a careful and candid review of Home's work which we find in the Barrett and Mr. Myers, and is a good example of the sympathetic and at the same time strict scrutiny which they and the other leading members of the English Society have always shown themselves ready to give to the testimony coming before them. Taking as Home, His Life and Mission,"\* the writers have endeavored during the past year to col-1861 and 1871. These we shall quote later.

Mr. Myers moreover has been permitted, by Madame Home, to examine freely the collection of autograph MSS. on which her book is founded, and any objection that the prejudiced skeptic might have made that the letters quoted by Madame Home may have been garbled or manufactured, is henceforth debarred by the assurance of Mr. Myers that these letters may be confidently accepted as genuine. Taking this evidence published by Madame Home, and the further evidence which they have since been able to procure. the writers address themselves to the questions which they urge "are necessary in any inquiry into a medium's career: (1) Has he ever been convicted of fraud? (2) Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? (3) Were the phenomena which the ordinary observers witnessed entirely beyond the known scope of the conjurer's art?"

We need not here reproduce their discussion of these points, but shall rest content with stating their conclusions:

1. After full consideration of the testimony, such as it is, which is supposed to point to trickery on the part of Home, the writers affirm that "there has been nothing which we can style conviction of fraud." "So far as regards conjuring, then, we may say with confidence that there has been geither actual exposure, nor even interential ground for explaining his phenomena in

2. The second question which we have to ask as regards a medium is whether his powers have been tested by any careful series of experiments, under the direction of an observer of recognized competence. In this important respect Home stands pre-eminent The experiments of Mr. Crookes, though we could wish that they had been more numerous, form a testimony to "physical phenomena" which has not hitherto been rivalled in the history of any other medium. No direct objection to them has been sustained; the main objection being the indirect one that other mediums with whom Mr. Crookes has obtained striking results have subsequently, under different conditions, been detected in fraud. Important as this drawback is, it does not necessarily affect the experiments with Home, and taking these as they stand, our only reason for withholding thorough conviction must be the general principle that the experiments of no single savant, so long as they lack confirmation from other savants, can be allowed to dominate our belief in matters so fundamental.

But here, again, there is a difference. Although Mr. Crookes' experiments with mediums other than Home were not corroborated by independent scientific observers, his experiments with Home do derive strong corroboration from the testimony of Lord Crawford (then styled Lord Lindsay, or the Master of Lindsay), himself a savant of some distinction. And the long series of observations privately printed by the present and the late Lords Dunraven, though not so strictly a sci entific record as Mr. Crookes's "Researches," forms a body of testimony in its own way unique, and not further removed from laboratory experiments than from the loose record of the mere occasional observer.

3. And this brings us to the third requisite of a medium's career. Besides the absence of proved fraud, besides the careful testimory of the savant (unless indeed that testimony is much more abundant than it has been hitherto in the case of any medium whatever), we need to assure ourselves that the phenomena which the medium presents to the ordinary witness—which form, so to say, the staple of his production,—are of such a kind as to be clearly beyond the range of an accomplished conjurer.'

The opinion of the writers is that conjuring is entirely inadequate as an explanation of Home's manifestations; "there was either positive hallucinations or supernormal fact." As to the hypothesis of collective hallucination, it is clearly shown that there are important distinctions between the ordinary experiments in suggested hallucination and the occurrences at Home's séances. Experiments in hypnotic suggestion show that even trained subjects continue to present marked differences in sensibility, whereas July Journal of the Society for Psychical Re- in the case of almost all Home's phenomena, search in England. This review is by Prof. | all those persons present perceived the same things. Further:

Home's sitters frequently saw the phenomena without receiving from Home any audi ble suggestion whatever. Sometimes, indeed, Home, apparently entranced, announced what was about to happen. But often the manifestations are recorded as having been their text Madame Home's volume, "D. D. | sudden, startling, and unannounced; or as having occurred while Home was silent and motionless. In such cases, therefore, if there were suggestion at all, it must apparently lect additional evidence—favorable or unfa- have been mental suggestion or thoughtvorable-concerning Home's phenomena. In | transference. Now our readers are aware this they have been so far successful as to ob. that we have long been collecting all the cases of this sort which we can find. But we tain, among other documents, some contem- have no success recorded which would have porary records of séances with Home about | been of any appreciable use in such séances as ome's. And difficult though it was to suppose that all the persons present at one of

to mental suggestion—of which we have some difficulty in proving the very existence, so rare a thing is it—has to be assumed of a group of miscellaneous sitters, often strangers to Home up to the very hour of the se-

It is plain, indeed, that the writers do not incline to any such hypothesis as that of col-

lective hallucination. Turning to the communications given at Home's séances, Messrs. Barrett and Myers refer to the hypotheses that have been considered in connection with this aspect of the problem, viz., that the messages may have been fraudulent, or that they may be explicable by thought-transference from the minds of the sitters, or that the communications did actually proceed from the spirits professing to utter them; and here the writers give an abstract of the chief cases of "recognition" quoted in Madame Home's work, regarding the long list of identifications as "quite unique in the history of Spiritualism." It is worth while to remind our readers of a few of these which we give below, the numbers referring to the pages in Madame Home's book, on which they may be

19.—Home's statement in "Lights and Shadows of Spiritualism;" (but there is independent evidence that Mr. Ward Cheney and dices. is family continued warm friends and believers in Home's powers.) Home goes for the first time to stay with Mr. Ward Cheney in Connecticut: hears rustling silk dress; sees phantasmal figures; hears voice, "I am annoyed that a coffin should have been placed above mine"; then again: "What is more, Seth had no right to cut that tree down. The family recognize description of figure: admit meaning of second message; declare the message about the coffin to be nonsense. Vault is opened; a coffin is found to have been placed on that of Mrs. then states that reason of message was to procure conviction of identity.

33.—Mr. Burr's testimony. A paper was lifted from the floor by a hand of peculiar conformation. "The fingers were of an al most preternatural length, and seemed to be set wide apart." Other details are given. Hand writes name of a deceased lady "in her own proper handwriting." The hand resembled this lady's. "A daguerreotype portrait of Mrs. Burr's consin," says Madame Home, "is now in my possession,—the hands and fingers have the very same wasted look and singular conformation so minutely described by Mr. Burr." [I have seen the daguerreotype, and observed the very unusual look and position of the fingers.—F. W.

49.—Extract from Dr. Garth Wilkinson's 'Evenings with Mr. Home and the Spirits.' Message is spelt out on Dr. Wilkinson's knee by touches as from a deceased friend. Message for widow demanded. "The Immortal Loves" is spelt out. The family recognize this as charactaristic, since deceased was wont to speculate as to whether or not the affections survive the body.

100.—Incidents. Child's hand writes mes sage and signs it with characteristic fault of orthography—unknown to Home but known to parents present,—"Denis" for "Denise."

146.—Dr. Gully's evidence. Robert Chambers asks if spirit of his father will play his favorite ballad. "Ye banks and braes" is played on flate notes of accordion; that ballad, as played on flute, having been his father's favorite. Asks for another favorite air the right one played.

149. Mr. S. C. Hall's evidence. Spirit of daughter of Dr. Chambers raps message for her father—no one present knowing that Dr. Chambers had had such a daughter. Spirit returns, blames Mr. Hall for not giving message, brings younger sister and gives as tests the words "Pa, love," the last which [younger?] sister pronounced in life. Message as to affairs is now given to Dr. Chambers and proves sagacious.

153.-Mrs. Senior's evidence. At their fire meeting Mr. Home describes Mr. Senior and adds, "You forgot to wind his watch, and how miserable it made you." "Now this was a fact known to no living being but myself. had wound the watch the night I lost my husband and resolved never to let it go down again. I forgot to wind it one night, and my agony was great when I discovered it in the morning, but I never mentioned it even to my husband's sister, who was in the house with me." Home also mentions "Mary." Mr.

154.—Mrs. Senior narrates how at another séance Home, entranced, recalls private conversation (date, positions, and other details given) between herself and her husband. 206.—Mrs. S. C. Hall's evidence. 'Your father, Colonel Hall," is announced; test asked for, "The last time we met in Cork you pulled my tail." Colonel Hall had worn a

queue, and this fact was correct.

288.—Lord Lindsay's testimony (now Lord Crawford). Lord Lindsay misses train at Norwood, sleeps on a sofa in Home's room; sees female figure standing near Home's bed, which fades away; recognizes face among otner photographs next morning; it was Home's deceased wife. Lord Adare (now Lord | Dunraven) and two others, in Lord Adare's rooms, see (February, 1869) a shadowy figure resembling this form, but cannot distinguish

nurse of yours standing beside you—a negro woman.' The Chevalier could recall no such 'She says you ought not to forget person. her,' continued Mr. Home; 'for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill and were just about to be drawn into a waterwheel when she rescued you. Chevalier Soffietti now recalled the whole and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question.'

The writers refrained from discussing the question whether the phenomena witnessed through Home are to be attributed "to Home's own spirit or to spirits influencing him, but not in reality the spirits of the dead." Their object, they say, "is evidential rather than speculative. We propose the question: Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of nature? And we answer, no; they have not been so explained nor can we so explain them."

We select the following accounts from the previously unpublished evidence which Messrs. Barrett and Myers have obtained and which they print in the form of appen-

44, Lincoln's Inn Fields, London, W. C. February 7th, 1889.

As you ask me to write to you of what occurred at our house in Kilburn, where we were living in 1869, with reference to the handling of red hot coal, I will merely say that one Sunday evening, in the winter of that year, I saw Mr. Home take out of our drawing room fire a red-hot coal a little less in size than a cricket ball, and carry it up and down the drawing-room. He said to Lord Adare, now Lord Dunraven, who was present, "Will you take it from me? It will not hurt you." Lord Adare took it from him and held it in his hand for about half a minute, and before he threw it back in the fire I put my hand pretty close to it and felt the heat to be like that of a live coal.

Yours very tiuly, W. M. WILKINSON.

APPENDIX H. In 1870 Home visited Scotland, and in Edinburgh stayed at the house of a Dr. Down. Here General (then Colonel Boldero) first met Home. On February 4th, 1870. Colonel Boldero attended a seance at Dr. Doun's house, and took some notes at the time, which I [W. F. B.] have seen and compared with a full account of the séance that he wrote to Mrs. Boldero the next day. Mrs. Boldero has kindly given me permission to make the following copy of the original letter from her husband, which she fortunately had preserved. It agrees with the notes and also with the account given me by General Boldero from recollection: he was not aware that this letter was still in existence until after he had given me his verbal account. Copy of letter from General Boldero to his wife: We had an excellent séance last night, although some of the manifestations were, they said, not so good as they had had there before. Now to relate what took place. I reached the house, a most excellent one, at about twenty minutes to eight; found the host and hostess old people: he had been an army doctor and entered the service in 1809—was at the taking of the Cape, and at Waterloo in the Greys, and is a hale old gentleman of 86. His wife, an old lady, two nieces, Misses Jamieson, and another lady whose name I did not catch, I will call her K., llome, and self. and a Mr. Maitland came later. The young ladies' Christian names were Susan and Elizabeth. We sat round a resewood round table (it was heavy and had one leg in the centre with three feet) in the following order:-Home, then on his left the hostess. next to her Elizabeth, then self, then Susan, then the host, then K., so back to Home. After about ten minutes the trembling com menced and the table began to move, much cold air was felt. I forgot to mention that the table was covered with an ordinary drawing room table cover, and on it rested a | is a very nice, quiet, unassuming man, and I piece of paper and pencil and an accordion of a large size—raps then commenced; one or two simple questions were asked and an- at Mrs. Parkes' house. I have had my hand swered. Then Home proposed to try the accordion; he held it in his right hand by the again, and handkerchiefs and bells, etc., carbottom, i.e., upside down under the table. | ried from my hand across the table to other and it began to play chords. By his desire I looked under the table, and distinctly

saw it open and shot as if some one was playing upon it. It first played an air which no one knew, then "Still so gently" was asked for and played. Also "Home, Sweet | coupled with allusions to periods and things Home." Elizabeth then held the instrument known only to the people themselves and and it played some beautiful chords. Home again took it and held it out from under the table and music came from it. It then played an air of Moore's, and ended by a discordant chord. Home said that represented phabet. Susan took the pencil. Home repeated the alphabet, and as soon as he came

little I said something about fear to Susan, who had been writing; all of a sudden she said, "My hand is paralyzed, I cannot write." "Give me the pencil," said I, and directly five thumps took place, meaning alphabet. The following was then spelt out, I writing it down:-

> "Fear not, Susan, trust in God." "Your Father is near."

There was a question about her father, and said perhaps they mean the Heavenly Father. Instantly there was a great commotion in the table, and this was then spelt out, I still writing:-

"He is the Great Father."

Elizabeth's pocket-handkerchief was on her lap. I saw it move, and it was gently drawn under the table and placed upon the doctor's knees, who sat opposite to her. Susan's pocket-handkerchief and gloves were also lifted up and down.

Home's chair was moved about the room,

and the screen which was placed in front of the fire moved at least a yard by itself. The ladies' dresses were constantly pulled, and they said, or at least two of them said, that they saw hands. I myself saw something, but cannot exactly describe what it was. Home was most visibly affected, but was struggling against it, as the host and hostess did not want to see him in a trance. Presently he roused himself, and said to Susan, K., and myself: "Will you come into the library and see what will happen there? The library opened into the landing, where there was a bright gaslight, but the room itself had no light. The door was, however, left wide open; we were round a little table. the rest seated, and I on my knees. In an instant the table began to rock, and a very weird sound was heard in the corner of the room. An immense shifting bookcase, that would require at least four men to move, began slowly to come towards us. This rather frightened Susan, who was very plucky notwithstanding, and she gave a little start. In a few minutes Home went off into a trance. He got up and walked about a-littleand then came to me and took me by the hand, saying, "Will you look at Dan's feet and see that he does not move them off the ground, and tell the others to look at his head?" I watched, and saw his whole body elongate as much as nine inches or a foot. I went and felt his feet, and found them on ground. I must tell you he was standing where the light of the gas in the landing fell upon him. It was an extraordinary sight. He then said, "Come here," so I went back to him. He was still of prolonged stature. He took both my hands and placed them on each side of his waist above his hips; there was a vacuum between his waistcoat and trousers. 'Feel Dan, that you may be satisfied;" and surely enough he came back to his own size, and I could feel the flesh shrink. He again was elongated, and I could feel his flesh stretch and again shrink. It was most extraordinary to see him gradually lengthen. He then walked about a little and went up to his bedroom. I followed and saw him put his hand into the fire and take out a burning coal. I foolishly perhaps called the ladies, not wishing them to lose the sight, but they seemed to have a bad effect, for as they were coming up he told them not to come and put back the coal he had been carrying into the grate, and said that something was wanting on the part of the ladies, — that they were afraid he would be hurt. He then returned to the library and began talking. He told some curious things that I will tell you to-

morrow, as this is long enough. Altogether it was most curious, and I so wish that you had been there. Certainly there was nothing devilish in what took

place. After he was out of the trance, he appeared both fresher and better than before he went into it. Altogether it was a weird and curious spectacle in the library.

APPENDIX I.

The next account, somewhat abridged, is written by a gentleman, Mr. Edward who wishes his name not to be published. It records what took place at some of Home's séances in London, probably about the year 1861. The account itself was given in a letter to the writer's brother, and written immediately after the seances, which is as follows:

"I have been introduced to Mr. Home: he go to his house sometimes in the evenings. I have had four or five seances, one of them taken and my leg grasped over and over people and back again. I have also seen the most touching and consoling messages rapped out to people from their departed friends, urging them to trust in God and assuring them of their own felicity, and these their spiritual visitors, and which have made them go away convinced of the truth of these manifestations.

"The seances begin by our sitting round Mr. Home's table, which is rather large, as it "earthly music;" the table gave three jumps. | holds ten people sitting round it. We lay Accordion then played very softly and beau- our hands flat on the table before us. After tifully —"That is Heavenly"— the accordion a while there is usually a trembling of the gave three deep notes. Five raps were then table and often a strong tremulous motion of heard, which signified the desire for the al- | the floor and our chairs, and loud raps sound about the room and under the table. Then the table usually heaves up with a steady to the letter required he was stopped by the motion, sometimes clear off the floor, some-\*D. D. Home, His Life and Mission. By Mme. Dunglas Home. Large 8 vo. Cloth, pp. 428. London: Trubner & Co. Chicago: Religio-Philosophical Publishing House. Price \$2.00 Gilt top \$2.25 fied a hundredfold when that susceptibility said to Chevalier Soffietti, There is an old spirits," who rapped three times, sometimes times on one side to an angle of about 45 defeatures.

"spirits," who rapped three times, sometimes the table grees. Mr. Home makes a practice of asking gave three raps on the floor, and sometimes anyone present, usually the last comer, to sit the accordion played three notes. After a (continued on Eighth Page.)

#### QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween the two worlds? . What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authentic-te? Give particulars 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and to

#### RESPONSE BY THOS. HARDING.

It has been said that there are no more motes in the sunbeam than in any other part of the room, but like many of the sayings of our fathers it has little truth in it. The sunbeam has a life giving and attractive ver. While your shutters are closed, your

is pulled down and your curtains drawn , the room is in darkness and the dust s undisturbed on the floor, but when the n's beam enters, agitation follows and the articles of dust, like everything else. make or the light and float like things of life in

the vitalizing beam. So it is with man. The beams of divine life which vitalize the world cause commotion, and all the activity we see around us; were they withdrawn, man would be as inert as the dust. That indivisible and divine quali ty is every thing which is of real value, but man is nothing, mentally, morally or spiritually as well as physically; he has nothing which he did not receive, and the highest archangel is but a fellow servant. Therefore, let us not suppose that we "belong to ourselves" as I have heard it expressed by Spiritualist teachers, or that we can unaided work out our own salvation, or lift ourselves. by any course of conduct up the heights of spiritual elevation, for we are but motes in the sunbeams of the Infinite. Therefore, I give no honor to myself, but all honor to that supreme power which is called "od." Pl-to gave honor to his master. Socrates: Socrates gave honor to his dæmon; that dæmon would doubtless give honor to one higher than he, but all of them gave supreme honor, as I do, to that essence which permeates all persons and things.

Would that Spiritualists in general could see this as I do, and as I am happy to say, some of them see it. I did not always see it so; I did not always know that "His" service was perfect freedom, or that all things are lawful to those who are Spiritualists in deed and in truth, which means spiritualized

Far be it from me to uproot a single flower from the garden of Spiritualism, where sweet and beautiful flowers abound; neither would which crown her triumphant brows. Ah! no; it is not that: but I would fain point out her errors of self-sufficiency and self-laudation and direct her to higher ground. would fain plant her feet upon that rock which cannot be moved, whence she could look beyond the spirits to the spirits' God.

