

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

VOL. XLV.

CHICAGO, JANUARY 5, 1889.

No. 20

CONTENTS.

FIRST PAGE.—Why I am a Spiritualist.  
 SECOND PAGE.—A Phenomenal Courtship. Creative Liberalism. Prof. Swing Appreciated. Positive Proof—No Proof—Doubtful Proof. Golden Words from the Record.  
 THIRD PAGE.—Woman's Department. Through the Dark Shadows, to the Glory of the Higher Life. A Trance Speaker on Marriage. A Singular Superstition. Micah Kool's Curse. Miscellaneous Advertisements.  
 FOURTH PAGE.—Fame, Geniuses and Spurious. "Mediator" Talks. The Publisher's Word. The Chalmers Professorship.  
 FIFTH PAGE.—Transition of Col. Englebert. General Items. Haverhill and Vicinity. Miscellaneous Advertisements.  
 SIXTH PAGE.—Look up, and Simmerward. Notes from Brooklyn, N. Y. Woman's Work. The American Society for Psychical Research. Spiritualism at Santa Ana, Cal. What Edison is Racking His Brain over. A Former Promoter of the "Golden Gate" Criticizes the Editor of that Paper and Makes Other Comments of Interest. Communication Through a Psychograph. An Investigator's Experience. The Sweet Word "Home." Notes from Philadelphia Pa. Wonderful Second Sight. What Will They Say. A Working Man's Dilemma. A New Spiritualist Society. Notes and Extracts on Miscellaneous Subjects.  
 SEVENTH PAGE.—The Woman's Department. Story of a Florida Miracle. Primitive Man in America. Miscellaneous Advertisements.  
 EIGHTH PAGE.—A Catholic Priest. Miscellaneous Advertisements.

WHY I AM A SPIRITUALIST.

A. E. NEWTON.

[Published by permission of Allen Thorndyke Rice, from the North American Review for December, 1888. Copyright reserved.]

In answering this question it is proper that the term Spiritualist should be first defined, or at least that the writer should state the sense in which he is willing to accept it as applicable to himself. It is well known by such as have taken the trouble to inform themselves in the matter, that there are Spiritualists and Spiritualists. There are, doubtless, numbers who assume this designation, or to whom it is popularly applied, with whom the undersigned has very little in common, and has no desire to be classed. In some quarters the term Spiritualist is regarded as almost synonymous with open-mouthed credulity, wild fanaticism, general looseness of morals, scoffing irreligion, and measureless folly. Without attempting to deny that some occasion has been given by persons called or calling themselves Spiritualists, for such an estimate, I shall endeavor to show that the term more properly applies to persons who hold convictions and cherish aspirations of which no rational, pure-minded or devout man need be ashamed, but which are worthy the serious regard of all thoughtful people.

It should be noted that, in being thus subjected to diverse conceptions and interpretations, modern Spiritualism is by no means peculiar. There is no form of belief, no system of religious faith, or of rationalistic philosophy even, extant among men, but has its lower as well as its higher interpretations—its unworthy as well as its worthy representatives. Christianity is surely no exception to this rule. The crude notions and practices prevalent among the more uncultivated of its professors differ widely from the convictions and observances approved in the most intelligent and refined churches in Christendom, and of its manifestations in some sect or church are found greatly at variance in their conceptions and expositions of Christianity, as well as in their practical exemplifications of the same. Fair-minded inquirers will judge any systems by its best, rather than its worst, expositions.

A Spiritualist, formerly, was one who believed in the doctrine of Spiritualism; that is, in any system of spiritual philosophy, as opposed to Materialism—like those of Berkeley and Fichte, chiefly speculative in character. But more modernly the term has come to signify also, according to Worcester, "a believer in the doctrine that the spirits of the dead hold communication with men;" or, according to Webster, "one who believes in direct intercourse with departed spirits." Neither of these latter definitions, however, is strictly accurate, since, if it be true that spirits communicate, it is manifest that they are neither "dead" nor "departed" from our world. It would be more exact to say, "One who believes, or knows, that communication with exalted spirits is possible and actual." This necessarily includes several postulates, namely, (1) that man is in reality a spirit, or a spiritual being; (2) that he is capable, as a spirit, of surviving the death of his physical body, and (3) of living on as a conscious entity, in a world or state which, though invisible, is not far removed from our mundane existence.

Thus it will be seen that, as the term is modernly used, Spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of astronomy, of chemistry, or of telegraphy; and a Spiritualist in this sense is one who has become convinced of this fact, aside from and independent of religious belief, theological dogmas, or moral codes of any description. It is true, however, that the subject is so

closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, is likely to result in some modification—at least, expansion—of previous religious conceptions, and perhaps ethical notions also, depending much upon the nature of the views antecedently entertained. And it is somewhat common for undiscriminating minds, even among avowed Spiritualists as well as their opponents, to regard as essential parts of Spiritualism the particular theories or views they as individuals have come to entertain, whether religious or anti-religious, theistic or atheistical, rational or irrational, refined and spiritual, or crude and gross. Opponents are especially liable to make this mistake, particularly as regards anything which appears to them objectionable and offensive. But candid inquirers who may read these pages will please note that to be a Spiritualist, in the authorized modern sense of the term, means no more than merely to be a believer in the reality of communion with the so-called "dead," or more correctly, with exalted human beings. It does not necessarily imply adherence to what some one has rightly termed "that compound of atheism, agnosticism, irreligion and blatant individualism" (to which might sometimes be added sensualism) which is frequently, but erroneously, called "Spiritualism." Beyond the simple fact of recognized spirit-communication, all theories of religion, all doctrines of theology—all questions about the existence of God, the Devil, Christ, the Bible, creation, salvation, atonement, reincarnation, the condition and destiny of spirits, etc., and all debatable questions in morals—are matters of distinct or after inquiry, regarding which Spiritualists are no more fully at one than are other people. Each independent thinker has his own opinions, depending much upon his previous status, his capability for dealing with such subjects, as well as his predilections and the consequent grade or department of the vast enveloping Spirit-world with which he is most closely in rapport.

It should be added, however, on this point that since the word "spiritual," in its ordinary significance, designates "that which pertains to spirit;" "separated from things of sense," refined, "pure, holy, divine," etc. (see lexicons), it is plainly incongruous and improper to apply it to any notions or practices of a gross, unspiritual, or sensualistic character. Mere believers in spirits, and their doings, who are chiefly engrossed with marvels and eager for startling novelties, or who mainly occupy themselves with the phenomenal and scientific aspects of the matter, irrespective of and indifferent to any morally refining and uplifting tendency it may contribute—of both which classes there may be large numbers—are more properly designated as "Spiritists," and their belief and practice "Spiritism." They and it lack the element designated by the particle "ual."

The term "Spiritualist," then, properly pertains only to such persons as, in addition to a recognition of spirit-existence, presence, and communion, hold to doctrines of an elevating, refining, spiritualizing tendency, and aspire to exemplify these thoughts and life, seeking to make spirit-communication contribute to that high end. Such aspiration establishes a tendency to look beneath the surfaces of things—to inquire into causes, hidden meanings, and realities—to interpret all systems of religion, philosophy, and morals according to the spirit rather than the letter, and to view the universe from the standpoint of the spirit instead of that of matter.

In the comprehensive sense thus defined, I avow myself a Spiritualist, and now am prepared to state intelligibly and explicitly why I am one:

1. It is because for more than thirty-five years I have enjoyed the privilege of conversing, more or less freely and frequently, and in the privacy of my own family, with beings (invisible to myself) claiming to be exalted human spirits—many of them relatives and personal friends well known in their earthly lives—and who have given convincing evidence of being what they claim to be.

2. Because, through this intercourse and the demonstrations and experiences that have accompanied it, I have been led to entertain conceptions of the universe,—material and spiritual,—of Deity and the Divine Providence,—of the Spirit-world and its relations to this,—of man, his duty and destiny,—in fact, of all which is embraced in the domains of religion, philosophy and ethics,—which are to my view not only eminently rational, but expanding, uplifting, spiritualizing and soul-satisfying beyond anything and everything I have been able to gain from any and all other sources.

In order to justify the first branch of this answer, it is necessary to make some statement of the facts or evidences which have proved to me the reality of spirit-communication; but in the brief space at my disposal no extended recital of what has covered so many years can be attempted. No, perhaps, would it be of much use, since it is not possible to convey in cold print, to readers who are inexperienced and skeptical in such matters, any adequate idea of the force of evidence, whether of distinct personality or of personal identity, which attends a free conversation and interchange of thought between friends. No outside person can be a competent judge in such matters. Let it be noted that I am stating why I am a Spiritualist—not giving proofs that should make others

such. It is desirable that, in so important a matter, all persons should witness and know for themselves, and then their faith will stand on no uncertain ground. I am confident that no sane mind, meeting with similar proofs, or even a tithe of them, could avoid the same conclusion with myself; yet my convictions should not answer for another.

