

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS, SCIENCES, LITERATURE
L.C. Draper

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

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

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SOLVING THE MYSTERY.

Rev. M. J. Savage of Boston Explodes Spiritualism.

To the Editor of the Religio-Philosophical Journal:

They do business differently in Boston than in any other place, even to the baking of Sunday beans. In most places, if a man wished to investigate a subject, he would regard it as the rational course to take the subject itself. Not so in Boston; not so with Rev. Minot J. Savage. The way to investigate a subject, he declares to be to investigate something else. The members of his Bible class having their attention called to Spiritualism, Mr. Savage investigates for the purpose of assisting "them in arriving at an understanding." Instead of seeking mediums, he goes to a sleight of hand performer! After this astonishing proceeding a reporter of the *Boston Globe*, "interviews" him, and he is ready to deliver several buckets of observations; in fact, as much and more than the reporter can carry away. He began by saying:

"When Hermann came here I took the opportunity to interview him, as the best authority upon such matters, to ascertain whether the resources of the conjurer's art are sufficient to reproduce the phenomena claimed by mediums as the work of supernatural agencies. Hermann's reputation and his acknowledged skill in producing illusions indicated him as the only man accessible who could give reliable information and demonstration upon which to base an opinion worth having."

"What was the result of the interview?" "It convinced me of the utter unreliability of my senses as witnesses to the genuineness of appearances. Without apparatus, he deceived me before my very eyes and performed seeming impossibilities in a manner defying detection. And yet these were only tricks, as he clearly demonstrated. I have seen the performances of the best mediums and have been puzzled by Slade's remarkable feats, but Hermann either reproduced these for me or explained how he could perform the same feats. I am perfectly satisfied that every phenomenon of the so-called spirit materialization can be reproduced by

THE CONJURER'S SKILL, and many of them can be easily duplicated by anybody with a little practice after seeing them explained. It is not enough to say that the magician merely counterfeits the manifestations of the spirits. So long as it is possible to explain by a trick what purports to be the work of some agency outside of ourselves, that thing is worthless as evidence."

Think of it! Here is a leader of a church, wishing to learn the truth of spiritual manifestations, and who considers a public trickster "the best authority on such matters!" Would he regard astrologers, like "Raphael" and that ilk, to be the best "authorities" on astronomy? If he desired to study that science, would he go to those sources for information? If he wished to see an eclipse of the sun, would he go out into the field and look for himself, or seek the den of some showman who could project an image of an eclipse on the wall with a lantern? If the showman declared he could imitate any eclipse that ever fell over the face of the sun, then according to Minot Savage's logic, an eclipse would be an impossibility! Why, is it not plain the showman tricked, "and performed" the "seemingly" impossible things right before my eyes, "in a manner to defy detection?" Therefore what is the use of investigating further?

Let us extend this illustration. He says: "It is not enough to say that the magician merely counterfeits the manifestations of the spirits. So long as it is possible to explain by a trick what purports to be the work of some agency outside of ourselves, that thing is worthless as evidence." Now, as the showman can explain the eclipse by a trick, are we not bound to take the evidence of his lantern, rather than that of the sun? Mr. Minot Savage goes before Hermann, and the latter produces manifestations apparently like those called spiritual. What do they prove? Just that fact—nothing more. Mr. Savage thinks a vast deal more is proved. He thinks the sham disproves the genuine, as though a counterfeit disproved the existence of the genuine bank note!

Having exhausted this kind of logic he proceeds: "I regard it as somewhat significant that Hermann cannot induce any of the famous mediums to give him a sitting, although he assures me he has offered \$500 to some of them to do so."

"Then you are not inclined to credit the testimony of people who are continually having such remarkable experiences in test circles?"

"No; the testimony is not reliable. I have attended many of these test circles, and the one thing that has struck me most forcibly is the utter incompetency of the average human being to tell what actually occurs. The faculty of accurate observation is rare, while the imagination is easily excited and made to record what has never happened. I place no reliance whatever upon the senses of people who think they have seen marvelous things, for my experience has taught me that the senses are easily duped."

It is singular how such men as Varley, Crookes, Wallace, Zöllner, Butleroff, Pasteur, Flammarion, leaders in scientific observation, are so easily duped, while the world waited for a Unitarian preacher, whose sphere of thought was away from scientific accuracy, to lead a showman on the stage to tell them how it was done!

As to the \$500 offer, it is too silly for such a man as Mr. Savage to repeat. Why should a medium refuse to give Hermann a sitting? Can he or any one else tell? There are hundreds who would gladly give him a sitting for a small part of that amount, or even for nothing.

But Mr. Savage visits "one of the most noted mediums" (who could it have been?) He says:

"I was unable to get a communication until I saw that she was looking for some sign from me that would give her a cue, and, by the expression of my face, assented to one of the feelers she put out. She seized the cue at once, and with this for a starting point, gave me some very interesting and surprising information about a sister who never existed. The name puzzled me a little at first. She picked it out one letter at a time by running her finger over the alphabet on a table, and I helped by raising my eyebrows in pretended surprise when she touched the letter 'O.' We had proceeded as far as 'OI,' when for a moment I was unable to recall any feminine name beginning with those letters, and the spirit consequently became uncertain, but I happened to think of 'Oliver,' and everything at once went along smoothly. The spirit of the fictitious Oliver was plainly seen by the medium standing at my side, and, through the medium, we had quite a sociable chat. This is a specimen of the facts which we are asked to explain upon any other hypothesis than spiritual presence."

What could he expect if he investigated in such a state of mind. He told a falsehood by raising his eyebrows in pretended surprise and received a falsehood in reply. Now, if that false spelling proves that there was no spirit conversing, it follows that the other falsehood, "raising the eyebrows," proves there is no Minot Savage!