Shall I be condemned for this, and told that I don't deserve the name of Spiritualist. shall the ties of fraternity which have bound me these twenty years be severed at a blow. well, be it so, if it must be. I am ready for

But I am not done yet; there are other counts in the indictment. Let it be borne in mind that I am trying to find out whether, correctly speaking, I am a Spiritualist before replying to the question how long have I been a Spiritualist. It is an accepted doctrine of Spiritualism, taught by all its accredited lecturers, that we must pay the full penalty of our misdeeds; that we must outgrow our present tendencies to evil; that we must hear all the consequences of every act and thought, and all the misery and heart-burnings of our poor souls, until in the process of long, long time our characters shall be sufficiently cooked in the fires of tribulation There is no help for us; we must be ground between the upper and nether millstones until we are thoroughly pulverized; a pleasant prospect, truly (?) No friend on earth or in heaven can aid us; no wrong forgiven; no prayer heard; no aspiration answered; no tear wiped away; no succor vouchsafed by God, angels or men.

Oh! the dreariness of such an outlook. Oh! the horror of such contemplation. Hope is dried up, the heart is shrivelled and desolation reigns! I am not a Spiritualist if that is orthodox. If the acceptance of this awful doctrine is necessary to give me standing room within the fence of the spiritualistic inclosure, I must stay outside in the light of hope, for it is too dark in there.

How long would it take a Napoleon to wash the blood from his hands and "grow out of" his ambition? How long will it take the wife muraeuer to cleanse his soul of guilt? How long would it take any of us to become cleansed of our propensities, unaided? We never, never could be. Alas! what a dreary "Spirit-world" that must be, where the sweet smile of forgiveness has no charm, and what a horrible immortality; but, thank Heaven, it is not true; in a universe where love and wi dom are triumphant our anger and folly and the scowl of self-love gives place to the smile of charity, it cannot be true; not it cannot be true, for God is willing to pardon, and his angels are ready to min-

Strange to say the Spiritualist teacher who enforces this, exhorts us at the same time to be kind and merciful to one another, but why should we when the God of Spiritualism is not merciful to us? What! shall the children forgive one another while their father forgives nobody? Shall man be better than God who says "you must work it out," and there are no short cuts on the long and wearying journey before you. No! no! it is not true; the visible world is full of short cuts and wrongs forgiven. The invisible world proclaims the interposition of the divine in every soul and our cheeks are often wet with the tears of sympathy. Salvation from the effects of wrong doing is everywhere apparent; it argues tenderness of heart, and the very worst man possesses a tender spot in his character which under a sense of freedom springs from its hiding

Such teaching is supposed to be a set off ment instead of its causal motive power? I other way. Remember, "man rushes where against the doctrine of vicarious atonement, should not wonder were it somewhat so; we largels dare not tread." Can these higher that the rest of the property of just as if we were compelled to jump into are liable to think too much of ourselves. powers bind the vicious act? All that we ly false; and for my part I should prefer to | ly before our conception? First, let us state | us food for thought. Let us not forget that | just as one might do amid you mortals, just | among ourselves a greater zeal and enthusiteach salvation through Christ, than no salvation at all. Ah! I might appeal to many spiritualists who can say that their experience has taught them that the Divine is mere that shall complete his cycles of divinerate and solve the salvation at the control of t ence has taught them that the Divine is merciful and can forgive, and that when they
come to the understanding of the methods of
true Spiritualism they were enabled to per
father that shall complete his cycles of divinity; and his individuality seems maintained
good." To consider these three deep sociohis pulpit utterances, spellbound and rapt in
logical questions with the fullness their imadmiration; that is the man whom the press
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logical questions with the fullness their imadmiration; that is the man whom the press
forces entertained in his being—not since he
portance demands, would require too much
has canonized."

hidden behind a "frowning providence."

Like the teaching which I referred to in "wholesome," and that it would be danger- memory springs what we call reason, which ons to tell people that they have a chance of forgiveness when they do wrong; but I have great faith in the underlying goodness of humanity. I think that the doctrine of nonforgiveness has a hardening effect on soul and character; that it is uncivilizing in its tendency and does much to create, perpetuate and intensify some of the evils of which Spiritualists complain. The church is said to be a civilizing institution, and notwith standing the errors taught within its fold, I think it must be admitted that it is so, and the principal reason for its being so is, that | the position of a materialistic teacher to that it appeals to the finer instincts of humanity. of a finite scholar, and immediately the hu-It teaches the voluntary sacrifice of self for | man ego draws nearer to the flowing fount, others and awakens in human boscms the receives the push of divine design, enjoys the sentiment of gratitude; heart culture is the | results that unfold, and with the ear held result, and this culture expresses itself out- close to divinity the soul is moved with viwardly in becoming dress and classical deportment. Sentiment is a great civilizer and no sentiment is more penetrative than out it we should have no knowledge of indithe sense of wrongs forgiven; nor is there a viduality. Thus our conscious ego grows greater incentive to well doing than grati- from the flow and use of the father princitude. Let a man once think himself able to | ples; and that consciousness springing paddle his own cance in time and eternity, and he struts along in all the vulgarity of | right and wrong, is man's conscience, which, self-elation and, like a bull in a china-ware | being the knowing power, becomes the balshop, he becomes careless on what or on whom he sets his foot.

ing, but for truth, and when truth, expediency and culture all tend in the same direction, we ought to be willing in three fold ratio, to move in that direction. An age of reason is, or at least ought to be, an age of truth, and in my opinion the truth, regard less of consequences, should be taught in | principles being our atmosphere, our nourishthis age because it is an age of reason; and certainly nothing seems more palpably illus- | verse in common. Not a principle is mine in trated in human nature than that man possesses within him the promptings of appeal | as long as I need it, which is until the knowto others for pardon, and the answering gush of compassion; and if man is the highest expression of Deity the whole claim is another-what other, the attracting desire

conceded. objections to Spiritualistic teaching, that if I am a Spiritualist I must be classed as besay to the little wheel which revolves on its | the voice of conscience, is robbery, and tends own axis, within the big wheel. It is true to our degeneration. this little wheel receives little public attention as yet because it is a little wheel; but it is beginning, in public estimation, to give than is the continued use of a soul force to character to the entire movement, because it is an honest little wheel and thinks for itself.

lump and working unseen, will come up to | force becomes capable of soul incandescence, the surface and Spiritualism will be spiritualized. The little flock in whose souls a love | wrong and disorderly for it to be elswhere. of truth is glowing may yet supplant the Digestion must be finished, the lesson must reigning power of selfish greed and give that character to Spiritnalism, in public and pri- ther principles are assimulated; and spreadvate, which it ought to have possessed from | ing their forces inward and outward through the beginning. The satisfaction obtained by our being radiate their nature into our enscientific knowledge and the glowing emotions which spring from a faith based on ascertained fact, repose with equal serenity on | to like. Breathe we must. The exhalation the bosom of the eternal. Nor can one say to the other, "I have no need of thee." Sturgie, Mich.

#### For the Religio-Philosophical Journal. Right? or Wrong?

These two forces have acted from primal spirit since the wons began rolling forth the being of man. The theologian tells us that right is spiritual life and wrong is spiritual death. Nature shows that right is organic life, and wrong is the disease, then death of structure. In the so called inorganic kingdom the more volatile forces are acting with the will of cohesion, seemingly, less firmly fixed. Here we find, however, attraction and repulsion—right attraction bringing forth creative design, but a superabundance of force at any of its centers leaving a blemish tending toward chaos. Perhaps, we may yet be willing to grant the moral knowing of the mineral kingdom to be more tender and direct in its action than the vanuted conscience of man. The so-called inorganic, did we say? Yes, for what is it for matter, so called, to be organic? Is it not to possess organs fitted to fulfill a duty, to possess media through which creative force may act? Surely the inineral kingdom is replete with media through which, over which, or by means of which its evolving forces act.

Does it seem to be the will of Deity to express in forms of disorganization? Such might seem to be the case if but an infinites imal portion of his work be viewed, and that from a restricted standpoint. The eff te matter of the human system may be termed inorganic, but would that state apply to the entire animal kingdom? May not this material globe in its various states of solid, liquid, aeriform and radiant, (is the limit of its etherialization yet discerned?) be conceived as a great feeling, breathing, digesting, growing spiritualization, with its organized systems unceasingly performing their functions? Perhaps the initial spirit in its descent into matter, but exchanges its intensity of energy for the weight of phy-ical forms, only to re gain its potency in sublimations. Gold in the solid, gold in the liquid, gold in the aeri form, gold in the radiant, gold in the heavens; iron and precious stones in the solid, the liquid, the aeriform, the radiant, in the heavens.

What matters it whether we accept Elliott Codes' seven principles, Buchanan's three, or Chainey's two? Have we not yet to return and rest in the enfolding unfolding arms of the eternal one, with its father, mother reciprocity? And this deific one seems ever in the three of balance, unbalance; of right, of

Man spends but little thought upon the topic question when presented in regard to his physical system. "Is it right to do this?" "Is it wrong to eat that? His health is nearest right when he knows nothing of himself. Should he not realize that he possesses limbs or body? They are then, in the perfect equipoise of healthful rightness, faithfully performing with their organs the various functions without his conscious help, and are the obedient media through which he may express his nature. But let disease speak to man, and he immediately begins to reason in regard to himself. He becomes aware that he possesses head. lungs or stomach. Think of it! the devil evil-helped him to wisdom. Is reason, then, a child of the flesh? The after birth of our develop Such teaching is supposed to be a set off | ment instead of its causal motive power? I

ceive that "smiling face" which had long been | crawled down from a tree the first monkey to | space; if desired, some future time may give arrogate to himself the privileges and powers of man, but since he sprang, full statured. my last paper, it is thought this also is from the brain of the father. With this spective trips.

Let us not forget that we reason from the known to the unknown, and the known-or what we have experienced-must ever form the stratum upon which we rest, and must ever circumscribe our horizon.

This fluite bit of human reasoning, memory, is liable to draw wrong conclusions, and blind itself to the delicate magnetic media ence of supernormal phenomena when he that bind us to the great heart and brainthrobs of the father. Let reason step from brations of the infinite authem.

Is reason, then, no help to us? Yes; withthrough this amalgamation, when applied to ance-wheel of our being; and its attractions and repulsions will denote the vibrations of But it is not for expediency I am contend- our divine angelhood. Let us word this idea of an experience of another reverend friend ciples as they flow to us? No, we are fed by them. We are the knowledge or memory left as the result of their correlations in the laboratory of the soul. We are the force springing from spiritual digestion, as it were-the ment, and belonging to all forms of the unithe sense of possession; it is only used by me ing spark of our conscience is struck, which evidences that I have had enough and need of the ego's divine angel must decide; and Then it must be apparent from the above | here comes the opportunity for sin or wrong. The manna spoils by too long keeping. The absorbtion of a force for a longer time than longing to the heterodox division; that is to is necessary to spring in its line of action

Not more certain is the vitiated breath of the lungs to produce disease, if rebreithed, produce unhappiness after it has been worked into our soul's structure, and has added It may be that soon the little leaven of spir- its spark of knowledge to our soul's radiance. tuality which as yet is almost hidden in the | Until through this friction of principles a it is in its proper place, and it would be be learned. In these soul breathings the favironment and mold it into an answering type of themselves, through the law of like of a digested force, that has sprung combustion, demands the inhalation of a new breath; whether it shall be of the same, or of a different force, depends upon the intensity of our desire: and who will say they can not allow those desires to mold into more

> As we have seen—the healthy organ does not speak of its existence; but is content to be a nameless part of the great whole. May not a man be under a right soul-action if his conscience does not know of its activity? As a conclusion, then, it is wrong for us to do only what we see to be wrong, regardless of the knowledge of all the rest of mankind. Therefore, as we look around and see people committing various wrong(?) acts, we can simply feel that they would be wrong for us; whether they are wrong for the one in question is another matter.

> Remember, that as long as we breathe soul forces without the voice of conscience, we are, for us, in a condition of absolute right; but let that interior knowledge give even the slightest warning, and we are going wrongsome force is being used too long; a change is imperative. We may then take our choice -change immediately, or suffer the tor-ments of the damned, for damned we are, literally, having choked the current of some new principle whose right it is to flow through us. Our possessing the voice of conscience proves that we have obtained the necessary experience, born of the acting forces. Our spirit is its own witness; as soon as it exists it sees itself. If, then, we turn to the force pressing upon us, which in the light already created is an advance upon the present, we are good, and our happiness is in direct ratio to the rapidity with which we correlate with higher principles flowing to us from Jehovah. And since every principle is a force, that invariably expresses itself, also, in the exterior of man, it is shown in carriage of body, lineament of face, word of mouth or act; as a result we find all grades of good and bad people. They are good, regardless of how they look, speak or act, until their spark of conscience-knowledge of condition of conscience springs to light within their stature of soul radiance.

In the light of this thought, we can, per haps, understand Christ's injunction to 'Judge no man," for we know not the day nor the hour when this soul-knowledge is struck through the friction of principles. And should a soul have arrived at this stage of development and be sinning through habit, we may well pity rather than condemn, since every act committed after one knows better will reap for its reward disease and unhappiness. Therefore, as we note the many forms of what would be sin for us expressing itself-the drunkard, thief, profane or violent man-let us possess our souls in patience, knowing that either the sinner is all right, and acting as he ought under the necessary friction of principles; or is deserving of our divinest sympathy. One might naturally ask "Are we then, calmly to see the drunkard beat his family and not interpose a strong arm of defense? Must we tamely submit to the midnight thief, that he may steal our possessions; or yield our life with out a struggle to the violent man?"

Many thoughts are suggested by these vital questions; first of all, "Vengeance is mine, saith the Lord. I will repay." But does he strike the drunkard dead on the spot, or quiet the turbulence of the violent man with pa ralysis? Evidently His vengeance is in some

opportunity.

We will strengthen ourselves at present with the glorious truth, that, "All things work together for good to them that love .od," and seems almost to be memory on short retro- | remember that love is an attraction toward. D. M.

#### VISIONS OF A CATALEPTIC.

Dr. Maudsley appears to think that he disposed of Swedenborg's claims to the experishowed that Swedenborg was probably a cataleptic. Similarly I have known a specialist on nervous diseases to dismiss a very remarkable, and well authenticated case of "automatic writing," probably involving clairvoyance, by characterizing the subject as a hystero-epileptic. It is surprising how often such words as "catalepsy" and "hysteria" are made to do duty for things. Whether in any cases classified under these names, conditions supervene for the occurrence of supernormal phenomena, is a question that seems never to arise in the minds of most medical lumin- ing to do." aries. The account which follows, sent to us by one reverend gentleman as the narration a little differently: Are we these father prin- of his, explains itself: it is not indeed of the evidential sort, but it has its interest as suggesting once more that there are seers and seers, and that visions of the spiritual world will be more or less marked by the habits of the perceiving mind.

#### A MONTH WITH THE DEAD.

I send for you because we can sympathize in many things. We have both passed the I mits of human life; you, as I, have served the State as well as the Church. You are said to be blind and infirm, and I fancy you to be like myself, far removed from the thoughts of those whom you have served. I spend my time in a darkened room, as you do, and commune with the past and regard the future. My family has been for generations past, and is now, a family of skilled experts in the medical profession, and this fact will suffice to introduce the subject of my narrative to you. It was a law of one of the best cultured nations of the ancient ages (Egypt) that families should continue in the trades of their ancestors. Now, the reason for this was, that one's ancestors continue as they were; that they hover around their former habitations and that they seek to convey to their families any suggestions and improvements in their trade. I presume that I owe to this fact the knowledge of the best medical treatment which is to give as little medicine as possible, and to depend on good nursing, proper food, pure air, pure water, cheerful company, and chiefly the vital force. If a doctor ever does more than wash, he must take the responsibility of poison.

Well, you may call it "catalepsy" or a mere dream; my wife may say that for weeks I have been living on little or no food, but I wish to give an account of what to me at least seemed like interviews with the dead, or rather to lift the veil that hides from human eyes the vast crowd around us.

Among the many events that, as finger-

boards, had pointed to the vast throng that surrounded us, was the death-scene of Hon. Wm. C. Rives of Virginia. Having added a codicile to his will he motioned to have his pillows removed, and falling back he threw up his arms, exclaiming, "O, what a crowd!" and he was dead, "Lo! what a cloud of witnesses," seems to have no meaning, for we are a race of Sadducees. But what was my surprise one day to find myself among them. My mind was perfectly bewildered. I stood speechless and amazed. Where did they all come from? Who are they? Is it a dream? How long I remained thus, I know not; but when I began observing those near me, I was surprised to recognize an old friend, and at plain matters," etc. His reply was not with vocal sound, but he had a mouth; he spoke, and I heard him; how, I know not. He said: dead, but your body is in an abnormal state. generations live on here just as they live before the loss of the body, only they are no longer frauds. We all know each other here. We no longer see the features through the flesh, obscured and veiled, but a man is known. We cannot hide our characters. The flesh takes shape and features from the man in whom it lives. Here the man himself is the thing seen. And we see every thing, night and day; we see all that is done. We have no eye to measure light. The day and night are alike to us. As air and vapors pass freely through paper or fabrics, so we pass at will through many things. We are as much substance as ever we were, and a little 'more so.' We can and do interfere in the affairs of man but only under circumstances that must be explained when you come again, for I see that your angel is about to take you back."