But it may not be out of place to briefly mention some of the steps by which my present convictions were arrived at, with indications of the nature of the evidence on which they rest, and the quality of the "angelic ministrations" enjoyed.

I was born and reared under the influence of New England puritanism of the most rigid type, as it prevailed three-score years ago, and at an early age accepted the faith of my fathers in a general way, becoming a member of an orthodox congregationalist Church, and actively devoting myself to the work of the church. My mind was so constituted, however, that I could accept no dogma or duty until I could see what appeared to me a rational basis for it. The creed of the particular church with which I united happened to be, as I afterwards found, of an unusually liberal type, having been greatly modified from the old standards under the influence of a pastor more noted for practical good sense than for sectarian zeal, and I was not long in finding that I held many of the doctrines of the sect in a sense peculiar to myself, while others I was either unable to accept at all, or gradually repudiating.

As to belief in a future life, this had been taken for granted, mainly on the force of early education and as a part of the current Christian doctrine; but as I grew older and came in contact with intelligent people who were skeptical regarding existence after death, I often wondered at the paucity of positive evidence on the subject, though I do not remember to have seriously doubted it for myself. But it seemed to me that if all human beings who have lived actually continue to live as conscious beings, there ought to be some available proof of it in addition to the evidence found in the Bible records more than eighteen hundred years old. If spirits and angels could once visit earth, why should they not now? Consequently, all accounts which came in my way of supposed manifestations from the invisible world, or of visions of it or its inhabitants at the approach of death, etc., were read and pondered with eager interest. But few such accounts fell in my way, and none were very satisfactory, especially in view of the prevalent skepticism with which all such matters were regarded in the church as in "the world." I then knew next to nothing of the mass of evidence bearing on this subject which has accumulated through all history, and in all nations which have a literature, but which has been discredited and largely suppressed by the materialistic tendencies of modern times.

When, in 1848, the startling announcement went abroad that, at Hydesville and Rochester, N. Y., an invisible intelligence, claiming to be a human spirit, had found means of communicating by signals from the silent world, the statement caused a thrill of hope that it might prove true, but when I learned that the revelations made regarding the nature and conditions of the after-life did not accord with the notions I had been taught, I naturally concluded that the mysterious "rappers," if a spirit at all, must be an "evil and seducing" one.

Some months later the strange "rappings" broke out in Boston, where I then resided. An intelligent gentleman, with whom I was associated in employment, and whom I highly esteemed, informed me that they were occurring in the family of one of his neighbors, the "mediums" being a woman in humble station, but of simple and honest character, with her young daughter. Day after day my friend brought me statements of what he witnessed and messages which he received in interviews with this family; and I soon saw that he was not only becoming thoroughly convinced of the spirit origin of the phenomena and messages, but, to my dismay, was being, as I feared, dangerously misled as to religious opinions. I felt that in some way he must be the victim of a delusion, but saw that the only way to rescue him was to go with him, find out the trick, and expose it to himself. Accordingly I accepted his invitation to accompany him to an interview.

Suffice it to say, that I soon found my friend had strong reasons for his belief in the spirit origin of these novel phenomena, and, instead of being able to rescue him from a shallow delusion, I was myself face to face with a problem which demanded intelligent and courageous solution. There was evident intelligence behind the mysterious raps, and I had at least one proof that it was not altogether evil disposed. But opportunities to personally pursue the inquiry under favorable circumstances were then few, and I was in no haste. Reading and pondering everything which came in my way relating to the matter, in the light of my previous education, the theory, that "evil and seducing spirits" were seeking through this novel method to mislead humanity, seemed the most probable explanation. But I was not wholly satisfied with this solution. Might not my idea of the conditions of supposed "departed" spirits be mistaken? All I had been able to learn on the subject from the Bible and from my religious teachers was confessedly vague and unsatisfactory. Some of the new views presented seemed at least rational and worthy

to be true. I could not come to a decision without further knowledge.

At length an opportunity offered to visit the well-known Mrs. Hayden, in whose presence the demonstrations were much more pronounced. She was an entire stranger to me, but her personal integrity was strongly vouched for by friends. At her table, taking every precaution against imposition, I was greeted by an intelligence claiming to be my father (then twenty years deceased), who stated several particulars regarding himself, which were known to me, and one, as to the cause of his death, which was unknown (but which I subsequently learned was doubtless correct). Till then I had held a sort of vague notion that any facts communicated in this way might be in some way picked out of one's mind, perhaps by clairvoyance or mind-reading on the medium's part, or by crafty invisible beings, and by occult processes told by the "raps." But this theory would no longer serve.

The sounds then indicated an urgent desire to communicate further to me, and using the alphabet and pencil in the customary way, I was astonished to see a spontaneous message grow letter by letter on the paper before me, not only glowing with parental affection, but breathing an exalted religious tone, and which seemed eminently characteristic and worthy of my father, from whom it claimed to come. It differed from anything I had before seen or heard of from this source, the communications usually being meagre answers to questions, or of a frivolous and sometimes offensively irreligious character.

Why should I not accept this message as from my revered parent? The proof of extra-mundane intelligence, in this as in other cases, seemed incontestible. Yet the possibility and danger of being deceived by crafty and designing beings—or by a being of fathomless intellect and fathomless guile," as a prominent clerical writer had phrased it—had been so strongly impressed on my mind that I hesitated long. It was urged that "Satan himself can be seemingly transformed into an angel of light." But why, I thought, should "evil and seducing spirits" alone be allowed access to humanity, while loving parents, friends, and holy beings are shut away? It seemed incredible that it should be so. The same Bible which warned against deceivers taught also that "the angel of the Lord encampeth round about them that fear Him," and that "ministering spirits" are "sent forth to minister to them which shall be heirs of salvation;" and it enjoined that we "try the spirits whether they be of God," plainly implying that the latter class may approach us, and that it is within our power and province to distinguish between the two classes, to guard against the machinations of the evil, and to avail ourselves of the ministrations of the good. It also enjoined us to be "not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Instead, then, of cowardly shrinking from any contact with these denizens of the invisible world, or from any inquiry regarding them, as I found my fellow Christians generally disposed to do, it seemed plainly my duty to qualify myself to discriminate between them, and, clad in the panoply of conscious rectitude, guided by supreme love of truth and purity of aspiration, boldly to meet these messengers claiming audience from the invisible realm, test their quality and purposes, and avail myself of any good they might perchance bring. And it seemed just also, that the test applied to determine the character should not be merely avowed belief in doctrines popularly esteemed "orthodox"—since it is easy for deceivers to profess any belief—but rather, practical fruits, and the obvious tendencies of their influence and teachings.

It was not long after determining on the duty of hospitality to these visitors from the unseen shore, that their presence began to be manifested in my own home, through the instrumentality of a member of my own family, and in hours of quiet seclusion. They made their presence known in various but unmistakable ways. One notable early occurrence was as follows: In consequence of a severe and painful illness, my companion was at one time brought, as it seemed, very near to death's door. One evening, on my leaving her to get a little rest, she bade me adieu, harshly expecting to survive the night. Soon afterwards she felt herself leaving the body and soaring above it, gazing back upon it as it lay upon the couch; then she was seemingly wafted upward, passing through what appeared to be an atmosphere of undulating music, and was ushered through an illuminated portal into a vast amphitheatre, in which were assembled what seemed "an innumerable company of angels," who broke forth into a chorus of greeting. Among these she was soon recognized and greeted by relatives and friends who had "gone before"—her own father, bringing a tiny babe she had lost some years previously, being among the number. One was brought to her and introduced as my father, whom she had never seen in this life, and she was able to give me afterwards a singularly correct description of his person as she saw him. During the interview which followed, and which may have lasted some hours—as the nurse fell asleep, and there was no one to take note of time—she witnessed and was told many things of great interest and instruction, tending to solve problems which had long perplexed her own mind and mine, but which cannot be here recounted. At length she was apprised that she must return to her body, but

was very reluctant to do so, as she seemed happily escaped from all the ills and sufferings of earth. She was reminded that there were important duties remaining for her to perform on earth, and when these were accomplished this heavenly home would await her. The thought of her family and her infant babe reconciled her to a return, and she seemed to pass back over the same route by which she had ascended. She found herself again in the body, but to her surprise and delight, the pain and disease had wholly disappeared, and she quickly regained her wonted strength and health. But the power of passing into the spiritual state (that is, the state of quickened or opened spiritual perceptions, in which spirit-beings are seen and heard) has remained ever since, and can be exercised partially at will, provided no untoward influence interferes.

