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

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#### WHY I AM A SPIRITUALIST.

A. E. NEWTON.

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□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 openmouthed 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 thought-

It should be noted that, in being thus subject 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 surfaces of things-to inquire into causes, 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 often members of the same 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 be-lieved in the doctrine of Spiritualism; that is, in any system of spiritual philosophy, as opposed to Materialism—like those of Berkley 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 excarnated 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 survivir g the death of his physical body, and (3) of living on as a conscious entity. (4) in a world or state which, though invisible, is not far removed from our

modernly used, Epiritualism involves simply | are inexperienced and skentic

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, theistical or atheistical, rational or irrational, refined and spiritual, or crude and gross. Opponents are specially 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 excarnated human beings. It does not necessarily imply adhesion 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 theology,—all questions about the existence either unable to accept at all, or gradually of God, the Devil, Christ, the Bible, creation, repudiated. 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

ment of the vast environing Spirit-world with which he is most closely  $\epsilon n$  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 thing; of sense," refined, "pure, holy, divine," etc. (see lexicographers), 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

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 predilec-

tions and the consequent grade or depart-

'nal." 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 in thought and life, seeking to make spirit-communion contribute to that high end. Such aspiration establishes a tendency to look beneath the 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

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 excarnated human spirits—many of them relatives and personal friends well known in their earthly lives—and who have given conclusive evidence of being what they claim

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 inter-

such. It is desirable that, in so important a | to be true. I could not come to a decision matter, all persons should witness and know for themselves, and then their faith will stand on no uncertain ground. I am confident that no saue mind, meeting with similar proofs, or even a tithe of them, could avoid the same conclusions 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" injoyed.

I was born and readed 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 the simple fact of recognized spirit-commun- held many of the doctrines of the sect in a ion, all theories of religion, all doctrines of sense peculiar to myself, while others I was

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 invivi ble 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 "rapper," if a spirit at all, must be an "evil and seduc-

Some mouths 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 occuring 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 be 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. Readcourse; but in the brief space at my disposal | ing and pondering everything which came in no extended recital of what has covered so | my way relating to the matter, in the light many years can be attempted. No., perhaps, of my previous education, the theory, that would it be of much use, since it is not pos- "evil and seducing spirits" were seeking afterwards a singularly correct description Thus it will be seen that, as the term is sible to convey in cold print, to readers who through this novel method to mislead hua 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 interchange of thought become convinced of the facts of religious belief, theological petent in such maters and skeptical in such maters and skep

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 unfacts 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 some occult process told by the But this theory would no longer

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 spontan-eous 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 be- fested great persistency in efforts to satisfy ing meagre answers to questions, or of a frivolous and sometimes offensively irrelig-

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 ithad 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 pow er 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 peradventure bring. And it seemed just, also, that the test applied to determine their 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 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, hardly 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 chan. ( 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 | ties and characters (psychometry). This apof his person as she saw him. During the ina 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 here recounted. At length she was appris- among our visitors; sometimes strangers give

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 known (but which I subsequently learned power of passing into the spiritual state (that was doubtless correct), Till then I had is, the state of quickened or opened spiritual held a sort of vague notion that any perceptions, in which spirit-being are seen and heard) has remained ever since, and can be exercise i 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 clairautiones, 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 maniall 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 consciousuess 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 lan-

"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 instruc-tion. 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 an xious 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,'

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 whomso ever He will. You have been accustomed to call upon me and by so doing you establish a mental rap. port with me which shuts out others. Nowthere 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 made their presence known in various but | 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 instructionsome gift of spiritual illumination, or some accession of physical vigor and health ac cording to the needs and exigencies of the

The opening of the spiritual senses spoken of (clairvoyance and claircudience) 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 qualipears to be a sufficient safe-ground against the approach or subtle influence of the evil disposed, or of deceivers professing to be

(Continued on Eighth Page.)

#### For the Religio-Philosophical Journal. A PHENOMENAL COURTSHIP.

I was a widow and lived happily and independently with my relatives and friends. 1 was one day very busily engaged on some important work which required steady application, and which I wished to accomplish at a certain time. I was in perfect health, with no anxiety of mind.

I 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 feeling of excessive fatigue increased until I could endure it no longer. I went to my room and laid down. I had no sooner touched the bed when I saw myself standing about ten feet away, the back of my apparent self toward me. I noticed the mauner in which the hair was dressed. I also noticed the dress, which was mine, but not that which I wore at the time. On the head fluttered a beautiful live bird. The atmosphere was a little hazy and luminous with many colors. Then a number of birds fluttered around the apparition and sailed gracefully to the floor, and laid there as so many letters addressed to me. The vision vanished and I arose from the bed completely refresh ed; in fact, I had an exaltation of mind and spirits, such as one feels in perfect health. It seemed to me that I had no more than touched the bed when the vision came and went. I was right, for my friend who knew I had gone to lie down was surprised to see me so soon, and said that I had only time to go to my room and return.

This happened in the forenoon. 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. I was only slightly acquainted with him. My correspondent, Mr. S., mentioned his bereavement, and expressed his hopes and belief concerning immortality, and wished to correspond with me in reference to liberal religion and the spiritualistic theories. Knowing no good reason why I should not correspond with him, I agreed to do so. I replied to his questions as well as I could. He did not agree with me, and tried to controvert my views.

One day I sat with a piece of work in my hand, a dress for myself. I wished to get it done and wear it to church the next Sunday, so was busily engaged. My friend had gone out to sit an hour with a lady across the way, hence I was alone. I began to feel tired and stupid. The feeling increased, then decreased, and again came on. I tried to overcome it and keep at my work. I forgot how to do the simplest thing. My work slipped out of my fingers on to the floor. I would arouse and go at it again. This went on for half an hour, perhaps. 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 could not remember well. She came directly; so did my gentleman correspondent. I felt very strangely as he took me by the hand, but the spell left me soon, and I was in my usual condition. Then said Mr. S., "When I was about two miles back I thought I would try an experiment on you, and see if I could make you think of me, and that I was coming to see you. You did not know I was coming, so it was a good chance to see if one person's will can affect another's at a distance. Now, did you think of me, or that I was coming to see you?

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. I instantly felt a spirit of resentment, and warned my friend not to tell what she was about to; that is, my strange feeling just before he arrived. I was very happy to tell him I had not thought of him at the time, and had not the least idea that he was coming, which was true. I had thought only of my work, and was too stupid to think of that as I ought. I did not let him know but

that his effort was an entire failure. Mr. S. made us a pleasant visit, and said good-by. He wrote me other letters, and went to my mother, and some how got her good will. She wrote to me saying, "You have an ardent admirer in Mr. S.," and asked me if I would marry him, and requested me to come home on a visit.

One night about this time, just as I had got into bed, I saw my sister who lived twenty miles away standing at the head of my bed. I must have seen her through the back of my head for I could not have seen her in that direction with my eyes. She looked intently at me, and said, "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. I felt vexed. too, and thought I should do as I pleased. was to go to my mother's on a visit. I thought I would avoid seeing this sister who spoke to me in the vision, so I passed her house without stopping. I had another sister living on the route and called on her. It happened that the sister of the vision was there, much to my surprise. She greeted me pleasantly, and said "Let me assist you," and took hold of my bonnet strings and untied them with a jerk, looking at me quite spitefully, saying, "What are you going to marry S. for? You shall not do it." We parted good friends, of

course, for she meant to take good care of me.

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. All wished to know more and more of them. From various things my mother had said of me, Mr. S. and others were anxious that I should be magnetized. I remembered my curious experience as herein related, and felt unwilling to be a subject. Mr. S. said that he had proved many times to his own and others' satisfaction that he had the gift of mesmerizing. He once had a very good subject in a boy, whom he could send where he liked, and his reports of what he saw were true. I began to be very tired. I arose and began walking across the room and back again, with my hands clasped behind me, and once when I went toward the end of the room where Mr.S. was standing, he said quite low to me, "I have an impression concerning yon," and asked me if I would tell if it were true. I was interested, for I had become tired, and had just seen my two arms go out in front of me towards him. They were a little dusky, and not clothed, and went several feet further than I could reach. It was a true apparition of my own hands and arms. I promised to tell truly if his impression was correct. "Well," he said, "as you came this way you had an impulse to course, you would not give up to it."

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. He thought his impression was

thing to do with it.

man's former wife and talking with her. She | in the same world? Oh, that is so cruel. book with her money in it. She grieved think about. But why do I go over it all? We can't get away from it, can we?" And restore it to her, and she was satisfied. I again: "To some of us God is only another restore it to her, and she was satisfied. I was uneasy to think I was in any way mixed with her affairs. Then while his wife was with me, it seemed that Mr. S. floated into the window with a looking glass in his arms and hung it on the wall and asked me how I liked it. I saw a flaw at the lower end of the glass, and the frame was not to my liking. I said, "I will not have it and you must take it away." The next morning I went into a room and turned to look into a and the old grief is lost in joy,"—Helen anglass I had never seen before. It happened swered wearily: "No, you must not say those glass I had never seen before. It happened face in each piece and I felt sick instantly. thought of my dream, and made up my mind to go to my own home and never allow Mr. S. to write to me again. We had never agreed in our views, and there was too much of this disturbing influence.

I had been home some weeks and had re ceived letters which I did not answer. Others I answered but only in a way to make matters more unpleasant. I had received a a visit from a mutual friend in his behalf. and at last thought I was through with thet dispensation, but it seems I was not.

A lady sent for me one morning saying, "I have a nervous headache and wish you to stay with me a while." When there I sat on the side of her bed and put my hand on her that liberalism, so far as it claims to be the head. While in this position, and without custodian of high truth, is to-day infinitely head. While in this position, and without the least thought of Mr. S., I saw him sitting in a chair not three feet away, and there was my own apparition, too, sitting on his knee, and both his arms around it. You may laugh at me for telling this, but I do not care, if | if liberalism could by any possibility fall you can tell me the law governing such ap- permanently into the arrested development pearances. I told this to the lady I was with, timate friends and talked freely on these va- ly and noble as personal characters, reprerious subjects. She said, "Why don't you sent, as agnostic thinkers, the lowest and marry that man. See what a beautiful harmony there must be between you when even of liberalism. It is an awful tragedy of the your souls can meet in space and embrace.' I replied, "I have no sympathy with him; there is no harmony between us intellectually; we never agree. He makes me tired to death.

"Well, then, explain," she said, "how it is that such manifestations as this and other cases take place between you."
"I cannot, nor can you," I replied.

"Did he not say to you once that it was revealed to him that you and he were so constituted that whatever might transpire to the next?'

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 | tions which it has not yet learned how to anthat they had each just such a revelation. I believed it did not require a harmony of standitself,—when it once discovers how to go minds for such effects.

I will only add that Mr. S. soon found com- synthesize the facts and laws which modern pensation and consolation by marrying science has established beyond reasonable another lady. Then I had no more of those | doubt,-then it will see its way clear to a tired disturbing influences which had lasted from May until October. If I was to blame | knowledge, and will no longer fancy its misfor any of these things I am sure I was sufficiently punished. You know who I am, and | throwing a theory of the universe founded can vouch for my veracity, I think. To your readers my identity must remain

UNKNOWN.

## 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. All the leaders of its characteristic thought have more or less consciously, more or less completely, broken with Christianity-that is, broken with that venerable theory of the universe for which the Christian theology and the Christian church have definitely stood for nearly two thousand years. But these leaders are paralyzed when it comes to constructive thought, 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 is known as the 'philosophy of evolution," certainly so far as its great champions and expounders are concerned, strictly limits itself to a mere knowledge of "phenomena," and strictly denies all possible knowledge of "noumena"; it formulates a mode of happening, a uniformity of process, a law of co-existence and sequence, but claims to demonstrate the impossibility of comprehending ultimate causes, or of arriving at any theory of the universe as an intelligible unity. Whether the phenomenal universe is the product of intelligence or of unintelligence,—whether the human being is a creative first cause or a mere link in an endless and eternal chain of effects, and whether his conscious existence ceases at death or continues beyond the grave,—all these vital questions, fundamental to any real theory of the universe, it declares to be necessarily and absolutely unanswerable. God, Freedom, and Immortality, the supreme interests of human thought and human life alike,—these, to the evolution-philosophy in its present form, are insoluble problems, the eternal rock-barriers of the ever restless ocean of human speculation. Every form of the evolution-philosophy which is founded on "the Unknowable" is founded on agnosticism, or denial of the possibility of any comprehensive theory of the universe; and agnosticism is the prevalent philosophy of liberalism in the nineteenth century.

This statement needs no proof, for it simply records a fact of observation, patent to every onlooker. A single significant illustration of it is enough.

The two most successful novels of the past summer hinge on the conflict between traditional Christianity and modern liberalism. In "Robert Elsmere" and in "John Ward, Preacher," portraits are painted of the modern liberal, as seen by keen-eyed observers; and in each case the liberal is an agnostic. Says Robert Elsmere, only a few days before his death: "I often lie here, Flaxman, wondering at the way in which men become the slaves of some metaphysical word—personality, or intelligence, or what not! What meaning can they have as applied to God? Herbert Spencer is quite right. We no sooner attempt to define what we mean by a Personal God than we lose ourselves in laby rinths of language and logic. But why attempt it at all? I like that French saying: Quand on me demande ce que c'est que Dieu e l'ignore; quand on ne me le demande pas, je le sais tresbien? No, we cannot realize put your arms around my neck, but, of | Him in words—we can only live in Him, and

die to Him!" Helen Ward expresses no less clearly the same bewilderment and defeat of thought: those who are near each other touching the "But, after all, this question of eternal punishment is such a little thing, so on the outside of the great puzzle! One goes in, and in: stepped, last summer into a group of Spirit-Why is sin, which is its own punishment, in | ualists by knowledge, in a noble grove, and

said she had lost something, and she thought | love and death together! Is He, at all? Those had found it. I thought it must be a pocket are the things, it seems to me, one has to name for the power of good,—or, one might as well say force, and that is blind and impersonal; there is nothing comforting or tender in the thought of force. How do you suppose the conviction of the personality of ence; the Spiritualists by faith need to see God is reached?" And once again, when, af- | that to "add to our faith knowledge" does not ter the death of her beloved husband, a friend tries to comfort her by saying—"It is so much happier for him now; he must see so clearly; to be cracked across the middle. I saw my | things to me. I cannot fee! them. I am glad he has no pain; in an eternal sleep there is at least no pain. But I must just wait my life out, Gifford. I cannot hope; I dare not. I ward faith. Precious is knowledge, proceeded not go on living, if I thought he were also is faith; let each help the other. living somewhere, and needing me. No, it is ended. I have had my life."