Was it a dream? A change had now come over me. I became aware that my feet were in a mustard bath, and it was very hot. Some one was scrubbing my spine with a brush, and I could hear them saying, "He has not taken any food for three days." My wife and I agreed that if the thing happened again, I should ask some hard questions, such as: "If an angel is present, how is it that I do not see him?" "How are men responsible, if their actions are influenced by unseen be-

Well, another such thing did occur, and others after that; and as I am not giving a thesis on catalepsy, I will confive myself to the things interviewed just as if they were consecutive and unbroken by intervals. merely observing that they extended over much more than a month, and were what might have been in a month unbroken by night and day; and such is life among the dead, for as they see not light, so it is all one

continuous day or night to them. The best explanation of this must anticipate other things, and give an interview had with Rev. Simon LeGrand, D. D., LLD.:

"Do you see", said my attendant, "that man

At a glance I recognized the features of the great popular reader. We gazed at each oth-

"I perceive that you are a new comer," said he. "The fact is, I find nothing to do, absolutely nothing. I have wandered up and down. I have gone to and fro; no one cares for me, and I care for no one. I had the idea that when men were dead, pride and passion, and the barriers of rank would cease; by gones would be by-gones and we would all forgive and forget. But it is in vain that I have sought to gain admission to any of these 'exclusives,' that we see around us. They all give me the cold shoulder. It is worse here than among men in the flesh. They all leave me out in the cold. Even my wash woman, who rests yonder so happily in the bosom of her family circle, surrounded by her friends, and who seems to be a much more beautiful and levely being than I had thought her when in the flesh. See the person now sitting at her feet and locking up so lovingly at her; he who died in her garret, and whom she carefully fed and nursed so long. My wife often found her reading to him. Well,-would you believe it?-that set all gave me the cold shoulder. Thus it is that night and day I stand here; I wander up and down in the crowd, and I have noth-

The first question I asked my friend was: Why have I not seen my attendant angel?" "Why ask such a thing when you have never seen God; when y u have seen none of the living creatures which have been around you. and most influenced your life. A dog bites you, but you fail to see the bacteria left in the wound, and they germinate, and your blood is full of them, and you have hydro-

"The malarial bacteria are in the evening air, and you see them not; but the mosquito sees them and feeds on them; yet the nature of these is like your own, for they reflect light; but the substance of angels, like that of the Creator, is not like that of man, for 'He took not on Him the nature of angels, but of Ben Adam,' and He 'made man a little lower than angels.' As you move in the air, yet do not see it, so angels may move near you, and you know it not. The air can make itself felt with fearful force and angels can move in mystery or in might and majesty, seen or unseen. Why regard this as more strange than that water is now an invisible vapor and now changes and is a fluid; then again it changes, and is a solid? You mortals never see a man, you see only the flesh that covers him. We here see the man himself."

"Dr. LeGrand," said my angel guide, "does not see why his wash woman gives him the cold shoulder, but here we see as we are seen; we know as we are known. Ask me not why all this is not taught by us to the poor, deluded mortals yonder; they have the Bible; and a better teacher waits to serve them. We have no Bible here, and we may never have again the services of that Great Teacher. Men bring all their wealth, rank and glory from yonder work shop. There is no work nor device here. You mortals should write on every door post, 'Now is the accepted time. Now is the day of salvation.' You have little to learn here, save only the tomfoolery of life. Why He does it, is for you to find out, and you have a teacher (and a book), while we have not for He hides Himself. The fish that would be a prey has a coat to suit the color of the rocks when at the bottom; and another to suit that of the sky when at the surface of the sea. Birds and fish of prey are clothed in like manner; these are ever against each other; the one must be able to take its prey, the other to hide from its cap-

"If we, or those sent by God, were always visible, you mortals might fear to act, and be mere machines. And, on the other hand, what would become of His children if left unprotected amid such powerful foes? You would know of Dr. LeGiand's wash-woman. She was just as fair and lovely when in her garret, as now. Her rags and her worn out wrinkled flesh are removed. You see her now as we saw her then. Death relieves us, but once I said: "Where are we? Who are all it cannot change us. The filthy remain these? I thought you were dead. Please ex- filthy; the holy continue holy. Indeed He seems to value as more sweet and of richer melody the song of such persons who, while in the flesh are in sorrow and poverty, in 'You are among the dead. You ask what it | conflict, doubt and gloom; but especially if would take much time for me to answer. The from a poor outcast of society, a church crowd you see are the generations of the past; wreck, one stranded on the rocks, wrinkled but one man has ever left it. You are not by storms and hopeless, one whom even the wreckers regard as of no account; the song You must soon return to it. Should you come that comes from such an one is heaven's here again, I will watch for you and will sweetest music. He gathers His most mighty answer all questions that are possible. I did angels around that poor, lone, stranded one, not understand the Lord's word till I came | and says, 'Be still, and you shall hear sweethere, and then I found that all men of past | er music than you ever hear in heaven. Your hymn must be thus amended.

'Then in repeated, grateful song, I'll praise Thy power to save; When this poor lisping, stammering tongue, Is ransomed from the grave." Here we feel it; there we will speak it as

## Letter from Montreal, Canada.

you do.

To the Editor of the Religio Philosophical Journal. On Thursday evening at the Religio-Philosophical Temple, 2456 St. Catherine Street. the guides of Mr. G. W. Walrond gave a discourse on mediumship and correctly diagnosed the surroundings and conditions of a number of persons.

On Sunday morning the guides of Mr. Walrond spoke on the moral responsibilities of mankind, and answered a numbers of questions on various subjects in a most satisfactory manner

In the evening Mr. G. W. Walrond occupied the platform and read a lesson on "Religion" from the "Economy of Human Life," written by an ancient Brahmin. Afterwards Mr. Walrond was controlled and delivered a most eloquent and impressive lecture on "Dives and Lazarus." The parable of the rich and poor man, handled and analyzed as it was by the control had a soul stirring effect on the large audience. The spirit conditions of the two men, their heaven and hell so to speak, were defined at great length and with a contrast that could not but have a telling effect on one and all.

In reply to a question as to the "personality of the Devil," the control pulled in pieces the old theological conception of a Jehovah and a Devil; indeed, the impression conveyed in the minds of those present must have been that the Jehovah of the Pentateuch was the most diabolical devil ever invented or created by the imagination of man.

Mr. Walrond subsequently gave several clearly defined tests of spirit presence. I am glad to report that this medium's labors and the fire in escaping from the frying pan. When is a man right intellectually or moral- know of soul force teaches us that they can.

They are both extremes and both equal- ly? Does not the way of rectitude open clear. Why they do not immediately do so, may give standing, as it were, alone in the crowd, and towards. Spiritualism besides stirring up

## Woman's Department.

Mary E. Spencer in the Globe Democrat, pleads for more out-door work for college women as follows: But I want you to see that the stalwart development of women is entering into education. The Hartford papers are full of enthusiasm over the Float Day at Wellesley College. On that day the girls of this college go to the lake and enjoy themselves as well as delight others, with an exhibition of skill with the oars. This year Channey M. Depew was a visitor and his account of the exhibition is eloquent with praise. "The lake was turbulent from the high wind, but the fair women contested it, showing remarkable muscular vigor and great skill. While the boats were swinging at their moorings the crews sang delightfully their college songa." From Smith College similar accounts come of a new style of womanly graces, involving more of the muscular and less of the hysterical. But what of baby giving this cryof welcome to her brothso much as the probable result of the higher education of women? She turns out to have been a product of the lower education of the sex and easily obliterated by allowing to women, full and equal rights to schools and colleges. It does not render a woman coarse to live much out of doors; to drive a horse. and harness it also; to milk cows as well as make butter, and to row boats and play lawn tennis, or even play base ball. Whenever the sexes work together refinement is developed, whenever they are separated, either in youth or age, rudeness becomes the rule. I believe that the ideal marriageable woman of the future will not only be well educated and cast a vote, but will be healthy in muscle and will have no need of corsets and stays and

Let our girls become really thorough saleswomen, both wholesale and retail, even if it comes to travelling; let them practically learn printing, engraving, designing, light cabinet work, stenography, bookkeeping, watch making, goldsmithing, dressmaking(at which the practical woman sometimes makes a fortune)—any of the hundreds of things for which their nimble and delicate fingers, native wit and taste, quick perceptions and faithful perseveranc fit them-and let them learn it as a business, thoroughly, honorably, with a determination to be first class work women, and soon they will share the pay as be no less fitted to be a good, loving wife and mother, if she sees fit to marry; and she will not be driven into a thoughtless marriage to escape the drudgery of earning the pittance which will not support her, nor of making a sacrifice, which is generally considered to be | happier little creature does not exist.

will not care to marry. Surely if a man de | filled with tears of disappointment, as she pends upon his money alone to attract and | tried to tell me some one was "Gone! gone!" keep her, the time has arrived when woman should compel him to make himself worthy of her love and possession.—Daughters of

Let parents and guardians think over the above facts when they cannot afford to give girls the advantage of a higher education.

Miss Ottilie Thomas, stenographer and typewriter, is said to be the only American girl in charge of an exhibit in the Paris Ex-

For nearly thirteen years Mrs. Rebecca Boutwell has superintended the operations of a stationary engine and pump used in filling a railroad company's watertank, near

Eastman, Ga. Mrs. Ashton Dilke manages to take care of her household, run a newspaper, discharge her duties as a member of the London School Board, and has on hand a scheme to defeat

the wiles of certain French legislators. Miss E. A. Southworth, who has been made assistant mycologist at Washington, is said to be the first woman to receive an appointment to a scientific post at Washington. Her

specialty is fungoid growths. Miss Catharine T. Simonds has recently completed her fiftieth year of uninterrupted than that of men?

Mrs. M. G. Van Rensselaer, author of the cathedral articles in the Century, and an authority on needlework as well as architecture, has started the fashion of resurrecting the funny old samplers of fifty years ago by the offer of a pair of silver-handled scissors for the best sampler worked during the summer and entered at the Long Island Fair at Hempstead.

The Empress Tsze Chi came to supreme sons of men have had their day. We must power in 1861, when China was regarded as come forth from the labyrinths of the past if dying or dead. She has handed over to the | we would know God as thought and its ex-Emperor, after twenty-seven years of rule, a pression in love. No formula can express China which is so strong, united, peaceful His goodness, His mercy, His patience and and progressive, as to rank easily among the His long-suffering, parental fondness. greatest powers of the world. She is a woman of genius of the first rank, and although the number of such exceptionally gifted human beings is very rare, that is all the more reason why we should not limit the range within which they may be discovered to one-half | fullness of Deific revelation to the soul of

Miss Mary Louise Worley has received an offer of a position as teacher of languages in a Boston private school. Miss Worley's name may be familier to some as belonging to the energetic young woman who was the last to tread in the footsteps of the bright girls who have won honors at Oxford or Cambridge, and who has gone a step beyond most of her peers. Dr. Worley, her father, is a well known doctor in practice in London. Miss Worley won the Gilchrist scholarship at London eniversity in 1883, and a scholarship at Girton College in 1884. She attended lectures at both universities, and graduated with honors in the classics at London in 1886, and at Cambridge in 1888.

Elizabeth Stuart Phelps' collaboration in novel writing with her husband, the Rev. Herbert D. Ward, adds another to the few exBABY SEES SPIRITS.

Does Little Minnie F. Commune With Her Brother's Spirit?

MONTGOMERY, Ala., Sept. 10.—I have been for some time the medical adviser of a family whom, for convenience, I shall call the F's About two years ago this family lost a young baby, but were shortly consoled by the arrival of another. This was a beautiful little girl who became the pet of the family, but especially of her oldest brother, a young man who had just reached his majority. He was an employe of one of our railroads and was often from home, but when there, was the inseparable companion of the little Minnie, whose love for him was most devoted. Unable to talk, she would give a peculiar little cry of welcome whenever she caught sight of him when he would return from his trips. It was while he was away on one of these that the family was aroused one night by the

Thinking she was dreaming the mother ran to the cradle and found that the little thing had drawn itself up to a sitting position, and, wide awake, was stretching its arms toward the door. This door was standing ajar, though Mr. F—— remembered locking and bolting it himself on retiring. The family was rendered very uneasy by these two circumstances taken together, and their fears were confirmed next morning by the arrival of a telegram announcing the accidental death on the road of the son and brother. Singularly enough, too, his death occurred at the very hour of the night when the baby had awakened them.

Little Minnie since this has often been heard, when alone in a room, to laugh and coo as if in play with some one, and will occasionally turn to the door with her old cry of joyous greeting, stretching her arms out as if to

embrace some one. Several times on entering the room where Minnie has been left alone, her mother has found her cradle being rocked gently to and fro. The little girl will also sometimes look upward and prattle as children do when they see another child and try to articulate the word "babv."

The mother believes that she sees on those occasions the spirit of the little child who died before her birth, but Mr. F---, a man of an unusually practical turn of mind, was well as the work of men. And our girl will at first inclined to be skeptical on the sub ject of the supernatural visions seen by his child, and asked me to ascertain if its brain was not affected. I examined it carefully, watching it closely for some time, and I can testify that a more intelligent, brighter and

even more disgraceful than that. Think of During one of my visits I was sitting with this, you who bemoan the thousands of un- her in my arms when the wind, as I supposed, happy marriages and the frequency of di | blew open the door. Little Minnie looked vorce. And if she is left with children de- around carelessly, but her face instantly pending on her for support, she is in no worse | brightened, and she scrambled down from condition than the widower who is left with | my lap and ran to the door with an unmistakthem to care for. Think of this, you who able expression of welcome on her little face, holding up her arms as if she expected to be Some men have objected to this idea, say-ing that if women are self-supporting they and the little girl came back to me, her eyes

> Hitherto I have been an unbeliever in Spiritualism of any sort, but I am convinced that little Minnie F—— actually sees and holds communion with the spirits of her departed baby sister and bro her. There is absolutely no other explanation of the little thing's conduct, for she is now sixteen months old, and her brother died last February, so it is impossible that she could remember him if she has not seen him since.—St. Louis Globe-Democrat.

> > For the Religio-Philosophical Journal. Ultimate Truths.

Ever since the "Man of Sorrows" announced the fatherhood of God and the brotherhood of man, humanity has been struggling to realize this fundamental, ultimate truth. The unsatisfied hunger in nature for the peace and joy which comes from the sun of day is but a faint emblem of the unsatisfied craving of man for a loving father and the fraternity of brotherhood. Both are born in the heart from the long struggle of covetousness, envy, wrath and pride-hell; with humility, patience, meekness, resignation—heaven. The instinct of love which was in the Christ has been birthing in humanity all along the ages. In silent pivotal souls has the Christ-life been handed down. From the service in one of the Boston schools. Is it one germ has grown and expanded the tree not true that the average service of woman of universal brotherhood. This age, rejectin the profession of teaching is much longer | ing dogma and reparation, clings to the one realizing sentiment that sooner or later men shall know the terms "saints" and "sinners" no more, but that all will feel the impulse of brotherhood as a final fact.

God is the universal teacher. He teaches man by His spirit. Without intellectual dogmatism, He infills the soul with the satisfactions of His love and the mind with the illuminations of His wisdom. The dreary and senseless discussions of His attributes, His powers and His peculiar relations to the

The ultimate truth now coming to this age is very simple. No more definitions of God; for all definition finites Him. All definitions are true in a sense, but the human mind can never pronounce a word that covers the entire man. The past ages of the world have tried this and have failed. With all the formulas of the church, with all the expressions of philosophy, with all the theories of the wise and the unwise, we have no expression that covers the whole ground. Every attempt has resulted in division and in making confusion more confounded. Is Christianity true? Yes! but not the whole truth. Is Buddhism true? Yes, but not the whole truth. Is Brahminism true? Yes, but not the whole truth. Are all the branch religions of the one religion true? Yes, but not the whole truth. Then why attempt to confine truth to any cult? It can't be done. Truth is immortal, eternal, universal, and can never die or be confined to any definition. Then let freedom of sentiment be the inheritance of all; each sharing his measure of truth accordamples of literary partnership in the conju- Its basic truths are simple—so simple thatwhile he furnishes the illustrations. J. Wells | free from all the past inheritances of vice, we can come to this high privilege of our vall, is promised shortly.

nature we shall begin to grow: to know what spiritual illumination means. We will not seek in by-ways and in dark corners to commune with magic, but with open souls growing and glowing with the radiance of eternity we will share the divine fruitions of our eternal home. We will know God in his quickening relation to the human spirit. All truth will be ours. Ministering angels will welcome us to their divine repast and no shadow will rest upon the soul as it moves upward and onward in its divine destiny. Parkersburg, W. Va.

#### BOOK REVIEWS.

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

SUMMERLAND SONGS AND HYMNS. By B. M Lawrence, M. D. New York: B. M. Lawrence 345 Fifth ave. Price, paper covers, 25 cents, or \$2.00 per dezen.

Collections of songs of a distinctively spiritual standard are so few that there is still a wide field in which spiritual composers may labor with success. Summerland Songs and Hymns" is the title of a new collection of music which comes to us, and while we might criticize, perhaps, the lack of many masterpieces, either in music or words, and personally. might wish even a greater elimination from the book of all shades of effete theology, still, on the whole, perhaps, it will prove the more acceptable to many who have not fully outgrown old associations, because of that which we would gladly see obliterated. The general tone of the music is harmonious and sweet, and in some cases beautiful. The words are healthy, elevating and spiritual in the main. Nos. 1, 3, 5, 7, 13, 14, 19, 41 and 48 seem to us especially elevating and spiritual. On the whole, "Summerland Songs and Hymns" deserves a place in every spiritualist family or spiritual gathering, and is especially desirable to place in the hands of the young who love singing, as being measurably free from the objectionable features found in so-called religious song-books. We trust this book will meet with enough success to induce other authors to place song-books, especially fitted for Spiritualists, before the public.

#### New Books Received.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago, the following: Within the Enemy's Lines. The Blue and the

Gray Series. By Oliver Optic. Price, \$1.50.

Travels and Adventures of Little Baron Trump and his Wonderful Dog Bulger. By Ingersoll Lockwood. Price, \$2.00. Speaking Pieces, for Little Scholars and Older Pupils. By Ellen O. Peck. Price, 50 cents.

Every-Day Business, arranged for Young People By M. S. Emery. Price, 35 cents. The Wooing of Graudmother Grey. By Kate Tannatt Woods. Price, \$200.

The Blossom and the Fruit. By Mabel Collins. Lovell's Occult Series. New York: John W. Lovell Company. Price, 50 cents. The Curse of Came Hold. By G. A. Henty. International Series. New York: Frank F. Lovell & Co. Price, 30 cents.\

Magazines for October not Before Mentioned.

The North American Review. (New York.) Important articles en injustrial subjects, national aud question, and a symposium on defects in medical education in this country, make their appearance in this October number. Henry George empha-sizes the waning of the English strikes. The Tyranny of Labor Organizations deals with the subject from the employer's point of view. Hon. Thos. B Reed discusses the question of Oostruction in the National House. Progress and the Post suggests some needed reforms in the postal service. Many more interesting and timely papers appear which space fortide commening upon

The Century Magazine. (New York.) The nineteenth year of this monthly closes with the October number. The serials on Lincoln, Siberia and the Old Masters are continued. Moliere and Shakspere is a delightful study by the emment French comedian, M. Coquelin. Reminiscences of the Herschels, by the American astronomer, Maria Mitchell is especially interesting to meny, as, since Miss Mitchell's demise, they are eager to read anything coming from her pen. In this brief sketch she emphasizes the importance of individuality in women, which seemed at all times uppermost in her thoughts. There is a group of brief illustrated articles on manual training, from three different points of view. There are also stories, short papers, and a variety of reading hardly to be equaled.

