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No. 1

Readers of the JOURNAL are especially requested to seno in items of news. Don't say "I can't write for the ress." Send the facts, make plain what you want to ay, and "cut it short." All such communications will 16 properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated acounts of spirit phenomena are always in place and will e published as soon as possible.

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THE IMPORTANCE OF SPIRITUALISM TO MANKIND.

1 Lecture Delivered by Mrs. E. B. Duffey

Before the First Spiritualist Association of Troy, N. Y.

We are standing on the threshold of a new year, and humanity, ever hopeful with anticipations of the future, is looking forward, confident that life shall blossom brighter and bring fuller fruition in the year to come than in the year now past. It forgets that we make our own years—not in their outward circumstances, but in that inner ideal life which is the true life of man. The past year was to us what we ourselves made it. It was given to us as a piece of clean white paper upon which we wrote out our lives, with a trembling hand and many a blot.

"Farewell, old year! We some of us can say: 'I knowledge gained By this old year;' and some with beaming face Will add: 'Yes, bless the year it gave me love!'
Another softly speaks: 'It brought me grace, And filled my soul with radiance from above! And others with wet eyes

Will tell of memories The year has left with them forevermore. "Alas, old year! thou hast broug t bitter pain! Taken our treasures ne'er to bring again. But if to us no good but only ill

Has come through thee, then we our eyes have turned.

And with hands folded, sat inert and still, And all thy meed of richest blessings spurned." After all, the year can bring us very little; and as we stand face to face with the new

shall receive but what we shall take from it, that will prove lasting in our lives. We are standing on the threshold of a new

era of religious light will bring us just what we prepare ourselves to receive—just what we take from it—no more; and if we do not bring ourselves up to the level of the new spiritual truths about to be unfolded to mankind, the new year will mean no more to us than the old has done.

If the spiritual phenomena be really true, or if any portion of them be true, that fact is, without exception, the most important one which has come to the knowledge of man peak, the central fact of life, around which ll others revolve, and by which all others re modified. It has a meaning as broad as be universe, as high as heaven and as deep shell. It is a fact which affects the mateal, intellectual and spiritual condition of mankind. It means not only a revolution in religious thought, but a broadening of the researches of science, and an eventual modi-

fication of social and political systems. and you who stand in the way of the movenent of the world had best betake yourselves o safe places, for the lever is already apand the world is moving.

the ambitions of life have been only for the brief space of this mortal existence; and religion itself has come to the tomb, and in the midst of heart-rending sorrow has repeated in mournful tones: "Earth to earth, dust to dust, ashes to ashes!"

Forty years ago the first knockings were heard at Hydesville, near Rochester—were heard and understood. In those knockings was involved the future destiny of mankind. Puerile they seemed, the scoff of the self-styled scientist and the sneer of the skeptic. If they were false, they were utterly false, and unworthy of attention; but if they were true, what then? If they were true, our departed friends whom we had mourned as dead could return and communicate with us. What then? Immortality must be a fact and not a hope. What then?

From the new light shed apon us from the unseen world which encircles us like an atmosphere, we must come to believe that the old religions are erroneous, and a new system of religious thought and teaching must come to take their place. The plan of re-demption is a chimera, and hell a nightmare dream of the dark ages, while heaven must Miscellaneous Advertisements

KTH PAGE.—Spiritualists' March. Animals in the Spirit

World. Spiritualism in Elmira and Buffalo, N. y.

Miscellaneous Advertisements

be reconstructed on some other basis than that furnished by the book of Revelation; and what else? The fear of death is taken Prophetic Dreams. Evolution of a Sixth Sense. Jottings from Willow Creek. Dark Circles—A Dangerous Move—There are laws in nature of the existence of ment. The Bible Books of Media. Occult Telegraphy. | which we have hitherto had no conception. The German scientist, Zollner, at least indicates this in his hypothesis of the fourth dimension of matter,-a hypothesis which seemed sustained by his own carefully conducted experiments; and what further? There are as yet undiscovered psychic laws which have an important bearing upon our welfare, both in time and eternity; and what still further? Science has a new work to do. She must overstep her old boundaries, and from the known quantities already given or to be given into her possession, she to the scientist who should seek to demonmust solve the unknown; and what finally? There are unguessed at capabilities in the human soul, which may yet be revealed to and understood by the earnest seeker. Man he had mourned with bitter heart tears, his humanity that is in Christ's suffering that has hitherto been a slave—a slave to himself, to the material world, and to religious superstition. Spiritualism strikes the shackles from his limbs, puts a scepter in his hand, shows him his kingdom, and tells him that to the brave, and the wise all things are possible! All this might have been seen by the clear prophetic vision when first the sound of the Rochester rappings fell upon the ear. But how few possessed that vision? It took not only these rappings, but the subsequent manifestations, varied as they are, by which