That this experience was no ordinary purposeless dream no argument is needed to show, and that the spirit-sight and hearing, or clairvoyance and clairaudience, which have followed are not an abnormal or diseased action of the faculties, as some may suppose,—although first coming into activity as a result of severe suffering,—is evidenced by the fact that a good degree of health is found requisite for their exercise,—the best health for their best use. Years of experience have tested their reality and taught something of the laws of their exercise.

To complete my narrative: The spirit claiming to be my father afterwards manifested great persistence in efforts to satisfy all my doubts regarding his personality. Gradually he, and apparently others, acquired power to control (on permission) my companion's hand to write without volition on her part; also to control her vocal organs, to speak and converse—she retaining complete consciousness the while, and aware that the writing and the speech were not hers but from another person who was ordinarily seen and recognized by her on approach. Such was my skepticism, however, that months elapsed before accumulating evidence compelled me to confess my full satisfaction. When, at length, I conceded my doubts removed, my father, addressing me through the vocal organs of my wife, used substantially the following impressive language:

"My son, I have been thus persistent in my endeavors to satisfy you of my identity, for an important purpose. It has not been to gratify curiosity, or to astonish you with marvels, but to bring you valuable instruction. When I was in the body, I taught you the lessons of religion and of rectitude, to the best of my knowledge. But after entering the world of spirits I soon became aware that I was mistaken in regard to many things. Clearer light has dawned upon me, and I have been anxious to impart it to you and my other children. I have constantly exercised a guardian care over you, and have found your mind susceptible to my influence to a greater degree than are the others. I have guided you in many things, unconsciously to yourself; and now that you recognize my presence, I can approach you more nearly and aid you more effectively," etc.

He then invited me to come to him freely with questions and doubts, as I would if he were in the body, and he would do his best to help to a solution. Naturally, a very free intercourse followed, as opportunities presented, and much that was new, interesting, and seemingly valuable, was obtained. Ere long, however, on my applying to him for light on some difficult problem which had arisen in my mind, he surprised me by saying:

"Let me advise you, my son, when you want wisdom on any important matter, to apply to the Great Fount of Wisdom and leave Him to send it by whomever He will. You have been accustomed to call upon me, and by so doing you establish a mental rapport with me which shuts out others. Now, there are hosts in this sphere who are vastly wiser than I am, in comparison with whom I am but a child in attainments. It is better not to call upon persons, but to open your mind in pure aspiration to the Infinite, and the answer will be sent through the channel best adapted to minister to you."

This advice seemed so eminently wise and proper that it has been substantially acted upon ever since, and the results have been most satisfying. Rarely are individual spirits called upon for any purpose (even though the less advanced often request that it be done), but seldom an opportunity of suitable quiet and seclusion occurs that some one or more of these celestial visitants do not make their presence known and impart some message of interest, affection, or instruction—some gift of spiritual illumination, or some accession of physical vigor and health according to the needs and exigencies of the hour.

The opening of the spiritual senses spoken of (clairvoyance and clairaudience) has been attended by the development of an acute perception, or power to distinguish the auras or atmospheres of different persons—spirits as well as mortals—thus giving an instant and intimate knowledge of their real qualities and characters (psychometry). This appears to be a sufficient safe-ground against the approach or subtle influence of the evil disposed, or of deceivers professing to be what they are not. The visitors referred to are not always seen, the clairvoyant power not being at all times in activity; but they are always felt, and thus their quality is known. Old friends and acquaintances, of course, are readily recognized, and are often among our visitors; sometimes strangers give

(Continued on Eighth Page.)

PHENOMENAL COURTSHIP.

I was a widow and lived happily and independently with my relatives and friends.

Finally began to feel very tired, and wondered at it, for neither the nature of the work nor the time of day could be regarded as the cause.

This happened one afternoon. In the afternoon mail I received a letter from a man fifty miles away, whose wife had passed to spirit life about a year previous.

My children came home from school, and I sent my little girl to tell my friend to come home immediately for something was the matter with me.

I answered her that he had, and I told him of a case of which we both knew, where a lady had been told by four different men that they had each just such a revelation.

I will only add that Mr. S. soon found compensation and consolation by marrying another lady.

There, thought I, he induced my curious state of mind, and in some way was the cause of my seeing the apparition, as related above.

One night about this time, just as I had got into bed I saw a sister who lived twenty miles away standing at the head of my bed.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

While at my mother's one day in the parlor in company with Mr. S. and others, we were having a long talk on the mysterious subjects of Spiritualism and magnetism.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

When I went towards him, they were a little dusky, and not clothed, and went several feet further than I could reach.

I replied, "Such a thought has not entered my mind. I have had no such impulse."

This was true. I did not tell him of the apparition of my hands and arms. I felt that he was the cause of it, although I could not tell how.

One night while on this visit to my mother's I had a half waking dream of seeing this man's former wife and talking with her.

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

I answered her that he had, and I told him of a case of which we both knew, where a lady had been told by four different men that they had each just such a revelation.

I will only add that Mr. S. soon found compensation and consolation by marrying another lady.

There, thought I, he induced my curious state of mind, and in some way was the cause of my seeing the apparition, as related above.

CREATIVE LIBERALISM.

FRANCIS E. ABBOT, PH. D.

In its relation to religion, the century now drawing to its close is emphatically the Age of Agnosticism.

They have no other theory of the universe to propose; they aim at none; they agree if they agree on anything, that no theory of the universe is possible.

"What are you going to marry S. for? You shall not do it." I had seen this sister's apparition at other times in my life, so was not disturbed, only I felt that my family were becoming concerned in my affairs, and there was to be a variety of opinions and conflicting sentiments.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

When I went towards him, they were a little dusky, and not clothed, and went several feet further than I could reach.

I replied, "Such a thought has not entered my mind. I have had no such impulse."

This was true. I did not tell him of the apparition of my hands and arms. I felt that he was the cause of it, although I could not tell how.

One night while on this visit to my mother's I had a half waking dream of seeing this man's former wife and talking with her.

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

I answered her that he had, and I told him of a case of which we both knew, where a lady had been told by four different men that they had each just such a revelation.

I will only add that Mr. S. soon found compensation and consolation by marrying another lady.

There, thought I, he induced my curious state of mind, and in some way was the cause of my seeing the apparition, as related above.

CREATIVE LIBERALISM.

FRANCIS E. ABBOT, PH. D.

In its relation to religion, the century now drawing to its close is emphatically the Age of Agnosticism.

They have no other theory of the universe to propose; they aim at none; they agree if they agree on anything, that no theory of the universe is possible.

"What are you going to marry S. for? You shall not do it." I had seen this sister's apparition at other times in my life, so was not disturbed, only I felt that my family were becoming concerned in my affairs, and there was to be a variety of opinions and conflicting sentiments.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

When I went towards him, they were a little dusky, and not clothed, and went several feet further than I could reach.

I replied, "Such a thought has not entered my mind. I have had no such impulse."

This was true. I did not tell him of the apparition of my hands and arms. I felt that he was the cause of it, although I could not tell how.

One night while on this visit to my mother's I had a half waking dream of seeing this man's former wife and talking with her.

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

I answered her that he had, and I told him of a case of which we both knew, where a lady had been told by four different men that they had each just such a revelation.

I will only add that Mr. S. soon found compensation and consolation by marrying another lady.

There, thought I, he induced my curious state of mind, and in some way was the cause of my seeing the apparition, as related above.

CREATIVE LIBERALISM.

FRANCIS E. ABBOT, PH. D.

In its relation to religion, the century now drawing to its close is emphatically the Age of Agnosticism.

They have no other theory of the universe to propose; they aim at none; they agree if they agree on anything, that no theory of the universe is possible.

"What are you going to marry S. for? You shall not do it." I had seen this sister's apparition at other times in my life, so was not disturbed, only I felt that my family were becoming concerned in my affairs, and there was to be a variety of opinions and conflicting sentiments.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

When I went towards him, they were a little dusky, and not clothed, and went several feet further than I could reach.

I replied, "Such a thought has not entered my mind. I have had no such impulse."

This was true. I did not tell him of the apparition of my hands and arms. I felt that he was the cause of it, although I could not tell how.

One night while on this visit to my mother's I had a half waking dream of seeing this man's former wife and talking with her.

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

I answered her that he had, and I told him of a case of which we both knew, where a lady had been told by four different men that they had each just such a revelation.

I will only add that Mr. S. soon found compensation and consolation by marrying another lady.

There, thought I, he induced my curious state of mind, and in some way was the cause of my seeing the apparition, as related above.

CREATIVE LIBERALISM.

FRANCIS E. ABBOT, PH. D.

In its relation to religion, the century now drawing to its close is emphatically the Age of Agnosticism.

They have no other theory of the universe to propose; they aim at none; they agree if they agree on anything, that no theory of the universe is possible.

"What are you going to marry S. for? You shall not do it." I had seen this sister's apparition at other times in my life, so was not disturbed, only I felt that my family were becoming concerned in my affairs, and there was to be a variety of opinions and conflicting sentiments.