The National Magazine. (Chicago) We have re-ceived the October number of the National Maga-zine, a magazine devoted to correspondence teaching and university extension, and the organ of the new National University of Chicago. This first number contains articles entitled Correspondence Teaching: Its Advantages; Hints on Collecting and Preserving Specimens of Natural History; Lectures on English Literature; The Reading Circle—and the ann uncement of the University. Subscription price \$1.00 per year.

The Forum. (New York.) A review of the political situation in Europe, by Prof. Emile de Laveleye, shows the points of danger to peace and explains the formidable preparations for war that nations are continually making. Senator Cullom writes an elaborate article to show that protection is of great r benefit to the farmer than to any other class. Ex-Postmaster General James points out some of the reforms needed in the postal service. Prof. William T. Harris reviews the system of state socialism explained in "Looking Backward." Other articles of value from able contributors add to the interest of this number.

The Home-Maker. (New York.) The editor. Marion Harland, opens the editorial department upon the outlook for the second year of this magazine. She is confident of the success and support needed for the coming year. The different departments are well filled with articles from strong and vigorous writers. The papers and essays point a moral that is suggestive and the hints for the home

Wide Awake. (Boston.) How Many Indians in the United States, will not only amuse the young, but will interest and perhaps enlighten their elders. General O. O. Howard has written this article, and it will meet with much favor. The Boy Who Invented the Telegraph is an account of a French lad. The Famous Stories series gives a page of French history. Mrs. White's Public School Cooking paper; Sleep Slippers, and Geological Talk, with illustrations, poems and notes, will amuse the readers for many days.

The Theosophist. (Adyar, Madras, India,) The contents of this monthly for September embrace a variety of subjects.

The Sidereal Messenger, Northfield, Minn. Psychic Studies, San Francisco, Cal. Our Little Ones and The Nursery, Boston. The Unitarian, Ann Arbor, Mich. Christian Science, Chicago. The Path, Chicago.

The Esoteric. (Boston.) Phrenological Journal, New York. Horticultural Art Journal, Rochester, N. Y.

Macmillan & Co.'s announcements for the fall include A New Volume of Essays by Prof. Huxley; all; each sharing his measure of views account ing to his capacity to receive. This is what clude A New Volume of Essays by Prof. Huxley; forty years of Spiritualism has taught us.

The Elements of Politics, by Prof. Henry Sidgwick; Problems of Greater Britain, by Sir Charles Dilke; Problems of Greater Britain, by Sir Charles Dilke; amples of literary partnership in the conjugal relation. Stevenson has accepted his wife's assistance in one of his volumes. E. H. Blashfield, the artist, writes magazine articles in company with his wife, and Joseph and Mary Robbins Pennell travel together in quest of literary material she writing. in quest of literary material, she writing ultimate truth which is to make our nature | Book of Physiology, by Prof. Michael Foster, largely revised, in three parts; a new part of A New Dic-Champney is a second artist who illustrates his wife's books, and Dr. Mary Putnam Jacobi and her husband have been in the past of the higher nature; free to commune with the highest influences heavenward. When the highest influences heavenward. When the highest influences heavenward of the highest influences are to this high privilege of our tested, in three parts; a new part of a new part o Charity for Mediums.

To the Editor of the Religio Philosophical Journal. In nearly every issue of the Journal I read articles by sincere and conscientious writers, I doubt not, denouncing in barsh terms fraudulent mediums and fraud at séances. This is right. We should expose fraud whenever detec ed in spiritual manifes ations. But, brethren and sisters in the faith, are we not too harsh and turannical? Do we not often denounce those who are incornt? Are we not often too severe in our denunciations against those who are fauitiess? I have been an investigator of modern Spiritualism

since its dawn in 1849. I have seen fraudulent mediums and have detected their tricks in their performances. At the same time, I have heard mediums cousured in harsh terms whom I believe were innocent. Most of the mediums whom I have known possessed those nervous organizations that rendered them susceptible to evil influences from the spirit world, and many of there manifestations have been low, showing low surroundings. I do not believe that we are changed in the twinkling of an eye to pure angels as soon as the spirit enters beaven. Our philosophy does not teach that; it teaches that evil persons here, or evil mediums, will attract into their sphere those departed spirits who are their affinity or of their "kith and kin." I conclude by saying that many mediums have been buried with slander and contumely who were innocent.

The Modern Science Essayist (Boston). We are n receipt of Nos. 11 and 12 of this brochure, published monthly or often r, as the case requires, by the New Ideal Publishing company, 192 Summer St. It is a compendium of "Popular Evolution E-says and Lectures," and very useful to all who have the time and desire to keep posted in the later phases . I thought. The contents of No. 12, "Proofs of Evolution," by Nelson C. Parshall; of No. 11, "Evolution of Morals," by Lewis G. Janes.

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Biographical Sketches of Prominent Spiritualists A good reference pamphlet, being short ske ches of such prominent men as Dr. J. R. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Stebbins, R-v. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office.

Statuvolism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fahnestock, M. D. Contains a brief bistorical survey of Mesmer's operations, and the examination of the same by the French commissioners. Price, \$1.50. For sale at this office.

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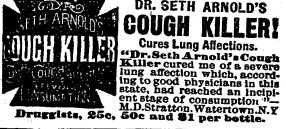
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CHICAGO, ILL., Saturday, October 12, 1889.

#### UNITY.

How shall Spiritualists utilize the vas work which has been accomplished in the last forty years? Outside of lectures, scientific tests, a general quickening of faith in a future life, and a sort of implied underthing to hit when a chance is given, one fails to note any very great practical results attained. Several reasons have contributed to make the field thus barren of specific results. First: The awakening brought out a vast deal of undisciplined thought and conjecture. Every lecturer had his "fad"; individualism grew to unhealthy proportions and as a consequence scarcely two Spiritualists thought alike, especially on religious subjects. For this reason there has accreted around the movement a sort of democratic iconoclasm fatal to all unity or co-operation. No cause can long survive when reduced to such chaos. Gravitation is the law of spirit, as of matter; like seeks like. In unity there is strength. Second: Spiritualists have had no unity for another reason. They have looked too exclusively to the phenomenalthe external—and not enough to the internal, the spiritual, the inner life which man attains by meditation on spiritual themes.

If man has a spiritual nature it should be cultivated. His higher should dominate his lower nature. He should be in a constant state of aspiration after, the good, the true and the beautiful.

To produce unity, Spiritualists who feel the need of a higher life should associate around some congenial, broad and up-lifting thought. Love is the unitary force of the universe. It expresses itself in a diversity which knows no bounds. We do not wish to formulate a creed, although deep down in every thinking nature is some sort of formu lated belief. Why not make pronounced that which spirits have uniformly taught from the beginning? Without defining God, or deifying Christ, or dogmatizing in any direction, why might not Spiritualists who are Spiritualists and not mere Spiritists unite on the simple proposition: "God is the universal Father; Man is the universal brother, and the spirit of love and truth is the one working life of both." This is simple, broad and is beyond all quibbling or contro versy. United here, the vast fields of psychics would soon adjust all of this faith into one homogeneous working mass. A spirit of love would cement all true hearts, and there would be a descent of new powers into the world. Spiritualists would then begin to work from new motives, new aspirations, new powers. They would not only have spirit communion around their firesides, but a quickening of the inner man which would bring peace, comfort and rest to weary souls.

We do not want to preach a sermon or to seem in a mood that has too much of the flavor of so-called piety. What we want is for Spiritualists to wake up to a realization of what they have above all others. If they do not take heed to their vast privileges they on the nerves of those desiring quietude, is | ted States to invite the several governments | beneath them.

may lose what they now esteem as above all other treasures. We need Unity, Organization, Fellowship.

#### Help the Railroad Employes.

We wish to make a direct appeal to our readers and to the public generally in behalf of a very useful but greatly abused portion of our citizens—the employes of the railroad corporations throughout the country. There is crying need of a reform in two important | been ignored, and we wish to join issue with particulars, and if we can assist in stirring | an intelligent public in a demand that our up a public sentiment that shall imperiously demand a change in the ruling methods of our railroad magnates it will be to us and to all humane people a source of real satisfaction. We refer, first, to the lack of suitable safety appliances on engines and freight cars, thereby occasioning an untold amount of death and suffering to train men, but especially to brakemen and yardmen; and secondly to the absolute lack of a rest day or Sunday which all other industrial people enjoy or have the privilege of enjoying if they

But first let us see what can be done-what great sympathizing public ought to compel to be done—for the staying of the great loss of life and limb to railroad men and the consequent grief, suffering and want to wives, mothers and widows all over the land. Has it ever occurred to any one of our readers how truly appalling is the loss of life among railroad men alone in this country every year? The Railroad (N. Y.) Gazette of April last makes the statement that "2,700 ablebodied men are killed and over 20,000 injured in the discharge of their duties as employés of the railroads of this country," a calculation based upon accident returns in the reports of the State Commissioners. This is a startling fact and remains undisputed. The number includes deaths and injuries from all kinds of railroad accidents, but a great proportion of them are directly attributable to two causes alone—the coupling and uncoupling of cars, and from the continued use of the old hand brake on freight cars. In the state of Iowa alone, during a period of ten years, 2,426 strong, able-bodied men-and the great majority of them young men - were killed and injured by the link and pin coupling and hand-brake system solely, and in 1888, 352 were killed and injured from those two causes on 8,000 miles of road. For this we have the authority of L. S. Coffin, of Fort Dodge, Ia., who was for nearly five years one of the railroad commissioners of that state.

We now have in this nation something like 150,000 miles of railroad, and if the death rate of Iowa holds good all through, (and doubtless it is greater), no fewer than 6,600 young men are ground to death annually under the cruel iron wheels or caught between the cars and more or less crippled for life. Now for all these tragic deaths, mainings, and the suffering caused thereby, there is not the shadow of an excuse, or at least no valid one. Does any one ever see nowadays a brakeman on top of passenger cars handling the brakes? Or hear or read of a brakeman being killed while coupling passenger cars? No. Why is this? Simply because these cars are equipped with safety or mechanical couplers and with power-brakes, which latter are controlled by the engineer in his cab. Then why not use these on freight cars as well? It has been proven beyond all doubt that automatic couplers and power-brakes are as practically applicable to freight as to passenger cars. Then why are they not applied? Shameful and criminal as it is, the only assignable reason is because it would occasion the expense of a few paltry dollars and so diminish the dividends of the railroad corporations!

Individually, the general officers and management of railroads are as humane, and have as tender feelings as any of our citizens. They see the evils, deprecate them and would be glad to place a remedy, but they are made to stand before the public as a heartless set of men caring little for the comfort or lives of those under them. No matter how willing they might be to put on these life and limb saving appliances they are powerless to do so unless the boards of directors appropriate money for that special purpose. But the great demand of most boards of railroad directors is for "dividends." They are slow to listen to anything from managing officers that calls for a considerable present outlay of funds. "Absentee" ownership of railroad property must not be disappointed in their incomes-and being absent, these owners become insensible to the dangers of life and limb and the miseries of employes. What the president and general managers want, is, to be re inforced, when they go before the boards, by a "public sentiment" or a "thus saith the law," and it is with the public to say whether this shall be given or not. It is almost beyond belief that it has remained quiet all these years and allowed so terrible a price to be paid without entering a protest. It is now time for the great pulsing heart of humanity to arise and assert its

Our second plea for railroad employés is that they have a day of rest. Is it not enough | that these brave and faithful men serve us night and day in summer's heat and winter's cold, always at their post, always "on time" -if it be in the possibilities—is it not enough that these men serve us six days and six nights without their being compelled to give

one of the questions that deeply concern the great thinking, moral public of the present time. These great corporations must be brought to observe one day in seven as private persons do, or Sunday will surely be lost to us as a people. The exigencies of railroad transportation and commerce in a great nation like ours doubtless demand more or less Sunday work, but too long have the claims and rights of a great army of a most faithful and uncomplaining class of wage-workers legislatures both State and National shall pass a law that train men shall have one day in seven as a day of rest.

#### Expulsion of Pope Blavatsky.

Some time ago it pleased her highness Helena Petrovna Blavatsky, inventor of the theosophic fake and sole owner of that brace of fake promoters, Olcott and Judge, to direct her vassals to expel Prof. Elliott Coues from the Theosophical Society. It would now appear from an account in Saturday's Chicago Times that the Blavatsky bulge is not the truly, truly Theosophical Society, and that the toy which the Russian hypnotizer built to beguile the public in America and India while she secretly assisted in forwarding the schemes of the Czar is good only so long as confined to the purpose for which it was constructed, to wit: the beguiling of old women of both sexes and a screen behind which she could aid in fomenting rebellion in India. It appears, however, that there really is a Theosophical Society, into which by some hocus pocus Blavatsky and her henchmen Judge gained admission. But alas for their well laid plans, no longer are these worthies in good and regular standing. The whilom Russian spy and her celtic secretary may no longer snuff the myrrh and the sweet-smelling herbs burning upon the sacred altar, for they have been formally expelled from membership in the Theosophical Society. A reporter of the Times called upon Prof. Coues before he had risen from his luxurious bed the other morning, having been told that was the only way he would be sure of catching the man he desired to in terview. Asking the Professor to give him some information as to the proceedings of the Theosophical Convention currently reported to have been held during the week, the reporter was handed a copy of some resolutions which read as follows:

"Resolved," That Mrs. H. P. Blavatsky, having rerequest for her resignation from the Theosophical Society, be bereby expelled. "Resolved," That William Q. Judge of New York be expelled from the Theosophical Society for

The Times account continues: "These resolutions," said Dr. Coues in explanation, were unanimously passed by the society in convention Tuesday and properly spread up on the records. The action was taken in order to clear up any doubt in the minds of the public as to which society Blavatsky and Judge belonged. They were members still of the society so long as no legislation was had regarding them, and we thought fit to clear the matter up finally. Of course the better element of honest investigators have been with our side all along, and this action was only necessary to define our position to the public. The society has not gone to pieces, as some seem to think, and we have a membership of several hundred scattered over the States, with several honorary members in Europe. The objects of the society have not been changed by the reform, only the objectionable people in it have been weeded out; and it disclaims any connection with

fakirs of any kind, here or elsewhere. The doctor laughed heartily when the subect of his expulsion was mentioned.

"The society as a dignified body," he said 'refused to notice the matter. It was much the same as if your city committee on streets and alleys met and expelled the mayor. Mrs. Blavatsky has so thoroughly shown herself unfit for association with scientific inquirers that we saw fit to ignore her. However, as she has 'ordered' her henchman, Judge, to 'order' his fellowers to attack me in the press we concluded to set the matter at rest once for all. The society, as such, will not notice either of them further."

### Three Americas Congress.

The long talked-of Pan-American Congress assembled for the first time, at noon, on the 2nd inst., at Washington, D. C. There are about sixty delegates, each separate government of South America, Central America and Mexico being represented. As soon as they had come together, the doors were closed and Secretary Blaine greeted each member in an informal manner, and calling the meeting to order he proceeded to address them. He bade them welcome in the name of the people of the United States and spoke of the importance and great significance of the congress, the large territory and population represented, and the important results to be attained in developing their industries and interests. He closed by extending an invitation of the President to all the delegates to be guests of the government during their stay in this country, and his remarks were loudly applauded. After a short interval Secretary Blaine was chosen as President of the Congress, and on motion of a South American delegate a resolution was adopted accepting with thanks the invitation to be the guests up the hours of Sunday? We answer yes; of the government in an extended excursion | days it is rather regarded as a matter of and next to the saving of the lives and limbs | through the territory of the United States. | course and that humanity hitherto has been | camp meeting director, ordained minister by of these faithful and uncomplaining men, The Congress then adjourned until Nov. 18th too blindly incautious in its trustfulness to the Washington Hall Society of San Francisthe matter of Sunday rest for these same and repaired to a banquet prepared for them. men—the stopping of tens of thousands of | This Congress has been brought about in | as it might against the chances of brute | overwhelming evidence of his rascality was roaring iron wheels, the shutting off of the accordance with a bill passed by the fiftieth force. Precipices will fall, if you only give established, is now at Portland, Oregon. The shrill steam whistle that grates so harshly | Congress directing the President of the Uni-

of the republics of Mexico, Central and South America. the empire of Brazil, Hayti, and some plan of arbitration for the settlement of disputes that may hereafter arise between them and for considering questions relating to the improvement of business intercourse and means of communication between these countries, also to encourage such reciprocal commercial relations as will be beneficial to all and secure more extensive markets for their productions. In this last sentence will be found the pith of the whole conference. The subjects for consideration are purely

On Thursday last the guests of the government started out on a railroad tour of 40 days which will embrace some 6,000 miles of travel and enable them to see a very large

are billed to be in Chicago on the 19th. On re-assembling in congress the discusish. It was expected that the French language would be adopted, but it now transpires that all of the delegates speak Spanish. and a large number of them are able to get or at least understand it. As provided in the act, however, the proceedings will be transguages—English, Spanish and Portuguese. These copies, will be distributed in the Spanish speaking countries and in Brazil where the Portuguese language is spoken. All the delegates speak encouragingly and hopefully as to the good results that will accrue from the deliberations of the "All Americas Congress."

#### A "Regular" Homicide.

A press dispatch from Red Oak, Iowa, gives an instance of malpractice in that village which, had it been the work of a spiritualistic healer or christian scientist, would the necessity of suppressing irregulars. The dispatch says:

"About eight months ago the twelve-year-It proved to be a disease which eats away the through a consultation of physicians amputation was decided upon. The boy was too weak to stand the ordeal and died in fifteen minutes. The doctor who erred in his diagnosis is one of the board of medical examiners recently appointed to consider pension applications.

A long disputed question with respect to the law of bigamy has lately been settled in the English Court of Crown Cases Reserved. The law is that if one of a married couple "comes up missing," and no tidings are heard from him or her for seven years, should ei her party marry again the marriage will not be held as bigamous. But on this point no end of disputes have arisen in court, for which the new decision will give no further occasion. The determining case was as follows: A woman was arrested for marrying a second time. In 1880 she married a man by the name of Tolson, who deserted her a year afterward. Her family made inquiries about him and learned from his elder brother that he had been lost in a vessel bound for America as well as all other passengers on board. After five years the woman believing herself a widow married again, and soon after her first husband put in an appearance, and hence the indictment. Had she waited seven years no question would have arisen. A majority of two out of fourteen judges decided that if a wife believes in good faith in the death of her husband, and has reasonable grounds for the belief, she cannot be prosecuted for marrying again. They laid stress on the fact that a guilty mind or criminal intent is essential to the crime—that a woman cannot be held guilty where she did not know and had no reason to believe she was doing wrong. The opinion of the majority will therefore be followed hereafter as the law on the subject.