This method of investigation is like that of a prominent Cleveland, who consulted the famous Dr. Akeley, then professor in the medical college of that city, in this wise: "Now, professor will a man's body weigh any less after death than immediately before?" "Not a particle," answered the Doctor.

"I have you now," cried this ingenious Gadgrind. "Akeley says a man does not weigh a particle less after death than before; and how then can he have a spirit that goes out of his body?"

The crushed Spiritualist he addressed, looked at him with a pitying eye and said: "You previously told me you had a headache."

"Yes, a terrible headache."

"Do you suppose you weigh any more when your head aches than when it does not?"

"Of course I don't!"

"Then you certainly are laboring under a delusion, for you really have no ache at all."

The coarse scales of avoirdupois are not for the study of spiritual phenomena, the deceptions of tricksters, however clever, do not advance us one step in the understanding of the genuine phenomena.

Spiritualism, if it means anything, is one of the most profound subjects, and lies nearest the heart. They who go to its investigation, require something more than the "cuteness" which regards all as trickery, and would oppose deception to fraud. Usually in receiving communications, like attracts like, and the communications are measured by the receiving mind. We do not know how silly some of the messages were that Mr. Savage may have received, but could any of them have been more muddled than some of the passages he utters in this interview?

HUDSON TUTTLE.

Release of Earth-Bound Spirits.

Through the Mediumship of Mrs. Anna D. Loucks of San Francisco: prepared for the Religio-Philosophical Journal, from a Journal of the Sciences, by Herman Snow.

NUMBER THREE.

The two cases detailed in this number, I give mainly without comment as being in themselves sufficiently clear and graphic.

CONFESSION OF A HOMICIDE.

"I want to tell you that I am a criminal and for years have wandered in darkness, keeping safely my own counsel, as I supposed; but no, it was known all the time to those in the higher life, and to-day I am here to give up the secret. I slew a brother mason; I felt him to the earth with a blow in the forehead where the scar is now shown to the medium; and this scar is not from a flesh wound made on me; it is the exact counterpart of the one made on him. It cannot be seen through the fleshly eye. It is a retributive mark made on my spirit, and is openly seen and manifested to all in the spirit life."

"We were both angry and mutually bent on deadly blows. But I will not tell on him. I will say that I did the deed for which I deserved death or a life in the penitentiary. The mark which I bear upon my forehead is a part of the penalty of my crime, from whose effects I have striven in vain to escape. I am now here to atone, as far as possible, by confessing to all the world that according to law I have deserved to have a rope about my neck."

"In my vain efforts to escape the natural penalty of my crime, I have suffered already more intensely than would have been from death upon the scaffold. Darkness has been my portion. I have come here to know what steps are necessary for me to take to gain the light, that I may retrace the past life and wash out or overcome the evils I have done. Whatever course will overcome evil, that would I follow."

"I am getting to feel an earnest wish that I may be somebody, and do something that I may free some one from a bitter life-experience, that I may forget myself."

At this point I felt prompted to interrogate the spirit, with the view of leading his thoughts into a more just and charitable view of his case—the degree of its criminality I mean. In response came the following expressions:

"Not! not it was not from malice; I loved him as a brother; yet by a fatal, wicked giving way to anger—the result of a dispute—the evil deed came. It was not premeditated, yet it was murder, and the wound was left upon my own spirit. I lost control of my better self, and yielded to the brute. 'Unbalanced?' Yes, I see that I was unbalanced, I have partially cleared up the matter to me own conscious self. All that was good in me still lives. I myself was victimized beyond my power to restrain. Had I been strong, I would not have yielded; but I was weak. To be a man is to be beyond the power to yield to brute force. It was a fall from manhood into brutishness. Could I have restrained myself at that instant? That is the point. I have done it past; what I may do shall bless, if not me, some other. Light comes beaming over me, and smiles seem to light up my spirit. I am rising above the criminal; I am going out, freed in a measure from all of the past. I can now see that I have been about what I had to be, with the light I had and the circumstances around me."

Other language of like significance followed, by which it appeared that this spirit had come to a more just appreciation of his earthly condition and its results, and was now in the way of the brightness and growth of the better life.

KILLED, BUT NOT DEAD.

"This is most unfortunate. My horse is gone, and I am injured—it must be badly, but I don't know. I am here in the highway alone. Evidently, I must be much injured. I must get to the water and try to get my eyes open. I must have struck on my head near my eyes. It is uncertain when help comes."

But here a spirit helper appears, with whom he speaks—not knowing, however, but that both of them are still in the mortal body. But the words of only one of the parties came to me through the voice of the medium, as follows:

"I want a little assistance. Will you do me a favor? First, take me to the creek and let me get at the water that my eyes may be got open, and I be able to see. Not water, but 'spiritual' arousing that I want? I don't understand it. You suppose that I am dead; it is a mistake; I am not. I only swooned by falling from my horse; it is only a transient bewilderment I am in. A flock of birds caused my horse to shy. He is not a vicious horse. But did the fall cause the spirit to leave the body? Is such a thing possible? One of us is deceived; let us understand the matter. Already I feel partly restored. I will not believe that I am dead. You look too real, too sensible to joke; be serious and let me understand. Is it so, never to recover in a material body. If it is death to me, why is my mind still active? Why this reaching forth to know the why and reality of things?"