The deep pathos of these two noble works of fiction, far truer to life as it is than many so-called biographies, lies in the remorseless fidelity with which, perhaps unconsciously and unintentionally, they expose the intel-lectual beggarliness of liberalism in its present unfledged state. Such dearth of great ideas, such piteous poverty of comprehension, as is exhibited in the mental condition of these two typical liberals, simply shows inferior to the Christian mythology which it has displaced. Periods of revolution are doubtless necessary, but only by way of transition to perious of higher construction; and, of agnosticism, it would be no heir of the fubut she could not see anything. We were in- ture. Robert Elsmere and Helen Ward, love human soul, when its holiest affections and impulses and aspirations, guided no longer by the ancient superstitions which, in whatever coarse and prickly envelope, contained nevertheless most precious thoughts, are bereft of all other guidance, gasping for life in the exhausted receiver of mere vacuity of thought.

This merely negative attitude of mind. this emptiness of all positive ideas respecting the supreme problems which man is set to solve, is indeed the present characteristic of liberalism, but only because liberalism is separate you in this world, you would still be at the very beginning of its career. Agnostihis spiritual companion in this world and cism, in itself considered, is nothing but ntellectual bewilderment, confusion of thought, a merely temporary defeat and des pair of human reason in the presence of quesswer. When liberalism once comes to underto work, how to handle these questions, how to theory of the universe founded upon modern sion to mankind discharged by merely over upon ancient superstition. The era of constructive or creative liberalism is fated to come; and what it will create is necessarily a new theory of the universe, without which no religious movement can live. The real moral of "Robert Elsmere" and "John Ward, Preacher," has been as yet drawn by no one; the real lesson of the helpless and hopeless liberalism they too justly depict is deeper than any of the critics have as yet perceived. Briefly put, it is this: men must either learn o think more profoundly, or else unlearn to

feel. That is the dilemma to which agnosticism reduces the human spirit. If all knowledge of God, Freedom, and Immortality is impossible to man, the only escape from intolerable anguish, in the constant presence of pain and death, must lie in a stoical suppression of the power to feel-in a desperate resolve to think and feel no more, but to extinguish all deep thought and all high feeling through frantic self-absorption in the soulless details of life. Yet what an impossible escape! In every noble nature, deep thought and high feeling have become a necessity; the only possible escape for such lies in deeper though and higher feeling. Here is revealed the supreme duty of modern liberalism to press resolutely forward, away from agnosticism to a positive, scientific, all-comprehensive theory of the universe. It is infinitely false that such a theory is unattainable. The ag nosticism which professes to prove its unattainability is nothing but one of two things -either intellectual imbecility or intellectual cowardice. The one unpardonable sin of the intellect is to despair of itself. Liberalism has always stood for freedom—freedom from dogma and freedom from ecclesiastical control. Well and good: let it always stand for that! But now it must stand for truth as well, and for the power of human reason to attain the truth. To liberalism alone can poor humanity, losing day by day its hold upon the Christian theory of the universe, look for a new theory that may guide its thought and life. The paramount duty of construction and creation to which liberalism is now called is that of working out such a theory, bravely, hopefully, patiently, reverently, devotedly.—The New Ideal.

## PROF. SWING APPRECIATED.

Open Letter from Mr. Giles B. Stebbins.

PROF. DAVID SWING-My Friend: Openng the Christmas number of the Religio-PHILOSOPHICAL JOURNAL, my eye fell first on your article on the first page—"The Argument for Sympathy between Spiritualists by Faith and Spiritualists by Knowledge." and my first impulse was to write you a private letter, but a sober second thought led to this mode of reaching you, and others also. I thank you for your timely and needed word, well said, in good faith and spirit. Such sympathy gains and grows, as it should. It has been hindered by lack of appreciation on both sides. Sometimes the Spiritualists by knowledge underrate the rich interior ife, the inspiring and intuitive faith of those who have not actual knowledge of the immortal life and the real presence of their ascended friends, and think those rich in such faith farther away, in a colder and darker region, and more estranged than they

Sometimes those rich in faith fail to appreciate or respect what is to others real knowledge, fail to feel the high import of such knowledge, if it be indeed real. Thus things of the spirit are kept apart.

To illustrate this growth of sympathy: I a false one, and so it was as far as I had any the world at all? What does it all mean, found them listening with great interest and thing to do with it.

the world at all? What does it all mean, found them listening with great interest and anyhow? Where is God, and why does He making appreciative comments on the read-

er's. I had a half waking dream of seeing this | hereafter? Why does He make love and death | cord seer was a spiritual philosopher, his thought was akin to theirs and hence they enjoyed it, yet he had no knowledge that sat isfied him, although he looked at modern Spiritualism with growing respect in his riner years. It is wise for those you would bring into unity of spirit to understand each other. The Spiritualists by knowledge must appreciate the truth and power of intuitive faith in the immortal life,—that truth of the soul older and deeper than all external sciweaken, but intensifies and emphasizes that faith. "The touch of a vanished hand," any sure token that our beloved reach us from beyond that birth which we call death, floods heart and soul with "the light that never was on land or sea," and the hour of illumination never fades from our thought, its blessed memory is ever a guide to our upward faith. Precious is knowledge, precious In our day as the old dogmas fade, there is

really but one deep dividing line in our thinking. "The things which are seen are temporal; the things which are unseen are eternal;" the unseen shapes and rules the seen; mind is "in all and over all and through all forever;" man is made to live and not to die; only the earthly body dies, the celestial body serving the immortal spirit in the higher life,-these are the foundations of spiritual thought and philosophy and of natural religion. All we can know of man's inner life and infinite relations adds light and strength to these thoughts.

That matter is king; mind but an effluence from the body, to end, of course, with the decay of its source; that Deity and immortality are superfluous and fauciful, are the materialistic conclusions. Surely there should be fair and appreciative interchange of knowledge and faith between all spiritnal thinkers, and narrowness or prejudice should be put aside. "Light more light" was the word of Goetne as earthly light faded and the first gleam of heavenly light was seen at his last moments here below, and his utterances at that supreme hour come home to

Again I thank you for your timely words. might well thank a score of others who have so well helped to fill that admirable Christmas issue. All have written golden words with that frank and earnest sincerity without which fine language is of no moment The Journal's hospitality to such sincerity makes it valuable to all thinking men and Truly yours, women.

GILES B. STEBBINS. Detroit, Mich., Dec. 28th, 1888.

ror the Religio-Philosophical Journal. Positive Proof—No Proof—Doubtful Proof.

GEO. H. JONES.

Mourning friends were around the bed waiting for the angel of Death, who neglected to come. Through the sluggish veins the vital force of life once more struggled for su premacy. Hark! She speaks louder and still louder. The impatient voice expresses words which fail to convey an intelligent meaning to the anxious watchers. "Paper and pencil. No mistaking the meaning of that call. "Get it at the apothecary." The apothecary could not read the prescription. It was then taken to a German doctor who recognized his native language, and put up the medicine in accordance with the prescription which had been written by the invalid in a language of which she knew nothing. It was her first experience of anything of a spiritual nature. other than that she had obtained from religious teachings. This is positive proof of an intelligence, humane in its character, outside of, and separate from, humanity, manifesting its wants by writing in a language unknown to any person present. Now comes No Proof:

"I would like very much to have you go with me this evening to a children's Christmas Tree Festival," a friend said to me one evening. On our arrival there we found about seventy-five ladies and gentlemen waiting. "Why do not the children come? What can

it be that detains them so long, I wonder?" "They are here," my friend said to me. "This entertainment is for the amusement of poor children in the Spirit-world, who can enjoy it as much as mortal children could were they here.

"What is that you are saying? I do not understand you." "This is a gathering of Spiritualists. should have told you so before leaving home.

ious to have you here I feared you would not come if I told you all. "I do not know anything about spirit children; neither have I any desire to. Let

Excuse me, won't you? I was so very anx-

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. Between her long talks, she presented from the tree some token of remembrance of the occasion to those present. To me she said: "Here is a bird for you. A spirit by your side says her name is Mary Ann, and expresses the wish that you will cherish and preserve this token." Not wishing to give ofense I took the inanimate thing, and to the best of my ability appeared pleased. On our arrival home I abandoned all thought and care of it to the children, who made sad havoc of it, and it finally found rest in the ash barrel. This is no proof of an intelligence outside of, and separate from, human-

Now comes doubtful proof: Years passed by before I again thought of that Christmas Tree Festival. Being on a visit to my mother in Roxbury, Mass., it was brought to my mind in a peculiarly accidental manner. One afternoon we were canvassing the best way to enjoy ourselves. Several suggestions, which failed to meet the approval of the majority, were one after the other abandoned. One suggested that, for fun, we could get the most by attending a spiritual séance. This suggestion met with great objection, as our family were strong in the Baptist faith and believed we had better leave this work of the devilatione. Finally four of us started for Boston in search of a medium. We were di rected to a Mrs. Thayer, who declined to receive us, as she had her house full, she said, of friends; a surprise party to welcome her nome. We urged her to be permitted to join her friends, stating that we were willing to pay whether any of our party got anything or not; that some of us were to return to New York in the morning and would not have sympathy, oneness of aim and heart enciranother chance. She said she did not want cling all, which alone reveals a oneness in any pay. We then asked her if she would God, and opens the same to the immediate To this she made no reply other than she would see. After a consultation with them we were admitted to her parlor, where we found twenty or thirty ladies and gentlemen sitting around a long table. The circle was enlarged enough to admit us.

Mrs. Thayer requested us to join hands on

be separated. "This condition," she said, "must be fully complied with, as the manifestations depended on its observance. The gas was then turned off so as to admit only a sufficient light to enable us to see the face and form above the table of each person in the room. From time to time Mrs. Thayer addressed some one in the circle, giving what she said were messages from deceased friends. To mother she said, "Your husband is here." She gave his name correctly and then said," "Bear the burdens of life for a short time longer cheerfully."

She then requested each one to wish for a flower which would be brought. "No matter," she said, "whether the flowers wished for was the product of this or a foreign country." She continued for a time giving personal communications, and then requested to have the gas turned on full. The long table was covered with a variety of flowers, and a flower placed before each person. These flowers were wet, as if just gathered with the dew on. On the table between my hands lay a young canary bird, recently frem its shell, only endowed with pinfeathers, its head turned one side and making efforts to get upon its feet. A little redheaded man of peculiar physical construction, arose from the corner of the room farthest from where I sat. I never had seen him before. He said to me, "Permit me to tell you what I see and hear."

"Certainly, sir, with pleasure," I responded. He then said: "There stands by your side a lady who says her name is Mary Ann. and that some time since she gave you a bird without a soul, an inanimate thing which she requested you to keep. You then thought it all deception and permitted the bird to be destroyed and put in the ash barrel. I now bring to you a bird which has a soul, and so long as you keep it with you, no harm

will befall you." Thirteen years have since that evening come and gone; that bird is well and happy, -at times free to roam through the rooms of its Fifth Ave. residence in this city-ofttimes manifesting almost human intelligence, and apparently as young and as good a singer as ever. Its equal in song is rarely met with. No reasonable amount of money would purchase him from its mistress.

The above statements are true. This last statement of facts does not contain any but doubtful proof of an intelligence outside of. and separate from, humanity. New York City.

> For the Religio-Philosophcal Journal. 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 ad-

vantages 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. Then he will look with an eye single to the truth, that will brighten his perceptive faculties. He will behold the grand ends of his being and the steps of his ascent. 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

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. What is man—the man of God? The spirit of Infinite Power expanded in the

Sacredness consists in holy thoughts; in purity of thought and sentiment to advance the interests of fellow mortals like yourselves. Sacredness consists in holding strict communion with your heart and your God.
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 dims 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. Every evil you bear is but the fruit of circumstances wisely and beneficently ordered. An infinite mercy and a changeless love reign everywhere. 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. All the barriers it can present, are as nothing now before the march of free thought. Its death is certain. Let no one fear its power, for its day of enslaving the intuitions of man is near its close, and its darkness it would be well to forget.

I want you to know that this animal existence is but the foreshadowing of mightier conquests. I want you to be willing suppliants at the throne of thought. I want implicit obedience to that higher nature that speaks of God in the heart. I want a selfsacrificing spirit that looks not to the casualities of time and sense. In fact, I want a man fashioned in the image of his God that his reflections may be like him.

A few important truths await your hearing. There is one in God; it is said three in person. It is the Unity we would have you seek. Not one of you doubts that the sun now shines in the firmament. Spiritual illumination shines forth, ever shines in all the glory of a sun of light, and why do not men enjoy that light? It is because there is not that oneness of

A mighty man once fell in the cause of humanity, whose existence in life and in death was all in God and you justly call Him Christ. The voice of that life is heard everywhere in man born in God.

This world is a church; man is the ordinance; God the ministering Spirit, ever ready One night while on this visit to my moth- let us suffer here, with no certainty of a life ing of one of Emerson's essays. The Con- the table, and at no time to permit them to to instil within the dark recesses of your nature the light and love of heaven, opening to

it the realms of limitless glory. Spiritualism knows no distinction beyond the capabilities with which you are posses ed. Its variances are but the legitimate outpourings of the successive commotions and party bickerings that have rent in twain the highest hopes and the best interests of one common humanity vested in one God.

We came not to enforce any peculiar right or inherited opinions. No! 'Tis only that man may prove true to himself, to his God and his fellows. Parkersburg, W. Va.

# Woman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

Matter relating to this department should be sen to Mrs. Underwood, 86 South Page St., Chicago.

PROGRESS OF THE WOMAN'S MOVEMENT IN 1888.

Women have no caus · to remember with regret the year just ended. Un the contrary they have good reason to mark the year 1888 with a little pile of white stones if every step forward made during that year were to be marked with one. Though we may not be able to point to any one great victory, yet we have gained many a coign of vantage, and it has been a year of steady growth by increase of numbers and strength of position. Woman's progress has not been confined to narrow areas, it has spread wide as civil-

At the beginning of a new year we are prone to grow retrospective, to count the gains as well as the losses of the twelve-month past. Let us, then, now give ourselves new courage for the work of the coming year by briefly summing up some of the gains of the

year just gone. The gathering of the grand International Council of Women at Washington early in the year, marked a new era for women, and has been already rich in results, two only of which I stop to mention: the impetus it gave to organization for work, and discussion among women, and the opportunity it afforded for bringing women of different nationalities, creeds, and even race, face to face with each other and uniting them in one common bond of sympathetic interest and work for the elevation and improvement of the condition of their sex everywhere.