> New Spiritual Era!" That era is now upon us, and we stand in the first flush of its dawn. The past with its darkness is behind us, and the glorious light of Spiritual promise meets our gaze if we but turn it heavenward. Lift up your eyes, oh! children of earth! The shadows may still linger here, but there is light above and beyond. The advent of Spiritualism has signalized, so to speak, a renaissance in intellectual and mechanical thought. Discovery is crowding upon discovery. Men's minds have become opened to the reception of spiritual truth, and spirits are earnestly aiding man in his efforts to obtain a mastery over matter. In political, social and educational fields, progress and change have been quite as marked.

man could spell slowly out the words: "The

Already in this new era we have seen a great National uprising. The stain of slavery rested upon our nation like a foul blot. year, let us remember that it is not what we | Then came the days of war, and bloodshed, when brothers stood face to face as deadly enemies upon the field of battle; but the hosts of heaven were arrayed on the side of religious year. The solar years which have right, and when the hour was ripe a man passed since modern Spiritualism first at- was raised up, and the appointed work was tracted attention, count but as days in this given him to do. That man who stands as year of centuries. We are still facing the the central figure in the midst of great and future which seems to us pregnant with hope stirring events, was a Spiritualist, and the and promise, and anticipation pictures the spirits told Abraham Lincoln to sign and issurpassing glories which this year shall sue the emancipation Proclamation, which bring to mankind. But it is no less true in | should strike the fetters from three million this instance than in the other, that this new slaves. Could any work be grander? Could it have been done in other than the Spiritual

era of the world? Within the same period the late Czar of Russia, by a like stroke of the pen, gave comparative freedom to millions of serfs, and the spirits are now striving with his son, the present Czar, to compel him to yield to the just demands of his people for a constitutional government. Spiritualism has seen the overthrow of kingly and imperial power in France, and the permanent establishment ince the dawn of intelligence. It is, so to of a Republican form of government. It has seen changes for the better in Spain. It has seen Italy liberated from the absolutism of the Church of Rome, and united under a government acceptable to the people. Everywhere the spirits are striving with mankind, helping them in their struggles for liberty, and seeking to fit them for a proper use of that liberty.

Spiritualism has popularized liberal thought. All through the centuries there Archimedes said that if given a fulcrum have been a few brave souls who have dared the world. Spiritualism furnishes that ful- Poets, statesmen, philosophers, historians, toward more liberal and humane ideas in recrum in its deductive fact of immortality; and scientists—the brilliant intellects of the ligion, let me quote from a book entitled world—their works have been received, but "The Day of Doom," which accurately repreand less, to be an infidel meant to be a pabasic fact, of Spiritualism is the imriah in society, and to be under the ban of the soul. Other religions have the law. It took a brave man to be a free forth this immortality, not as a thinker in those days, and there were very

present; all the calculations, the hopes and | er integrity in business relations than some who call themselves free thinkers-who illumine their lives by the light of science alone, and to whom the hope of the orthodox heaven or the fear of the orthodox hell, is as an idle word. Free-thinkers are as plenty as blackberries in August, and the very term free thought has become so popular that even some of our religious teachers occasionally try to twist it to their own advantage by showing that true free thought lies in the direct line of religious thought. Spiritual ism has popularized liberality in religious thought until now no courage whatever is required to think for one's self—only so many lack the ability!

Science, even materialism, had furnished many of the weapons with which it was possible to demolish the superstitions of religion. But what are weapons without men? Man, although he prides himself on being a reasoning animal in the abstract, is practically many removes from it. The force of logic might have been hurled against the edifice of error and ignorance which Christianity had erected in the hearts of men up to this very hour, with no more visible effect during the last half century than during the centuries previous, had not Spiritualism come to the front with new tactics. Spiritualism did not at first appeal to reason. That would have been in vain, since man had been taught not to trust their reason. But it appealed to the human heart. It said to the sorrowing ones who mourned as without hope: "Your dead still live. They are not walled up in some distant heaven; but lo! they are beside you; they call to you; they stretch out their hands to you; they enwrap vou in their love!" With glad cries of recognition soul reached soul across the abyss of death, and the immortality of love as well as of life was established. This was the beginning; the rest followed as a matter of course. The man whi would turn deaf ears strate the fallacy of popular religious modes of thought, was touched and softened when his dead wife, his little that whose loss venerable father or his jender, loving mother came back and revealed to him the same truth, not in the form of a scientific disquisition but incidentally, as they revealed the story of their lives in the Spirit-world.