"The body the spirit was clothed with was found unfit for the use of the spirit you say. And the spirit was the I—the identity, and the body the clothing. This seems reasonable, but O, make it plain!... The spirit is the

man though invisible to the physical eye. Death cannot destroy it. The spirit must go on and must ever remain a living thing. There is no annihilation. Yes, I can see it. I am convinced beyond a doubt. How little has the body to do with the immortal self! Well the fruit is not bad—just to live on. I am thankful, though I did leave the body hastily."

"Why cannot I see myself as I am? I feel a warm life-pulse, and yet it does not belong to me. I am first to recover, and then to throw off the borrowed covering—good advice."

"Not too fast! Not too fast! That was a lovely, a beautiful experience to locomote, with some help through the atmosphere. No more longing for a physical form; I don't wish to have connection with it. But I have yet to learn this new locomotion. It is will-power; yes, it is will-power that carries me. I want to learn more, but here is a change for me: I have first to be removed from a borrowed organism. I am recovering in a physical sense, that I may be rightly born in the spiritual. This has taken place. Step by step have I been strengthened and awakened. And now I have my choice to go on learning new joys, pleasures and wisdom, or return to the haunts of my companions and impress them with the glories of a future life. Yes, with all this glory before me, I will choose to go back to the homes I have known, and steal in upon them with the new thought and the brightness it brings. I will tell them I have seen it, but only enough to be able to bear testimony to its reality, to some of its beauty and grandeur."

In answer to my usual questioning, it was said that the reason why this person did not naturally and immediately revive in the spirit-form, was largely because of his inveterate disbelief in the possibility of a life beyond that of the body. Hence it was that even with the first symptoms of the approach of the new life, the old earthly positiveness of unbelief drew him back into a dormant or semi-conscious condition. He could only be promptly and permanently relieved through efforts like those now being detailed.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

A fine audience greeted our radical brother, Wm. C. Bowen, on Friday evening, Feb. 2nd. The subject which he had selected was, "Spiritualism its own Vindication." At the beginning of his remarks, he made a friendly criticism in regard to the lecture of Prof. Henry Kiddle before the Fraternity, Jan. 26th, who spoke of two modes of receiving spiritual truths: One by the inner consciousness and intuition, and the other by observation of the external phenomena. The speaker said, that while he honored Prof. K. for his intelligence and scholarly attainments, he differs with him in regard to the value of the different methods, and that in his own experience and observations the phenomena which appeal to the five senses of investigators, are of the class that are far more convincing. He paid Prof. Kiddle a high compliment for his manhood in following the course of study and investigation which had led him into a full acceptance of the truths of modern Spiritualism. In this investigation of spiritual phenomena most persons desire to be convinced by what they can see, hear and feel. If they hear a rap, they desire to ascertain whence it came and what power and intelligence it is that produces it, and all genuine mediums and all intelligent spirits are always ready to give the skeptic and honest investigator every opportunity "to prove all things." Scientists, or at least some of them, had denounced modern Spiritualism as a humbug; in this they were on the same platform with the church. Huxley and Tyndall had done this. Scientists should not judge of spirit phenomena without giving it close and careful study. We claim that every honest man or woman who will honestly judge of what occurs through our mediums, cannot come to any other conclusion than that these miracles are produced by disembodied spirits, thus proving the continuity of future life. In this way is Spiritualism its own vindicator.

The outside world has no proper appreciation of Spiritualism, and even a great many who call themselves Spiritualists do not comprehend the overwhelming array of facts or the sublimity and grandeur of its philosophy. Spiritualism is its own vindicator, for it tells all who come to its shrine to exercise their reason, common sense and best judgment. When Joe Smith had the golden plates of his Mormon Bible, he would not show them to any one, but kept them concealed. Spiritualism says, "Take our phenomena and scrutinize it as closely as you desire; be honest in your skepticism, and accept the fact when it is proved. It asks no blind allegiance, no 'Thus saith the Lord.'" Spiritualism is abreast with the art, science and literature of this wondrous age. It favors everything that makes men's lives nobler and purer; it is always found on the side of truth and right; it reaches every human soul that desires to feel its illuminating rays; it brings to the heart-broken mother who has laid her darling babe in the bosom of mother earth joy and consolation, for by the tiny rap and the very presence of its own self, clothed in the garments of eternal light and progress, it tells of a reunited family in the Spirit-world. In this demonstration it shows to every soul its own vindication. But, asks some good Christian friend, "If what you say is true, why must I go to a medium to get this truth?" In reply I

would say this is not always necessary. Form a harmonious circle in your own home. You may develop a medium there in a very short time, and you will not have to go to a public medium for this purpose, as it is through certain elements in the physical body, that spirits are able to make their presence known; it is only those who have these elements or can by cultivation develop them, who can be used as mediums, although all must at times feel the influence in a greater or less degree of the presence of their spirit friends.

But says another, "I have been to a medium and received communications, claiming to be from George Washington and Napoleon, and they show no signs of coming from these dignitaries." Let me urge you not to stumble over this, but ascertain if the communication is from a disembodied intelligence independent of the medium. If you find this is so, then study this law of spirit control and trace out the cause of your seeming contradiction.

The Christian says, "If I become a Spiritualist, am I to tear up my Bible and the Westminster Catechism?" No! Whatever there is of truth in either will stand. Whatever in your hymn books tends to ennoble your lives, that brings you closer in the bonds of a true harmony, should not be destroyed.

Spiritualism is its own vindicator. It tells the father whose wayward boy has left home and died in sorrow and sin, that no soul is lost, that all spirits will sometime be reached by infinite love, and through sorrow and suffering will become purified. Spiritualism takes away all superstition; it demolishes Calvinism; it vindicates itself because it proves beyond question that death does not end all; it destroys agnostic materialism, and can reach the soul of every human being, who would know of the hereafter, and it brings to all such, their dead—not dead, but living as immortal entities. This is proved to all who would know the truth, as surely as night follows day, and we feel that its mission cannot be retarded, and that it will go on until every soul is touched by this love, wafted by angels from the morning land.