One can scarcely comprehend the great calamity that recently occurred at Quebec unless he has been there. No city in America has such a romantic, dominating locality as that, perched as it is upon an almost perpendicular precipice of rock at a dizzy hight above the mighty St. Lawrence that rolls below. Standing on the verge of the cliff one could have seen clinging to the sloping base the stone and brick homes of ship carpenters. On Thursday night, the 20th ult., the families there residing had gathered into their homes as usual, when all of a sudden thousands of tons of earth and rock, loosened by the wear and stress of ages, but hastened by recent heavy rains, broke away from the upper edge of the precipice and went crashing down 300 feet, carrying everything along with them, overwhelming the homes, crushing out the lives of the inmates or burying the mangled victims in a living tomb. At latest accounts, twenty-five bodies had been recovered and eighteen persons rescued. In times not so very remote this would have been called a visitation of Providence, but in these Providence, and not guarded itself as much | co, whom the Golden Gate defended after them time enough, and it is not well to build i people of that city should give him the order,

W. M. Salter, resident lecturer Chicago Ethical Society, opened his mes San Domingo to join the United States in a for the fall and winter last Sunday at the conference to be held at Washington for the Grand Opera House to a good audience. purpose of discussing and recommending for The lecturer took for his theme the adoption, to their respective governments, position of his society to religion. It was, and at the same time it was not, a religious body, he said. They desired to make the good dominate in themselves and in the community. Religion, he argued, is an abstract idea; the reality is the religious man; the test is whether a man has something he looks to. If he looks upon everything in a matter of fact way; if he is struck by nothing, admires, fears or stands in awe of nothing, he cannot be said to be religious. The fundamental opposite to religion is indifference. The time was when the Bible was a sacred book; when not a line of it was questioned. Now it is an object of criticism, and there are those who distinguish between the truth and error in it. So Jesus was once regarded with part of the most highly developed and pros- absolute reverence; there was nothing to perous portion of the United States. They take exception to in anything he said or did. But many scholars now begin to distinguish between the universal and the accidental in sions will be carried on in English and Span- his teaching. When they point out the limitations of his mind and the error into which he fell, the old religious feeling toward him ceases, at least for them. To worship God. "if there is a Go1," is not religion; there is along very well with the English language no religion in a prayer beginning "O God, if there be a God." It is a reality, a facing of reality, or it is nothing. But to have nothlated each day and printed in the three lan- ing really to revere is to be in a pitiable condition and to lack the most tender grace of human character.

Prof. Elliott Coues, of Washington, spent last week in Chicago. He was here only seven days, but he did double duty. He came unheralded to the profane world, yet no sooner was he safely housed than, by some subtle psychic process, everybody of any account knew he was in town. One poor fellow who has helped burn incense at the Blavatsky altar declared the Professor to be the Prince of Darkness in disguise and that some dreadful calamity will befall leading Chicagoese for honoring his lurid majesty. Prof. Coues have been heralded in the biggest of display | had intended, it seems, to pass a quiet type and learnedly commented upon in all | week, but between private banquets in luxuthe medical societies as another evidence of riously appointed residences on the boulevards and avenues, club lunches and callers. he had little time for anything else. His valet declared a strike imminent if the Proold son of R. J. Edmonds was taken with | fessor did not go at a slower pace; and the what the family doctor called rheumatism. American citizen of African descent seemed to have more influence over the eminent ornithologist than anybody else. Prof. Cones was urged to give a public lecture during his stay, but was obliged to ask a postponement until his next visit.

> An immense audience greeted Dr. Thomas on Sunday, who preached a powerful sermon on the "Bondage of Errors," in which the error of a personal devil was historically, theoretically and morally considered and summarily disposed of. He said: "The strictly orthodox clergy, generally, still believe in a personal devil, a wholly malignant being, less than God in power and yet capable of assuming all forms and appearing almost simultaneously in all parts of the earth. And they believe that this devil will get the majority of mankind and with them will be shut up in a hell of material torment forever. Some of the more thoughtful, however, are beginning to question and even to doubt the existence of such an awful enemy of God and man, but such questionings are dangerous to the old theories, for they open doors to the higher thoughts and faith that will doubt other related doctrines, and if pursued to its logical conclusions must naturally end in the denial of a personal devil." It has required a long time for humanity to grow out of the superstitions of the primitive and dark ages, but the dawn is breaking. "The sky of human thought," concludes the Doctor, "must yet be purged of the dark shadows and superstitions of medieval theology and God's beautiful heavens made bright with the stars of truth."

> The ordinance of baptism, according to the usages of the ancient Armenian Church, was administered for the first time in this country on the 29th ult., in Grace chapel, New York, which was used through the courtesy of Bishop Potter. The celebrant was the Rev. Dr. H. Saragran, who was clad in the gorgeous robes of a bishop of that sect, while dark eyed, dark haired men and women. who plainly showed their Eastern extraction, filled the church. The scene by a looker-on is described as truly oriental. There are several thousand Armenians in this country, the most of whom reside in Worcester, Mass., to whom Dr. Saragran was sent by the Patriarch of Constantinople, some time since, to minister to their wants. The baptism was of the child of Mr. Gregory Parseghrian, an Armenian engraver who has been a resident of Brooklyn, N. Y., for many years, the mother being a bonny little Scotch woman. The services were conducted in two languages, the mass being celebrated in the ancient Armenian and the sermon given in the newer dialect, which was quite brief The speaker commended his countrymen for their patient forbearance of Turkish oppression in the past, urging them to bear up against all adversity and in this new country to revive the glories of their race.

> W. R. Colby, ex-Baptist preacher, ex-mail robber, ex-penitentiary convict, ex-California " Move on!"

#### Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher six weeks free of charge on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subscribers, but upon one condition which must be strictly observed in every instance, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justified in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selection of names, sending in only those likely to understand and appreciate the paper.

#### More Light for "Light."

It is with very great pleasure we announce that W. Stainton-Moses, M. A., has at last thrown up all his other work and will now devote his entire time and abilities to the editing of Light and promoting the welfare of the London Spiritualist Alliance. Our talented contemporary has heretofore been handicapped by being obliged, owing to his other duties, to do his work for Spiritualism under a nom de plume which, though not concealing the man, had its serious drawbacks. Mr. Stainton-Moses is exceptionally well qualified for the work to which he has now turned his entire time and undivided energies, and it is certain that the good results of this step will soon be demonstrated by the increased interest in and strength of the Movement not only in England but the whole world around. We regret that the health of this devoted worker is not robust, but now that he can give himself unreservedly to the work which fills his heart it is to be hoped that he will ere long be fully restored. He should have the hearty and unqualified support of the cultured classes of Europe interested in Spiritualism either on its religious, scientific or philosophic side.

The veteran statesman, Mr. Gladstone. appeared a short time ago in his old role as denunciator of national grievances or wrongs -cruelties inflicted by the strong upon the weak-in which line he has always had a wonderful faculty for producing marked ameliorations. It was his letter to Lord Aberdeen, in 1850, that brought down Ferdinand's house upon his head and bastened the reconstruction of Italy. It was his letters in 1875 and 1876, recounting the barbarities perpetrated upon the Bulgarians by the Turks, which aroused the wrath of the civilized world, and which had much to do with bringing on the Russo-Turkish war, and the humiliaton of the Turks. And now again he takes up the cudgel against Turkey in behalf of the Christians of Armenia, and brings out in bold relief their sufferings and wrongs. He gives details of the revolting crimes committed by the infamous Moussa Bey and his followers -of houses pillaged, the owners murdered; women and girls outraged, and other atrocities too vile to mention. Singling out one of the most atrocious crimes and graphically portraying it, Mr. Gladstone reminds the reading public that Turkey is by treaty bound to suppress such outrages and punish the insurgents. He expresses the hope—a hope that is shared in by the whole world—that the government will probe these matters to the bottom, and will avail themselves of the powerful aid of public opinion in the cause of justice and humanity. Such barbarities appeal not to the sympathies of England alone, but to the sympathy of every enlightened nation on the globe.

The great showman, Phineas T. Barnum has been giving attention to religious matters of late, and while in attendance upon the State convention of the Universalist church at Stamford, Ct., his feelings were so wrought upon by a missionary speech on Japan that he has agreed to contribute \$200 a year to that field for the rest of his days. He also arose and, among other things, said that when he first heard of the doctrine of the Universalists he felt so utterly astonished that he thought he would drop dead in his boots. "The orthodox faith," said he, "painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil. If I had almighty power and could take a pebble and give it life, knowing beforehand that fifty-nine seconds out of every sixty would be extreme misery. I would be a monster. Yet this is how God was described, and people talk about loving such a being!"

The Prohibitionists of North and South hibition strength was known to be almost it ly adopted by the audience commending him

-the tide was too strong. And now the dealers of North Dakota wish they had kept the money at home; they needed it; they mourn and will not be comforted, for the State is now given over to constitutional prowill, from this date to December 1, send it | hibition, which means perpetual prohibition, for a change can only be effected by an amendment to the constitution and that will require years to accomplish, if at all.

> At Music Hall, last Sunday morning, Prof. Swing told his audience that the new clergy in the new theology were to "be broad menmen who looked after the bodily welfare and the physical surroundings of their fellows. These clergymen were slowly growing in numbers now. The old bell was becoming obscured by the Sunday saloon; a new damnation was found in human distress. The theological seminary that taught the old, hard doctrines had lost its usefulness. The mill," he said, "is of no value when the demand for its product has ceased. But it stands beside a swift flowing stream and new wheels and modern machinery may be put in to restore its usefulness."

> The Peabody (Mass.) Reporter is troubled because the Catholic World deals out this kind of patriotism to its readers:

> "We are purely and simply Catholic, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the State.'

> Never mind! Talk is harmless; 50,000,000 of people have got their eyes on that sort of patriots, but so long as they do nothing but babble they are safe.

#### GENERAL ITEMS.

Harriet Ursula Thomas, wife of Mr. D. M Thomas, Metamora, Michigan, passed to spirit life, September 21, 1889, aged 44 years. Mrs. Thomas, was a firm believer in the spiritual philosophy, and felt assured of a continued life after the death of the body.

W. A. Mansfield, the slate-writing medium. whose tests have been frequently chronicled in the press, has located for the winter in Chicago where he will continue his studies. He proposes to devote afternoons to the practice of his mediumship, and may be found at number 47 Campbell Park.

The publisher of the JOURNAL desires to express his thanks to the many friends who have exhibited their interest in a practical way within the past few weeks by forwarding lists of new subscribers. There are still two or three, possibly more, who have not yet ent in returns of this sort, but the publisher takes it for granted that they are working.

The venerable historian, George Bancroft, reached his 89th birthday on the 3d inst., and the anniversary was celebrated quietly at his cottage in Newport, R. I., whither he moved in the early part of the summer for the improvement of his health. He is reported to have received much benefit from the change, and that he is in possession of all his mental

"The First Association of Progressive Spiritualists of Oakland," have filed articles of incorporation. They seek to investigate Spiritualism, formulate its laws and reduce them to a system of philosophy, to eliminate error, ordain preachers, etc. The directors are A. K. MacSorley, E. A. Kuhne, William Davis, Eliza Davis, Frank E. Smith, Alfred Plumley, Louise W. Knott.—Carrier Dove.

Dr. J. K. Bailey during the mouth of September spoke in the following places: Sept. 1st. in Concordia, Kansas, and in Nebraska, Sept. 8th, in the Unitarian church at Beatrice; at Seward, Sept. 13th; at Bee, Sept. 15th and 16th; at Fremont a parlor entertainment and lecture, Sept. 18, 19, 20 and 22; at Arlington, Sept. 26, 27 and 28 in the Congregational church; at Fontanelle, Sept. 29th. Address him for engagements, P.O. Box 123, Scran-

Sunday morning September 29th the Society of Spiritualists assembled at the Religio-Philosophical Temple, Montreal, Canada and debated the question of Occultism. In the evening the controls of Mr. G. W. Walrond lectured on the physical and spiritual training of children, the title of the subject being, "The boy is father to the man." The control contended that the crime and misery of the world would be largely diminished if spiritual evolution were better un-

It was currently rumored in New York, last week, that Rev. R. Heber Newton, pastor of the Protestant Episcopal Church of All Souls, had been condemned on account of alleged unorthodox ideas by his congregation, and that he had been asked to resign. On running the rumor down it proved that it was only an old sensation unearthed, and that there was absolutely no foundation for it. We are glad to learn that this is so, for if All Souls is the place in which he can do the most good it is the place for him to be in.

Mr. N. F. Ravlin was formerly a Baptist minister, and at one time in charge of a church in Chicago, but is now a Spiritualist lecturer. He is a good speaker and has done considera-Dakota have had a great victory in the elec- | ble in attracting attention to Spiritualism tions just held and are naturally very jubi- on the Pacific Coast during the past two lant over it. The result attained in South | years. He now contemplates a lecturing Dakota was expected, for it was well under- tour eastward in the hope of undoing some stood to be strongly for prohibition, but that | of the mischief of his orthodox days. He North Dakota should also go that way was a | will probably speak at Ogden, Salt Lake, surprise to everybody and has rendered the | Denver, Des Moines, Chicago and in the large liquor dealers speechless. So sure were they | cities of the East. The San Jose Mercury of an easy walk-over that they allowed a of Sept. 30th gives an account of an enthueampaign fund of over \$80,000, which had siastic meeting at the California Theater on been raised by eastern liquor men, to be | the 29th ult., when Mr. Ravlin gave his farepassed over to South Dakota where the pro- | well address. Resolutions were unanimous-

resistible. But the money did no good there | to the public as a highly gifted orator worthy of the hearty welcome, and support of liberal people throughout the country.

> We are sorry to inform our readers of the serious illness of Mrs. Ada Foye, who, not having recovered from the result of her overwork during the past year, was unable to occupy the platform of the Chicago Harmonial Society on last Sunday. It is hoped she will be able to hold her meetings next Sunday (Oct. 13); if not it is feared she will be obliged to leave for her California home, which would necessitate her cancelling all her eastern engagements. Mrs. Foye assures us that no one can regret the disappointment to the people more than herself.

> "Waiting," a poem which was republished in the Journal years ago, is again used this week. The gifted writer and speaker, Mrs. Mary F. Davis, was very fond of repeating it in her public work. Mrs. Hester M. Poole once told the author, John Burroughs, that "this poem ought alone to make him famous." A mangled version of "Waiting ' has lately been going the rounds of the press and was sent us with a request to publish by a friend who neither knew the author or title, but had been greatly helped by the poem even in its imperfect rendering. We give the correct version with the author's name.

> Mr. G. W. Walrond, lecturer of Montreal writes that he has received a letter from the President of the Association in Glasgow, stating that the visit of J. J. Morse has been a perfect success in every way. He says: "I was charmed, as of old, with his clear thought so grandly expressed, and I felt more than ever that he is the greatest exponent of our spiritual philosophy. Not a word wasted, the stream seemed to bear the color and quality of the ocean out of which it came. I consider it a liberal education to sit at the feet of these wise people called his guides." The TwoWorlds has a long notice of the "welcome" extended to Mr. and Mrs. Morse and daughter on their landing in Scotland.

#### No American Need Apply.

Some months ago, at Buenos Ayres, a rich Spanish banker gave a dinner to some friends, and United States Minister Hanna was seated on the right of the hostess. She inquired as to the health of Mrs. Hanna, who was not present, and asked how many children they had. Hanna, not understanding Spanish very well, thought she wanted to know the age of Mrs. Hanna. and said: "Forty-eight, madam." To his surprise the lady threw up her hands and exclaimed: "Gracias a Dios, que no tengo esposo Americano!" which being translated is: "Thank God, I have not an American husband!"

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Professor Gauthier, of Paris, states that certain vital processes of the body develop putrefying substances in the tissues, which, if not speedily eliminated, produce disease. Ayer's Sarsaparilla effects the removal of these substances, and thereby pre-

Macmillan & Co. publish, early in October, Pen Drawing and Pen Draughtmanship, by Joseph Pennell. The work will contain numerous photogravures and other illustrations, including examples after Sir Frederick Leighton (President Royal Academy), E. J. Poynter, Randolph Caldecott, George Du Maurier, Linley Sambourne, Walter Crane, Madame Le Maire, Rico, Cazenova, Lhermitte, Menzel, and numerous other well known artists.

#### A Mineral Palace at Pueblo.

Pueblo, Colorado, is about to erect a "Mineral Palace," designed to exhibit the wonderful mineral wealth of Colorado and all the region tributary to that city. All the railroads of that territory run down easy grades to Pueblo, bearing the ores from hundreds of mining camps. Pueblo is thus a vast hopper to which ores come, and hence she is the largest smelting point in America. It is impossitle to fortell the great prosperity and growth of Pueblo. The result of the Mineral Palace exhibition will be to attract general public attention to the great opportunities there.

#### GLOVES DIRECT FROM THE MAN-UFACTURER.

America is now excelling the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well known by our people, as they are now using the home manufactured gloves more than ever before. In buying foreign gloves, you have no redress when they prove poor, as is so often the case, but the home maker is glad to know of any defect, that he may replace anything that is not right and guard against

it in the future. All who feel interested in American manufactures will be glad to know of these facts: There are said to be no finer or better gloves produced than those made by John C. Hutchinson, of Johnstown, N. Y., who is thoroughly established. Those wishing neat and serviceable hand-gear will be interested in his little book, "About Gloves," which can be had by sending a stamp to his address.

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Parties seeing articles in the secular press treating of Iniritualism, which in their

requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. Henry Kiddle, President, 7 E. 180th Street, N Y.

Mrs. M. E. Wallace, Rec. Secy., 219 W. 42nd St., N. Y.

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"It is a volume! Rely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension.......of any cultivated scholarly reader."—The Chicago Daily Inter-"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thought ul reader's attention and to excite much reflection."

-Hartford Daily Times. 'f This book is respectfully commended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production......The philosophy of the book is, perhaps, as profound as an yet attempted and so far reaching in its scope as to take in about all that r lates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune, (Salt Lake City).

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phy."—Kansas Herald. "The work makes a very good counterfoil to Theosophic publications."—The Theosophis, (India). "What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Biavatsky school."—San Francisco Chronicle.

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How I struggled and fought with the monster So stubborn, athletic and strong, Till, in anguish, I cried almost breathless, O can I submit to such wrong,

And succumb to the ru'e he imposes. That leaves me but discord and dearth? Must I, helpless, relinquish the contest And lose the last comfort on earth?

Still denying all life's truest pleasures, Withheld through the long, empty years, Must heltake the last hope that has lingered And leave me but sorrow and tears?

Aspirations are robbed of fruition, Grand intellect, even, must wait. While the heart's sorest needs are unanswered, If ruled by this stern despot, Fate.

All the soul's highest energies baffled, Betarding its grand upward flight Till, wearied with futile endeavor, It sinks with the goal just in sight.