Did science or logic close the bottomless pit? No! True logic delivered an eloquent oration when the task was finally accomplished, and science demonstrated to the satisfaction of all minds that it was the proper thing to have done. But that abyss of hor rors was covered never to be opened more through the ages, by loving hands and tender hearts -by the spirits of the dead who have returned to earth, but never one from that dread abode, and by human sympathy and

faith which believed them. It is said to be the first step which costs; yet thousands-millions-took that step unawares when they accepted the phenomena of Spiritualism, and thus found themselves in the purer air of religious free thought; yet they did not escape a sort of martyrdom because of that. Bless the brave men and women who in the early and unpopular days of Spiritualism dared to stand up in testimony of the truth, in spite of the reproaches of kindred, the desertion of friends, social ostracism and the loss of business prosperity. Spiritualists have not been subjected to the mysterious horrors of the inquisition; but many a successor and true follower of Thomas de Torquemada, as earnest, honest and bigoted as he, has made their lives as uncomfortable

as the law would allow. But this is only half the victory. The churches themselves are so honeycombed with free thought, that they are crumbling, and their entire overthrow is only a question of time. Those of you who can go back in | doubtedly. But even cowards have their uses memory to the preaching of forty years ago, and compare it with that of to day, can best realize the change which has crept so rapidly into religious thought. Forty years ago the successful preacher dwelt principally upon them. There are also many clergymen who the unknown, from which the soul control of God. He took the sinner by the give their open adherence to the facts of Spir-spack with dim shadow pictures of the ac coat collar and shook him over the fires of hell, until the sulphurous flame choked his breath and singed his hair, and terrified beyond all measure the poor wretch knocked at the door of heaven and called on Jesus to save him. Doctrinal sermous were the order of that day. Now doctrine as a rule is slurred over, hell is no longer popular, and he casts in his fortune with that hitherto save for a little tinge of orthodoxy set upon them as a sort of trademark, the sermons of some of our most renowned preachers might almost be uttered from a liberal or spiritual platform. More than this, the bravest and eralism boldly from their pulpits, or else leaving said pulpits altogether, that they may be in no wise bound by a creed which they have outgrown.

Still further, in order to meet the pressing demands of the age, it has been found advis able to revise the sacred scriptures themwhich was held essential to religious faith the damned:

> "With iron bands they bind their hands And crossed feet together, And the great and small,

They wail, and cry, and howl, For torturing pain which they sustain, In body and in soul.

"For day and night in their despite Their torment's smoke ascendeth, Their pain and grief have no relief, Their anguish never endeth.

The following graphically portrays the bliss of the saints:

"The saints behold with courage bold And thankful wonderment, To see all those that were their foes Thus sent to punishment.

"Then do they sing unto their king A song of endless praise; They praise his name and do proclaim That just are all his ways.

The following is the doom of unbaptized and still-born babes:

You sinners all, and such a share As sinners may expect;
Such as you have, for I do save
None but mine own elect.

"Yet to compare your sin with theirs Who lived a longer time, I do confess yours is much less, Though every sin's a crime.

"A crime it is, therefore, in bliss You may not hope to dwell; But unto you I shall allow

There is a little unwonted touch of comcents "the easiest room in hell." Now in contrast to this, let me quote from Beecher's famous sermon on hell, preached several

years ago: "Show me such a Deity as orthodoxy describes, sending those vast multitudes to hell in swarms, and I will show you a devil, worse than the medieval devil. Such a Deity I will not worship, even if he sits on the throne of Jehovah. I will not worship cruelty: I won't if I die for it. To such a heaven as his would be I don't want to go. Do men study the they may learn that his saints in glory dance over the myriad sufferers that have been swept like swarms of living flies to hell?"