From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized.

When I went towards him, they were a little dusky, and not clothed, and went several feet further than I could reach.

I replied, "Such a thought has not entered my mind. I have had no such impulse."

This was true. I did not tell him of the apparition of my hands and arms. I felt that he was the cause of it, although I could not tell how.

One night while on this visit to my mother's I had a half waking dream of seeing this man's former wife and talking with her.

My mother said she had seen the man's former wife and talking with her. She said she had lost something, and she thought I had found it.

I had been home some weeks and had received letters which I did not answer.

A lady sent for me one morning saying, "I have a nervous headache, and wish you to stay with me a while."

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."

GILES B. STEBBINS. Detroit, Mich., Dec. 23th, 1888.

Positive Proof—No Proof—Doubtful Proof.

Mourning friends were around the bed waiting for the angel of Death, who neglected to come.

"I would like very much to have you go with this evening to a children's Christmas Tree Festival," a friend said to me one evening.

"What is that you are saying? I do not understand you."

This is a gathering of Spiritualists. I should have told you so before leaving home.

"I do not know anything about spirit children; neither have I any desire to. Let us leave here at once."

At this moment, as if to aid with an excuse to remain, the person who appeared to have charge of the festival commenced talking.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Now comes our doubtful proof: Years passed by before I again thought of that Christmas Tree Festival.

Golden Words from the Record.

M. C. C. CHURCH.

Renewing the past—a past which takes me back thirty-five years, to my early experience in Spiritualism, I have concluded to give you a few golden words from the "Record" of a "circle" with which I was then connected.

Spiritual training is that which leads man to acknowledge that which exists between the departed and those of earth.

Let gentleness, kindness and sweetness of expression ever guide us in our convictions and expressions of truth; for without the promptings and guidance of the great principle of same to all, no man can find the advantages of truth.

Man makes a link in an extended chain that binds him to eternity. These links of kindred affinities encompass an endless extent, but there is not always that oneness that regards a common destiny.

It is by degrees, and not by any measured views, that man must recognize his all. When we bring him to the level of his nature—not corrupt, for that is a fallacy—then he will stand in the full stature of a man.

Your higher nature will teach you more, if consulted in simplicity and truth, than many lengthy communications.

Love is the immutable principle that must bind in harmony and union this extended universe.

If God created all, He is the Common Parent, and mankind is one universal brotherhood. Their heritage is one and the same.

Man, though free, is not entirely the arbiter of his own desires or inclinations. Still we would not call it destiny that rules him.

Sacredness consists in holy thoughts; in purity of thought and sentiment to advance the interests of fellow mortals like yourselves.

One great thought: What is born of God? The Spirit; and what shall it accomplish? This responsive melody you but begin to hear from spirit friends, is given to hush the monotonous roar that now dimes the loftiest vision of the Celestial Spheres.

We tell you that an observance of your higher nature will make you capable, and show man capable of receiving divine communications.

We should bear with becoming fortitude whatever is set before us. It is not Fate that guides our destiny.

It is not to fame or glory of one short hour's duration we are building a monument. It is to reason and truth. We care nothing then for what men call doctrine.

There is one in God; it is said three in God. It is the Unity we would have you seek. Not one of you doubts that the sun now shines in the firmament.

This world is a church; and the ordinance is that the ministering Spirit, ever ready to insinuate within the dark recesses of your na-



Religio Philosophical Journal

PUBLISHED WEEKLY AT 92 SALLE ST., CHICAGO.

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. 6 months, \$1.25. SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

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

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aerate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

SPECIAL NOTICES.

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

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

CHICAGO, ILL., Saturday, January 5, 1890

Fame, Genuine and Spurious.

Every man of genius lives in an atmosphere peculiarly and emphatically his own. He may attract to himself and influence directly few or many, according to the quality of his genius. If he be a great thinker, a man who dwells upon intellectual heights...

Fortunately the number who can understand and assimilate an original or a great idea is larger now than ever before, and it finds acceptance and its author's claims are recognized with a rapidity unknown in past times. It was possible for Darwin in this last half of the nineteenth century to make a discovery and to accumulate evidence establishing it, which, while it revolutionized zoology, raised him from obscurity to the highest pinnacle of earthly fame.

Darwin had no system to establish. He believed in the origin of species by natural selection, and he accumulated facts and made therefrom vast generalizations to prove his theory. In some of the higher mental qualities he was deficient. His mind was more analytic than synthetic; he never sought to penetrate beyond phenomena, nor to philosophize respecting first principles, and for philosophical problems, like those which have engaged the attention of Kant and Spencer, Darwin had no taste.

Thousands with a smattering of science, or with pretended discoveries have appeared since Darwin first wrote, and have attracted more attention than he did in the early years of his labors, but they are now forgotten. They made an impression because they were on the intellectual level of the common mind, because they appealed to prejudices and passion, or while adhering to popular ideas, administered new thought in homeo-

pathic doses, and thereby avoided antagonism. From facts like these let those who, enjoying popular favor, imagine that they are sure to live in the minds and hearts of unborn millions, deduce a lesson. At least they should propound to themselves the query whether they are accomplishing anything so far different from what others are doing, or of such value to the race, that the presence of their influence, when they shall have disappeared from the scene, will compel those who have never known them to remember them for their services.

The humblest individual who performs his duty, does well, and he is none the less worthy if he dies, known and remembered only in the circle in which he moved. The patient heroism of daily life is often more meritorious than the valor to which monuments are erected. Most of those who work for praise and distinction fail to secure it, and reap in their stead disappointment and misanthropy. While of those who get their names sounded abroad for a time, but few are remembered ten years after they are dead, and a much larger number are forgotten before death kindly comes to their relief. The wit, the poet, the orator, the brilliant writer, the man whose influence is immediate, because his methods are popular and his thought is superficial, is forgotten as soon as he disappears from the stage of action, or as soon as the popular mind is tired of his jokes or his phrases. Only here and there is there an exception, and in such cases there is sure to be something more than that which merely excited applause, as in the case of Robert Barnes, whose intellectual breadth, liberal spirit and many-sided humanness, put him far in advance of those whom he addressed while he was alive. In him was a combination of qualities as remarkable, nay, more remarkable in his day, than was the scientific genius of Darwin when he published the "Origin of Species." Real merit, even though it have no monument, will endure, while mediocrity and pretension, even though marble be piled up to draw attention to the personality behind them, will cease to interest and fall into deserved oblivion.

Those who waste their time and energies in efforts to make themselves famous when they might be usefully employed in improving themselves and helping others, and those who are proud and vain of a little momentary notoriety which they have worked up for themselves, would do well to consider how ephemeral, how evanescent is that for which they are striving, while consciously losing their own self-respect, which is more valuable than any title or distinction the world can give.

"Mediator" Talks.

And Sends Money, which Shows His Interest is not All in Words—Editorial Comments.

to the Editor of the Religio-Philosophical Journal: I am ashamed of myself. I had the impression that the JOURNAL was paid for up to 1889, till I noticed more closely the little label. A month or more ago I hope your patrons generally are more considerate. To atone for my own remissness I now send you two subscriptions. With one you may comfort a needy brother or sister whose lease of life, like my own, is about to expire; and with the other, continue to comfort and entertain me, as you have done for many long years, and this in spite of my grumbling at you for being so straight—as an old veteran good naturedly charges—"that you bend backwards."

That a man in your position cannot be too "straight" or too denunciatory of spiritualistic frauds, their aids and abettors, knowing them to be such, admits of no question; but I respectfully submit that a question here arises whether your zeal in behalf of the grand cause does not sometimes betray you into willingness to reverse the sacred maxim, "Better that ninety and nine guilty escape than that one innocent should suffer."

Another question, still more difficult to settle, confronts us. It is the "knowing them to be such." When a man like Stansbury, by the aid of confederates exhibits what he claims to be his "rearranged" wife for pay, in the name of a cause which I agree with you that the fraud is too palpable to be confounded with Spiritualism, and that editors are inexcusable in withholding denunciations in the strongest terms the vocabulary of language can supply; but when apparent crookedness occurs with mediums like Evans and Mrs. Whitney, whose genuineness is beyond controversy, whether a judicious policy or even simple justice does not demand that, like dirty linen, it should be washed at home, or, indeed, in our present ignorance of mediumistic laws, be ignored altogether, while we utilize such unmistakable tests as finding the names of my father, mother and sister between two clasped slates, signed to characteristic letters, in three distinct hand-writings, no name having been written or spoken in my interview with Evans, and no person in the city had ever heard any of the names announced—to my mind—hardly admits of a question.