Do the angels look down with compassion On cruel submission to fate? When we miss all in this life worth living. Does heaven with happiness wait?

O, there somewhere must be compensation For hearts that so constantly bleed, For the infinite law bids each spirit Receive that which answers its need. HELEN M. COMSTOCK.

#### A Prayer for the Devil.

St. Thomas Aquinas, the greatest scholar and the elogian of the Romish church, died in the year 1274 and was canonized in 1323. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for the devil. The following is a modern English version, in which Aguinas may be fairly said to represent the cry which is now going up from Christendom:

> "O God!" he said, "it cannot be The morning star, with endless moan. Should lift his fading orbs to Thee-And thou be happy on thy throne. It were not kind; nay, Father, nay; It were not just, O God! I say; Pray for the devil, Jesus, pray!

" How can thy kingdom ever come While thy fair angels how! below? All holy voices would be dumb, All loving eyes would fill with woe To think the lordilest peer of heaven, The starry leader of the seven, Could never, never be forgiven!

" Pray for the devil, Jesus, pray! O Word, that made thine angels speak, Lord, let thy pitying tears have way; Dear God, not man alone is weak! What is created still must fall. And fairest still we frailest call; Will not Christ's blood avail for all?

"Pray for the devil, Jesus, pray! O Father! think upon thy child; Turn from thine own bright world away And look upon that dungeon wild. O God! O Je-ue! see bow dark That den of woe! O Savior! mark How angels weep! Now hark! hark!

"He will not, will not do it more; Restore him to his throne again; O! open wide the dismal door Which presses on the souls in pain: So men and angels all will say Our God is good. Olday by day Pray for the devil, Jesus, pray!

All night Aquinas knelt alone-Alone with black and dreadful sight. Until before his pleading moan The darkness ebbed away in light. Then rose the saint. "O God," said he, If darkness change to light with Thee, The devil yet may angel be."

#### One Year in Heaven.

EBEN E. REXFORD.

One year in heaven. O, blue-eyed little darling, \*iOne year an angel by the throne of God; A flower of earth transplanted to the garden Where never yet a grave has marred the sod.

O, child so dear, we often feel you near us, Here, as of old, beside each loving heart; We call your name and love to think you hear us; Here, yet in heaven—so near, yet far apart. So far apart? No, 'tis not far to heaven.

God's world and ours touch in the grave's green And what we lose on earth in pain and sorrow We find in gladness in the world of God.

O, happy voice, that drove away all sorrow From those who loved you in this lower land, How sweet the songs are that you join in singing-Too sweet, as yet, for us to understand.

How sweet the thought. In heaven a fair, pure an-

Is all our own, our own forevermore. Though we are poor in all of earth's possessions, In God's dear world what treasure is in store.

O, joy above all other joys, to see thee, To clasp thee, kiss thee, have thee as of old, And know in beaven there is no loss or parting, But always joy and happiness untold.

Watch for us, darling. Watch and wait our com Be at the golden gate to let us through,

And may the sight that greats us first in heaven

Be one, we pray, dear little one, of you.

#### Death and its Lessons-- A Noble Life Translated.

Swiftly the years come and go, and one by one we are passing away. With the bright uplook of the spiritual hilosophy each solemn shadow is gilded, and the fading years and vanishing forms reappear in the blooming horizon that u unds the vision of eternity. Where the two worlds meet in the stillness of death, impressive lessons breathe into the thoughtful soul and the asperities of life are softened into tender passiveness and subdued emo

Soon those who "have borne the burdens and heat of the day," and steadily sustained the unpopular truth against the ridicule and censorious criticisms of educated ignorance, will have past the border line and disappeared. Will their places be filled and the work taken up and carried forward by equally competent and devoted disciples? These reflections repeat themselves whenever I am called to say the last mortal words over the dust of an arisen advocate whose life has been identified with the cause I love through the trying years of this new spiritual dispensation. Yesterday, Sept. 26, we laid away the silent form of Milton A. Hyde of Mumford, N. on the side of progressive truth, and whose character has made him respected and revered by all who knew him, however widely their views might differ. He was among the first to accept Spiritualism at its inception, and has never wavered nor trious couple set forth, side by side, in the early

nity where he and his family were the only representatives, he has maintained bis position and faith with unswerving devition, and that too without creating prejudice or oppressive opposition. He has shown that to advocate Spiritualism does not, necessarily alienate friends of the most pronounced orthodoxy; and that to be on friendly terms with all does not imply any compromise of truth or conviction. His gentle companion has been a sustaining light in al. his work, and the whole family of childied (three in the fi-sh and one ascended) follow the way his wi-dom has made attractive and look lov ngly towards the sky for comfort in this trial. The Bartist minister, living next door, joned me in the services-reading a selection from Paul and offering prayer. This so we the influence of kindness and a well ordered life in reaching those whose education and prejudices are strongly against the faith we enjoy. The life thus impressed will continue to educate and inspire the better nature of his neers through many years to come. Blessings on his memory and ci eer to his bereaved family. LYMAN C. HOWE.

#### Throw Away Your Crutches.

"Are there any who take an interest in the mystic subject to which the Journal is devote i," asks Matel Collins in a recent issue, "who really care for these sunjects alone and as abstract matters, without

regard to personalities?" To one interested in occult studies the answer to this question is of the most vital importance. Mentally it must be answered, and correctly, before it is possible to pull out of the ruts of some sort of dogmatic faith. Faith and credulity do indeed mar many attempts to stand alone and push open "Gates of Gold." The desperate longing something to lean upon, which follows first of the stand upright and to face to those who really attempt to break the sneckles of a blind faith in something. The majority of men and women never make such an attempt. Of those who are making this endervor, I do not, however. believe with Mabel Collins that the proportion who have gained or daily are gaining the strength to face the realities of life and to read toeir meaning only in the light from within, is as small in number as she indicate. Then, again, to many her statements mry seem mis-leading. A student may not be dependent upon or in any souse chuging to a teacher, yet may be glad to listen to those who claim to speak from knowledge. But each statement made or lesson taught is analyzed in the laboratory of the student's wind and the dross reparated from that which is valuabl. It is in this spirit that he treats the continually changing aspects of man and nature as he mests them in his upward journey, seeking to find in each experence whatever or truth it may contain. Taking this ground, he is anchored to no personality, bows before no chrine emb died in this world of matter. In his passiona e desire to go that way which the star of his intuition is leading, he looks upon all experiences as included in the lesson which he is learning. Viewing life in the abstract, the good and the bad, the wile and the foolish are to him only as the letters of an alphabet in a strange language. With the eyes of the spirit he is learning to read the meaning of the characters formed by these living letters of the mystic alphabet. Even from a purely intellectual standpoint, "Light on the Path" shows the necessity of working in this unbiased way. I think this method of testing all things and helding fast to that which is good is what Mabel Collins means when she says that "Occultism needs the fierce spirit with the lam ent flame within that burns through all obstacles; the intellect in harmony with it." JOHN RANSOM BRIDGE.

#### One Case.

Some eight years ago there came to a small rural settlement in North-ru Onio, a Bohemian and his wife, weighted with a girl but three years old, and a second one, a child in its mother's arms. They were in quest of a fortune. In their far distant home they had been inured to toil like cattle for the sole benefit of a big landed proprietor, under the teaching that it was the destiny which God had ordained for them to toil for the merest pittance that world keep them in strength to work like brasts of burdea, until the time when they should drop into their graves. When the strange news first fell upon their ears of a wonderful country where even the commonest laborers could push a space into the ground and dig out a fortune--actually earn a whole dollar a day as ord nary farm hands and withal be as free and equal as the grand boss they might work for, they whispered to each other that this was too good to be true. Why, goodness! with the half of that they could save enough to be rich and indepen-

No couple were ever better equipped to take advantage of every opportunity than the new world had in store for energy, sobriety and thrift, for they had been brought up to persistent hard work almost from infancy. They had dressed in coarse garments that scarcely cost \$10 a year, and had been living on cabbage soup and black bread, with a bit of meat as a rare treat thrown in on great holy days. Hence they were in a prime condition for practicing the close economy of our friend L. H. Warren of Wisconsin, and could keep on doing so till they dropped exhausted in their tracks. To tell the truth, the most rigid economy had been their chief prop and stay all their lives. God help them! there were times when it was pretty much all they could

do to keep their heads above water. At first view it may seem to have been a piece of reckless improvidence in a man so poor to add the burden of a wife. Bless you, the wife was as well prepared to battle for bread as himself. Her bones were well knit and strong, muscles wiry and tough, with a brown skin well able to stand the brunt of a hot cun all the day long. Oh! she could work right bravely, and as soon as her husband obtained a job by the year with a rich farmer for the munificent stipend of eighteen dollars a month, a couple of rooms in an old barr, of a house, rent free, and one quart of skimmed milk each evening, she ran up to the big farm-house, a half mile distant, two or three times a day to help wash and scrub for a trifle that added still farther to their store.

Itseemed like a special providence that the wee baby began to walk quite speedily, so that the mother was soon able to go out into the fields with her husband and earn fifty cents, making altogether more than a dollar a day of income, and she was only required to labor from six in the morning till seven at night, though both had a mile to tramp to their home when the day's work was over. Save money? You'd better believe it. Was it not stated that they had been bred on economy? They could have given my Wisconsin brother valuable pointers on lines of economy and steady work without grumbling. A piece of brown bread smeared with garlic for a relish sufficed for breakfast, costing nothing for fuel, nor waste of time in cooking. The same, or bread and skim-milk cheese added to a drawing of weak tea was taken along for dinner in the field—the milk being reserved for the children left at home. At night the same frugal repast, and then to

At the end of a year they had saved \$30. It almost took away their breath! How long before they would be able to buy a little piece of land and build hut they could call their very own—the acme of their ambition? Surely they could do it in ever so many years of steady, hard work and stinting economy, if only the land speculators who bought up large trace of land and held it for a rise did not carry the price up beyond their reach. In such a case they would be forced to save and wan; but they could do it. See how the country was prospering. The growth of rich men and their palace-like homes was something marvelous. Their boss farmer actually realized \$1500 from the sale of his grapes alone. Then his barns were overflowing with the rich harvest, and fruit also he sold in great abundance. What a treat it was to see him drive along the road in a fine carriage behind a spanking pair of blooded horses, and feel the grand poseibilities that might grow out of their dollar a day with \$30 already saved! Yes, 103; they would if possible, work still harder, and be still more economical. In summer, fuel cost nothing, as wife and husband could carry home from the woods—only another mile | union, on first entering spirit life, is as binding, if farther—sticks sufficient for all the cooking they re- not more so, than when in the physical form here. ensation. Yesterday, Sept. 26, we laid away silent form of Milton A. Hyde of Mumford, N. whose ripe years of 72 have weighed steadily to care for the little one, the mother could put in the soul will ever be eternally lost, but of their own free whole of her time on the farm with her busband, and command as much as seventy-five cents a day. At this period it was an exhibitanting eight to one of a reflective turn of mind, to watch this indus-

der the most trying circumstances. In a commu- long day to see little Amelia place her smaller sis- | earthly existence. If that is not an equitable adter on a piece of old horse-blanket spread on the grass beneate a shady maple by the roadside, or wheel her about to bush her fretfulness, in a worn baby wagon a neighbor had given to them. How pleasant to note those nice children learning endurauce and patience while their parents tought daily battle for bread in this wonderful land of millionaires and money possibilities. See how easily the brave couple could save. Washing was done on Saturday nights, and the living room scrubbed over and brightened in time for church on Sunday morning, that not one hour should be stolen from the precious daily task. And so it went on to the time when Amelia, being ten years of age, could go with mother into the fields to pick berries, thereby netting still more to the grand fortune growing bigger and bigger as the years rolled on. How much was now saved? We don't know to a certainty, but up into several hundreds you may depend. You can easily figure how much must grow from such steady earnings and unabated economy. The first year of her berry picking the child earned \$15, and the second \$25. How her savings did grow! They were greatly encouraged. It almost put a chunk of butter on their economical brown bread. All around them were men once poor, now grown rich from speculative enterprises, and some even had money to loan at profitable usury.

Does a reader remark, "How about the child's schooling?" You don't suppose \$15 worth of berry picking could be thrown away in school? Would that be the economy that grows rich from farm la-bor at a dollar a day? The rigid economy of that home could afford no school except through the short time of winter, and on the Sabbath. The great scheme of their lives was to secure a home, and how was that to be gained short of stealing every possible penny from the cost of livelihood? Is there need to say more—to say how many hundreds of dollars are hoarded in savings bank, or life in the abstract, is generally stronger than speculate on the number of years of this hard life the will of the individual making the effort. He that must still be endured ere the home can be has not the courage of his convictions. I refer only gained? And when secured, what? Will it pay for the long years of toil and merciless stint? The back of the father is already beginning to bend under the heavy yoke of labor that has had no abatement. while the gray in his hair and beard, and the rough lines in his face give sure warning that by the time his task is accomplished he will be very nearly ready for the grave. The wife already has the worn look of sixty; and so long has she trampe i in the one changeless rut of drudgery unlighted by a gleam of suppy recreation, that another life, if it comes, will be more of hardship than a blessing. Is it not a pitiful life for results so meagre? Still, as brother Warren has said, the progress of the nation is marvelous. Poor men grow rich, and millionaires pop up out of trusts and gambling speculations like mushrooms. So let us all keep right on doing and practice economy without grumbling, even though we every day learn more and more that no man in all this land can ever grow rich from the lanor of his hands. North Dover, Ohio.

#### The Sabbath Question.

As you have opened the door, permit me to offer few ideas upon the above much agitated subject. In regard to the Bible as authority I believe that it contains the word of God, but in the interpretation ther-of all theologians disagree. This is owing to its alegoric language, and a reason for it is conceivable on the ground that "man shall not live on bread alone." In your editorial of August 17th I find this: "Observing Sunday instead of Saturday for the Sabbath is 'paganism, pure and simple.' There is not a line or word in the Bible mentioning Sunday as the Sabbath, or commanding, or recommending its observance." There are many things proven from the Scriptures, although not definately expressed. St. Paul says: "Be obedient to the powers th t be, for they are ordained of God." Now the powers that be have ordained Sunday to be observed as the Christian Sabbath. Here is an indirect com mand from the Bible to keep Sunday. With the Seventh Day Adventist, I will join issue on the following:

1st. A change of day does not change a principle of law.

2d. Before you can determine which the seventh day is, it is absolutely necessary to establish which is the first day. 3rd. If God ordained the seventh day as now

numbered, it is evident that He would have given his "peculiar people" a definite point in the Bible. on in nature, by which the first day could be determined and not left it to tradition. When God made a covenant with Noah, the seal of that promise was not left with tradition, nor with his peculiar people. 4th. Again, God has accepted the first day, as now numbered, for the Jewish Sabbath. Long experience and observation established this truth. No error has been discovered by the Christian Church in its observance of the first day of the week. 5th. If a change in the day is a violation of the Sabbath law, then an immutable command has been

reversed which is an impossibility. One more point in regard to Bible chronology. There is a man in the country in which I reside who has been figuring on this and made figures enough to cover one side of a large house, and the result he finds is that Sunday, or the first day of the week is the originally orgained Sabbath. I will omit the figures but tell the story of this mathematical exploit. A Seventh Day church off-red a reward of \$50 to any man that would prove by the Bible that Sunday was the true Sabbath. A day was appointed and our man of figures was on hand with his chronological chart. It is said that figures won't lie, especially when based on the word of God. The result of that meeting was that after the points bad been figured out, by giving the texts in connection with the dates, a brother stood up and sadly asked: "Brethren and sisters, is it possible that we have been deceived and observed the wrong day for Sunday?" The man of figures has not been called upon up to date to reverse his decision. DR. BENTLEY. Montgomery, Minn.

#### What I Have Learned.

To the Editor of the Religio Philosophical Journal. By my investigations of spirit phenomena I have liscovered that a majority of the bands of spirits around each medium for physical manifestations, consist principally of what are termed earth-bound spirits. All that it is possible for me to understand relative to such matters I have derived from the statements made to me at different times by various spirits, and having formed my own individual judgment therefrom, and I leave the readers to do the same. Spirit and the spirit realms constitute a subject far beyond the comprehension of mortals, but we know more about such questions now than we did half a century ago. As we continue to progress, we shall continue to learn, and in the natural order of things I see no good reason why we should

The inauguration of the modern thought embraced in spiritual philosophy is so different from the long-taught theological dogmas of churchianity that nearly all the learned D.D.'s have utterly rejected the modern ideas without investigation, because the modern contradicts and antagonizes the old. Instead of finding true the old orthodox theory that but two conditions await us in the future, a neaven and an endless well, we have ascertained the fact that there are as many conditions in spirit as are observed among mortals, in character and disposition. For one, I rejoice that this is so, because it expands and elevates our conceptions of the wisdom, love

and justice of the infinite Father of All. There is a grand and glorious truth in all that appertains to the highest realms of spirit. The lower conditions of spirit life is a sad and dark picture to look upon, but the picture is as real as the bright one and we are compelled to face it. The spiritual philosophy, contrary to the teachings of orthodoxy, teaches that nature's God has devised a plan for beetowing upon every mortal being the right and privilege of finally reaching the highest attainments in spirit. It could not be otherwise, because every mortal possesses the immortal germ. When man 'shuffles off this mortal coil" he carries to the other side his human nature, and that seems rational and reasonable, for so intimately connected was his spiritual part to the physical body that at separation be finds himself still subject to the conditions that the physical life imposed. The law of affinity and spirit will and volition they may " work out their own salvation" by the natural law of unfoldment and pro-

justment in Gou's dealing with his children, then I confess I do not understand the rules of justice.

The Christian system is based on spirit phenomena, regarded as supernatural, which is a false premise; and being false, has led to many other errors and superstitious, for out of it have come dogmas formulated by men of like passions as ourselves. That class of people are severe in their criticism and denucciation of modern Spiritualism because it breaks to picces their idols. Millions of competent judges, scatte ed throughout the world, know by personal experience and demonstration that we can hold intercourse and communion with the invisible nost who have passed on. They also know that the lower realms of spirit life are througed with unde veloped spirits in moral darkness. Yet a sainted mother, sister or could high up in the regions of purity and happiness, can go to their more unfortunate brothers and sisters and lead them to the light. Not only can they do this, but they can come to us. And the dark one, too, can come as well, and thus have mortals, with all their varied dispositions and characteristics, been met by their counterparts from the other side, and all has been on a natural plane. Strange eccentricities have occurred often, and for a lack of knowledge of the laws governing psychology much barm has been done. A large number of the best mediums have been impelled by spirits to do their gross bidding. But instead of finding fault with nature and nature's God for not meeting the demands of the critics, let us provide for the teachng of psychology in all its bearings, in schools provided for that purpose, so that all may learn to give it the right direction, so that "a man, even though fool, may not err therein." JOHN EDWARDS. WASHINGTON, D. C.