Rev. C. P. McCarthy said: "I have been much interested in what has been said by our first speaker, and I would say that in this divergence of thought or in what has been said about the two methods, intuition, and the witnessing of external phenomena, that I belong to both sides. I have seen imposture, and have aided in exposing such. I have preached the spiritual philosophy for twelve years, and visiting the bedside of my friend, Dr. Hallock, of New York City before he died, he said the time would come when I would not only preach his philosophy, but would believe in its facts and phenomena. I said that when the evidence comes to me I will make it public. It has come to me in my own home under such circumstances that there can be no doubt. So out of this seeming conflict of opinion men and women are led to receive the truth."

Hon. A. H. Bailey said: "Why is it that Spiritualism needs vindication? It is because some of our teachers and mediums have proved to be unworthy of the name. God or nature is responsible for the phenomena, and it needs no apology for it is the philosophy of life, and it needs no defender. If there is any one to apologize, it is he who made the spirit. Spiritualism stands in open war with the agnosticism of the age. It wars on decaying creeds and a sectarian theology, but it takes up the life of Jesus and finds itself in a true harmony with all that is good, pure and true in Christ's teachings. It is founded on everlasting principles, but requires cool heads and strong hands to steer it safely over the shoals and quicksands that surround it. It breaks the shackles of theology and leaves man free to find the truth."

Dr. S. S. Guy said: "At this late hour I can but add a single thought, and that is, that phenomena is not Spiritualism; it is but the outward manifestation. True Spiritualism is that which reaches the inner life, that warms and vivifies your intuition and spiritual perception so that you can come into the unity of the spirit with the divine. My friend, Mr. Bowen, said that matter is alive. Yes, but it is alive with the Divine Spirit, the all-creative power. May we all be baptized with the Divine Spirit, and may it lead us to comprehend spiritual truths and embody them in our daily lives."

S. B. NICHOLS.

Brooklyn, N. Y., Feb. 3rd, 1883.

Let us End Medical Tyranny in New York.

To the Editor of the Religio-Philosophical Journal:

The bill entitled, "An act to protect and preserve the natural rights of residents of New York in sickness," etc., will be presented this week in Assembly, by Mr. John Quinn, and in the Senate by Mr. Francis R. Treanor, at Albany. If every Spiritualist in New York will write his or her Assemblyman and his or her Senator, to help pass that bill, we may hope to kill medical tyranny in New York this winter. We did well last winter. We killed the M. D.'s efforts to rivet the chains tighter. Any one sending me two cents in postage stamps shall receive three copies of the bill as printed in the JOURNAL, which they can inclose to their representative at Albany, if they desire.

BRONSON MURRAY.

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

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

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

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

CHICAGO, ILL., Saturday, February 17, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

A Model Sunday School Teacher.

It is generally acknowledged by intelligent and progressive Spiritualists who desire to advance beyond the rudiments and to have their children instructed in a way that shall develop their reasoning powers and give them that knowledge which shall best fit them to grapple with the problem of life here and hereafter, that there is a sad deficiency in the supply of competent teachers and well-digested methods of instruction. It is therefore with pleasure that the JOURNAL can point to one whose example will serve as an infallible guide to the best results. It goes without saying that this model teacher lives in Boston. He has not always lived there, neither has he always been as wise and famous and fair as now. Once upon a time he was an obscure preacher for an evangelical sect; but one happy day he began to doubt and doubting began to grow, until in time, he found the old time-honored but worn orthodox pasture could no longer nourish his wants, so he jumped the fence and found himself in the field of Go-as-you-please Religion. Needing, for convenience and brevity, a name for it, he allows his friends to call it Unitarian, though the truly, truly Simon-pure Unitarians look with doubt upon this doubting comer, and are secretly inclined to regard him as an interloper likely to guide the craft to the "demonstration bow-wow" if not cured. For a while he browsed around a great overgrown Western village, twice as big as Boston, but the folks at the Hub discovering he had what they most lacked, intellectual virility and freshness, baited him with clover and honey and away he went. On first leaving Unitarian territory he was a bit awkward, but being a man of talent, push and plenty of mettle, soon adapted himself to the new environment and began to study how the fittest might best manage to survive. With the expansion of his field of influence came a multitude of new responsibilities; scores of books and dozens of writers, unknown to him or uncared for in his earlier years, had to be consulted, and this, too, in the midst of daily duties sufficient to employ all his time. As a result he has absorbed more than he has assimilated, but happily for his own equanimity he don't seem to know it; probably this is one of the symptoms of chronic doubt. The name of this rising star is Minot J. Savage.

Mr. Savage has a "Bible class," composed of young men of inquiring minds. They have listened to their beloved teacher and pastor with pleasure, not wholly free from uneasy doubts; they have heard more or less about the phenomena of Spiritualism, and in their anxiety to know the truth, decide to bring the subject to his attention in Sunday school. At this stage of affairs the following scene is supposed to have occurred:

Mr. Savage enters and approaching his class, already waiting his arrival, says:

"Good morning, young gentlemen! I am pleased to meet you again; observe from the interested expression of your countenances that you anticipate another of our weekly feasts of reason."