The women of England, Scotland, France, Norway, Denmark, Finland, India, and Greece, have been brought en rapport with the women of this country through their representatives, Mrs. Chant, Mrs. Dilke, Mrs. Scatcherd, Madame Bog clot, Mrs. Groth, Mrs. terrible ordeal and go hence into the un-Frederikson, Baroness Gripenberg, the Pund-ita Ramabai, and Miss Calliope Kachiya, thought would come; to my heart:—If I could and in so doing we shall have help and guidwho have all spoken in behalf of the women of their own land, during the past year in the her face to face; that I should clasp her to the other shore to guide our souls aright United States. Contact with these women my heart and call her mine,—then I could until comes that bright morning when the has enlarged the ideas and broadened the be content to wait until heaven's gates were golden door shall be flung back and we beducation of all American women by

The year has been rife with public agitation of all sorts of subjects directly or indirectly pertaining to women. Scarcely has there been a day in the year in which the daily papers have not chronicled some meetdaily papers have not chronicled some meeting, convention, or new organization of women, not only among the suffrage workers, the temperance unions, and literary clubs, but among the working women, the educators, and the colored women. The yielding of its privileges to women by Columbia College, so long obdurate to the prayers of girls anxious for higher education; the agitation of the School Operation in Poston and the surof the School Question in Boston and the surprising number of women who voted on that question, with the fact that woman's suffrage has been accounted of sufficient importance to be noted in the next number of Appleton's Annual Encyclopedia, are among the encouraging events of the year in this country. In England the cause has steadily gained substantial friends and ad-herents among leading men and women. Recently two well known women were elected to serve on the London School Board. The election of women to the County Councils under a loophole in the new law which gives women a right to the county franchise, has been vigorously agitated, the Countess of Aberdeen taking an active part in the movement. An editorial in the Liverpool Mercury on the subject concedes that whether women could be so elected under the law or not, the Countess "has made out a strong | case in favor of their presence on those

In France recently, the question of equal rights for women, has taken a step forward.

M. Ernest Lefevre and 159 deputies have presented a bill to the Chamber, the object of which is to enable patented tradeswomen to vote at the election of Judge of the Tribunal of Commerce. A woman has for the first time been admitted to the Sorbonne and given the degree of Doctor of Sciences. The Societe de France, which includes the most distinguished Archæologists of Europe has also opened its doors to admit its first woman member, an American woman at that. In Denmark the bill for the equal rights of husbands and wives has been brought forward in the Rigsdag. The Danish Woman's Association is earnestly engaged in securing signatures for the petition that mu-nicipal suffrage be conferred upon women. In many places women have been chosen on boards of superintendent of institutions for the poor. In Finland the question of admitting women to the universities has made great progress this year, although not yet passed into law.

In Iceland a resolution has been passed by an assemblage of delegates asking the Althing to pass a law to make women who are in an independent condition eligible to the communal or parish councils; to consider how best to secure married woman's rights over their property; and to facilitate as much as possible the admission of women to education in every direction. In Italy woman's suffrage has been agitated, with promise of ultimate success. Ramabai has just set out on her mission work for her sisters in India; and in other countries if we see no immediate prospect of progress, the leaven is nevertheless working, and may result in some definite action in the year now opening. From the encouraging record of 1888, we turn with hearts full of hope to watch and work for the fulfillment of the promise of 1889. A "Happy" year may it prove to all of us, and one of the brightest in the history of woman's advancement.

## GYNECIAN NOTES.

Women have lost a loyal friend, and chivalric defender in the death of Samuel E. Sewall, of Boston, who died in that city, December 20th, aged 89 years. He graduated from Harvard in 1817. He became early interested in reform work, such as anti-slavery, up stairs." temperance, woman suffrage, etc. He was associated with Garrison on the Liberator: we know."

and as a lawyer was counsel in the defense of Sims, Anthony, Burns and other fugitive slaves. He was the author of "The Legal Status of Woman" and other works in behalf of Woman's Suffrage. In appearance he was not at all like the typical reformer, being exceedingly refined in looks, and cultured and gentle in manner. He and his lovely wife, who retains in old age her girlish grace and sweetness, seemed to all who saw them together an ideally harmonious and well mated couple.

Lord Salisbury, England's Prime Minister, has lately declared himself in favor of Woman Suffrage in an address given before 6,000 people, in the following words: "I earnestly hope the day is not far distant when women also will bear their share in voting for members in the political world and in determining the policy of the county. I can conceive no argument by which they are excluded. It is obvious that they are abundantly as fit as many who now possess suffrage, by knowledge, by training, and by character; and their influence is likely to weigh in a direction which, in an age so material as ours, is exceedingly valuable—namely, in the direction of morality and religion." With the heads of both the Tory and Liberal parties in England in favor of woman suffrage, it is evident that it must soon be presented as a government measure.

"The Duchess," whose Irish stories have won such popularity, is the pseudonym of Mrs. Margaret Hungerford, an Irish lady now living in London. She has been married twice, her first husband, Mr. Angles, being a 'ne'er do-well," whose conduct was such as to throw her on her own resources, when she took to novel writing.

For the Religio Philosophical Journal.

#### Through the Dark Shadows, to the Glory of the Higher Life.

It was on one of August's brightest days. that death had entered our home. Our darling Angie, so bright, so winning, already becoming my stay and comfort, with her lov-ing and womanly ways, had taken her flight into the unknown country. I had thought up to this time that I had faith in God and prayers of a mother's heart, He had turned away, and in this hour of my bereavement I could not be comforted. My child had gone down to the dark grave,—further I could not see; and although she died in the full belief of a Savior's love and a Savior's power to grave seemed the end of all life and I regret-ted that I had ever been born. Other child-this will of the angels you will feel your enea: out the word came not. ing them how much unity there may be in | in church listening to the words that should have brought peace to my soul, a mist was before my eyes, and through that mist I always seemed about to behold my child and the words of the white haired old man speaking to us were lost in the hope that I should see her face there beside his own. Under this condition of mind my health broke down, and I only looked forward to the time when I should be released from a life from which all joy had fied.

I pass now to the end of five years of this unhappy life. Three other children had been mine all this time. I knew I loved them just as well as I did the one that was gone, but I never looked into their bright faces but I thought of the absent one.

Again the angel Death had come into our household, and another dear child was gone. After an illness of three days, my eldest daughter—my pearl—went down to this dark river whose further shore I could not see. Long weeks had I been prostrated by sickness. I well remember her last "goodnight." I could see the anguish in her face. She felt that mother would soon be far from her sight and care. She left my bedside, but stopped and looked again, seeming so reluctant to leave me. That last look can never be effaced from my memory. Not even in death was I permitted to look upon her sweet face again, so beautiful and silent, as she lay among the flowers which kind friends had prepared for her burial. I know now that I had come to worship my child for her sweet disposition and care of an invalid mother. I know not how I passed through this great trial, nor why my life was saved—I only know I lived.
It was about this time that we had heard

of a wonderful medium a few hundred miles distant. There was a hope held out to us and thither her friends went to know the truth. I must skip a host of interesting details for this article is already too long. Three weeks after her death the father with others, visited this medium, hundreds of miles from home and in a strange city. When they returned I felt that I had received a message direct from heaven. They saw and conversed with my children, with my father and mother, with brothers, sisters and friends. Every one came in the perfect likeness of their own dear selves, and all had a word of cheer for the happy meeting by and by, and a word of sorrow for the sudden rending of earth's ties, the control telling them how Pearl had cried as if her heart would break at the first seance for fear they would go home without coming again. They did go again and again, and the communications from that dear child alone would fill a book. She called them all by name. told them of the death-bed scene, and why it happened gave the doctor's name who attended her; said that he gave her medicine stronger than she could bear, which we could easily understand, as she had never taken any medicine or very little in her life, and we suppose now that the morphine administered threw her into convulsions which caused her death. She spoke of many things at home which no one but herself could know about; sent loving words to the sick mother and gave good and earnest advice to the father about business. I wish to relate one incident just as it happened. This was at the last seance which they attended, and was two months after the first. She called her father to her and said, "Tell ma not to grieve any more for us; to put her care and love upon the two children she has left, for her grief hurts Angie and I in our Spirit home." He said, "Pearl, I do not think she grieves much now, since she is assured of the fact of your continued ex-

"Yes, pa, she does," she replied. "Just the other day she was up stairs, looking over my resses, and coming to my shoes she cried a long time, and it makes us feel badly. Do all you can to cheer her until this bitter pang of separation is over."

He said, "Why, Pearl, you must be mistaken; your mother has not yet been able to go

been no mistake in anything she had said but this, and of which he knew nothing. On arriving at home, almost the first thing to tell me was this incident. "Now," said my husband, "can you explain it."

It was then that I knew that my children I could not gainsay. I had crawled up stairs one day, had knelt before a trunk filled with her clothing, and kneeling there I had felt like one in a dream. I lifted the dresses one by one, I smoothed and caressed them with my hands; there seemed everything there but her own dear self. No tears came to my relief. I seemed turning into stone. Just then I came to the shoes. Who is there of my readers that has lost a friend who has not wept over a shoe? What is there that brings back the dear one any nearer than the shape of those dear willing feet that have been wont to go about on so many errands of love. My child was right before me; and there upon my knees I cried out my sorrow alone. I had told no one of this little episode, and now the word had come to me that they were there and that my grief was hurting them in their spirit home. Since then I have closed my heart as much as possible against the sad separation and only strive to look forward to the glorious meeting that is to come.

This is why I am a Spiritualist to-day; and although my heart has been wrung many times over the shortcomings of some claiming a place with us, although at times I have been ready to deny all connection with a religious sect among whom is found so much to be false, yet I have only to go back to this great trial of my life to renew my covenant, and from which has sprung all the joy that could come through a knowledge of a future existence. Why I could never have the faith without the knowledge I know not; but sure am I that no blind faith could ever have done for me what a communication from the dear

lost ones has done. To you whose hearts are acting from the loss of near and dear friends, let me say, investigate this matter faithfully and well but do not let yourselves be carried away by the phenomenal side of Spiritualism; beware of the material things and seek those which are spiritual. Open your hearts to the inspi a hope in heaven; but from the agonizing rations from on high, and let the angel whisperings speak unto your souls. They will tell you that the loved ones are near, ever ready to bring words of comfort; and when the heavenly tidings have come to you once, and you have an assurance of that fact, let it suffice, and turn your care toward those save, yet to me had come no consolation; the of earth who need your aid, and who need to be led into this knowledge of faith. In doing ren had been given me, but they only brought | selves in daily communion with those who the thought that they, too, must soon pass this true meaning of Spiritualism, to do good to only know that some day I could again see ance from the unseen who are striving from A. M. M.

A ITRANCE SPEAKER ON MARRIAGE.

#### Mr. J. J. Morse Says it is a Woman's Ambition and Not a Failure.

Mr. J. J. Morse, a trance speaker, occupied the rostrum of the Brooklyn Spiritualists at Conservatory Hall, Bedford Ave. and Fulton Sts., last evening. His subject was a Spiritualist's view of the question, "Is Marriage a Failure?" the query introduced by the Eve-

ning World. His review was good in all its details, but was evidently not the result of the control of a spirit, but rather the result of thoughtful

In the course of his lecture he said: "The daring of modern thought increases daily, and the result is that no question is considered too sacred to be the subject of

public discussion.

"The discussion of the topic we have under consideration to-night is an evidence of the breadth of modern thought and the daring of modern thinkers. Marriage is considered to be the ambition of a woman's life, and so long as you teach women that marriage is their sole vocation you will always find plenty of them to fill that vocation. But women in increasing numbers are beginning to recognize their right of earning their own living, and to provide for themselves, so that they may be independent and marry who they please and when they please.

"The institution of marriage is not a failure, though individual marriages may prove so. But though the institution of marriage may not be a failure, those women who mar-ry because society says they must will al-ways find it so. We will now proceed to treat this question upon another basis, and I wish you to thoroughly understand that this basis has nothing to do with religion, because it is part and parcel of human nature. This basis is love. There are two kinds of love. One kind of love is a mistake, and the great error of mistaking the riot of the blood and error of mistaking the riot of the blood and senses for the pulsations of the inward heart

is here made. "There is a love that does not spring from the charm of an eye, the beauty of a rounded arm or the noble perfection of a woman's form. Whatever the motive that brings two persons into the relationship of marriage may be, they are brought into contact with the holiest and highest types of union that ever existed. When you love God better you will have better offspring and healthier children. Two bears should enter the household of every married couple; they are bear

and forbear. "A little mutual forbearance, a little more courting after marriage and a little less foolishness before, would make individual marriages a little more successful. A manish woman is just as much out of place as a womanish man. And in the strict lines of their own natures both are absolutely sovereign. Perfect confidence must exist between man and wife as it does between partners in

"But the man says: Would you allow her to supersede me? Why, man, before you married her you avowed she was as high above you as she could be, and it would be but just that now you should admit she was as good as you. Give her the same advantages as yourself. A husband or a lover has no moral right to do what he would consider disgraceful in his wife or his sweetheart. Marriage is a necessity of human society and is not a failure."—N. Y. World.

## A Singular Superstition.

A superstitions rumor is current in Athens to the effect that there is a rock in Clarke County, about six miles from town, upon which no man dares to tread. The superstitions say that twenty or twenty-five years ago an old gentleman buried a coffee pot full "Why, pa," she replied, "we were there and of gold at the foot of this rock, and that when a man passes that way his ghost appears and | Publishing H ouse, Chicago.

This puzzled him very much. There had drives him off. Parties hunting near the place have been run for more than a mile by this invisible ghost.

They say that when they come near the place, even though it be a perfectly still day, a noise can be heard like a terrible cyclone. and the tall pines which surround the rock had been with me and had given a sign that | begin to blow, and many of them fall to the ground. On Sunday last two gentlemen of Athens, who heard the rumors and doubted them, visited the "rock" with the intention of proving the reports to be false, but they did not stop long. They climbed to the top of the rock, when they were astonished by hearing a terrible crash, and a large pine tumbled to the ground right at their feet. While an examination of the tree was being made, which was twisted from the ground, another one fully as large came down with a crash. The "explorers" then "skipped out," but are determined to visit the "haunted rock" once more. They report that the trees are piled up to a depth of six feet from the ground, having fallen at different times .-Macon, Ga., Telegraph.

MICAH ROOD'S CURSE.

#### The Apples With the Blood-red Hearts.

(New Haven. Dec. 22. 1888.)