#### Is Talmage a Spiritualist?

Is Talmage, the celebrated preacher, a Spiritualist am aware that he often denounces Spiritualism with a sucer and harsh language, probably for the reason that he is held down with the cords of orthdoxy so closely that he dares not cut them loose This was the trouble with the late Henry Ward Beecher. One feared and the latter fears the en ffs and scorn of the congregations. Every now and then Talmage flies off with as bold an assertion in favor of spiritualistic doctrines as ever was uttered by a strong believer but at the same time he will use a saving clause so as to let his hearers understand that he is not an out an out believer. I quote a portion of his sermon delivered in Brooklyn lately, on the text in Romans xiii. 12. "The day is at hand."

"There is a class of phenomena which makes me think that the spiritual and the heavenly world may after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that per haps the spiritual world is not so far off as sometimes we conjecture, and that after a while, from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call i magnetism, or we call it meamerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audittle voice from the other world. I am persuaded of this, however: that the veil between this and the next is getting thinner and thinner, and that perbaps after a while, at the call of God-not at the call of the Davenport brothers, or Andrew Jackson Davis—some of the old scrip-

mighty for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help u in this battle against untighteousness.' You will notice at the closing of this part of his discourse that be puts in a safety valve so as to stay in the fold and keep the boiler from bursting. Poor Talmage, with all his talents he is a slave!

tual warriors, some of the spirits of other days

#### Pain Felt in the Toe ot an Amputated Limb.

Some time in July, 1882, Harry Gillespie, a youth of 13, had his foot badly mangled in a mowing-machine. The surgeons endeavored to unite the parts, but failed, and amputation was necessary. His left leg was taken off between the knee and the ankle. After the amputation he told his mother that he could feel the worms crawling on his foot. She told him there were no worms; but that was false. The by behaved through all with the utmost fortitude and coolness and recovered with quite remarkable rapidity. He had several limbs made which he broke or outgrew. At last a Cincinnati firm made him one so good that he walks almost as well as one

with natural feet, and can even dance. He is now a young man or nearly 20, and is of a modest and retiring disposition and a dutiful son to his mother, a widow in prosperous circumstances. The young man is employed as assistant book-keener by the leading merchant of the place, and his tamily is perfectly well known and well reputed

for more than one generation. Young Harry's foot was amoutated on the afternoon of July 27, 1882. At noon on Saturday, July the 27th, 1889, he came home, ate a hearty dinner and returned to his work, but soon retraced his steps in great distress. He said be had an in olerable pain in his left foot (the amputated one); it felt as if some one were pulling out his great toe by the roots. He consulted Dr. Otho Evans, perhaps the most prominent physician of the place, but he could not prescribe for him. Another physician suggested a plaster on the stump, but it proved useless. Unable to bear his pain the boy walked the s reets till a late hour on Saturday night. He refused all nournishment, the perspiration stood on his face, and he soon began to look hollow-eyed and wap. He consulted a third physician who advised him to go out to the farm and dig up his foot. After some delay, in sheer despair the young man, accompanied by his uncle, drove out to the farm now occupied by Harry's older brother. Harry sat down on the fence and his uncle began to dig. There was some diffi-culty in finding the spot for the fence had been moved. The uncle finally suggested that Harry had better get down, as he might faint. When the spot was found and the spade cut through the bones the young man uttered a cry of agony; when exhumed it was found that the root of a pear tree had twined around the bones of the great toe. When this was disengaged all pain left the young man. Re picked up the bones, cleaned them with his jack-knife, jested with his uncle about them, wrapped up each bone separately, put them in a tin-box and buried them again, came back to town and asked his mother to cook him a m-al, ate heartily and returned to his work. This was Tuesday afternoon, July 30,

I learned these facts yesterday from Mrs. Gillespie, the young man's mother, who is an intelligent woman, a fair revresentative of the best of our rural population. I asked for the young man, but he was not in town. I was much impressed by the story by reason of the respectability of the parties, and that I and my wife had known them more than thirty

It seems to me that this, if true, points to scientific facts of the highest moment, and if I mistake not theosophy may have the key to the mystery. This bappened at Franklin, O., a place of 2,000 or 3,000 inhabitents in the fertile valley of the great Miami. one of the most favored regions in the United States.

P. S .- Mrs. Gillespie says that neither she, her son nor her brother, the boy's uncle, ever belived in anything like that. She is not an ignorant or superstitious person, but a keen, shrewd, managing woman. Harry says he cannot describe the agony he felt when the spade struck the bones. There are many independent witnesses of the young man's distress. W. W.

#### "Dreams and Visions"

To the Editor of the Religio Philosophical Journal. Would Athene kindly inform your readers in what historical work mention is made of the "matter of history," refered to in her recent article on "Dreams and Visions," in connection with the ancient oracles and the birth of Jesus? The incident is new to me. I would mention that three out of the five shocking results of superstition said to be found in India no longer exist. The car of Juggernaut certainly continues to roll, but men are not allowed to cast themselves under its wheels. Only a few fanatics ever deress. It is long since the last funeral pyre saw a widow burned. Even caste itself is gradually losing gression. In passing through the changes to higher | its influence and it will become after awhile a mere attainments, the spirit must suffer all the pangs of social distinction between classes. Under the influism at its inception, and has never wavered nor trious couple set forth, side by side, in the early conscience, in proportion to the turpitude of the ence of British rule, India is awakening from her shrunk from its acknowledgment and defense ungray of morning, and, while they toiled through the wrong doing committed in the primary state of long sleep.

C. STANILAND WAKE. C. STANILAND WAKE. down like flowers at the early age of 90 or so.

J. McNaughton writes: Your QURNAL is like wine; it improves with age. . am an wid subscriber of fourteen or fifteen years and it seems to me that it is steadily growing better. I expect to be a subscriber as long as I live.

#### Notes and Extracts on Miscellaneous Subjects.

There are more than 200 lawyers practicing in Se-

It is said that the Vanderbilt family represents \$300,000,000. Another ostrich farm is to be started at Carpente-

bottom of a Maine lake.

ria. Sauta Barbara county. A valuable bed of silica has been discovered at the

Robert Lincoln has never been known to refer to any event in his father's career. Upward of twenty-eight large bales of human hair were brought to France in a steamer that arrived the other day from the Or.ent.

A six-ton cab, carrying an electric battery strong enough to run it forty miles, recently made a satisfactory trip through London.

The longest distance over which conversation by telephone is maintained is about 750 miles, namely, from Portland, Me., to Buffalo, N. Y.

A Georgia man laughed himself to death the other lay. As he carried \$25,000 worth of life insurance,

it is his widow's turn to laugh now. The original cost of the right of way of the Mount Washington Incline Railroad, a road that has proved

to be a gold mine to its owners, was only \$90. Joaquin Miller has become a rich man. Some years ago he bought 2,000 acres of land near Oakland, Cal. They are to be taken now for town lots.

It is estimated that in London the evening newspapers print no fewer than 250,000 copies a day, whereas thirty years ago they did not issue 10,000 altogether. A tin peddler who travels through Canada can ex-

hibit forty-one scars where farmers' dogs have taken hold of him to see whether he was a dummy or a John Jacob Astor began life a poor German boy

and died worth \$40,000,000. He worked barder to make the first thousand than he did to accumulate Enoch Fowler, a resident of Georgetown, D. C.,

has received \$100,000 for one-half of a small property in Wyoming, which a few years ago he could not sell at \$1 an acre. The Mexico (Mo.) Ledger offers the following as a

sure cure for hydrophobia: "Every dog bittenby a mad dog should be killed to-day. The rest of the dogs in town should be killed to-morrow." Cudleigh Mason of Martin, Tex., a special from there asserts, has discovered on his place, while boring a well, a spring of water that makes those who

drink it dance involuntarily. Iron is rolled so thin at the Pittsburg iron mills that twelve thousand sheets are required to make a single inch in thickness. Light shipes through one of these sheets as readily as it does through greased tissue paper.

A single sheet of paper, six feet wide and seven and three quarters miles in length, has been made at the Watertown, N. Y. paper works. It weighed 2.207 pounds and was made and rolled entire without a single break.

Ink and rust stains, according to a pharmaceutical authority, are removed easily by a solution containing equal parts of tartaric acid, alum and distilled water. The solution has the trade name of "encri-

A "coat of many colors," manufactured in Belfast has been forwarded for the Prince of Wales' inspection. It is made of 745 pieces of silk, velvet and cloth, black, blue, green, white, yellow and red, 345 hours having been spent in its manufacture.

A sea turtle, ten feet long, five feet wide, and weighi g 1,000 pounds, was caught recently in a trap off South Harwich, Cape Cod. This monster is estimated to be fully 200 years old. As it stands, the distance between its fore flappers is over ten feet.

In his letter to the Sabbath Observance Congress, President Harrison says: "Experience teaches me that workers with head and hands need such rest as the Sabbath alone can give. Man, whether regarded as an animal or as an immortal being, should be assured that rest.'

The proudest boast among Cuban women is the dainty smallness of their feet. They require nothing larger in the way of foot gear than the No. 1 size for American women. This peculiar endowment is per early natural; no pinching or pressure of any kind is used.

Every stranger in Washington is much astonished to see the way in which the shantles of the poor blacks are mixed in with the handsome residences of the fashionable quarter. One colored family sold its shanty and small piece of land, in the most valuable district, only last week, for \$65,000. A remarkable instance of telephonic communica-

tion occurred in Charleston, S. C., recently. A young man employed in the Western Union Telegraph office in that city conversed without any difficulty with his brother, who was in Omaha, 1500 miles away. The brothers talked an hour with hardly any pause between questions. Ten thousand lives were lost by a recent flood in

Japan. Oriental disasters of any kind are almost invariably accompanied by an appailing loss of life. A flood, an earthquake or a volcanic eruption is certain to destroy a vast number of human beings, owing to the overcrowded condition of Asian coun-Major R. H. Partridge, of Menticello, Fla., has an

old saber which was picked up in an old field near that town several years ago. With it, at the same time, was found a steel armor weighing eighty pounds. Both the saber and shield bear the marks of antiquity, and no one has ever been able to account for them. In the whole republic of France there were only

882,000 births last year, and the number is diminishing at the rate of about 40,000 a year. The divorces however, keep up with the procession. 4,708 of them having been granted in 1888, against 2,950 in the previous year. The number of marriages is rapidly falling off. Marriage appears to be a good deal of a failure in France. A London periodical has been concerning itself

with the fortune of Jay Gould, a trifle of \$63,000,000. His fortune in sovereigns, if piled singly, it says, would reach to a height of seventy-three miles, and in £5 notes would reach from London to Moscow; but what is a more interesting fact is that he is "rich enough to give a shilling apiece to every one at pres-

Many pretty things have been written about doves dwelling in safety in the church towers, and now a swarm of bees have sought a similar refuge. They dwell in the spire of the village church at North New Portland, Me., and the steepness of the spire, added to the vigorous defense the garrison is able to make, renders the fortress as hard to capture as is the rock of Gibraltar.

The recently admitted states of North and South Dakota, Montana, Washington and the territory of Idaho are equal to the combined area of the German empire, Great Britain and Ireland, the Netherlands and Switzerland, the former being 361,588 square miles and the latter 361,500 square miles. The European area contains a population of over 90.000,000; the American area has a present population of less

Mrs. Lamadrid's one-cent coffee stands for the poor of New York are a great success so far as the good they do goes. She gives excellent food for the money, and is enabled to do this by doing ber own marketing and making the best bargains with the dealers. The stands, of which there are six, cost between \$2,000 and \$3,000 a year. Mrs. Lamadrid says that her greatest trouble has been with the men in charge of the stands, who, following the devices of Wall street, water the stock for the sake of

selling more coffee and soup. The Chilians have evidently discovered the secret of longevity. From a recent return it appears that nearly 500 persons, out of a total of 2,500,000, are upward of a hundred years old. One man puts his did so. Any mother who casts her child to the age down at 150, making him the oldest man in the crocodiles would be tried and punished as a mur-world. After him comes a woman aged 138; two women and one man report themselves as 135: 132. 130 and 127 have each a representative, while there are seven 125 years old, eight 120, twenty-seven 115, and no less than ninety-one aged 110. But they are mostly colored persons. The whites in Chili are cut

#### Kansas City .-- Test Scance.

Mr. S. S. Ely sends us the following account of a materializing seance with a request that it be published. The persons present evidently tried to take every possible precaution against being deceived and without expressing any opinion we give the

On the night of Sept. 9, 1889, a test seance was given by Mrs. M. Rozelle, a materializing medium. She took off every article of her clothing, which was of dark material, there being no white about it. She handed it all to the ladies present and each lady turned incide out every article and found nothing but her own needful apparel. See put the same articles on again, all dark in color, and in the presence of the same ladies went directly to the cabinet which had been thoroughly examined by the gentlemen present and ladies also. In a little while forms appeared, with long, flowing, white robes and long wide lace scarfe. No two figures were dressed alike. A woman with a black face, arms and hands, appeared and was recignized as a Mrs. Jackson, of Kansas City, who died here some tine ago. A man in black pants and white shirt, with black, full beared as an order or and also a series bearing measure and also a series line. beard, came, and also a young-looking man came in a whole suit, black coat and pants. A beautiful young girl, in a full white dress and lace scarf, came out from the cabinet and her mother, to whom she had teckoned, went up. She was the only daughter of Horatio Gates, of Rosedale, Kansas, a lovely young girl, who died about three years ago. Several other forms appeared draped in white. A boy came out in pants and white blouse waist. He walked a full yard outside of the cabinet with nothing over his face. He had dark shingled hair and came close to his father and mother, as he has dene before many times in our own house, through Mrs. Rozelle. We have seen him materialized forty times through different mediums. His name was Frank D. Ely. Mrs. Eskin's sister came, a half-grown girl, being the size she was when she died. Several other small figures showed themselves at the curtains. It was a wonderful séance, though she has done

A childless old lady of Stoddardsville, Pa., years ago set apart a small room for spiders to make their webs in, and no broom has ever disturbed it. The spiders dwell together in harmony as a rule, although the lady says they cometimes have regular cat-and-dog fights.

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Sufferers from Catarrhal troubles should carefully read the above.

ight of Egypt has lately come from the and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For bearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and al-

most entranced by it. It is just such a book as I felt was coming, must come." Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

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this work may assist the reader to a better knowl-

edge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here. Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition

in English was the result. Price. cloth, \$1.00; pa-

per cover, 50 cents. For sale here., What I saw at Cassadaga Lake in 1888 by A. B. Bichmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Casesdaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

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well worth the money.

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Prince George of Wales is the only member of the English royal family who speaks the language of his country without a foreign accent. Mre. Spinks.-What do you think Willie is cut out

Mr. S .- I think I shall make a doctor out of him. Mr. S.—B. cause he hates so like time to get up

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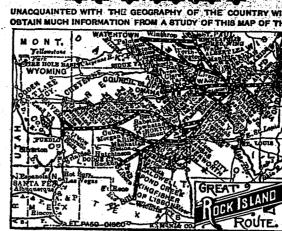
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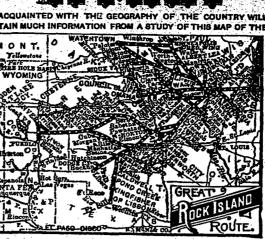
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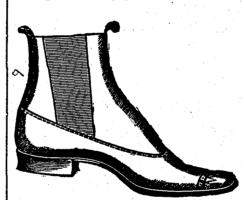
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45 Randolph Street, Chicago, III.

"HOW WE SHALL GET THERE?"

A Criticism of The Nationalists' Panacea.

HUDSON TUTTLE.

While I can sympathize with the Nationalists in their repugnance toward the present disastrons relations between capitalists and workers, the scheme they advocate does not appear in the same roseate hue to me that it does to them. The conflict of classes is apparent; the means of harmonization are not as clearly discernible. Henry George has a short-cut, by means of a single tax on land, but when applied, this means confiscation, a necessary result, to bring the land under the direct con-

trol of the government. He assures us, "Paradoxical as it may at first seem to them, the effect of putting all taxation upon the land would be to relieve the harder working farmers of all taxation," but these same farmers who own the land will, under a single tax, have all taxes to pay! How much will they have to pay? There is now collected for federal, State, county and municipal taxes about \$760,000,000 annually. The wealth of the United States in 1880 (according to the "World's Almanac"), was in lands,\$10,750,000,000; all other property \$36,-725,000,000. The entire amount of \$760,000,-000 tax must be collected from one-fourth of the property of the nation. Why the man who cultivates the soil should be taxed, while the man who manufactures is exempt from burdens, is one of the mysteries of the new political economy. Were it possible to inangurate this plan, the lands would soon become government property, for the tax would be a rental ruinous, and even impossible to pay, as it would be greater than the products of the land. If confiscation is the object, then a better scheme could not well be devised, and the heart of every anarchist should rejoice at the progress the cause is making, which, if we are to believe the words of its leaders, is equal to their most sanguine hopes.

Edward Bellamy, in an article in the Twentieth Century, says we are already well on our way to the desired haven of Nationalization. The trusts and syndicates are doing a preparatory work in clearing off all the lesser concerns, and making the way smooth for the great government trust of the future. He seems to think the railroads the most advanced candidates for the government to take in hand as receiver general. Of course the telegraph is to follow, and coal mining, with all and every manufactory, even to the care

The post office is now a lone example of the government monopoly of a business and Bellamy is swift to hedge his position against the objection that this same post office is a partisan machine, and thoroughly corrupt. He says that such offices must be non-partisan, and "that partisan views of such offices are absolutely repugnant to the very essence of Nationalism." True, but this partisanship is not with the office, but with human | ticipated by the statesmen who granted the nature. A republic must be governed by right of eminent domain, and other privileges parties, and a single party allowed to go on | with the charters of the roads. The nation is in its own way would mean tyranny; a tyranny of the majority, perhaps, but tyranny nevertheless, and to be shaken off by the efforts of a revolutionary party. It seems impossible that thinking men should so sadly government, which should be the same as misunderstand the trend of the times, and that now obtaining over commerce on watersee in governmental superintendency the

Human life is for the purpose of developing the individual, and not the State. The State should be one of the incidental means to think the government is an entity, having vast powers and resources, and the money in | its treasury a Fortunatus' purse. They should know as the first principle in political economics that every dollar in that treasury represents the work of some one-is paid in by someone, -and the nation pays in all it takes ont, losing the heavy percentage, represent-ing the friction of the machine, of costs for assessments, collection and disbursement.