The members of the "Bible class" return the morning salutation, and Mr. Lawrence sitting on the right and speaking for Messrs. Cobb, Hancock, Hoar, Adams, Lincoln, Gould and Parker, his classmates, says:

"The tendency of your pulpit utterances and general teachings has caused us to seriously question at times the immortality of the soul, to doubt whether after all this life does not end all. Engaged as we are in active business during the week we have little time to investigate, and indeed we are at a loss how to proceed to settle our doubts, even if we could find time. We have all incidentally heard of certain phenomena alleged to be of spirit origin; some of us have friends who assure us they have seen manifestations and received messages from sources preterhuman and we have been reading up a little in Spiritualist literature for the recorded evidence and the opinions of men whose judgments we might feel were entitled to weight. Before, however, proceeding farther, we have after consultation deemed it best to appeal to you for light, presuming that you may have had some experience with persons called 'mediums,' and that possibly you have reached a final opinion as to the truth of the assertions that these phenomena occur, and also as to whether they are done by intelligences outside of the so-called 'medium,' or operator. In a word do you believe in a future life, and if so, do you think it can be demonstrated?"

Mr. Savage:—

"Do I believe in a future life?"

"I cannot think it all shall end in naught; That the abyss shall be the grave of thought; That e'er oblivion's shoreless sea shall roll O'er love and wonder and the lifeless soul. But e'en though this the end, I cannot say I'm sorry that I saw the light of day."

Mr. Abbott:—"I am sorry to see you hesitate to answer the most important of friend Lawrence's questions. To one who dwells upon your plane, the philosophy shown in your reply may satisfy, but it does not satisfy us, neither does it answer for the yearning hearts of the millions whose loves, hopes and aspirations all inspire to a desire for absolute knowledge of the continuity of life beyond the grave. Therefore while we are aware that Spiritualism is a taboed subject among Unitarians, yet we hope in this search for light you will aid in the struggle."

Mr. Savage:—

"One age-long, endless struggle,
 The unattained to gain,
 The ever onward reaching,
 And reaching still in vain."

Mr. Cobb:—"The slight reading I have done is enough to lead me to think that in the investigation of Spiritualism, the struggle and reaching may not be 'in vain.' The other day I came across a statement made in 1890 by C. F. Varley, the celebrated electrician. In substance he says that twenty-five years ago he was a hard-headed unbeliever. Spirit phenomena, however, suddenly and unexpectedly were soon after developed in his own family. Other phenomena occurred proving the existence (a) of forces unknown to science; (b) the power of instantly reading his thoughts; (c) the presence of some intelligence or intelligences controlling those powers. He is satisfied the manifestations observed by him were not due to any of the recognized physical laws of nature, and that there were present on the occasions he mentions, some intelligence other than that of the medium and observers. The late Lord Brougham is on record as saying in, I think, 1870: 'But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.' That these strange phenomena occur is also attested by many who do not accept the spiritual hypothesis. Dr. Lockhart Robertson, for many years one of the editors of the *London Journal of Mental Science*, is one of these, and says he can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact. As a class we have thought you might aid us in clearing away the mystery which in these phenomena, Nature presents Man for solution."

Mr. Savage:—

"Bend low before the mystery!"

Man's world lives only in man's thought:
 The wondrous things we hear and see
 Are in his loom of fancy wrought."

Mr. Hancock:—"I last week, ran across a bit of evidence concerning spiritual phenomena given to a committee of the London Dialectical Society by M. Leon Favre, late Consul-General of France and brother of Jules Favre, the well known French Senator. Favre says: 'I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left this earth, and further that they only could produce them. I believe in the possibility of inter-communication between the two worlds.' Immanuel Herman Fichte, with whose writings you are no doubt familiar, as you are also with the fact that he was one of the widest known philosophical writers of this century, was a Spiritualist for many years before his death. Just prior to his death he published a pamphlet affirming the fundamental facts of Spiritualism, commending the subject most earnestly to the scientific and religious world. He also refers to the Slade phenomena in the presence of Zollner as having been observed under conditions precluding all imposture or prestidigitation."

"R. B. Westbrook D. D., of Philadelphia, has lately published a book entitled, 'The Bible—Whence and What?' which has been widely and highly commended. In this book the author incidentally refers to Spiritualism and says: 'When such men as Crookes, Wallace and college and university professors not a few in all countries, and thousands of the most intelligent men in all ranks and profes-

sions, have declared, after the most crucial tests, their faith in the claim that the doctrine of a future life has in this day been demonstrated by proofs palpable, it will not do to dismiss this subject with a sneer.'

"M. Camille Flammarion, the astronomer, who is a Spiritualist asserts that, 'It is by the study of Spiritualism that Mr. Crookes has been led to his magnificent discoveries.' Rev. Wm. Mountford, of Beacon Street, who nominally belongs to our denomination, is a Spiritualist, Rev. J. P. Newman, Bishop Clarke, of Rhode Island, Prof. Hiram Corson, together with many learned Judges and a numerous array of intellectual, cultured men and women affirm the truth of these phenomena and declare them to be spiritual. In view of this respectable and weighty army of witnesses, it appears to us there is something in Spiritualism which we as a class and you as a teacher ought to understand."

Mr. Savage:—

"The end that's now beyond you
 Some day, you'll understand."

Mr. Hoar:—"We admire the poetic rhythm of your answers, Mr. Savage, but with all due deference I must say we are not getting much light this morning. If it is a proper question, I would ask, Have you ever attended Spiritualist circles or witnessed any of these phenomena?"