The advent of a quantity of "bloody-heart' apples into the Windham markets from the back country town of Franklin has resulted in the unearthing of an eerie tradition about this singular fruit, which has found its way into print.

They are called the "Micah Rood apples," and are of a delicious flavor, snowy interior, and cherry-red skin. In every one there is a large red globule near the heart of the fruit resembling a drop of blood. This peculiarity has been made the subject of investigation, but no theory accounts for it as plausibly as the tradition of "Micah Rood's curse."

Micah Rood was a prosperous farmer at Franklin in 1693. He was avaricious, but finally became indolent, spending his time in dreaming over coveted wealth. One day a peddler, who carried a pack filled with valuable jewelery, passed his house. His dead body was found the next day beneath an apple tree on Micah's farm, where the latter was wont to sit. The skull was split open and the man's pack was rifled. Root stoutly denied any knowledge of the crime, and although suspicion attached itself to him nothing was proved against him. He became morose and moody and never prospered after-

People wagged their heads when on the Autumn following the murder, Rood's apple tree commenced to bear the "bloody-heart' apples. They said it was a silent judgment upon him and that the dying peddler's curse upon the head of his destroyer had come home to roost upon Rood's apple tree. Nothing like the apples had ever been seen before. Either the apples or the suspicion wore the life out of Rood, for he died soon after they appeared.

has almost ceased to bear the strange apples. It is the fruit from other trees grafted from the original stock that revives the story today.—New York Times.

#### Edwin Forrest's Secret.

The great tragedian, Forrest, had a secret which everybody ought to learn and profit by. Said he, 'I owe all my success to the fact that everything I have undertaken I have done thoroughly. I never neglect trifles." That's the point-don't neglect trifles. Don't neglect that hacking cough, those night-sweats, that feeble and capricious appetite, and the other symptoms, trifling in themselves, but awful in their significance. They herald the approach of consumption. You are in danger, but you can be saved. Dr. Pierce's Golden Medical Discovery will restore you to health and vigor, as it has thousands of others. For all scrofulous diseases, and consumption is one of them, it is a sovereign remedy.

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The Dream of Love and Fire, by a Dreamer, is a work that has just been published by Estes and Lauriat, Boston. Its exposition of the indications that the human race possess a hitherto almost un-known sense, fast developing; also of a dormant power in human nature—of the law of color—of the effects of music—of the exposition of the relations of Fire to life; and the explanation of many curious and generally unnoticed things in the daily life of every individual will be found interesting as an introduction to a vast subject in which all the world is interested. It is illustrated with photogravures in color and sells at \$1.50, cloth; De Luxe edition in satin portfolio, \$3.00.

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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 an who dwells upon intellectual heights ve the visual range of the people, of

ate him, or limit his fellowship to intelhetic and appreciative souls. But few can accept, for but few can grasp his thought. and such a man lives comparatively indifferent to fame, or knowing that it is useless usually to expect recognition in his own generation.

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. The feeling of contemptuous scorn was changed to profound respect, and the language of abuse to that of honor and praise. Not many great thinkers and workers have lived to see such results from their labors as Darwin was able to survey in the last years of his life. It must be admitted that evolution as a general theory had many supporters when Darwin commenced his investigations; that it had long been taught, that Goethe, Lamarck, St. Hilaire and Erasmus Darwin had given it the character even of a scientific theory; that independently of Darwin, Wallace discovered the principle of natural selection, and that Darwin's success was favored by the tendency among the most advanced thinkers, like the author of the "Vestiges of Creation;" yet it is undeniable that Darwin not only discovered the principle of natural selection, as a factor in evolution, but he was the only man who had the scientific knowledge to establish it upon an impregnable foundation, or to meet all the objections to and marshal all the cumulative proofs in favor of organic evolution in a way to impress the scientific men of his time.

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. His work did not require the power of abstraction in a large degree, which fact partly explains the rapidity with which it was acknowledged. He was less isolated from ordinary scientific thinkers than he otherwise would have been, as great as was the difference or opposition with which for years he had to contend.

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. NAL to the worthy poor; and it has been the ling to be popular, so popular that many on the intellectual level of the common the hearts of hundreds; yes, of thousands. mind, because they appealed to prejudices The outside donations to this good work are ideas, administered new thought in homeo- year, leaving the burden to be carried by the than before.

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 anery 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 dis appeared 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 mer itorious 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 su perficial, 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 re markable 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 Jular teachers even, his genius may they are striving, while consciously losing their own self-respect, which is more valuable ctual association with but a few sympa- | than any title or distinction the world can

#### "Mediator" Talks,

And Sends Money, which Shows His. Interest is not All in Words-Editorial Com-

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 notice more closely the little label. A month of arrearage 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, i 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 aiders and abettors, knowing them to be such, admits of no question; but I respectfully submit that a question here arises whether you 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 es cape 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 confed erates exhibits what he claims to be his "resurrect ed" wife for pay, in the name of a cause so sacred 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 supmediums 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, in deed, in our present ignorance of mediumistic laws be ignored altogether, while we utilize such unmis takable tests as finding the names of my father mother and sister between two clasped slates, signed to characteristic letters, in three distinct handwritings, 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 pronouncedto 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 phenomena 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 exposusre might oc-If, as medical jurists affirm, an insane man may know that an act would be wrong and yet is irre-sistibly 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

To serve the devil in: but it was my intention to rebuke those who like myself had been careless about keeping you suppli ed with the necessary means of serving us. If each delinquent will make my example a practical bint 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 consum-

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"Steal the livery of the Court of Heaven

mation in the interest of humanity "devoutly to be 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 ourself; to this fund we carry Mediator's \$2.50. The purpose of this Fund is to supply the Jour-

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 toggery 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 concave. If these illy trained critics had only been in less haste and used more care they would not new 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 | and able exponent of psychic science of Spirthree may be psychics and possibly mediums; | itualism, of beneficent reforms generally, we are not going to debate that question; we | you must remember you have some duty in can grant it without losing a point. Our correspondent cannot reasonably decide own yearly subscription. See how much you from his individual experience alone, or even | can accomplish this month, each and every 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 zealous 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 it 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 com-

To make it as difficult to distingish 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 jus

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 everyday 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 vet, 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 we 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, the matter beyond the mere payment of your 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 Cru elty to Children. Luther R. Marsh made 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 call herself the "elder Messant", and that one o 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 chil dren 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 wil 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 imitational means The water of the lake is also held in high estimation for catarrh, dyspepsia, sick headache, burns, saltrheum, etc.

Col. C. A. Lounsberry of the Minneapolis Tribune, in charge of the Dakota department Gate to do it for them, never dreaming until | the best interests of Dakota at heart. That | fact yet, if they don't know it now.

The Chainey Processorship. A New Year's Melodrame 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. ve 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, Malicious magnetism, 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 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 Paine Hall at 7:45 P. M., give account of his various and interesting experience in a lecture entitled "Is Christianity a Failure?" He goes to Paine 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 accord-

ance with his modest advertisement on the

evening of the 23rd alt, 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 flatulent 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 fame 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 hied 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 of that enterprising paper, with headquar- from their feet, there is time to relate one or ters at Fargo, was in town over Sunday. The | two little episodes that were sandwiched into They made an impression because they were means of lightening the sorrows and cheering whitewash themselves or get the Banner or Colonel is an able journalist and a man with "Professor's" experiences before he sailed away over the deep blue sea to Australia. too late that with the first down-pour the territory has no abler man within its borders | Between the moment when he first felt the and passion, or while adhering to popular insignificant, scarcely amounting to \$50.00 a whitening disappears, leaving a worse mess and the people up there will find out this angel's touch upon his brow at Cassadaga and the hour of his sailing away on the Pa-

PROSPECTUS.

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cially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without

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The Spiritualist Movement has reached a stage where

atized method of investigating phenomena and record

better able are we to deal with the perplexing sociologic, economic, political, and etnical questions now vex-

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grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the

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n ONE THOUSAND SHARES OF FIFTY DOLLARS each. The

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subscribed. No one in any event assumes by subscrib

subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, Thirty-four thousand seven hundred dollars ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five percent appuid distinct.

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Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

There are, no doubt. friends so interested in the Journ

AL and all that promises to advance the interest of

Spiritualism, that they will be glad to assist in procur

ing stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the

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tory of Modern Spiritualism.

chicalfield

cific, he had found time to join a Theosophical Society; but his subsequent course, though fully in accord with the ethics and laws of Venus and observed by him as a token of respect to his former embodiment, comported not with the views of the august body known as the American Board of the Thecsophical Society of India. So the A. B. T. S. of I., requested its President to go in astral form to the great head and father of the order. whose name is Kuthumi and whose whereabouts and identity none other could locate or identify; "for as bloweth the wind where it listeth, so roveth the Spirit, and taketh many forms, though always one." The mission of this adept in thus seeking Kuthumi was to borrow his boots of wild boar's hide, to be used by the aforesaid officer of the American Board in accelerating the exit of "Professor" Chainey. During the hour's absence of their chairman the Board telepathed to Adyar, requesting Colonel Olcott to send his double to the Himalaya for a brace of Mahatmas to enlighten their American brothers as to why this world should be pestered with revivified reliquiæ from the planet Venus. In fifteen minutes the door of the chamber in Cincinnati, Ohio, where the Board was in escorting the venerable advisers. Half an hour was enough in which to teach the members of the Board what they sought to learn. The visitors then left for India and fifteen minutes later the members of the Board were interrupted while receiving a missage from Olcott, announcing the safe return of his party to the fastnesses of Thibet, by the entrance of their chairman's double with Kuthumi's iron pegged boots of wild boar's hide. Approaching the chairman who was seemingly in a trance, though automatically smoking a cigarette, the double was reabsorbed in the magnificent physical organism; the boots alone remained as evidence of the success of the journey and the approval of the great Kuthumi.

The President now aroused from his trance, stretched out his shapely feet covered with No.6 shoes of the finest French calf and latest pattern, and immediately the magic boots, as though endowed with life (handled no doubt by an "elementary"), seemed to pull themselves on over the shoes. The President then arose, shook his long silken hair from off his marble brow and with dignity of mien made a slight forward and upward movement of his right foot. The vast hotel seemed to tremble and while his fellow members of the board were wondering if a seismic shock had occurred synchronously with the lifting of that foot, or whether the will force propelling the foot had co ordinated with some form of psychic dynamite, the psychophone bell rang and a message came in from San Francisco to the effect that "Professor" Chainey had received the full energy of the impact and was no longer an F. T. S.—which stands for Fellow of the Theosophical Society. The elevating influence, so to speak, of Kuthumi's boot was one of the several causes which then and afterwards accelerated the professions and confessions of "Professor"

Now the Gnostic navigators are once again in San Francisco, poor in purse but rich in experiences, such as they are. Certain people of that city are solicited for a loan. The return of the pair is placarded on The Golden Gate. Anna essays wind raising at the Spiritualist Camp, and George turns his longing eyes and weary feet eastward. Gall and wormwood are sweet compared to his hourly draughts. He has sounded the depths of his last vagary; the new-found soul which so short a time ago was overflowing with passionate ardor, is shrivelling and disintegrating.

The "Mother of his Soul" has been left behind; with her he has ceased to explore fields Elysian. Alkali dust fills his eyes and cacti pierce his flesh. Before he descends the eastern slope of the Rockies the old George Chainey is no more: the Methodist-Unitarian Materialist-Spiritualist-Theosophist-Roscrucian has died out—as Anna did once in Washington,—another spirit possesses itself of the body and George awakes to find himself the Androgynous High Priest of the Order of the Sacred Heat with a new mission in hand. But the tale must hasten and many thrilling scenes must pass unchronicled, though between the spot where the Androgynous transmogrification took place and the cities of Brooklyn and New York where he sought to found his new cult of the Sacred Heat, much transpired that may be read by the curious who can unlock the secret archives of the Order.

of the Androgynous Sphere—who had begun to tire of the "Professor," that he should meet another gray-haired woman. A woman of great magnetic power, a skilled and most pursuasive talker, a diplomatic genius; and withal a woman who is using her vast resources of intellectual and psychic power in a way that is, on the whole, beneficent in results. This woman pitied the poor battered weighted, and "let 'er go, George!" came the Moines in Dec., 1876. He held important | Somes, of Groveland, Mass., was having a

order from the land of the Diakka. He knew the "science" from alpha to omega and would forthwith profess it, confess it, and expound it in Boston. He went! Listen to "Professor" Chainey as he confesses and professes in

As I remembered how far short my achievements fell on my ideal, a great conviction swept over me that there must be some flaw in my solution of the problem of being. As I felt more keenly the pain and misery, the unrest and woe of the world, realizing that I was my brother's keéper—that I could not enter into rest without finding the same deliverance for all—my every thought and breath was a prayer for light on this problem. In this eager ness to serve I put myself just where the soul could serve me. In response to my earnest application the soul sent to me one who said: "You have but one thing more to do to find the deliverance you desire. You are standing at the very temple of truth. But one veil hangs between you and the sanctuary in which there is rest for you all, and that veil must be rent in twain." What is that, I cried? The reply was: "The flesh profit th nothing: you are depending on these external methods instead of or the spirit alone. You are teaching psychic and physical culture, and both the physical and psychic bodies must be to you as though they were not, for they are but shadows, before you can know your true self." It was a hard saying and for the time I was very sorrowful. I had great possessions in this direction. I had studied, I had built up an elaborate method of psychic and physical culture. All my lectures had in them more or less concerning this culture. After a severe conflict, with every fibre of my being I cried, "Let me have the waiting opened, and in strode Olcott's double; and can live and work in other spheres." The veil parted, and I stood face to face with Jesus of Nazareth, and found myself in a Christian temple. For a moment, in my bewilderment, I thought of flight. Intellectual pride said: "What! you who have outgrown Christianity to

become again a Christian?" As the thought flashed upon me the features of Jesus suddenly changed into Buddha. "Yes." he replied. "I also have man, forms; there is but one way. As Buddha, I taught the power of denial of seuse. As Christ, the saving power of faith or affiniation of spirit." Then I was left alone in the temple, and through all my consciousness streamed the cleansing fires of infinite truth and love. I found myself saying: "It is finished: I am dead to the physical self. The flesh profiteth nothing; the spirit is all. I have been crucified. dead and builed, and still I live. I also am the way-the way, the truth and the life. The same mind that was in Buddha and in the Christ is also in me. Each man his own pri on make. I will go into all the world and preach this gospel.