Hudibras says it is as difficult to distinguish a Christian hypocrite from a true believer as two black crows. It is sometimes equally difficult to distinguish a mediumistic fraud from the true metal. In view of the controlling agency of the "medium" in making converts to our belief, is it not better policy to give a suspect "the benefit of the doubt," till all doubt is removed by later developments, than risk the loss which a hurried exposure might occasion. If, as medical jurists affirm, an insane man may know that an act would be wrong and yet is irresistibly impelled to do it, may we not find something analogous in the unlooked for conduct of our sensitives? But it was not my intention to write a defense of mediums,—much less an apology for the despicable villain who

"Steal the liver of the Court of Heaven To serve the devil in." but it was my intention to rebuke those who like myself had been careless about keeping you supplied with the necessary means of serving us. If each delinquent will make my example a practical hint and send you advance payment for a new subscriber, you will more easily maintain the high standard to which you have aspired until the grand result of a spiritual publishing house is achieved, a consummation in the interest of humanity which I ardently wish.

St. Helena, Cal. We thank our kind-hearted and well-meaning correspondent both for his words and his money. For many years we have had a "Poor Fund," to which from time to time small sums have been donated, but by far the greater part has been given by yourself; to this fund we carry Mediator's \$2.50. The purpose of this Fund is to supply the JOURNAL to the worthy poor; and it has been the means of lightening the sorrows and cheering the hearts of hundreds; yes, of thousands. The outside donations to this good work are insignificant, scarcely amounting to \$50.00 a year, leaving the burden to be carried by the

JOURNAL office; but we shall never refuse the paper to a poor applicant who is found worthy, so long as we publish the paper; we would as soon turn a starving man from our door as to decline giving spiritual comfort to a hungry soul.

The moral vision of some very good people having been wrongly trained in youth, they are prone to see obliquely; hence, when we stand straight up and down for justice and truth—these persons think we "bend backwards." This oblique vision, this false sight, is often aggravated by fear that in hewing to the line, as we do, some of the chips will strike off the masks and tawdry of certain mediums on whom our critics have banked too freely. People with oblique vision have a horror of a skeleton under the foundations of their faith. Without the courage to remove the debris and fearing their neighbors will peep through the hole and see the grinning thing, they prefer to plaster it up again and distract attention by pointing to us and trying to make others think our spine is crooked. If these illy trained critics had only been in less haste and used more care they would not now feel it necessary to paint a crooked backbone to screen their own folly and silly sentimentalism. Fortunately, Mediator is not an oblique visionary. We have lived to see many of these cross eyed folk go back to the husks they fed upon in their youth, because they never were Spiritualists but mere wonder seekers. We shall live to see every position we have ever taken concerning the personnel of the medial profession and the methods of investigating phenomena acknowledged as just in the one case and microscopically accurate, so far as it went, in the other. This assertion may not be modest, but time is rapidly proving it true.

Mediator agrees with us that editors who do not denounce Stansbury are inexcusable,—referring evidently to Owen of the Golden Gate, who puffed the man inordinately and then declined to tell the public that he had "stumbled" on fraud,—but questions the expediency of publicly criticising Evans and Mrs. Whitney. While Mediator prefers Whitney and Evans to Stansbury, there are others equally as keen and just who will radically dissent from this judgment. That Evans will cheat is beyond all question; and from the very first there have been plenty of experienced Spiritualists in San Francisco who have doubted Mrs. Whitney's honesty, offering what seems excellent reasons for their doubts. Now we do not question but that all three may be psychics and possibly mediums; we are not going to debate that question; we can grant it without losing a point. Our correspondent cannot reasonably decide from his individual experience alone, or even with the addition of the favorable experiences of a few acquaintances, whether persons plying the medial vocation should be publicly dealt with or privately disciplined. It is only those in a position to take in wide ranges of experiences coming from people in different parts of the country, and at different times and who have made careful studies of these and other cases, who can reasonably be supposed to be in a position to tell what is best, on the whole, for the public.

It is readily granted that we are in great "ignorance of mediumistic laws," but one does not need to be an expert in those laws to enable him to tell whether a person is truthful and conscientious, nor to detect the hypodroming expedients resorted to by Stansbury, Evans and, Whitney with the zeal and persistent assistance of Owen and his Golden Gate. One instance in illustration: Once upon a time Mrs. Whitney delivered an eloquent prelude before being "entranced" or "controlled" at one of her public meetings in a public hall. The well rounded periods ended with a laudation of the Golden Gate. This seemingly spontaneous outburst of extemporaneous eloquence was well received and seems to have put the audience into that "receptive" condition so essential to the best display of platform exhibitions. This brilliant prelude was published in the Golden Gate with appropriate credit to Mrs. Whitney. Now, it is a matter of fact, susceptible of proof, that Owen wrote that beautiful bit of eloquence, and had it put in type in his own office; and that a "proof" slip of it was seen by different witnesses before its delivery by Mrs. Whitney. Such a trick may be "smart"; it may be "business"; it may accord with the ethics of a paper city land boomer, or of a lecturer "to gentlemen on private matters only," or of a fourth-rate politician, but we know it does not square with the ethics of Mediator, nor of any other strictly honest man or woman.

Spiritualists have no general headquarters or organization, no Presbytery, no Conference, no Assembly, no organic authoritative body empowered to try mediums and speakers for offenses. In other words Spiritualists have no laundry in which to wash their "dirty linen," and hence cannot wash in the privacy of their "own home" as Mediator suggests. Until within the past few years there was no place it could be washed at all, much less stiffened and polished. Indeed, such exponents as the Banner of Light and a bevy of lesser lights did not believe in washing; the dirtier the linen the stronger the Spiritualistic aura, was their maxim. "Magnetism" was essential and the more maggoty the material the more magnetism, was the creed of these would-be teachers. Of late years the JOURNAL has been running a large laundry with all the modern machinery, and as a consequence cleanliness is coming to be popular, so popular that many whitewash themselves or get the Banner or Gate to do it for them, never dreaming until too late that with the first down-pour the whitening disappears, leaving a worse mess than before.

To make it as difficult to distinguish between a spiritualistic swindler and an honest medium as between two black crows, seems to have been in the past thought to be the best way of advancing the cause of Spiritualism. It is hard to teach old dogs new tricks, and still harder to teach some people that it is injustice to honest mediums not to strive to separate them from the dishonest. Unless one is off color morally one need not expect sympathy or assistance from some people who are very good, but whose abnormal sentimentality has vitiated their powers of ratiocination and obscured their sense of justice.

If a medium is so weak of mind as to be "irresistibly impelled" to acts which he knows to be wrong, and is by spirits in or out of the mortal body thus persistently impelled; then is such person unfit to be at large and should be brought at once before the proper tribunal, declared non compos mentis and committed to an asylum, or put under restraint and medical treatment. This is common sense, common humanity and common decency. Therefore, when any considerable number of Spiritualists agree that a medium is not responsible for his every-day acts of deception or immorality, it should be regarded as sufficient ground for the public authorities to take charge of such person in the interest of the individual and of the public; and it will come to this yet, if Spiritualists do not have a care how they make so swift to put forward the plea now so common.

Friend Mediator, these are serious matters, and therefore have been led to comment at length on your kindly words of admonition and suggestion. They are matters which Spiritualists have got to meet, and to meet them now! in a courageous, rational, scientific, just and truly humane spirit, with no faltering, no false charity and with a full sense of personal responsibility, individually and collectively, to Spiritualism and to the world.

The Publisher's Word.

Don't forget to solicit your friends to subscribe for the JOURNAL. You think we make a good paper and praise us for it. Discriminating words of appreciation are encouraging, but they will neither pay bills nor lessen our arduous burdens. If you want to see the JOURNAL maintained as a vigorous, fearless, and able exponent of psychic science, of Spiritualism, of beneficent reforms generally, you must remember you have some duty in the matter beyond the mere payment of your own yearly subscription. See how much you can accomplish this month, each and every one of you, to strengthen the JOURNAL and complete the subscription of the stock of the Religio-Philosophical Publishing House.

Anna O'Delia Salomon, otherwise known as Madame Diss Debar, is once more the local sensation in New York since her release from prison by the expiration of her term. On Monday of last week she held an exhibition in Judge Andrews' court, where through her lawyers, Messrs. Townsend and Marsh, she endeavored to convince the court of the justice and propriety of returning to her care the two children taken from her by the officers of the Society for the Prevention of Cruelty to Children. Luther R. Marsh made a strong and dignified plea in her behalf. The attorneys for the Society also made a powerful argument in opposition, and Judge Andrews reserved his decision. It will be remembered that "General" Diss Debar is not the husband of Anna O'Delia,—who calls herself the "elder Messant", and that one of the two children is not hers. That the woman may possess remarkable powers as a medium is possible; Mr. Marsh and many others so believe; and if so, she is a legitimate subject of interest from a strictly scientific standpoint, and from no other. She is unquestionably a diabolical adventuress, wholly unfit to have the training of children and is entitled to no sympathy in her present effort. That she has a marvellous psychological power is clearly evident, and it is to be hoped that Mr. Marsh will yet demonstrate the wisdom of what seems to the public blind infatuation on his part. It is at least safe to say that had the past two years' experience come to him twenty years earlier, his attitude and course would have been very different.