Mr. Savage:—"Well! Young gentlemen I must express my surprise at the interest you manifest in this, to me, rather vulgar subject; it is a matter which, of course, interests common people, and even, as you have shown, some cultured and scientific minds; yet, to me, the investigation is beset with obstacles which offend my esthetic tastes. And to be perfectly frank with you, I doubt if my pursuit will add to one's popularity; you know our set is extremely fastidious. However, the question of our young friend Hoar, is perfectly proper, and in reply I will answer: I have attended many of these test circles. I have seen nothing convincing. Indeed, I have no confidence in my five senses when applied to these phenomena. For instance when I go with my own slate to, we will say Slade, and hold it constantly in my hand, as I suppose, and writing comes thereon, I am in doubt whether he has not by some legerdemain caused me to unconsciously hand the slate to him, and after writing thereon returned it to me. Were I to enter the room of a medium for so-called independent writing and not approaching within ten feet of the medium, extend the slate upon my hand, hear the writing, recognize the message and signature, as has been frequently done according to the testimony of reputable witnesses, I should still doubt my competency, as I do that of the aforesaid witnesses. I should think my senses were of no use in determining the matter. My own impression is that it were better for you to drop the matter right here and now, but as you seem deeply in earnest, I will go to-morrow and settle the whole question by consulting a gentleman of reputation and well known skill, the only man accessible who can give reliable information on this vexed subject. He is a French Jew, and when I tell you that his vocation is that of a traveling conjurer, you will readily admit his veracity is above suspicion and his qualifications to pass upon these alleged spirit phenomena are pre-eminently satisfactory. As you are all impatient to hear the result, which by the way I can forecast, though I am neither a prophet nor the son of a prophet, I will cause myself to be 'interviewed' by a reporter for the *Daily Globe*, and you will not have to wait until next Sunday."

"In concluding this morning's lesson, I will give you one illustration drawn from the so-called mental phenomena, to show that the whole thing is imposture: I once visited one of the most noted mediums. I was unable to get a communication until I saw that she was looking for some sign from me that would give her a cue, and by the expression of my face, assented to one of the feelers she put out. She seized the cue at once, and with this for a starting point, gave me some very interesting and surprising information about a sister who never existed. The name puzzled me a little at first. She picked it out one letter at a time by running her finger over the alphabet on a table, and I helped by raising my eyebrows in pretended surprise when she touched the letter 'O.' We had proceeded as far as 'Ol,' when for a moment I was unable to recall any feminine name beginning with those letters, and the spirit consequently became uncertain, but I happened to think of 'Olive,' and everything at once, went along smoothly. The spirit of the fictitious 'Olive' was plainly seen by the medium standing at my side, and through the medium, we had quite a sociable chat. This is a specimen of the facts which we are asked to explain upon any other hypothesis than spiritual presence."

Mr. Adams:—"I do not wish to prolong this discussion, but if you will pardon the presumption, I would suggest that there may be another explanation than that of imposture on the part of the medium. I have studied the subject of mesmerism in years past; I have seen the experiments of Mr. Carpenter, Mr. Cadwell and others as exhibited here in Boston. Every one knows who has witnessed these experiments that the sensitive is completely under the control of the operator, sees what he is told to see, feels what he is told to feel, etc., etc. Now, if I am not mistaken, it is claimed by Spiritualists that these mediums are sensitive, and while in this trance or mesmeric sleep, are in a condition to be controlled by spirits. If this is true, does it not seem reasonable that you may have controlled this sensitive and made her perform the several parts you have described

as first having been conceived in your own mind?"

Mr. Savage:—"While I appreciate, my young friend, the force and cogency of your proposition, yet I must bring the session to a close without attempting a reply. Too many such questions would wholly destroy my theories."

From this report, the JOURNAL's readers will readily see that the leading obstacle to efficient work in educating the youth in Spiritualist Sunday-schools, namely the lack of teachers who understand the subjects to be discussed, is really a myth. The only requisites are, (1) a teacher of some refinement and intellectual force, prejudiced against Spiritualism and given to assumptions which arise from ignorance of the subject; (2) a bright inquiring body of pupils, such as every society of Spiritualists can supply.

Savage—Hermann—Spiritualism.

Rev. Minot J. Savage who claims to be a seeker after truth has settled the question of Spiritualism to his own satisfaction. He knew it was all a delusion and sought an interview with Hermann, the sleight-of-hand performer, for confirmation of what was already settled—seemingly a work of supererogation. Hermann gave him his all, as he sat in expectant attention. Hermann deliberately falsified, and then proved the truth of his falsehoods to the dazed divine by sleight-of-hand, first tricking by the turn of his tongue, then by the turn of his wrist. It so happens that Hermann's experience with one medium is on record in a two-column account in the RELIGIO-PHILOSOPHICAL JOURNAL of January 15th, 1881. The brilliant sleight-of-hand-and-tongue man was filling an engagement at Mc Vicker's Theatre, and during his stay was interviewed by the editor of the JOURNAL through the courtesy of Mr. J. H. Mc Vicker. At that interview Hermann disclosed gross ignorance of the phenomena of Spiritualism. Not comprehending from the character of the questions that his interviewer was a Spiritualist, he rattled on in the same strain employed with Savage. He attempted to tell how Slade did his slate-writing. He said: "Slade he seat ze people all around ze table, zen ze take hold hand and turn lights way down low, zen Slade he slip off his shoe and stocking and put his bare foot on ze table in ze place of his hand, zen he write wiz his hand." "Did you ever see Slade?" inquired the writer. "No, but zen I know how all zese zings be done." "Now let me advise you," said the writer, "never again to tell how Slade does the slate-writing. There is not a word of truth in it. I have had Slade at my house and seated around a table in my library, with a number of prominent gentlemen and ladies of this city, most of them not Spiritualists. The slates were my own, never before written on and not touched by Slade. Several slates were written upon while held by non-Spiritualists at a distance of five feet from Slade, and under a full head of light from a four-burner chandelier." This single example will serve to illustrate how little truth there was in all Hermann's assertions made at that time. He then told his stock-story of how mediums were afraid of him and his offer of \$500, etc. Before leaving, the writer arranged an interview between this celebrated prestidigitateur and Mrs. Simpson, well known as a medium for independent slate writing,—writing without human contact. Hermann, accompanied by his assistant, met Mrs. Simpson, Mr. J. H. Mc Vicker and Prof. V. B. Denslow being present as witnesses; Hermann having previously confidently assured all concerned that no writing would occur. Mrs. Simpson's own slate was first used, after being duly cleaned, examined, and pronounced satisfactory by Hermann. Under Hermann's own conditions, writing appeared on the slate. "Are you satisfied?" inquired Professor Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann. "How could any person get between the slate and the table?" Hermann's own double slate was then used with equally decided and satisfactory results.