This is a pretty speech, it is full of unction, so robust in conceit, so confident that at last he has solved the mystery and found himself. It ought to be a fine speech for the "Professor" has made it many times before with slight modifications to meet the occasion. It will be observed that he carefully avoids the terminology of "Christian Science," but the "science" is there. He had to have a care, for was he not within ear shot of Mary Baker Eddy who holds the copyright and the leading strings? Before his vaulting ambition can mount him on the throne of C. S. he must first be declared the fine weather which has made the city deannointed successor; and he has yet to square himself with this last gray haired woman, who will have no foolishness nor insubcrdination. True still to his instincts Chainey caused himself to be advertised to deliver a lecture the following Sunday on Rider Haggard's "She," considered as an allegorical representation of the present state of the church. If "Professor" is not hotpotted as were some other adventurers who trespassed upon the territory of "She" it will be because he has made his peace with her at her palace on Columbus Avenue where she now reigns

Here the curtain must be rung down, to rise again another year to show, possibly, the dome of St. Peter's in the distance and George in the habiliments of a priest reaching for a bishop's robes.

## Transition of Col. Englebert.

In the Christmas number of the Journal appeared on the sixth page a thrilling account of spirit intervention under the title. "Two Lives Saved by a Spirit." Only the initials of the writer were given, J. L. E.; those letters stood for J. Lee Englebert of Des Moines, Iowa, as gallant a soldier and as true a man as ever drew sword or testified to the truth of Spiritualism. Our readers will recall that the Christmas JOURNAL bore date Dec. 22. The afternoon of that day brought to Col. Englebert the night of rest from earthly struggles. Death's drum beat the tattoo, and the well disciplined soldier obeyed the order to retire. With the last echo of "lights out" there came to him across the "dark river" the welcome sound of Heaven's reveille bidding him awake! arise! and join the grand army of noble comrades on the shining shore where his coming was awaited. Col. Englebert knew Death well; he had met him face to face many a time in days gone by on the field of battle, amidst the roar of cannon and clash of arms; had seen him after the dreadful carnage hovering like an angel of mercy over poor tortured creatures, impatient to end their sufferings with an embrace. He knew Death was his friend, too, and that when the supreme In New York it was so ordered by the ruler | moment came he could safely trust himself in the hands of this convoy to the spirit world.

Col. Englebert was born in 1840, in Philadelphia. His father was a merchant who came to this country from Laon, France, in 1820. When the civil war broke out young Englebert enlisted as a private: he rose to the rank of Captain and when mustered out at the expiration of his term in 1864, was breremnant of mortality who dubs himself | veted Major, Lieutenant Colonel, and Colonel Professor. She felt it her duty to rescue him | for gallant and meritorious service. His from the rough seas of Chaos which were army record is a history of brave deeds, efthreatening to engulf him. She saw that all | ficient service and suffering; he was serioushis previous strivings had been but those of | ly wounded at Hartford Church and fell "mortal mind." With shadows only had he into the hands of the enemy. This capture been dealing. All his past was "no matter" resulted in his being imprisoned in the noto her and must not be to him. With softly | torious Libby prison during the winter of | earth life, that made recognition doubly modulated voice she taught him 'Christian | '62-63, but he was exchanged in Mar ch'63, Science"; and in the twinkling of an eye the and again took active part in the war, being cial reference to the first name reported at scales fell away from his vision. "Professor" | wounded repeatedly thereafter. After the | the above seance, as it was a fulfillment of a saw all and vastly more than his perceptress i war Col. Englebert returned to Chester Counpictured; the throttle of his imagination | ty, Penn., where he married Miss Fanny H. was pulled wide open, the safety valve Davis, who passed to spirit-life from Des

government positions for some years. In 1874 he settled in Des Moines, which city has ever since been his home. He leaves an only son, F. Leon, and a host of warm friends to mourn his, seemingly, untimely departure. At the battle of Malvern Hills, Col. Englebert was severely wounded: his evesight never fully recovered from the effects of the injury, and his premature demise is directly traceable to the wound and shock then received. The funeral services took place on Sunday the 23d, under the charge of Crocker Post, No. 12, G. A. R. The JOURNAL has lost from its earthly corps a most loyal and efficient co-worker, but does not mourn him as one "Gone to that bourne from whence no traveler returns." No! the noble soldier will still continue to report for duty, and let us hope he may be able to far more effectually labor for the welfare of his country than when with us in mortal form, glorious as is his record of achievements here.

#### GENERAL ITEMS.

The striking narrative on the 8th page from Mr. J. R. Tallmadge, headed "A Catholic Priest," is worthy of careful attention.

Mr. J. C. Wright has lectured to full houses at Maquoketa, Iowa, the past two Sundays. He reports Spiritualism there as in a healthy and rational state, generally speaking. A lyceum with good attendance is flourishing.

Among the many beautiful gifts furnished for the holidays in such profusion this year, is a little gem by our talented contributor Hester M. Poole, in the shape of a Christmas Hymn, daintily done up in white and gold by H. Guggenheimer, of New York.

Mrs. F. O. Hyzer, is speaking at Cleland Hall, Detroit, Mich. A correspondent writes: "Every seat was taken on Sunday evening. Dec. 23rd, and the society is quietly but practically moving on, striking the hammer wherever it sees any available point for im-

To skeptics and weak-kneed people who think they are Spiritualists and who have been badly frightened by the spectacular lying of Maggie and Kate Fox, we commend the able article of A. E. Newton on the first page of this issue. It may also be read with profit by all.

Mr. and Mrs. Isaac B. Rich of Boston, are in town this week. Mr. Rich is here on matters connected with his theatrical business. We regret that the large supply of lightful ever since September seems to have given out just as these friends arrived. How. ever, if they will come again we shall be able to do better in this respect, for, as Californians say, this weather is "very unusual."

On another page, under the head of "A Phenomenal Courtship," we publish a narrative which affords a study for students of the occult. We have known of the writer for years and have full confidence in her veracity, and we credit the story of her experience. It possesses scientific value, and is not to be lightly passed over as a mere fiction, for it is the sober truth to the woman and will not be thought improbable by those really competent to express an opinion.

If any reader of the Journal should, perchance, happen to think we have been somewhat too severe on Mr. Owen and his Golden Gate, it may modify that conviction to read the views of Dr. John Allyn on the sixth page. No one can say that Dr. Allyn has not heretofore been an active and powerful friend of the Golden Gate, and it is not improbable that the color of his money has frequently been seen by Mr. Owen in times of dire need. When the Golden Gate started we welcomed its advent with pleasure, anticipating that at last Spiritualism was to be ably, bonestly and fearlessly represented by a weekly paper in San Francisco. Alas! how grievously have we, in common with Dr. Allyn and others, been disappointed by the miserable failure. If President Harrison can only be prevailed upon to give the old politician the consulship to Trebizond, or some other place, equally unknown and isolated, he will deserve the gratitude of all rational Spirittualists.

## Haverhill and Vicinity.

Since my last letter to the JOURNAL, we have been moving on in the good work; our Sunday meetings have been very well attended, and the interest for the real solid food and demonstrable facts in the science and philosophy of modern Spiritualism, manifested in our gatherings, never was better. Miss Jennie B. Hagan was with the First Spiritualist Society during November, and met with a fine success; the audiences increased during the full month, and the people were in earnest in presenting questions and subjects for elucidations, which met with thoughtful and candid replies, thus bringing the pulpit and the pews in a closer relation to each other, and giving the people a chance to think and give expression to

their thoughts. E. B. Fairchild, of Stonehan, Mass., spoke for us the first Sunday of the present month, and Miss Emma J. Nickerson the 9th and 16th, both of them doing good service, and

meeting large audiences. Joseph D. Stiles, the renowned platform test medium, occupied the platform on the 23d instant, in his own peculiar style, prefacing his seances with remarks, sensible and appropriate. His address at the 2 P. M. service was upon "Immortality and the Power to Return," closing with a thirty minutes' séance, in which there were reported thirty-five full names and many incidents of certain.

I trust I shall be pardoned if I make spepromise made at a scance in another town and through the mediumship of another

person. On Friday, December 21st, 1888, Charles B.

Miss Annie E. Ladd. During the séance the late Daniel P. Hopkinson, of Groveland, reported, and before leaving made arrangements with Mr. Somes, that he would be at Haverhill on the following Sunday afternoon and report to Mr. Somes in Unity Hall through the organization of J. D. Stiles, if possible. Mr. Somes came to Haverhill last Sunday, quietly took his seat in the audience, and waited the result. After the prefatory remarks the influence changed and the familiar spirit took control, known as Swift Arrow. The first spirit described and name reported was that of Daniel P. Hopkin son, of Groveland, Mass, bringing with him his daughter, giving her name and the name of her husband, now living in another city, thus successfully keeping his promise, much to the delight of Mr. Somes, who cheerfull stated the facts as above.

Them." The elucidations were upon the facts of spirit return and spirit guidance. closing with another scance in which 74 names were reported, nearly every one of them being fully recognized.

and as it is the last Sunday of the year, his theme will be Christmas in the Light of Modern Spiritualism. Memorial exercises will be held in the evening.

W. W. CURRIER.

on the street resterday.

Smith. How can I? You know I am a martyr o catarrb J. Do as I did. I had the disease in its worst form

S. What did you do for it?
J. I used Dr. Sage's Catarrh Remedy. It cured me and it will cure you

S. I've heard of it, and by Jove I'll try it. J. Do so. You'll find it at all the drag storesin

#### Chicago Magnetic Shield Company.

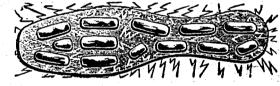
DEAR SIR: I received your letter, also a package of circulars. Accept my thanks for them. You are doing more good for the world than all the doctors and ministers. Your belt saved my life. My tack was hurt by a fall on the ice three years ago, and when I first put the belt on I could not straighten myself without pain. I wore it about three months, and the soreness left my back and I could sit as straight as any one. When I first put it on I wore it for about an hour and had to remove it as it was so warm. I am sixty years old and my back is strong with the belt on, but I could not do without it found the belt all you recommended it to be. MRS. L. J. PITKIN.

Showing, that true Socialism is the only social system, favorable to the highest Culture and Morality, and, far from crushing, will exalt the highest forms

to France and other nations. "Karl Marx:" Who he was, and what he has

"The Price of Life:" Increased Production, the true answer to Edward Atkinson's question, "What can be done?" in his recent Forum pap rs.

terms for a series of lectures. "Mr. Groulund is a man to be read with respect, who wishes to acquaint himself with the hopes and notives of a very intelligent body of men."—Wm.



## FIRE UNDER YOUR FEET!

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CHICAGO MAGNETIC SHIELD CO., 6 Central Music Hall, Chicago.

seance at his house, with a private medium.

At the 7 P. M. service Mr. Stiles spoke upon the words, "I will give my Angels Guard over

its aid he can reach into thousands of hom's and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies E. B. Fairchild will be with us next Sunday, In Spiritualist Movement has reached a stage whole it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A system atized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the paralleting sociolog-

Haverhill, Mass., Dec. 26th.

We accidently overheard the following dialogue Jones. Smith, why don't you stop that disgusting hawking and spitting?

but I am well now.

DR. THACHER, No. 6 Central Music Hall, Chi cago, Ill.

Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men promnent in Chicago business circles. and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and wno may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to actas trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophica! Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the Laurence Gronlund, author of "The Cc-operative Commonwealth," and "Ca Ira or Danton in the French Revolution," is prepared to deliver the following lectures: "Looking Forward." The evolu-The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the Journal's readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

tion of our country, during the next 25 years, to wards a mighty, economic and social, change. "Intellectual and Ethical Aspects of Socialism:"

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..and his works can not be ignored by any one D. Howell's in a three-page review in the 14st April number of *Harpers' Monthly*. Address: 222 East 33rd Street, New York City.

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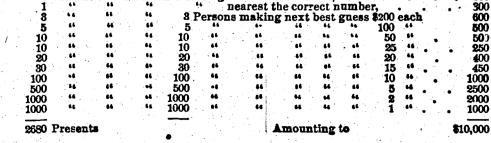
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Instead of appointing numbers of agents throughout the country to sell our pictures, ad taking the cream of the profit, we have decided on the following mathematical contest, hich will enrich many of our subscribers and at the same time save us money. We have taken twenty three pictures of our Presidents-from Washington to Benj Harrison—shuffled them as cards, numbered them on backs from 1 to 23, and placed the whole in a securely sealed tin box in a Safety Deposit Vault. The box cannot be opened or examined until April 25, 1889, and nobody knows which picture is numbered 23.

The following 2680 Presents will be Given to the 2680 persons making the best guesses of the picture having No

23 on back. Present to the Person Guessing the Correct Picture nearest the correct number, **250 400 450** 



SEND YOUR GUESSwith name and address plainly written en a small piece of paper for the guess, but in order to introduce our two elegant pictures of Andersonville and Libby Prisons into new homes we require that each one answering this and sending a guess shall subscribe for at least one of the pictures and send us 60 cents or 81.00 for the two pictures, which entities the subscriber to two guesses. The box will be opened April 25, 1889, by a committee chosen by the subscribers. Should no one guess the correct picture, then the one guessing nearest will receive the first present of \$500. Should two or more persons guess the correct number, then the one whose guess s first received will receive the \$500, and the next \$300, and so on.

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

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 frezen ground are scarcely The pretty items Beauty had desired.

Nature reminds me of a belle, who, weary With dress-displays of yesterday, appears Severely simple, cold, and quite insensate To hungry worshipers! O, frozen years

Which in the past, miraculously, wakened From bloomless winters into perfect Junes, Wast back sweet memories of things you brought

Roses and lilies, lark and robin tunes. Picture a precedent, revealing knowledge

That all is well, and Music is not dead, But concerting in balmy summer regions, Which will not freeze the garlands on her head Now is the season when our souls go seeking

Along Heaven's borders for its mysteries; We fain would parley with the generous angels For sketches of its blissful histories. O, for a glimpse of its unpainted beauty,

Which prayerful longings cannot fully win! O for a hint about our choice-kept treasures We have been promised when we "enter in"! Will not some angel, bearing still the sorrow

Of separation from its loves on earth, Gently instruct us in the compensation The early dead receive for earth's lost worth? I almost wish I need not long and listen,

For heavenly news, and angel promises,

But wait, in calm satiety, disclosures Which death's white wonder quite encompas And I could wait, knowing if sad bereavement Falls heavy on us mortals angels see

How brief are human lives, and separation Seems but an nour from an eternity. For life, to me, is full of wholesome pleasures. Of health, and love, and tender ministries. But many toil, and want, and faint, and perish

Borne down by their cramped lives' deficiencies For them I want fore-knowledge of the future, A sheaf of promises to cheer them through.