Mrs. E. B. Leyson has located at Medical Lake, W. T., and established a sanitarium, which is open summer and winter for the reception of guests. The situation is an attractive one on the lake, and row-boats are in waiting for the use of guests. Hot and cold baths are convenient, and the best of care extended to visitors and invalids. The prospectus announces that those who are versed to some extent in medicine will see that the medicinal elements of the water correspond in the main with the remedies prepared by eminent physicians for rheumatism; there is this difference, however, that the lake water is purely nature's remedy and possesses curative effects which cannot be produced by artificial or imitative means. The water of the lake is also held in high estimation for catarrh, dyspepsia, sick headache, burns, salt rheum, etc.

Col. C. A. Lounsbury of the Minneapolis Tribune, in charge of the Dakota department of that enterprising paper, with headquarters at Fargo, was in town over Sunday. The Colonel is an able journalist and a man with the best interests of Dakota at heart. That territory has no abler man within its borders and the people up there will find out this fact yet, if they don't know it now.

The Chainey Professorship.

A New Year's Melodrama in one Act with many Scenes Drawn From Real Life in Three Worlds.—Showing the Struggles of a Vagarious Manlet in Search of a Soul.

"O, ye gods and little fishes! What terrible straits has 'Christian Science' reached that it should be forced to recruit this Geo. Chainey; to employ this androides as its hyperaspist? Or is it through undue zeal of an ambitious disciple that this hypersarcosis has been inflicted upon the body Christian? Or has that rapacious monster, Maliciousmagnetism, in collusion with the allopathic-homeopathic-eclectic combine, chartered a hominal hypermyriorama in order that the public may be prejudiced against 'Christian Science' by object lessons drawn from the career of a neurotic manlet loaded with maudlin sentiment, diseased imagination, and bursting conceit." Thus spake a truly, truly "scientist" after reading the Boston dailies of the 24th ult., and it required all the categories, formularies, and denials of the cult, repeated forward and backward, to restore equilibrium to this tried soul.

Here is the fakir's latest announcement to the public. With singular appropriateness it is uttered in Boston and published in the daily papers of that city:

PROFESSOR GEORGE CHAINEY the well known free thought orator and lecturer who for years spoke to large and enthusiastic audiences in Boston, having sailed around the world of religious thought, through Orthodoxy, Unitarianism, Agnosticism, Spiritualism, Theosophy, Rosicrucianism, Hermetic Philosophy, Esoteric Culture and returned like voyagers around the physical globe to the point from whence he started, finding at last "The Way, the Truth and the Life." In Christ, will on Sunday night in Faine Hall at 7:45 P. M., give an account of his various and interesting experiences in a lecture entitled "Is Christianity a Failure?" He goes to Faine Hall with this lecture because he desires to confess the truth on the same platform from which he so long ignorantly taught error.

"Professor" delivered himself in accordance with his modest advertisement on the evening of the 23rd ult., and brief summaries of his professions and confessions appeared in the Boston papers of the following day. As a professor he is without a rival and may properly claim the belt and the championship of the world. He has in his brief career professed nearly everything except Romanism, and will take that in within the next two years unless, indeed, the policy of Rome in disciplining flutulent novices should stay his steps toward her. "Chainey, a Christian Scientist, how can that be?" a skeptical inquirer exclaims. The most natural thing in the world. "Professor" Chainey is abnormally susceptible; he was once, in a former embodiment, an inhabitant of Venus where he filled the delicate and responsible position of Lord High Chambermaid, and ex-officio Religious Adviser General to the King's Harem. He there spent much time in offering the consolations of religion to the gray-haired women whose places had been filled by those more youthful but less wise. He never received the appreciation and reward in that embodiment which he felt his genius and devotion merited; hence at his earnest solicitation he was reincarnated on Earth that he might get further experience and full reward. He has industriously rustled for reward, but so far has only gripped experience. When quietly ministering to a little congregation of Unitarians in a village of Hoosierdom the fate of Pope Bob reached his ears and he made haste to vacate his pulpit and precipitate himself into the Society of Negation. With quotations from Shakespeare and an imitation of Ingersoll's style he sought to capture fame and fortune. Pope Bob graciously patronized the callow convert and plainly showed he loved the flattery of his disciple; but P. B. was "business" all the same and did not propose to divide or combine with his vealy venerator. So it came to pass that things grew desperate with the "professor"; he migrated to Boston and in his mind's eye "for years spoke to large and enthusiastic audiences." But though these audiences and this enthusiasm were in his eye, they were not in the hall; poverty and neglect haunted his door and filled his soul with misery. Then he hid himself to Cassadaga, the stronghold of Spiritualism, where he had heard that any man with a well oiled tongue could gather shekels.

At Cassadaga, he met an old acquaintance, one of those white haired women from Venus, and immediately his eyes were opened by the touch of her magnetic finger. He saw that the God of Negation was an idol of brass, and that Pope Bob was his prophet for profit. White haired Anna waived her wand and forthwith the angel world was opened to the "professor"; a daughter of the enchantress came from Summerland and cooled his fevered brow with angelic touch; he felt that in her he had found his soul, and in gratitude he sought the white haired emigrant from Venus and exclaimed with all the fervor of his nature, "Mother of my soul!"

Years before, he had taken to himself a wife and had assisted her to several children and poverty. Now, with new-found soul he rose above the mean and trifling responsibilities of earth's laws and obligations; he left these grovelling encumbrances with which in earlier years he had handicapped himself. With "Mother-of-My-Soul" he finally crossed the Continent. At San Francisco he tarried not so very long, but long enough to install "Mother-of-my-Soul" as his wife—by brevet or otherwise—and then sailed away with her to the antipodes, where they gained some more experience but secured little else.

While this old young man and young old woman are returning to San Francisco, having shaken the dust of Van Dieman's Land from their feet, there is time to relate one or two little episodes that were sandwiched into "Professor's" experiences before he sailed away over the deep blue sea to Australia. Between the moment when he first felt the angel's touch upon his brow at Cassadaga and the hour of his sailing away on the Pa-



Voices from the People.

For the Religio-Philosophical Journal. LOOK UP, AND SUMMERWARD.

EMMA TUTTLE.

It is the noon of winter, shorn of verdure, The dreary landscape cannot be admired; Stark trees, bare shrubs, and frozen ground are scarce!

Notes from Brooklyn, N. Y.

Mr. J. J. Morse is filling an engagement for the month of December at Conservatory Hall, and is listened to by all who can appreciate a philosophical speaker, though we must admit their number is not so large as that drawn out by the professor.

Woman's Work.

The Century publishes an Open Letter in December from which the following is quoted: "As I have said before, man has the advantage of possession; life is the survival of the fittest; and man has the advantage of the fittest."

The American Society for Psychical Research.

The committee on haunted houses was not called upon on the evening of Dec. 12 to make a report to the American Society for Psychical Research, Boston; but 300 members had gathered to listen to the report of the committee on the subject of phantasms, premonitions and warnings.

"We have a copy of the letter," said the professor, "a copy of the telegram and affidavits made by the people who heard Frye talk. I will read the latter telegram or letter to you."

Spiritualism at Santa Ana, Cal.

Spiritualism is receiving a new impetus here. Prof. J. S. Loveland is dealing heavy blows of logic against superstition and ignorance, from the rostrum; and the medium E. B. Allen has given four successful sances here the past week which gave us an opportunity to ventilate the subject of 'spiritualism through the local daily press.

What Edison is Racking His Brain Over.

A dispatch from Akron, O., where the wizard Edison is spending the holidays at his father-in-law's, says that he is working on an invention whereby electricity may be produced direct from coal, without all the intermediate processes of converting it into steam in boilers and that into power, and that the great electrician believes that he may be able to use about all the heat units of the coal instead of from 5 to 10 per cent, as at present.

A Former Promoter of the "Golden Gate" Criticizes the Editor of That Paper and Makes Other Comments of Interest.

I consider you have fought the good fight and established the only spiritualistic paper of much value. We did entertain high hopes of you at first, but he has disappointed us by playing into the hands of gnomes, and becoming one himself.

Communication Through a Psychograph.

W. H. Miller of Cairo, N. Y., writes as follows in reference to a communication he received through the psychograph. The following from a well known citizen of Brooklyn, who passed from earth life a few years since, will interest your Brooklyn and New York readers.

An Investigator's Experience.

On the 8th day of Feb. last, I gratified one of the desires of my heart and had a sitting with Mrs. Coverdale. The experience of one of your correspondents with that lady, as given in the JOURNAL, may be made easy from a source unexpected.