Although Hermann had readily promised that if he saw what he knew to be beyond the resources of his art, he would so certify in writing, he declined to do so after the séance. This most interesting and important experiment is only known in a limited way about Boston, as the *Banner of Light* declined to publish the account. Though it was one of the greatest victories in some respects for Spiritualism, yet that paper, not liking the medium, because she advocated crucial test conditions and thus "made it harder for the poor, persecuted class," thought to punish her in its feeble way for her audacity in showing the fallacy of its pet theory.

The JOURNAL challenges Hermann to produce the evidence that he ever offered any medium \$500 for a sitting. The JOURNAL can name scores of mediums who will sit for him for that sum and donate it to the poor after the sitting. If Mr. Savage thinks Hermann can duplicate the manifestations in a way to deceive any one of hundreds of Spiritualists whose names can be selected from the JOURNAL's mail list, he is mistaken. Now the JOURNAL has a thorough respect for Mr. Savage, and believes that, despite his prejudice and present convictions, if he can be convinced he is in error and that Hermann has lied to him, he will own up like a man.

A TWO THOUSAND DOLLAR PROPOSITION.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL will pay to Hermann the prestidigitateur the sum of \$1,000 for his services as operator and to Minot J. Savage \$1,000 in trust, for distribution by him among indigent Unitarian ministers at his discretion; upon the following terms and conditions: Said

Hermann is to duplicate by sleight-of-hand the slate-writing manifestations which took place at his interview with Mrs. Simpson above referred to; having done so he is to explain the trick to the witnesses and show how it is done. All this to be done within ninety days and in the city of Chicago, with Mr. J. H. McVicker, Prof. V. B. Denslow, Mrs. R. C. Simpson and Rev. M. J. Savage as witnesses. The editor of the JOURNAL will pay over the money upon the order of a majority of said witnesses. The time, place and all details for the trial to be arranged by Mr. M. J. Savage and Mr. J. H. McVicker. The maker of this proposition refers Hermann to Mr. J. H. McVicker for proof of his responsibility and ability to meet his obligations. Mr. Savage is referred to Mr. B. F. Underwood, associate editor of *The Index*, for the same purpose.

A FIVE THOUSAND DOLLAR PROPOSITION.

The editor of the JOURNAL once bought two single slates, and accompanied by a witness, visited Henry Slade in the day time. The slates were constantly held by the owner from the time of entering the house until after the sitting. The owner of the slates separated them to allow Slade to drop upon one a tiny bit of slate pencil, then brought them together and held them on his own left shoulder in full view. Slade then placed the tips of two fingers and thumb upon the outer edge of the wooden rims of one edge of the slates. In a moment the writing began; when completed, the signal indicating completion was given, Slade released his fingers, the owner of the slates brought them down in front of him and separating them, found the side of one slate completely covered with writing. The entire sitting was also closely observed by the witness taken for that purpose. This experiment is familiar to thousands who have had a similar experience with Slade, and even more striking ones with Watkins, where the sifter and slate were never at any time within several feet of the medium. Now, if Hermann will come to Chicago and produce by sleight-of-hand a similar phenomenon to the one described in detail, under the same conditions, with the editor of the JOURNAL, in the presence of Prof. H. D. Garrison, Rev. H. W. Thomas, Mr. J. H. McVicker, and such other witnesses as Hermann may select, the editor of the JOURNAL will pay over at once to said Hermann the sum of \$5,000. This offer to hold good for thirty days from Feb. 17th, and the trial to be made within sixty days thereafter. Notice to be given the JOURNAL of the acceptance of one or both of the above propositions, on or before February 27th, whereupon the necessary papers will be drawn up.

Now, let Mr. Hermann either come to the scratch or acknowledge that he cracks with his tongue off the boards, as well as behind the footlights.

Richmond's Fizzle.

Defending Fraud and Teaching Immoral Doctrines, Ruins a Society and Sends the Pythonesse Westward.

In the Spring of 1878 Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond found herself, as the settled speaker of the First Society of this city, lecturing in a commodious and well-appointed church to a large and prosperous society. The editor of the JOURNAL supposing that the indiscretions of her earlier years had been atoned for, and that her teachings were such as could be commended by people who believe in the moral code as generally understood, was heartily aiding the society. Very suddenly, like a thunderbolt out of a clear sky, Mrs. Richmond astonished her congregation by publicly espousing the cause of those tricky mediums, Bastian and Taylor. She bitterly denounced some of the best people in this city for their action in respectfully asking Bastian and Taylor to give test séances and for passing resolutions expressing their disapproval of the refusal of those rascals to comply. This was the beginning of the end, for the Richmond in Chicago. By her subtlety and psychological power she gained the worship of a few well-meaning but simple people; by her questionable instincts and immoral private teachings, and open affiliation with men and women of doubtful moral character, she retained still other adherents. Her devotees held secret meetings to concoct schemes against us, and "spirit" messages prophesying the early downfall of the JOURNAL, were plenty. The JOURNAL had no personal fight to make and paid no attention to the wild vapors of the disgruntled. Time rolled on, and the Richmond constituency steadily grew weaker, but by extraordinary efforts and no end of falsifying, the public was led to believe that things were flourishing.