Tales of a land where souls may grow, unstinted,

Living the good, the beautiful, the new. But by-and-by we all shall reach the highlands Beyond these landscapes, wintry, bare, and drear So never mind the chilling, fellow travelers. Look up, and Summerward! hail and good

#### Notes From Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal: 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 his predecessor. Mrs. Brigham. This morning the subject of "Reincarnation" was touched upon in a forcible and logical manner, as it has already been done many times by many speakers at this hall, in reply questions handed up for a response from the spirit side through a chosen instrument. The controlling spirit set it aside as unreasonable and said the ques

talk thereon if in no other way. In answer to a second question relating to mediums and their failings, he said, that Spiritualists were more eager to witness the phenomena that mediums had to give, than to help make the mediums themselves all they ought to be as men and women, independent of their spiritual gifts. The answers given to the three questions asked were all good and sound, and the controls wanted it distinctly understood that none were given in a dogmatic sense, but each listener was left free to form his or herown conclusions as to their truth or falsity.

tion would be worn out and settled through much

Mr. Hugh Pentecost draws a good many of our people to hear him in the afternoon at the Criterion Theatre on pertinent social questions. He is radical, ahead of the time, and building for the future as he sees it, and the needs of to-day. He calls himself a speaker rather than minister, circulates freely a neatly printed sheet among the audience containing the hymns for the day, a responsive reading and a statement of the receipts and expenses for each of the three places where he holds forth at Newark, New York and Brooklyn respectively.

At the door his printed sermons or addresses are for sale, also such other books in cheap form as he desires his hearers to read, viz., "Progress and Poverty," "Protection vs. Free Trade," selections from the "Humboldt Science Library," etc.,—all good in their way. Last Sunday it was my privilege to hear him on, "Not Soul Saving or Charity, but Justice." He recognized no charity, except in the spirit of friendship; wanted tenement houses done away with entirely, rather than to send their occupants away for two weeks in the country only to return to the same evil conditions at the end of that time. He advocates radical reform by removing the prime cause of the present condition of the lower classes wants them to have the same chance we have had to grow, who have been surrounded by better con-

ditions and had better chances to progres The replies to your several queries in the JOURNAL carry with them the promise of practical Spiritualism in the near future—practical because exemplified in the lives of its adherents.

W. J. Cushing.

## 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 pos session; life is the survival of the fittest; and since man has the advantage ground, only those women who are armed with the same weapons, have the same determination to succeed and the same stake to lose, will gain the same footing. I do not mean to accuse man of any more injustice than comes of this struggle for life; as I have said, business is business. No man pays for anything more than he is compelled to pay. Let our girls become really thorough saleswomen, both wholesale and retail, even if it comes to traveling; let them practically learn printing, engraving, designing, light cabinet-work, stenography, bookkeeping, watch-making, goldsmithing, dressmaking (at which the practical woman sometimes makes a fortune)—any of the hundreds of things for which their nimble and delicate fingers native wit and taste, quick perceptions and faithful, perseverance, fit them, and let them learn it as a business, thoroughly, honorably, with the determination to be first-class workwoman, and soon they will share the pay as well as the work of men; and believe me, our girl will be no less fitted to be a good, loving wife and mother, if she sees fit to marry; and she will not be driven into a thoughtless marriage to escape the drudgery of earning the pittance which will not support her, nor of making a sacrifice which is generally considered to be even more disgraceful than that. Think of this, you who bemoan the thousands of unhappy marriages and the frequency of divorce; and if she is left, as so many women are left, with children depending on her for support, she is in no worse condition than the widower who is left with them to care for.

Think of this, you who may be widows. "I will say here that men have objected to this idea, saying that if women are self-supporting they will not care to marry. Surely, I reply, if a man depends upon his money alone to attract and keep, the time has arrived when woman should compe him to make himself worthy of her love and her

"There are many bright instances where women have met and understood this condition of affairs, and have gone to work like men and made themselves valuable. They have something which they can do better than other women and as well as a man; and I am glad to say that my experience has been that such women are admired, appreciated, and valued. As one old business man said to me, If you want a faithful, trustworthy, employee, have a woman who understands her business.' Woman has every element of success in her; teach her to bring it to bear on the situation."-L. E. Holman.

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. It was known that very many cases of warnings had been brought to the attention of this committee, and that they had subjected them all to a rigid investigation. Prof. James of Harvard University, took the chair. Dr. J. W. Warren, also of Harvard University, a short, stout gentleman with spectacles and a full beard, read a report of the committee on mediumistic phenomena. There is a schism in the English psychical society, it appears, on this very point of Spiritualism. Royce, professor of mental philosophy at Harvard University, arose and read a number of queer stories that could not be explained. One was the Frye case. Mr. Frye's clock stopped one night when he was looking at it. He went to it to see what the matter was. As he did so he opened the clock. He heard a husky voice say "I'm gone. I'm gone." "That's my brother Gid's voice." said Frye to the people in the room. "Something has happened to Gid." He not only told the queer happening to people in the house, but repeated it to the neighbore next morning. In the afternoon he got a telegram from a city in the east, where his brother lived. It read, "Gideon is dead. Have sent letter." When that letter came two days later it was found that Gideon had died just at the hour Frye's clock stopped, and that his last words were, "I'm gone,

"We have a copy of the letter," said the professor, "a copy of the telegram and affidavits made by the people who heard Frye tell the story before either telegram or letter reached him. That, now, is a good case. We have another that we have investigated and verified that is truly unique. A commercial traveler was in his room in a hotel in St Louis a few months a ago. He was sitting at the table writing a letter to his home. His mind was active and unconcerned. Suddenly something seemed to make him raise his eyes. There, six feet away, a little to his left, stood the form of his sister B. who had been dead three years. Her eyes were half closed, and her cheeks very pale. He noticed the texture of her dress, a ribbon in a certain spot, buttons and their shape. He forgot that she was dead. He started toward to greet her. At this instant he became aware of a bright red line that ran down her right cheek. It looked like a long scratch or faint gash. He had never seen such on his sister's face before. All this he noticed as soon as he started up. When he had taken a single step the figure no longer existed. He was much agitated. knowing that he could not have been dreaming, for his cigar was burning brightly, and the ink wet on the letter before him. Fearing it was a presentiment of something terrible, he started at once for Boston. He found all his family in good health. Now comes the feature of the case that is of special interest to the society. He told of his sister's apparition, and spoke of the scratch upon her cheek. As he did so his mother became very much agitated and nearly fainted. It appears that after the sister's death, and while the body was yet unburied, the cheek had been accidentally lacerated by a pin in the mother's dress, and mentioning the fact to no one, she concealed the scratch by using face powder or something of that sort, but never to any human being had she breathed a syllable of the matter. He might have in time come to think that apparition was imagination, but he knew he could not have imagined that scratch." Story after story of this nature was read by the professor. Ghosts themselves may require nourishment, but this society for investigating ghosts requires the most substantial kind of material aid in order to pursue its investigations. With members it is a work of scisearch could be made if there were more funds in the treasury. One enthusiastic friend has recently contributed \$1,000 and another \$5,000, but it would seem that work of such general interest should enlist further subscriptions.

#### 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 H. B. Allen has given four successful séances here the past week, which gave us an opportunity to ventilate the subject of Spiritualism through the local, daily press. A young newspaper reporter was invited to attend one of Mr. Allen's séances, and in his report he explained all the manifestations by the theory of legerdemain: but this prop being knocked from under him, he tried to hide behind the "Cui Bono?" post. This post was also thrown down, and many of our citizens are becoming very much interested in the subject. During the newspaper war on the trickery question, I arranged a séance composed entirely of skeptics, three men, and three of the most intelligent women they could select. Two of these men were editors of influential papers; and the other is the mayor of our city. At the close of the séance they put their signatures to the following:

"We the undersigned do hereby testify that we sat in a séance with no one else present excepting Mr. and Mrs. Allen and D. Edson Smith, and that we held these persons fast between us; and that while they were so held there was music and writing produced in the room. We do not know how it was done; but do not understand how it could have been done by trickery on the part of either of these three

This séance was held under test conditions. It was held in an outside room, engaged for the purpose, in a public building; and the doors and the window were carefully sealed by the sitters; yet with our rands all firmly held, and attention being constantly called to this fact,—manifestations occurred of so intricate a character, that some of the sitters confessed that they did not believe one person could produce them in the light, with both an ds at liberty. D. EDSON SMITH.

#### 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, with-out all the intermediate processes of converting water 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. This is something which Edison has been working at for ten years. With hints from the scientists whom he has consulted he has made gradual headway in the solution of the great problem. From the confident way in which he now speaks he has apparently made some progress since he last spoke for publication on the subject, and has hopes that he may reach the heart and core of the mystery. If he succeeds he will be the greatest benefactor the human race has known since the mythical days when Prometheus stole the fire from heaven and gave it to man. All the cunning and valuable inventions with which his name has been associated—the quadruplex, the phonograph, and the incandescent light—will shrink into insignificance and will be regarded as the mere idle thoughts of a leisure moment. If he is able to convert into electric energy the power that lies in the carbon and hydrogen of coal, he will have given to man the greatest gift that man can ask of Nature. unless it be the control of the winds and rains. He will have multiplied by ten the present capacity for work of every ton of coal in the world, and will thereby have decupled our mechanical powers. He will have revolutionized the world of machinery. What the Corliss engine is to the primitive water wheel of the Egyptian of the days of Pharaoh that will Edison's device be to the present steam engine. Steam engines and gas engines will all go to the junk shops, and new plants—what we cannot yet tell—will take their place. Should Edison make such a discovery, all we ask of him is that he will be moderate, and that he will not charge so high a royalty as to heap up for himself a fortune of more than a thousand-million dollars during the life of the patent. It will be in his power to outrival the the accumulated wealth of all the Bothschilds and Vanderbilts, and to concentrate on himself the hatred and abuse that are now lavished on Gould. Prometheus took out no patent on his discovery and drew his pay in unending fame, but he angered the gods and had to suffer for it. It is possible that Edison may prefer not to imitate him to the point of angering Demos.-Chicago Tribune.

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

To the Editor of the Religio-Philosophical Journal.

I consider you have fought the good fight and esablished the only spiritualistic paper of much value. We did entertain high hopes of Owen at first, but he has disappointed us by playing into the hands of gobemouches, and becoming one himself. When Dr. Stansbury was working up his "show" to "do" the East with, I was invited to attend a séance. I by letter pointed out to Mr. O., how this whole thing was done, and he replied rather angrily, saying, "we must have confidence in our friends," etc. Such exhibitions as Mrs. Huntoon has been giving

I witnessed one in 1881, at Lake Pleasant) and hose Mrs. Reynolds has been presenting to the public for more than a decade, are demoralizing, and do, unjustly, in part, bring Spiritualism into contempt. But true Spiritualism is more valuable, because it is scarce and mixed with a fearful amount of chaff. If the foundations of Christianity were subjected to a rigid scientific scrutiny, all that would be left would be spiritual phenomena.

Were it not for Spiritualism I should be a ma terialist. If I were a materialist I should be a pessimist, and if I were a pessimist, I should probably commit suicide; but Spiritualism shows that life has value, and it is worth while to struggle to the end, and make the most of it; promote the happiness o others as much as possible, and so lay up karma for St. Helena, Cal.

P. S. Owen's desire to get up something start-ling and sensational has ruined his paper. Now he is lending it to sell twenty-five foot lots in a Spiritualist town near Santa Barbara; but what the settlers can do for a living is not even hinted at, as if they could live on sunshine and seabreezes. J. A

#### Communication Through a P-ychograph.

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. It was obtained with facility by means of the psychograph under the hand of a very good sensitive, not occupying more than twenty minutes of time. Mr. Ricard was, I think, near my own age (80) when he died; had been president of the Williamsburg Savings Bank for many years and a member of the Universalist Church.

THE MESSAGE. I would like to say something in reference to Spiritualism. Years ago I thought I knew all about the life to come, but now I know how ignorant I was. I thought that all there was to do was to sing praises to the lamb and play on the golden harp for ever and forever. Now I think that would have been very tiresome, and I am very glad that we have something else to do. We find plenty of work to occupy our time, and we have plenty of music without the golden harp. There is much work to be done before Spiritualism can take its right place; things to be both learned and unlearned; superstition to be destroyed, and a general revolution all around; but it is coming, gradually and surely, and before many more years have passed Spiritualism will reign triumphant. When I last saw you, Mr. Miller, you lived in Brooklyn. Have you left there for good? I

think you have made a good change. I often go to the bank to see how they are getting along alone without the old man. I find they do very well without me. Well, we must all step along to make room for others; some go early and som tarry long, but in time all our places will be filled by others, and we will have advanced on our journey of progress in the world of spirits upward and onward forever. I shall take pleasure in giving you GEORGE RICARD. another call.

#### An Investigator's Experience.

uitor of the Religio-Philosophical Journal:

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 served to recall my own, which, though not quite so satisfactory, was equally as remarkable of its

After an hour's séance I started on my way home, well satisfied and feeling well repaid. It occurred to me to jot down the principal points in her statements during her trance condition. On referring to them I find that I was to develop into a "writing, seeing and hearing medium," that a "letter of great import was to reach me in a few week's time"; that my "home and home life" was to be "brightened and beautified as never before," and that "financially" my "life was to be made easy from a source unexpected," but above all "when the Harvest Moon shines out again, it will see you and yours more pleasantly situated than in years before, so look out, little

squaw, for the Harvest Moon." Here are the facts as time developed them: First I have made no progress in any one of the phases promised me in the line of mediumship, though I gave what time I could to it for many weeks together; second, the letter never reached me: third my home was a scene of suffering until late in May fourth, doctor's bills, nurse's bills, etc., will never be liquidated, I fear, if the means to do so comes from any but the usual source; fifth, when the Harvest Moon came round, the "man in the moon" peeped through my cottage window and found me prostrate with a heavy fever, the result of overwork, worry loss of sleep, etc., from which I am now, with the ground white with December snow, just recovering. So much for that. On the other hand Mrs. C. gave minute descriptions of a dear friend and of her trials and afflictions, and of a probability that she would succumb to a fatal disease hereditary in her family. The dear friend lies low with lung trouble

in Albuquerque, N. M., at this writing.

How could Mrs. C. or her guides miss the mark so far in my case, and tell me so accurately about my friends?