The Sweet Word "Home."

Home! It is a charmed word. Through that one syllable thrill untold melodies, the laughter of children, the voice of undying affection. Home! I hear in that word the rattle of meadow brooks in which kess-deep we waded, the lowing of cattle coming up from the pasture, the sharp hiss of the scythe amid thick grass, the creaking of the hay rack where we were dropping the sunshine of boyhood and the shadow of tender sorrows and the reflection of 10,000 fond memories.

Notes from Philadelphia, Pa.

The good work goes on. The angels are stirring the waters and the healing of the Nation will be the effect thereof. Spiritualists and Liberalists are now having a grand treat here. Prof. W. Peck has been lecturing for the first Association during December.

Notes from Philadelphia, Pa.

The good work goes on. The angels are stirring the waters and the healing of the Nation will be the effect thereof. Spiritualists and Liberalists are now having a grand treat here. Prof. W. Peck has been lecturing for the first Association during December.

WONDERFUL SECOND SIGHT.

Remarkable Gift of a Boy Who Lived in Pennsylvania Fifty Years Ago.

Looking over Watson's "Annals of Philadelphia," published in 1830, says his wife in the Pittsburg Dispatch, I came across a remarkable story, which cannot fail to be of interest both locally and generally, even at this late date.

When Yarnell was living near this city, being then a child only seven years of age, as he was sitting in the house one day he suddenly burst into a fit of almost uncontrollable laughter.

Some of the Quakers who saw him became much interested in the boy, believing him possessed of a noble gift, and desired to have charge of his bringing up. He was accordingly apprenticed to a Frankfort tanner, but he attracted so much attention and so many called at the shop to hold conversation with him that he was unable to attend to his work.

His mother never allowed him to take any money for answering questions, believing his visions were God-given, and that it would be wrong to turn them to account pecuniarily. Wives whose husbands had long been missing and were supposed to have died, and the relatives of those who were missing, would come to him for information.

What Will They Say?

It would be a curious thing were some of the labor organizations to call an array of the most prominent clergymen who have endeavored to organize a boycott against the Sunday newspapers.

A Workingman's Dilemma.

I wonder if the JOURNAL will print anything from workingmen, as they are not up to the high-sounding phrase of the Literary Fraternity. We (myself and wife) were young forty years ago, and after embracing all manner of "isms," we set out to reform the world.

A New Spiritualist Society.

Will you allow me to state through the columns of your extensively read paper that a new society of Spiritualists has been organized here under the name of the Religio-Philosophical Society.

Notes and Extracts on Miscellaneous Subjects.

Florida has one mile of railroad to every thirty square miles of territory.

Mrs. Southworth has recently had the gold pens with which she wrote so many novels made into two rings for her two children.

The brandy cigarette is the latest thing from Boston. It is made of tobacco that has been soaked in brandy, and the smoker is enabled to keep mildly intoxicated without touching a drop of liquor.

The schoolmaster is needed in Alabama, if the Montgomery Advertiser is correct when it says that there are in the state 370,273 persons over ten years old who don't know how to read, and that of these 50,174 are white adults.

The house on Seminary Ridge occupied by General Lee as his headquarters during the battle of Gettysburg, was sold the other day by Edward McPherson, executor of the Thaddeus Stevens' estate, to a resident of Gettysburg for \$740.

A man of Malton, Nev., tipped a couple of barrels of whiskey into a natural spring which flowed on his premises and invited the ranchmen for miles around to come and see it. The next day he sold the spring for \$10,000 in gold dust and fled the country.

The Methodists of Lumpkins, Ga., have a new church bell, the old one being cracked and worn out. It's time the old bell had a rest, for it was despatched to the foundry in its time summoned to worship men of varying creeds in the Netherlands, Portugal, Spain and America.

A big-horned owl attacked a rooster near Hawkinsville, Ga., and was preparing to make off with it when a farmer appeared with his dog. The owl thereupon turned his sole attention to the dog. A desperate struggle ensued, but the dog came out victorious, killing the owl and then eating part of it.

The London police have been hammered so lately for not capturing the Whitechapel man that a police man received special commendation in the press the other day for seeing a man walking the streets at night with manifestly too much clothes on and arrested him. He was really a burglar and had stolen some coats.

It is said that the trustees of a heavily mortgaged church in Lincoln, Neb., in order to raise money to clear the debt, sold advertising space on the walls of the auditorium and that "hand-some advertising cards appear in conspicuous places, the charge being \$5, only a few centimes including an indorsement from the pulpit."

The Washington monument is a great temptation to that variety of fool whose folly is betrayed by his inscribing his name in lofty places. The judge before whom an offender of this class was recently brought declared that he would do all in his power, even to imposing the extreme penalty of \$100 fine, to stop this defacing of the monument.

Hiram Blodgett, of Brooksville, Me., tied his cow near the house to graze. His six-year-old boy playing about, became tangled in the rope, the cow became frightened, broke away, and ran a quarter of a mile, dragging the boy after her. A neighbor, by the way, had his dog stop the cow and released the child, but he was so badly injured that he soon died.

According to the Canadian Manufacturer, a new scheme of utilizing the sawdust of the Ottawa River for the purpose of fuel is proposed. It is claimed by a system of grinding the refuse into a uniform fineness, mixing it with the refuse from the gasworks and compressing the substance into cakes, a fuel can be made in every way superior to soft coal for open fires.

At a recent meeting of the American Ornithologists' Union, Ernest E. Thompson, of Canada, said that some birds, especially sparrows, have ventriloquist powers. Birds when irritated by the act of singing, will be silent for a moment, and then give forth a faint song that seems to come from a distance, though the singer be not more ten feet away. Thrushes and robins, the lecturer said, also have this power.

An English electrician has invented a material which he calls alteration, for the prevention of corrosion in boilers. The interior is coated with this and currents of electricity are passed through the boiler and from time to time reversed. The formation of the scale is prevented by a layer of hydrogen gas, which is deposited upon the inner surface of the boiler. The reversed currents reform the hydrogen into pure water, a thin layer of pure water being thus kept all around the boiler.

Upon the retirement of the President and Mrs. Cleveland there will be but two ex-Presidents—Hayes and Cleveland—and five wives of ex-Presidents—the second Mrs. Tyler, Mrs. Polk, Mrs. Hayes, Mrs. Garfield, and Mrs. Cleveland—and three presiding ladies—Mrs. Harriet Lane Johnson, Mrs. Mary Arthur McElroy and Miss Rose Elizabeth Cleveland. There are other ladies who enjoyed the honors of assisting, as Mrs. Senator Patterson and Mrs. John W. Foster, the daughter of President Johnson.

Edward Sherman, of Whitewater, Wis., forty years old, and a steady, industrious man, determined to give up tobacco, which he smoked and chewed almost incessantly. Sickness followed and the physician recommended Sherman to use tobacco again, but springing, he wouldn't take the advice, but continued to abstain. His health continued to fail, he seemed peevish, then morose, and then, a short time ago, violently insane. He has been removed to the Madison asylum.

The number of full-grown men out of employment in Georgia is incredible. Eleven stalwart citizens of Atlanta were recently seen loafing in the stores, whittling, whistling, and otherwise spending time, while inside a neighboring factory their children, all under ten, were working twelve to twenty-four hours a day. When asked what their fathers were doing, the children answered, "They bring our dinner, and then they were actually all their able-bodied fathers had to do."

Massachusetts has a characteristic society, whose headquarters are, of course, in Boston, and its name is "The Massachusetts Society for Promoting Good Citizenship." It proposes a course of lectures this winter. Edward Everett Hale, the president of the society, will begin with an address on "The Visible Man." Other eminent men will talk about the "Rise of American Cities," "Boston Under the Town Meetings," "The Duties of Modern Mayors," "City Government in England," "City Government in Germany," "Josiah Quincy, the Great Mayor," and "The True School Board."

Inspection on a tombstone in a burying-ground on the island of Jamaica: Here lieth the body of Isaac Galdy, Esq., who died the 22nd of September, 1738, aged eighty years. He was born in Montpellier, in France, which place he left for his religion, and settled in this island, where, in the great earthquake in the year 1692, he was swallowed up, and by the great providence of God, by a second shock was thrown out into the sea, where he continued swimming till he was taken up by a boat and miraculously preserved. He afterward lived in great reputation, and was universally lamented.

Much has been written about the team of sorrel horses which Mrs. Cleveland and her mother drive nearly every time they come into town, but it is not generally known that these mares are mother and daughter. The team was purchased in Virginia and is perfectly matched. Horse fanciers would not call them a desirable pair, as they each have three white feet and blazed faces. This is always a sign of inferiority, though horses with only one white foot are not so objectionable among horse dealers. Animals with all four feet white, or with three out of four, white, are as a rule considered likely to last only a few years for service, and a few years for anything like the price paid for those which have black feet. However, the Oak Wood sorrels are as gentle as kittens, they are pretty good movers, and the mistress of the White House and her mother can drive them with absolute safety to the pretty park plantation which they have used for the last six months.