From the fine church and congregation of less than five years ago, the Richmond found herself this year reduced to the necessity of ministering to her flock in a small room with low ceiling, over a cheaply built pie bakery. Even in this humble place her support was not such as would warrant longer stay; and although it had been loudly and widely proclaimed that her society had hired her for five years, she has been obliged to turn her face Westward. Before going to California, where the outlook is more than doubtful as to a permanent engagement, she felt the pulse of the New York people, for the purpose, it is generally rumored, of seeing if a foothold could not be got in that city. She has been here some six years and has been a curse to Spiritualism in this city; she will be a curse to it in San Francisco if she stays there long enough.

Bastian and Taylor's fine business came to

BY ABRAHAM PERRY MILLER.

A Singular Case.

The Progressive Lyceum of Cleveland.

The Progressive Lyceum of Cleveland.

The annual election of the Children's Progressive Lyceum of Cleveland, occurred the first Sunday in January, after receiving the reports of the editing of the papers and the second and treasurer had been especially satisfactory. The new office elected: Conductor, Charles L. Watson; Guardian, Mrs. T. B. Rich; Assistant Guardian, Mrs. Sarah Rogers; Secretary, Charles Watson, Jr.; Treasurer, John Madden; Librarian, Charles Collier; Guards, Miss Sarah Walton, Albert Lemers, George Ackerson and Frank Newcomb; Musical Director, Mr. Charles Palmer.

The officers were enthusiastically elected and the New Year commenced with earnest, happy hearts, and with finances in good condition.

To the Editor of the *Belgic-Philosophical Journal*:

To the Editor of the *Belgic-Philosophical Journal*:

churches. The queries of the skeptical mind are not answered there, and many are turning with anxious eyes towards the rising star of Spiritualism. "If you were true Christians, you would see that the Bible teaches Spiritualism. I propose to show you that the inspiration of the present is similar to that of the past. We are constantly desiring more of this inspiration, and if we need it, why shouldn't we get it, as they did in the olden time."

The Sunday morning session was opened with a conference, in which Mr. Fuller, Col. Bailey and others took part. Mrs. Addie M. Stevens was the first regular speaker. She gave as her subject, "What is Spiritualism?" It has been misnamed, called a new religion, misinterpreted, etc. We do not think it is an educator. It has led us into new fields of thought, and lighted the lamp of conscious reason. We should question every manifestation and know before we accept. By what method are you able to hear words spoken? All sounds are caused by vibration. Then followed a very interesting and instructive account of the number of vibrations in a second required to produce sound, heat and light. Spiritualism discloses to us the powers we possess.

convention. Quite a number joined our association.
 ANNA M. TWISS, M. D.,
 Sect. N. H. S. S. A.

Bright's Disease Cured by Prayer.

ers.—*The Christian Union.*

ers.—*The Christian Union.*

W. R. Cole writes: I would like to see the JOURNAL taken and read in every home in this country. It has no equal in giving us what is pure and edifying the chief of the chest.

WHO CAN EXPLAIN IT?

A Narrative of Personal Experience.

all sorts of dramatic, not only touching, but the supernatural character of what took place at the spiritual seances, but asserting that the whole thing, from beginning to end, was a wretched cheat; tricks or crafty designing men who played upon the credulity of their dupes to get their money. I related to President F. the foregoing, and asked him to explain it. He said he could not. I then called his attention to the correctness of the Latin of the above sentences, and the truth of what I had said, and he said that he

especially to what my readers who are familiar with Latin will readily understand, viz.: the accusative

S. P. LeBoz writes: I shall take the Tenny:

W. A. Way writes: Let me add my approval of the straightforward course the JOURNAL has taken in denouncing fraud and upholding truth.

C. W. Weeks writes: I am deeply grateful to you for your noble efforts in our holy cause, and for the pleasure your paper brings each week.

Liberalism.

Notes and Extracts.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought for fame. — James Allen

I think all lines of the human face have something either touching or grand unless they seem to come from low passions. How fine old men are!—George Eliot

Men do not see all things as evil, but they who accept the Bible as their only guide to a true and noble life are made to look upon all else including man as debased.

Spiritualism is the religion of humanity, none are left out of God's Infinite fold; no, not even the most obscure being in human form, but what man aspires to angelhood, and in time will reach that position.

Who are angels? Mothers who watch over the footsteps of their children, who teach them the true paths of life; the father who cares for the wants of his family; the sister that leads an erring brother in to the paths of rectitude; the brother who watches

As far back as the mind of man can go, we find angels at work ministering to the wants of the need but in those remote ages angelhood was supposed not to be within the range of human possibility every thing extremely good was regarded as supernatural.

human, but we of this age, have discarded the doctrine of total depravity; if we find a man or woman of a depraved nature, we ask how they became so. When did those evil propensities first manifest themselves, and if they traced to hereditary entailment we pity rather than condemn them. But this position is antagonistic to the Christian religion, which charges all things in human character, as the result of the fall of man into sin. The Christian religion teaches us that God made God the projector of evil as well as good. Spiritualism lays the acts of reason at the roots of these wrongs, it advocates a pure parentage and noble birth, and then there can be no reason for second birth, — only that birth out of the mortal in the spirit life. — *Oliver Branch.*

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