A. A. H. Chicago, Ill.

## The Sweet Word "Home."

Home! It is a charmed word. Through that one syllable thrill untold melodies, the laughter of children, the sound of well-known footsteps, and the voices of undying affection. Home! I hear in that word the ripple of meadow brooks in which kneedeep 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 tramped down the load. Home! Upon that word there drops the sunshine of boyhood and the shadow of tender sorrows and the reflection of 10,000 fond

memories. Home! When I see it in book or newspaper that word seems to rise and sparkle and leap and thrill and whisper and chant and pray and weep. It glitters like a shield. It springs up like a fountain. It thrills like a song. It twinkles like a star. It leaps like a flame. It glows like a sunset. It sings like an angel. And if some lexicographer, urged on by spirit from beneath, should seek to cast forth that word from the language the children would come forth and hide it under garlands of wild flowers and the wealthy would come forth to cover it up with their diamonds and pearls; and the kings would hide it under their crowns, and after Herod had hunted its life from Bethlehem to Egypt, and utterly given up the search, some bright, warm day it would flash from among the gems, and breathe from among the flowers, and toss from among the coronets and the world would read it bright and fair and beautiful and resonant as before: Home! Home! Home!—Dr

## Notes From Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal: The good work goes on. The angels are stirring the waters and the healing of the Nation will be the effect thereof.

was tendered a complimentary concert and entertainment Dec. 13th, by Bro. P., who is a natural born actor. He was assisted by Miss Christine Ellsworth and Miss Lula Chase, pupils of Mme. Bishop's Shakesperian College. The choir of the First Association rendered some fine musical selections. T.

#### 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 a writer 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 day. The author says:
"The good people of Caledonia have so long and

exclusively engrossed the faculty of second sight that it may justly surprise many to learn that we also have been favored with at least one case as well attested as their own. I refer to the instance of Eli Yarnell, of Frankford. Whatever were his peculiarities he in time lost them. He fell into intemperate habits, became a wanderer, and died in Virginia a young man."

This remarkably gifted person was born in Bucks County, Pa., and came with his parents to the vicinity of Pittsburg. The account of him contained in the narrative before mentioned is in substance as

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. His mother asked him what pleased him so much. The boy replied that he saw his father (who was not at home) running rapidly down the mountain side trying to overtake a jug of whisky which he had let fall. The jug rolled part of the way down the declivity, but was caught by the old man before it got to the bottom. When the father reached home he confirmed the whole story, to the great surprise of all. After this the boy excited much talk and wonderment in the neighborhood.

About two years later the Yarnells were visited by a friend named Robert Verree, with other Quaker relatives or acquaintances from Bucks County. Verree, to test the lad's miraculous power asked him various questions, and, among other things, inquired what was then going on at his own home in Rucks County. The boy described the house, which he had never seen; stated that it was built partly of logs and partly of stone; that there was a mill pond in front of the house, which had recently been drained, and concluded with a description of the people in the house, and of two persons, a man and a woman, who were sitting on the front porch. When Verree reached home he inquired who had been at the house at the day and hour be had held his conversation with young Yarnell. He learned that there had been a shower at the time, and several of the field hands had gove into the house to escape the rain; the persons on the porch had been faithfully described, even to the color of their hair. As to the millpond, the men had drained it in order to catch muskrats. In short, every detail given by

the boy was proved to be accurate. The habit of the young seer, when asked to exercise his singular faculty, was to hold his head downward, often closing his eyes. After waiting for some time, apparently deep in thought, he would declare what he saw in his visions. He was sometimes found alone in the fields, sitting on a stump and crying. On being asked the cause of his grief, he said he saw great numbers of men engaged in killing each other. Although he had never seen a battle, a ship, or a cannon, he described military and naval battles as if he had been an actual looker-

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 his master became annoyed and tried to discourage such curiosity. The boy therefore began to shun questions, as much as possible, and seemed by degrees to lose his singular gift. He

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 been lost at sea or perished in accidents, and others whose relatives had disappeared, would come to him for information. Of those still alive he would tell how they looked and what they were doing. On one occasion a man asked him in jest who had stolen his pocketbook, and was much taken aback when the lad replied:

"No one; but you stole a pocketbook from another man when in a crowd." And the historian of the boy's wonderful deeds states that such was the fact. This is about all there

s of the strange narrative, which, like Sam Weller's love-letter, ends so abruptly that the reader wishes

## What Will They Say?

It would be a curious thing were some of the labor organizations to cause the arrest and trial of clergymen who have endeavored to organize a boycott against the Sudday newspapers. Some members of some of the labor organizations believe in the boycott and hate the Merritt and Cole bills, which are directed against such conspiracies. It is argued, and logically, that what is good law to apply to a working man is good law to apply to a preacher, and that if there is a way to make ooious the two measures referred to it lies in the arrest of a few clergymen.

What will a clergyman do or say if arrested on the charge referred to? He preaches that society must he organized, that the law of the land must be respected. What will be his excuse for attempting the organization of a conspiracy against the business of a certain group of men? Laws may be good, bad, or indifferent, but they express the voice of the people at a certain time; and while they remain upon the statute books must be observed by all rightminded citizens. What have the clergymen to say who break a law deliberately?

Undoubtedly most of the clergymen who have endeavored to start a boycott were honest enough, whatever may be thought of the right or wisdom or justice of what they did, and possibly they did not realize that they were violating the law of the land. Yet clergymen should be well-informed on some things, and the religion they profess to teach is one of tolerance and broadness. Christ and his disciples never organized a boycott in Galilee.

What have the clergymen to say? What will their counsel say should the half-formed design of the labor organizations be carried out?—Chicago

## A Workingman's Dilemma.

the Editor of the Religio-Philosophical Journal

I wonder if the JOURNAL will print anything from workingmen, as they are not up to the high-sounding phrases 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. First, we joined a vegetarian colony and went to Kanaas to hall make it. and went to Kansas to help make it a free state; but, alas! as to our high hopes of teaching people not to be so cruel as to kill animals,—we were very thankful not to be killed ourselves in those troublous times by our "noble" fellow creatures. Then we learned phrenology so as to understand human nature better: but we found ourselves cheated and humbugged at every turn. Then we embraced Spiritualism, both becoming mediums, and though never lapsing from faith in this the greatest of all reforms, yet we could not make progress fast enough, or rather, perhaps, in raising a large family, we have become engrossed in materialism to the neglect of our spiritual nature. Now what is the remedy, as this is the case with so many others. The question of how to fight our way to get a living and not become sordid by worldly cares, is the greatest of all themes to common mortals.

H. VOORHEES. common mortals. Traverse City, Mich.

## A New Spiritualist Society.

to the Editor of the Religio-Philosophical Journal. 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 Beligio-Harmonial Society, with F. P. Baker as president, Milo Norton as secretary and A. Spiritualists and Liberalists are now having a H. Slayton as treasurer. It is our desire to put ourfor the First Association during December. He is ums of all kinds who go backwards and forwards reasonable, logical and earnest. The Association between the Pacific and Atlantic coasts, with a view of making engagements to stop here and lecture, or give such other exhibitions of spiritual power as the mediums may desire. Mrs. S. R. Stevens will occupy the platform temporarily until other arrangements are made. F. P. BAKER.

Topeka, Kansas.

#### Notes and Extracts on Miscellaneous Subjects.

Florida has one mile of railroad to every thirty

quare 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 370.279 persons over ten years old who don't know how to read, and that of these 60,174 are white adults.

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

A man of Malton, Nev., tipped a couple of barrels of whisky into a natural spring which flowed on his premises and invited all 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 cast in 1600, and has 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 arresting 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 "handsome advertising cards appear n conspicuous places, the charge being \$5, and the agreement 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 arranged 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 aid of his dog, stopped his cow and released the child, but he was so badly injured that he soon

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 gas tar from the gashouse 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 Crnithologists' Union, Ernest E. Thompson, of Canada, said quial powers. Birds, when surprised in 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

An English electrician has invented a materia which he calls alterion, for the prevention of corro sion 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. Stover, the daughter of President Johnson.

Edward Sherman, of Whitewater, Wis., forty ears 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 sparingly. He wouldn't take the advice, but vowed he'd get the better of the habit if it killed him. His health continued to fail, he seemed peevish, then moroge, 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 about 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 father did toward earning a living, those children answered: "He brings our dinners to us." That was actually all their able-bodied tathers 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 "Possible Bos-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." Inscription on a tombstone in a burying-ground

on the Island of Jamaica: "Here lieth the body of

Lewis Galdy, Esq., who died the 22th of September, 1739, aged eighty years. He was born in Montpelier, 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 swimmi ng 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 they do not bring anything like the price paid for those which have all black feet. However, the Oak View 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 phaeton which they have used for the last six months.

John G. Whittier says the reports of his burning private letters recieved 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 to 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. Crpt. Nathaniel Holland, aged 95 years, and his wife, aged 90, recently celebrated the sixty-sixth aniversary of their marriage at their home in Barre,

#### The Woman's Department.

to the Editor of the Religio-Philosophical Journal:

So far as I am aware, the Journal is in advance of all other Freethought publications in giving space to a "Woman's Department." For many years Mrs. Poole made it one of the most interesting features of your excellent paper, filling it with valuable information regarding the "unrepresented' class: and since her retirement from this field of labor, we are painfully conscious of our loss. However, their experience will cause us to enjoy more fully a renewal of this work and stimulate us to an appreciation of the excellence of the present management. Had you been inspired in your selection of a lady to conduct the "Woman's Department" you could have made no wiser choice than you have in securing the services of Mrs. S. A. Underwood. Her scholarship, natural talent, editorial experience, clear judgment and sympathy for those of her own sex eminently fit her for the position. Knowing this fact, we readers of the JOURNAL have settled ourselves down for a weekly "feast of reason."

We women are also indebted to Mrs. Underwood for her learned work, entitled "Heroines of Freethought." In this handsome volume of 327 pages she has given the world an invaluable treasure and built an immortal monument not only to the genius of the women of whom she writes, but to herself

In recognizing this lady's literary attractions and adding them to your already popular journal, your readers are under a fresh installment of obligations. I, as one of the thousands, return my sincere thanks. AMARALA MARTIN.

#### Story of a Florida Miracle.

The Lady Lake mystery is all the talk at Leesburg, Fla. The particulars are these: S. B. Thompson, a well-known citizen of Lady Lake and a man of family, has been a helpless cripple for four years, with spinal disease, which had been pronounced by all the doctors as incurable. A week ago Wednesday night he dreamed that God told him to go to church the next Sunday, pray at the altar and get the congregation to pray for him, and he would be cured. Accordingly, without telling his dream, he had himself carried to the church, and at the close of the serself carried to the church, and at the close of the services he was placed at the altar. The congregation, led by the Rev. J. S. Collier, prayed for him, and he also aloud prayed for himself. He says that while praying he thrice heard a still, small voice saying, "Arise and walk." The third time the voice was quite distinct and positive, and he obeyed at once. Rising to his feet, he cried out, "It is done!" and walked firmly and steadily out of the church, down the street and into his own house shouting down the street and into his own house shouting and praising God. He is now perfectly cured and walks easily. All Lady Lake, Leesburg, and the intermediate country are agog over this apparent miracle, which was witnessed by about two hundred people, and is well and strongly attested.-Ex.

#### Primeval Man in America.

The environment read from geology indicates that the Trenton man was a hunter or fisherman who used and lost the primitive tools of his mysterious craft within the waters rather than upon the land, and thus appears to materially narrow the range of hypothesis as to his activities; but the extravagance in labor indicated by the vast numbers of unworn implements suggests that the rapid modification in environment and occupation accompanying the ice-invasion outran the resulting modification in appliances, and that the implements were really invented on land and were but ill-adapted to the new conditions; and the introduction of a new type of implement during the brief epoch of gravel deposition gives support to the suggestion.

So the margin of the cloud enveloping the beginnings of human life in America is slowly lifting. Already there is definite and cumulative evidence of man's existence during the latest ice epoch, with a strong presumption against an earlier origin than the first Quaternary ice-invasion; already it is known that the primitive American hunted the ice front rather than the fertile plain, and must have been bunter or fisherman; already his environment is so well known as to partially elucidate his activitives; but the first traces of the autochthon yet found tell of an intelligent being who dominated the animal world as does his descendant, and thus the mystery of man's ultimate origin remains enshrouded as darkly as ever .-- Popular Science

Your Friend Committed Suicide. You never suspected it, none of his friends dreamed of it, he did not know it himself, but it is exactly what he did, nevertheless. Do you remember his sallow complexion? Do you recollect how he used to complain of headaches and constipation? "I'm getting quite bilious," he said to you one day,
"but I guess it'll pass off. I haven't done anything
for it, because I don't believe in 'dosing.'" Soon
after that you heard of his death. It was very sudden, and every one was greatly surprised. If he had taken Dr. Pierce's Pleasant Purgative Pellets ne would be alive and well to-day. Don't follow his example. The "Pelletts" are easy to take, mild in their action, and always sure.

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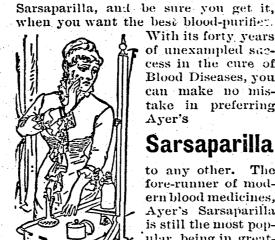
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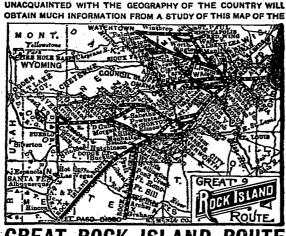
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# REVIEW

# Sevbert Commissioners' Report WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; & AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD; LAWYER," "COURT JAND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

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#### Why I Am a Spiritualist. (Continued from First Page.)

their names, and occasionally some sketch of their earthly history, if asked, and many an interesting surprise has been enjoyed this way: but more commonly no name is mentioned, or it will be withheld if asked for—the messenger claiming that his duty is strictly impersonal and official—that he comes in obedience to an authority beyond himself, and that his message must bear its own creden-

The subject matter of these messages and conversations has been infinitely varied, and any adequate presentation of them would require volumes. Our attendants seem to have an intimate knowledge of all our concerns, and of even our thoughts; they manifest a kindly and vigilant interest in our physical health, often suggesting means for its pre-servation, or remedies for its restoration if impaired, and frequently impart a direct healing force, of conscious, immediate benefit. They have taught us the reality of the "gift of healing" as anciently practiced, ex-

plained its rationale, and instructed in its successful exercise in numerous instances. They have warned against impending dangers-on one occasion saving our lives by preventing our taking passage in a steamboat on which a fearful disaster occurred—the occupants of the stateroom we had engaged (but did not occupy) being scalded to death.
They sometimes volunteer valuable advice regarding material interests—though for reasons which cannot be fully explained here, we deem it neither wise nor safe to ask or depend upon the advice of spirits in matters not pertaining to their proper sphere, but counsel volunteered from an obviously well disposed and intelligent source may be worth heeding. They have not, indeed, saved us from all the ills and trials of life, and probably it is not best they should do so, since the discipline of suffering is doubtless an important part of life's purpose. But their ministrations have illumined even the darkest experiences with the light of hope and trust in the eternal goodness, whose unfailing care is convincingly exemplified in and made rationally credible by these angelic ministrations.