John G. Whittier says the reports of his burning private letters received by him are true to this extent: "Some years ago I destroyed a large collection of letters I had received, not from any regard to my own reputation, but from the fear that I should leave them liable to publicity might be injurious or unpleasant to the writers or their friends. They covered much of the anti-slavery period and the War of the Rebellion, and many of them I know are strictly private and confidential."

Capt. Nathaniel Holland, aged 95 years, and his wife, aged 90, recently celebrated the sixty-sixth anniversary of their marriage at their home in Barre, Mass.



Why I Am a Spiritualist.

(Continued from First Page)

their names, and occasionally some sketch of their earthy history, if asked, and many an interesting surprise has been enjoyed this way; but more commonly no name is mentioned...

But the chief sphere of their service to us has been the moral, religious and spiritual in the best sense of the latter word. They have seemed most earnest to promote personal improvement, roundness of character, the overcoming of all faults and the stimulation of all that is noblest and best...

I had hoped to give from my note-book some specimens of the simple and practical, sweet and hallowed lessons given from day to day from this source, but space will not permit...

While my convictions have been formed mainly on the basis of facts of the class described, occurring in the quiet of my own family, and through the instrumentality of one who has never acted for pay...

question the distinct and exalted personality of these intelligences is intellectually impossible, while to repeat them indiscriminately as deceivers and ministers of evil...

Nevertheless, the fact is not to be disguised, because established by abundant experience, that unwise and promiscuous dealings with the unseen world are full of danger...

Nor does the fact that a body of professional scientific men and experts acting under the auspices of a respectable University in our country—some of them eminent in special departments of investigation—have, at a few ill-conducted attempts at experiment with certain professional mediums...

A CATHOLIC PRIEST.

Though in Spirit Life he Appears to a Medium and Tries to Induce her to Enter a Convent.

To the Editor of the Religio-Philosophical Journal.

In the summer of 1893 while making my home with a brother in Fond du Lac county, Wisconsin, having previously had my attention called to some alleged spirit phenomena, it was proposed that we sit around the table and see what would result...

Before proceeding further in relating her mediumistic experience, it may be well to describe her mental and physical characteristics. She was twenty seven years of age; of good figure and height; very clear complexion, with dark auburn hair...

I now pass on to the winter of 1893, during which interval of time much of interest occurred though not of a public character. She and her husband had, the fall previous, removed to a farm he had purchased some four miles distant, on the borders of a German-Catholic settlement...

We looked forward during the early winter to our semi-monthly Sundays that we spent with them, with a great deal of pleasure, which was usually realized; but she became so strongly exercised that I was alarmed, fearing harm would come to her...

While conversing in the evening upon some matter foreign to Spiritualism (and I think the subject had not been mentioned during the time I had been there), sitting with my chair tipped back against the wall, with my feet on the round of the chair, I was struck with a force—I would call it will-power, like an electric shock...

In my simplicity I made a remark about this being an exhibition of some spiritual nonsense, for if I had any idea about it at all, it was that all spirits are Spiritualists, Catholics as well as other denominations...

Business brought them to my place. When the time came for them to return, the husband and I in the parlor below were talking over the propriety of their remaining...

Gradually her secretiveness, which had been put under complete control, was liberated, and she disclosed the plot in full that had been planned by her immortal associate. A more devoted couple as man and wife could not be found...

No personal harm seemed to have been intended, but the desire on the part of the good Father was to use her to communicate to the brother priests on earth. Some weeks after making their home at my house, her appetite left her...

I have often related the foregoing incidents, and thought many times I would write them out for publication; but this, perhaps, is an opportune time on account of the discussion among investigating minds in reference to the influence exerted upon mortals by Catholic spirits...

Catholic influences may seek to obtain control in spiritual issues, as well as in material institutions. Other classes of religionists may do the same. Catholic leaders would

absorb mediums into their fold and then silence them. Would it be much different in that respect with other Christian denominations?

No greater denunciations of mediums have been expressed by any one, than have come from the lips of the Rev. Talmage, of Brooklyn, N. Y., a leading light among the Protestant clergy...

The facts related in the foregoing can be corroborated by the lady's husband, a well known business man of Horseheads, N. Y., and who possesses the entire confidence of that community socially and in business relations...

Clairvoyance is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength...

Few of the two million or more readers of General Lew Wallace's extraordinary story, "BEN-HUR," are likely to forget the impression made upon their minds by the graphic and realistic description of the great chariot race, when "BEN-HUR" with most extraordinary control over the four Arabian horses...

No paper in this country ever was sold at the low price at which the Chicago Weekly Times is now offered, viz., 50 cents a year (postage paid). The offer is only open until January 1st.

SOLID VESTIBULE TRAINS run over the Michigan Central, "the Niagara Falls Route" between Chicago and Buffalo. These trains are not only equipped with the finest Wagner palace sleeping-cars, but are made thoroughly complete by having vestibuled dining, smoking, first-class and baggage cars...

Health is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Such conditions give rise to boils, pimples, scabs, rheumatism, and other disorders.

Vincent Lundberg, of Stockholm, Physician-in-Chief at the King's Hospital, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and hair.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick.

Psychography. By M. A. (Oxon). A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychic phenomena. Price, paper cover, 50 cents.

Four Essays Concerning Spiritism. By Heinrich Heidemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Matter? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

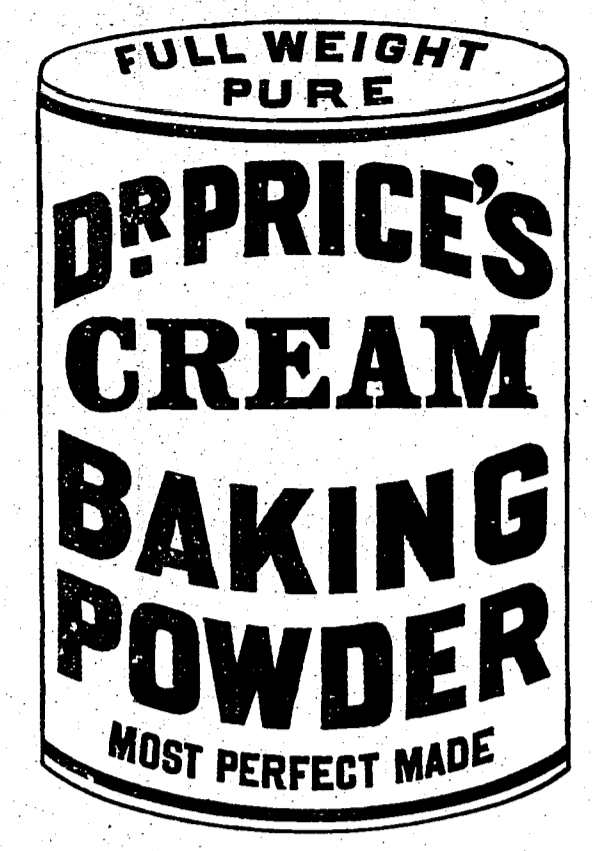
The Wistful Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physico-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena.

The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

The American Protectionist's Manual. The Inter-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, postpaid.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Free Trade. Price, cloth, 50 cents, paper 25 cts.

SPIRITUALISM AT THE CHURCH CONGRESS. The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00; by mail, \$3.75; 50 copies by mail, \$2.00; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 cents.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful.

Why You Should Use SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES. Almost as Palatable as Milk.

Containing the stimulating properties of the Hypophosphites combined with the Fatting and Strengthening qualities of Cod Liver Oil, the potency of both being largely increased.

A Remedy for Consumption. For Wasting in Children. For Scrofulous Affections. For Anæmia and Debility. For Coughs, Colds & Throat Affections.

SOLD BY ALL DRUGGISTS. SCOTT & BOWNE, Chemists, New York.

TAR-OLD. A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases.

THE GREAT AMERICAN COMPANY. COOD NEW TO LADIES. Greatest Bargains in Tea, Baking Powder, etc.

KNABE PIANO FORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street.

I CURE FITS! When I say cure I do not mean merely to stop them but to have them return again...

WANTED—Competent business man to superintend wholesale and retail business. Will be responsible for a large stock of goods and all finances.

THE CROSS AND THE STEEPLE. By HUDSON TUTTLE.

In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.

INDELIBLE INK WON'T. As a de-activator on the track of dishonest washerwomen and cothefting thieves.

WASH "PAIRIE CITY NOV. EIGHTY CO., 45 Randolph St., Chicago, Ill.

RADWAY'S READY RELIEF. "The most certain and safe PAIN REMEDY" Is a cure for every pain Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Etc.