Farther, this class think the government should have paternal control over its subjects; that personality of all the subjects should be merged in the State, which with high hand and uncontrolled power should direct all social efforts.

Our government is founded on the directly opposite views of the rights of the individual and the province of governmental interference. Under the old paternal idea of a ing. He had no rights, no privilege to think or act except as delegated by the king. It has taken thousands of years of martyrdom, from this thralldom. Should the theory of the Nationalists become reality, we shall have returned to a state of individual oblitholding and managing everything, the individual sinks again out of sight. The motives prise in the great efforts of invention and the mother government.

The history of our country from the landing of the pilgrims to the present, shows the strength inherent in the citizen left to himself. The removal of the hand of paternal guidance was followed by such progressive evolution as the world had never witnessed, and that too in all directions. The mind, bound for ages in the thrall of kingly and priestly power rushed forth with the strength of repressed energy into every department of nature, not only exulting in freedom from the blasting shackles of creeds, but in its

mastery of the forces by its inventive skill. Now this process is to be reversed by "nationalization." The individual is to be absorbed into the State. The majority is to be the ruler owning everything with innumerable officers for its favorites. The citizen is to be tied like a babe to the skirts of this majority to go as far and no farther as it directs. When the advocates of this theory claim that, "The process of nationalization of industry began, though not under that name, with the setting in of the tendency to the consolidation of industrial and commercial enterprises which is the most remarkable feature of the contemporary business world," they compare forces and effects wholly unlike. Such business enterprises wherein individuals unite, are extensions of the power and activity of each, and are directly opposed to "nationalization." Such combinations, as trusts, syndicates, etc., made necessary by the new forces entering into manufacture and commerce whereby fabulous capital is dropped by the spirits under the table and required, in the present rapidly changing and played by them without anyone holding it, transitional period may work hardships, as | and Mrs. Parkes has seen it play suspended the introduction of the power-loom affected of itself from the bottom of the table. All the hand-weavers, and the harvesting ma- | these phenomena which I have been enumechine took away the work of the reapers, rating have been done not in the dark, which but the adjustment is sure to come. The "trust" is a machine in the business world, which easily accomplishes what cannot be otherwise done so cheaply; as the power-loop does the work of account to the unit, which easily accomplishes what cannot be she invited Mr. Home one evening and I was the more than the unit, which is the unit, which is a machine in the business world, in bright light. I should also say that I have she invited Mr. Home one evening and I was and producing all the letters and documents are the more than the unit in the unit, which is a machine in the business world, in bright light. I should also say that I have she in vite of it; Home staying with us at Hampstead, and producing all the letters and documents are the unit of the loom does the work of several weavers, and present; it was the first time he ever put his and giving me the necessary information. loom does the work of several weavers, and present; it was the first time he ever put his and giving me the necessary information. hidden; yet to discern it, to seize it, and live wholly so such it will become permanent. We are foot in her house, and the tilting and rap-

not to hail it as the beginning of a millen nium f "nationalization," but as a new force, liable to misdirection and abuse, and necessarily working hardship to many before the new and the old become adjusted in harmony. It is as futile as childish to enact arbitrary, restraining laws as many States have done, for the coming changes in the methods of business are inevitable. Wise statesmanship that comprehends the drift of the current, while allowing it freedom of development will hold it in such check as to prevent the disturbances as far as possible, which such changes inevitably pro-

The cry raised whenever a complication arises, for the government to take possession, is best answered by success without the aid of government. The Nationalists re-iterate the demand that the telegraphs and railroads be the first objects of nationalization. There is a floating sentiment in favor of such a movement among the people, a great majority of whom have no comprehension of the magnitude of the

enterprises they so flippantly prate about. The postmaster-general, lately, has won cheap notoriety by his attack on the telegraph system, and the Nationalists have a sure and ready way to popularity in their cry against these enterprises.

Mr. Bellamy thinks that if "receivers" can manage "a large part," of the railroads, it is only a step to the time when "the railroads are all taken into the hands of the nation as receiver, pending the complete introduction of the national plan." To this he adds, "the millions of men employed upon them will make a very compact nucleus for the coming industrial army." Yes "army" is the word; for every worker will be a private, to go and come without even the privilege of thinking, to the command of superior officers! The difference between a "recaiver" for a

railroad, and the nation as general receiver for all the roads, is so great, and the comparison so far fetched that no argument is required to show the futility of the illustration. It is true the railroads in their wonderful development, and relation to interstate commerce become subject to cognizance of the general government, to a degree not dreamed of by their first promoters. The great trunk lines have become highways of commerce, rivaling and outshipping the waterways of nature. Take the Michigan Southern and Lake Shore railroad for illustration. When it was built in a straggling way from town to town, by separate companies, no one would have believed that within the lives of its half doubting builders, it would be a double. tracked, continuous route from New York to Chicago and there connect with another system terminating in San Francisco. Still more would their credulity have been tested by the statement of the almost continuous trains transported from ocean to ocean. The route is like a vast river which carries the commerce of a score of principalities and of foreign States. This expansion was not anawakening to the matter, and the Inter-State Commerce Committee is a bungling beginning toward the suppression of wrongs and reduction of the roads to the control of the government, which should be the same as' ways, except as more rigid supervision is made necessary to compel the recognition of the high privileges granted.

Beyond this the management of the roads is best left in private hands, and should the of the growth of the individual. Some seem | combination of connecting systems be found to facilitate exchange, there should be no ob

When the Nationalists ask "how we shall get there?" and answer by saying that we are drifting directly toward their ideal, the answer is that they mistake the signs of the times. The trusts and syndicates will "clear away the innumerable small concerns," as they say, but these combinations are only rude intimations of the business methods of the future, and lead away instead of toward a paternal government in which the people become the slaves of the government ma-

chine. Berlin Heights, O., Sept. 25th.

> D. D. Home: (Continued from First Page.)

under the table, to be enabled to assure his God-appointed ruler, the individual was noth- | friends that no trickery was possible. I have sat so several times and heard raps about my head, some loud, some soft, and have seen the table rise from the floor and have passed my of war, of untold agony for man to escape | hand and arm clear through between the floor and the pedestal of the table while it was in the air. It has happened several times when we have been sitting in this way eration not less marked than under the most | that some one of the company has been absolute form of tyranny which has ever dom | drawn back in his chair from the table, and inated over mankind. With the government once Mrs. Parkes, who was sitting next me, was drawn at least a foot back and then sideways about six inches. A bell, bracelet, or which urge forward to the spirit of enter- pocket-handkerchief, or anything taken in one hand and placed under the table is taken art are destroyed, and the immobile citizens | by the "spirit" hands, which are palpable are tied with leading strings to the side of warm fingers, of various sizes and feeling, but which, when attempted to be grasped, always seem to dissolve in a curious manner and leave airy nothing.

Mr. Home has an accordion; it is not a mechanical one, for he left it by accident at | sofa turned with its face to the wall, chairs Mrs. Parkes' house one day, and I carefully examined it. He takes this in one hand, by the side of it which is furthest from the keys, and places it just beneath the edge of the table. In that position I have watched it attentively as I stooped with my head and shoulders thrust under the table, and have seen the bellows begin to rise and fall, and then faint sounds to issue, which, gaining in strength, at last swell out into he most beautiful spiritual airs o a strange and fantastic character. On any particular air heing called for it is played, sometimes beautifully, sometimes in a very fitful, uneven manner. On any question being asked dur-ing the playing of the air the sound swells out into three hard distinct strokes to mean "Yes," or one to mean "No," or two to mean 'Perhaps." I have several times sat next Mr. Holmes when "the spirits" are playing the accordion, and he always holds one hand on the table and supports the accordion with the other. Sometimes "the spirits" remove the instrument from his hand and carry it to some other person, when the same result is the consequence. I have never held it myself, but Mrs. Parkes has, and an air has been played the same as if she were Mr. Home. I have been present when the accordion was

pushing chairs and stools about, right up to one side and along the side of a sofa. Mr. Home also stretched up his hands above his head and rose in the air three feet from the floor. Mrs. Parkes was sitting next him, and she looked at his feet and then he descended.

I have separated the following facts because of their extraordinary nature; they occurred in the last scance but one, and I must preface them by relating an adventure which happened to Mr. Home which bears very much upon what follows. When he was in France he resided for some time at the Chateau de Cercay; about two hours' drive from Paris. There he used occasionally to go to the park for the purpose of shooting birds. There was a particular angle of the park where, as it was very secluded, he found that he could often get a shot by creeping behind a hedge and waiting his opportunity. Once he found himself near an enormous tree, a northern poplar, peuplier du Nord, nine feet in circumference at the base, and as he stooped forward he suddenly heard some voice cry, "Here! here!" Surprised to find himself addressed in English he was going to turn when he found himself seized by the collar of his coat and waistcoat and lifted into the air and dragged away about six feet. Recovering from the first surprise he saw a mass of leaves and branches where he had just been standing, and soon saw that an enormous branch had fallen from the tree and that the end had penetrated a foot into the ground on the spot where he had lately been, and that he owed his life to the miraculous interference of the spirits. The bough still rested against the tree. The same evening during a scance it was rapped out, "Go to the bough." He proceeded there with most of the party, and going to the end of the branch he said," I wonder if the spirits would move it." He placed his finger at the end and felt three touches of the spirit hand, and at the third touch the enormous branch fell! The people of the vicinity religiously preserved twigs of this miraculous tree. which has attracted immense attention, and Mr. Home, after his arrival in England, sent for a piece of this bough, and his request being complied with his drawing-room is decorated with an enormous rough piece of this bough standing on end in the window about four feet high and a yard in circumference, and so heavy (it is remarkably hard wood) that it takes two men to lift it. Revenons a nos moutons.

On the evening in question we had been laughing and joking with Mr. Home about a number of Once a Week, containing diagrams, etc., supposed to explain how spiritrappings "was done," and certainly if they were right in their elucidation it would be a shocking, clumsy piece of business, but we who had been familiar with the thing could see at once the fallacy of their conjectures; we sat round the table and the spirit-rapping explanation was thrown aside on a chair. Presently we heard a rush and saw this paper whisked off the chair and dropped under the table, where we soon heard it crumpled and torn into a thousand bits, and morsels flung round the room and on to the table. Five raps having sounded the words were spelt out. "A little less earthly light." I put down the gas. (This is the only occasion in my presence of darkness being a requisite.) The fire was burning with a bright flame, so we thought we might witness some extraordinary manifestations were the lights turned completely out, so we did so. I forgot to say that before we touched the light a chair advanced to the table from one side of the room, on his lap, and many of us began to feel the hands; presently one appeared over the edge with—Oh, F ——, this is damnable! twigs of the miraculous log, when we heard branch then began to oscillate and advance twice, and then the table rising about a foot | ited his friend. in the air supported itself and the branch. I enough to see, but nothing was there! Mr. Home now rose up and moving slowly along the room began to ascend near the wall, rising gently with his hands above his head; when he was near the ceiling he floated diagonally across the room, passed the chandelier and dropped on his feet close to the table. He spoke several times when in his flight, which was made perpendicularly. The furniture in the room was moving frequently during the séance, and when we lit the gas it was in an extraordinary condition, the heavy in every possible position, everything higgledy piggledy. I assisted in replacing them which proves it is not hallucination. The spirits deserted us, for we had no other manifestation, and we found replacing the log a

heavy job. I should tell you that at one of the seances the alphabet having been called for, the word "Frank" was rapped out. I was surprised, because I did not expect anything of the kind; but I instantly felt a hand touch me, and the words, "I am very happy; I wish papa would believe," were made out, for I was strongly touched at the requisite letters. I think I forgot to say that Mr. Home always finishes the seance by going into a mesmeric trance, and in that state tells the most astonishing and astounding things to the people present, sometimes bringing out incidents in people's private history quite as extraordinary as the spiritual manifestations. and which do not leave the slightest doubt of his being a seer. Mrs. Parkes has experienced this, and related a wonderful thing he told about her family, and which was perfectly

Of course, Mr. Home receives no fee for these seances, and they are not in any way public.—Ever your affectionate brother,

It is interesting to learn that Dr. Chambers wrote the introduction and concluding chapter of "Incidents of my Life," and that

ping and music were just the same, and the Mr. Wilkinson also wrote the preface to the edge, freedom, and the end, therefore, of all spiritual table traveled along the floor, turning and second edition of "Incidents." In addition effort in every age." to the new evidence given in the article in the Psychical Journal, it appears that Mr. Crookes has promised to contribute to the next, "Part of the Proceedings of the English Society for Psychical Research," some notes of seances with Home, taken at the time, but Myers conclude their careful review as follows, and we heartily recommend the closing paragraph to our contributors:

If our readers ask us, "Do you advise us to go on experimenting in these matters as though Home's phenomena were genuine?" we answer, yes. But if they ask us, "Do you believe in Home's phenomena as you believe in the laws of nature?" we answer, no. Our belief that "fire burns" is indefinitely strong-er than our belief that, under Home's auspices, fire sometimes did not burn. Or, to put the matter in a more abstract form. we feel absolutely certain that nothing occurred in Home's presence which was in any sense miraculous-in any sense a departure from the universal and immemorial order of things. But, while on the one hand, as already stated, no one has as vet explained Home's phenomena by a posteriori criticisms, so also, on the other hand, no one has as yet shown by a priori reasoning that they are inconsistent with the plan of the universe. We do not say that either or both of these feats may not some day be performed; we

only say that neither we, nor others, have as yet peformed them. For our own part, the plainest moral which we draw from the life of Home is of a practical kind. Neither Spiritualist nor savant can possibly be satisfied with the condition in which the evidence to Home's phenomena is left. Madame Home has zealously and skilfully striven to collect what can still be collected. But, at best, we have but a casual and fragmentary record of that which, from any point of view whatever, ought to have been noted with careful accuracy and described in full detail. As the matter stands, it seems as though every irrational sentiment in turn had fought against the preservation of such records as might have given us a true and complete picture of a series of occurrences which, whatever their true explanations, are among the most singular which history records. It can only be hoped that, should such phenomena be again offered to observation, those who witness them will realize that even their own personal sacisfaction will ultimately be better assured if they will perform—as a few, and a few only, of Home's sitters performed it—that duty to our fellow men which lies for each of us in the pains-taking record and the candid publication of any knowledge which may have chanced to come to us earlier than to others. but which may perhaps be of deep concern to all mankind.

CONWAY ON CARLYLE.

A Half-Truth Not Reliable.

To the Editor of the Religio Philosophical Journal. In the Open Court Moncare D. Conway gives his recollections of Thomas Carlyle, in part,

"When he was at Edinburgh, on the occasion of his installation as Lord Rector of the University. I was with him a good deal, and remarked his restlessness under the incidental religious ceremonies. I can readily believe and that most of those present witnessed a | the following story of whose truth I was asspirit hand playing about it, but I did not, sured by a Scotch gentleman. Carlyle was the light the table began to turn quickly and | had between them disposed of Christianity. to travel to the side of the room up to the But his old friend had become rich, the leadbranch; when distant two feet it stopped, ing man in town, and naturally a zealous ascertained distinctly our position, which be- | sons and deacons to meet Carlyle at dinner. fore we had known but by the firelight. Mr. | According to usage the host said grace him-Home then said he felt a human hand lying | self; it was grace so long, unctuous, canting.

of the table, black and shadowy; this we all "His youth had been devoted to preparasaw. Some one wished we could keep small | tion for a profession,—that of the pulpit, from which he had to turn at the moment a wrenching (the wood is tough like wire), when family and friends were ready to usher and a piece was laid in his hand, and all of him with plaudits on a career whose splendor us holding out our palms received each a piece. I felt the fingers distinctly as 1 stretch-desperate efforts to find some way of honestly ed out mine above the table on a line with remaining in the old homestead of faith; but my chest, but could not see the fingers. The all had been in vain; and it was no doubt this experience which broke out in rebuke of towards the table, and then the branch lift- his college comrade in skepticism, who had ing itself in the air was laid of its own ac- sold his soul to the village parsons and deacord flat on the table, where it rolled once or | cons for the fine mansion to which had vis-

"When Carlyle's supernatural visions fadgave a glance at the pedestal; there was light | ed, they left him a peasant, surrounded by poor and ignorant people, and without either capacity or taste for the career of a man of

the world. "Scotch skepticism is generally more keen and incisive than that which one meets in England. In conversation Carlyle was sometimes so bitter against Christianity that it appeared as if he felt a sense of personal wrong. One evening, talking of William Maccall, with whom John Stirling had a notable correspondence, Carlyle said: "I remember Maccall; I have lost sight of him, but remember a vigorous way of expressing himself. I recall his breaking out in conversation about elevating the people; "What can you do for a people whose God is a dead Jew!" A fair enough question. If I had my way the world would hear a pretty stern command—Exit Christ!"

"One Christmas evening he said: 'I observed some folk at the corner a little drunker than usual this morning. Then I remembered it was the birthday of their Redeemer." "I was present one evening when some one asked: 'Mr. Carlyle, can you believe that all these ignorant and brutal millions of people are destined to live forever?' 'Let us hope

not,' was the emphatic reply.
"His disbelief of the Christian scheme was complete and final. Indeed, though myself a heretic, I have at times thought that Carlyle's character might have been more humanized had he felt deeper sympathy with the spirit which has imperfectly and superstitiously, yet with a true and tender sentiment found its expression in the Legend of Jesus.

All this leaves Carlyle an agnostic or a materialist, a doubter or disbeliever in great spiritual realities like M. D. Conway.

This method of giving a part of the truth is a vicious one. Because Carlyle was sick of sect, and dogmas, and miracles was he therefore skeptical of all spiritual things? Here is a word of his quite unlike thes one-sided recollections:

"According to Fitche, there is a Divine Idea pervading the universe, which visible universe is indeed but its symbol and sensible manifestation, having, in itself, no meaning, or even true existence independent of it. To the mass of men this Divine Idea is

Not approving of all that this impetuous yet gifted and earnest man said, it is but justice to state, as his writings show, that while repudiating his early Calvinistic training, he kept ever in view the "Divine Idea," and said brave and strong words for all genuine "spiritual effort in every age," so far as he understood and had studied that effort. never yet published. Messrs. Barrett and His life of Cromwell, for instance, shows a reverence for the deeper truths of Puritanism which his horror of its grim dogmas did not shake. Modern Spiritualism he did not understand or appreciate. It came too late for him to know it fully.

Honest materialism deserves the respect due to sincerity, but to make a man appear to be what he was not, in order to strengthen one's own opinions, commands no respect. G. B. STEBBINS.

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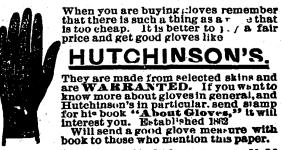
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