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, and to urge the application in human society of those higher principles of action - justice and brotherhood -which alone will redeem our world from its abounding evils and bring "the kingdom of heaven" on earth. Especially have they illustrated the nature and value of "inspiration," as well as other "spiritual gifts" of primitive times. But this interesting branch of the subject cannot be here enlarged upon. It must suffice to say that our celestial teachers have not led us to repudiate (as some so-alled Spiritualists seemed inclined to do) all

eligion, nor even that form of it known as hristianity: but rather have alded us to attain a far higher sense of what religion is in its essence—to see what is valuable and permanent in all religions—and to recognize far deeper meanings in the words and life of the Christ of Judea than the Church has ever exemplified—meanings which the scorning world is sure to miss.

I had hoped to give from my note-hook some specimens of the simple and practical, sweet and hallowed lessons given from day to day from this source, but space will not permit. Nor can I more than allude to the general philosophy of life and of the universe which these teachers have opened to us-eminently rational as well as truly spirituel. I will only say that they never attempt to dominate or control, but respect one's mental and moral freedom to the fullest extent; they suggest, stimulate inquiry, seek to instruct, to enlighten, to uplift.

In all these manifestations and ministrations from the supernal world there is nothing "supernatural" in any objectionable sense of the word. Natural (from natus) means that which is born. If man is really a spiritual being, he is born so, and in process of time he is born out of the cumbrous flesh into a more spiritual state of existence. Then, if love forms any part of his spiritual constitution, he will naturally and necessarily feel an interest in and care for those who are left behind, still "struggling in the mire of earth," and will seek to serve them if he can. Angelic ministration, then, is highernatural, not un natural; and instead of being a thing intrinsically improbable and incredible, to be disputed and antagonized to the last extent—("spirits are the last thing that I will give into," are the words of a distinguished savant)—is a thing most natural, reasonable and to be expected in a universe where love has any part—where God, who is love, reigns.

If any imagine that it detracts from the regard due to the Supreme Being to recognize the agency of intermediate beings as ministers of wisdom and of good to us, they should remember that it is the good, or the God in them, which alone prompts them to this kindly service. The infinite spirit of good surely dwells in all loyal beings, and it is by and through their personal agency that He is everywhere present "to will and to do." This affords a rational and intelligible—I think the only rational and intelligible—conception of the Divine omnipresence and prov-

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 (and thus has no motive for deception, even supposing deception possible, which is not considered) I am also familiar with phenomena of various other classes, produced through numerous other instruments, probably equally trustworthy, which afford abundant corroboration to the general truth. Of course I am not unacacquainted with the various theories, often learned and highly ingenious, advanced by "scientific" men, and men not scientific, to account for and explain away these facts on different grounds. I have made it a point through all these eventful years to carefully note and consider everything of importance that has been put forth against the view which has been forced upon me; but am obliged to say, conscious of the full meaning of my words. that no "explanation" which has been offered —no theory of "automatic or unconscious cerebration," of "diseased or abnormal action of the brain," of "separate activity of the winds any doubts they may have raised. To horse to remain for the night.

question the distinct and excarnate personality of these intelligences is intellectually impossible, while to repel them indiscriminately as deceivers and ministers of evil or semiviolence to the moral nature—in fact, to "blaspheme against the Holy Ghost."

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. Frivolity, insincerity, or any sinister, mercenary, or selfish purpose, invites, by the very law of spiritual affinity, the presence of beings of a corresponding quality, with whom any familiarity is unprefitable, and liable to prove pertlous. Spirit communion should be sought only for the highest and

To conclude, it will be seen from the foregoing that I am a Spiritualist perforce of it with their magnetism, serving as a chanproofs personal to myself, so strong that were | nel of approach, this lady has come under there no other of like belief in the world I the control of an association of Catholic should still be compelled to be one. But the spirits. We brought you here to day, that, fact that millions of other persons, in all through your magnetism, we could depose parts of the civilized world, including in them, and your own friends again be able to their number some of the brighest intellects approach and control her." and acutest men of science the age has produced, have within a few years, been brought to substantially the same conviction by similar proofs, independently witnessed, does

not weaken my assurance. al scientific men and experts acting under cial departments of investigation-have, after a few ill-conducted attempts at experiment with certain professional mediums attempt notable chiefly for what did not occur-gravely announced that they have discovered nothing but evidence of trickery and fraud, have any appreciable weight in the case. Even were all the professional mediums in the world proven to be unconsciousble tricksters—which seems hardly more provable than that all other professionals are equally untrustworthy—such a fact would have no bearing upon the convictions herein set forth.

#### 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 1853 while making my home with a brother in Fon du Lac county, home with a brother in Fon 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. Five of us seated ourselves, my brother's wife refusing to join us, as it seemed to her sacrilegious; but after some merriment upon the proposition I made, that if she would sit with us a half-hour I would give her a shilling, she in a mirthful mood took a seat with us. putting mirthful mood took a seat with us, putting | up some of her goods. The struggle then to | cago. her hands upon the table. In a few moments | keep free from those influences was fearful. her countenance assumed a serious appearance, and she removed her hands; however, on he sold it. soon replacing them. Not more than two minutes had passed before she was entranced and soon began to describe scenes and persons she saw, opening to us in a short space of time psychic capacity of no common order. For some length of time she described beautiful scenes and persons she had known; others she had not known. She stepped to the door in ecstasy, listening to lovely music which seemed to be in beautiful gardens with flowers almost without limit;—sometimes carrying on a conversation with an invisible intelligence, the character of which we could judge from her portion of it. At length she said: "You say I must go back? I don't want to go back, it is so lovely here." The tears ran down her face like rain as she protested she did not want to return to the cold cheerless earth from a place of such indescribable beauty and entrancing harmony, but at length she seemed persuaded, and soon returned to her normal consciousness without a show of memory of that which her entranced state had revealed to her.

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 hight; very clear com-plexion, with dark auburn hair; fairly good health, doing the housework for herself and husband, on a farm a portion of the time; was of average intellectual capacity, and re- but for the interruption of my presence and spected for her good common sense, spotless truthfulness, unswerving conscientiousness and good practical judgment in all the affairs of life. She possessed a level head, and was especially beloved by an extensive relawell developed in the religious sentiment, medium the early settlement of the country half a cup of coffee each morning, which precluded regular attendance at any church. fast lasted three and one-half weeks. She the Catholic faith, and like most persons of Protestant education, especially at that time, | had only to put her mind upon any one Catholicism, believing it to possess no qualities of merit.

I now pass on to the winter of 1858, during which interval of time much of interest occurred though not of a public character. She and her husband had, the fall previous, miles distant, on the borders of a German-Catholic settlement, and some six miles from | dencies and complications incident thereto. the extensive Catholic institution known as Mount Calvary.

We looked forward during the early winter to our semi-monthly Sundays that we spent with them, with a great deal of pleasure, discussion among investigating minds in which was usually realized; but she became so strongly exercised that I was alarmed, fearing harm would come to her, and said to her husband: "We better not sit for her entrancement any more; it seems to distress her, and I am frightened without any idea of the cause of the change that had taken place."

About two months elapsed when in the fore miles distant, when I seemed to sense, not a this life. The same watch voice, but a thought, "Go up to your broth must be active there as here. ers." Recognizing the possibility of some spirit interposition, and as it was only three | trol the necessity of watchful care over senmiles extra travel, I thought I would make a little test that might be of use to me in es- | dured, because of ignorance of the law, is tablishing the fact that when necessary we painful for us to contemplate. The position, cerebral hemispheres," of "hypnotic hallucination," "self delusion," or what not, as urged on the one hand; or of "masquerading and deceiving spirits," "demons," "astrals," "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth by others—at all them pursue my journey. For a "shells," etc., as set forth at when hecessary we paintil for us to contemptate. The position, that the process from Poverty. This is a review and that sensitives should not be relieved of all that sensitives should not be relieved of all that sensitives should not be relieved of all progress from Poverty. This is a review and that sensitives should not be relieved of all that sensitives should not be relieved of all that sensitives should not be relieved of all progress from Poverty. This is a review and that sensitives should not be relieved of all progress from Poverty. This is a review and that sensitives should not be relieved of all progress from Poverty. This is a review and the progress from Poverty. The power of meets the case. However astute or preten- number of times when I desired to start, the | we are responsible to that extent for their tions these expositions, or however plausible | will to do so would seem to go from me until | the case they have made out, a single inter- near tea time, when I decided to remain at view with one of these celestial visitors, under tea, and then go surely. Still the same defavorable circumstances, has sufficed to brush privation of will power when I would start aside the flimsy reasonings and give to the detained me until dark when I put up my al institutions. Other classes of religionists

some matter foreign to Spiritualism (and I think the subject had not been mentioned during the time I had been there), sitting conscious "elementaries," would be to do 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 willpower, like an electric shock, and was thrown to my sister in law's side, some twelve feet distant. Acting, then, as it seemed to me, under some foreign will power never before experienced in that way, I said to the husband, "Come up here"; to another brother, "Come to the other side," while I made passes over her,—seeming to sense some kind of a contest, but how or what, I had not the least conception. After some fifteen minutes, entire quiet being restored, she being enworthiest ends—only in the earnest love of truth and good for their own sake. But this fruitful theme cannot here be dwelt upon.

A word to the wise is sufficient.

The constant of the sends and the fact the fact the catholic settlement, and the fact the catholic settlement, and the fact the catholic settlement. olics formerly occupied it, thus permeating

it was that all spirits are Spiritualists, Catholics as well as other denominations; that Nor does the fact that a body of profession- denominational beliefs were not taken to the other side. In response to the remark the auspices of a respectable University in that showed more than simplicity—gross igour country—some of them eminent in spenorance—she with great emphasis said: "When she returns to consciousness, turn the conversation upon the subject of the Catholic religion, and see if what I tell you is not true."

After some farther discussion over the matter she returned to outer consciousness. We then opened conversation upon the Catholic religion, in various ways denouncing it: said that girls were enticed into their nunneries. Without knowing how exactly my remark was going to apply to the situation, I made some threat as to what I would do if they enticed away any of my friends. In the meantime her agitation had grown more and more apparent, and she replied to my remark with blushed cheeks and a good deal of warmth: "That I need not be troubled about my friends being enticed away." Things went on apparently quiet for a while, but it was found the same influence was gaining posses-ion again.

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,—not She never returned again to the place; later

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. Her disclosure was in substance as follows: During the winter and up to the time of my impelled visit, as soon as her husband left the house, she being much alone (they had no children) a Catholic priest—a spirit—to her as tangible a man as she ever saw, came in and remained until her husband's return or others came, talking with her, instructing her hour after hour, and day after day, an almost constant companion for weeks and months when she was alone in the house. She became much attached to him. Occasionally when a German neighbor came in she felt a most kindly sympathy for him. In proof of some such presence giving instruction, she seemed to have gained a knowledge of the Catholic religion equal to one who had been associated with it many years as a student, and as it seemed to her, from a very high moral and religions stand-point.

A small sum of money that was in the house, she had planned to use for her expenses, having been instructed how to proceed to make her way secretly to Fond du Lac, and from there to a convent in Chicago. This plan she had fully matured, and our own spirit friends, would have been at

No personal harm seemed to have been in tanded, but the desire on the part of the good Father (or bad Father) was to use her tionship of her husband. She was fairly to communicate to the brother priests on earth. Some weeks after making their though not overzealous as a religionist. home at my house, her appetite left her; she She was a member of the Baptist church at ate nothing with the exception of a thin the East, though at the time she became a slice of bread about two inches square, and At no time had she associates or friends of fell away in flesh a little, but felt ordinarily well. She became wonderfully clairvoyant; had been imbued only with prejudice against | she knew in order to read them in their most secret selfhood. She was surprised to find them different from what she had sup posed them to be.

In the latter part of the summer she and her husband returned to her native home, Chemung county, New York, where she died removed to a farm he had purchased some four about ten years later, the latter part of the time having poor health from dropsical ten-

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 reference to the influence exerted upon mortals by Catholic spirits. In this instance the reader will see no opportunity for telepathic influence from mortals. The Spirit-world is undoubtedly the counterpart of whatever we find here, and by the law of association, like attracting like, a corresponding subtle activity and organizing ability characterizes aspart of April I was on my way from the city sociations of Catholics in the spirit state, as of Fondu Lac to my home some twelve is noted in their industrious methods in this life. The same watchful proselyting

> There is illustrated in this instance of consitives. The penalty that this good lady enprotection. Vigilance is the price of everything valuable, as well as of "liberty."

Catholic influences may seek to obtain control in spiritual issues, as well as in materimay do the same. Catholic leaders would

While conversing in the evening upon 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; and no Catholic influence would be more determined to destroy every medium istic gift than he. His reproach, heaped upon some of the best intellects this nation has produced, among the foremost in social standing, has no parallel among the Catholic clergy; would not such be the influence about

> Through our laws we protect the weak from the strong; by bolted doors and the usages of society, the great army of obtrusive people are excluded, saving us from annoyance and even destruction. This obtrusive element is always of less growth. The grand souls that have pierced the broad canopy of freedom for themselves, comprehending the open country to which they are admitted, and while warned by its sunlight overlooking the needs of human growth, never obtrude themselves where adaptations for their presence is wanting. The vast army of spirits near the earth are ready to enter any open door, and we must know how to guard it, holding it sacred to the higher guidance, whose words, though few or many, are from

> the plane of wisdom. 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 re-lations; also Butler Tallmadge of Pasadena, Cal.; portions of it can be corroborated by J. R. TALLMADGE. numbers of others. Glenbeulah, Wis.

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By the kind permission of the author, General Lew Wallace, and the publishers, Messrs. Harper & Bros., this scene has been engraved by John A. Lowell & Co., of Boston, on a handsome calendar prepared for the Chicago, Burlington & Quincy Railroad Company, for distribution at the residences of those who feel sufficient interest in the subject to have this work of art upon their walls. The subject is certainly interesting, and it is produced

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