So much for representative Congregationaism. Now, let us see what Episcopalianism has to say through Canon Farrar in regard

whole soul revolt with loathing from every

to eternal torment: "I know nothing so calculated to make the

doctrine of religion, as the easy complacency with which some people cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition. ... I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility-I say, at first with its appeal to the affections, i standing here in the sight of God and my? Savior and, it may be, of the angels and the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being in our present acceptation of them, simply mistranslations; they most unquestionably will not stand in within, lies the empire of man aspiring t the revised version of the Bible, if the revisers have understood their duty."

These are only two examples from many of a like character, indicating the drift of mod-

ern thought.

Again there is springing up in the very churches a growing belief in the truths of Spiritualism. Many are not brave and strong enough to face the ordeal of severing church connections and standing forth as acknowledged Spiritualists. So they keep up their connection with the churches, but accept Spiritualism in their hearts, and consult mediums sub rosa. They are cowards, unsometimes. They are unwittingly helping to undermine the mighty structure which has sheltered their fathers for so many centuries, and which they depend upon to shelter | the realm of the spirit is an exploration itualism, though they still cling to the transland the possible. There is no flight too ditions of the churches. Of these Josephi or too distant for the spirit to take w Cook stands out prominently. Bishop New-Twings are trained. The actual man fine man is another who is halting between two barriers on every hand, but in all the r opinions, and who, with his intense love of lof matter there is nothing impossible t popularity, is probably waiting for the tide possible man. When he has learned to turn fairly in favor of Spiritualism, before come full master of himself, he shall unpopular belief. All this religious revolution has been

the legitimate and predestined result of those rappings which less than half a century ago startled the world, and set it first most honest teachers are fast losing their to feeling, and then to thinking as it had orthodoxy, and are either proclaiming lib. never thought before. Let no one again ask: 'What is the good of Spiritualism? What has it done?" We might rather exclaim, what has it not done? How much greater wonders it has accomplished than were foreseen. It claims as its adherents nearly if not quite one-fifth of the population of this country. It has permeated every social rank. It has selves, and to modify and tone down much | challenged scientific investigation in both | hemispheres with the almost unvarying reupon which to rest his lever, ne would move | to speak the truth as it was revealed to them. | in the past. As an evidence of the tendency | sult. when such investigations have been | life of every grade and character; all bearing conducted solely with the desire to reach the more or less intimate relations to ours truth, of eventually bringing the investiga-tor over to the side of Spiritualism. It has having a hand in our destinies; and y their infidelity execrated and their personal sents the religion of ante spiritualistic days. already modified the religious thought of the characters calumniated. Fifty years ago, The following is a picture of the torments of day to greater extent than has been done since the time of Luther, producing not so | ing. much a reformation as a transformation. It has popularized independent thought in as well as beneficial ones; and mobile all directions, and thus opened the direct peretition out of our new h way for the

which do not end with death. It has robbed the grave of its terrors. It has unbarred the gate of the future, and in revealing the existence and the meaning of the Spirit-world it has set the crown of immortality upon every human head. It whispers to man of his spiritual nature, and tells him of neverending progression and development which draws him nearer and ever nearer the Infi-

Truly our infant of the latter half of the nineteenth century has already performed the work of a giant. What could we ask more of it? In all the material wisdom of the past, in all its brilliant intellectual achievements, in all its religious thought, there is nothing which in the breadth and depth of its results will in any way compare to this; and among the facts of human existence it stands to-day as the one important fact, overshadowing all others by the far-reachingness of its accomplished and promised results, and compelling all religions and theories to yield it the first place.

This is where Spiritualism stands to-di and what it has done for humanity. If has not done as much for every Spiritual it is because such have not taken the g which it offers to them as freely, beca their spiritual development has been se tarded that they do not comprehend it in its importance.

Now, let us look toward the near future. With so grand a beginning for Spiritualism, it is reasonable that we should look toward a still grander accomplishment. Our spirpassion here in allotting to these poor inno- itual era is yet new. We, the converts to the new faith, have not yet wholly passed out of the old condition of things. We are largely-almost wholly-children of the past The inheritance of ignorant and superstitious forefathers is ours whether we will or no. Our own early training has biased our minds even more than we are aware. The memory of the old year clings to some of us, and is cherished more fondly than our hopes and anticipations for the new. We too, many of us capable of accepting but wholly incapacie of inderstandin

meanings. There must be generationed in the new school of liberal thousand before we shall know what the average Spiritualist really is. So, too, it will take the accumulated result of the earnest thought and research of generations of philosophers and ardent questioners of nature before we shall even dream of the possibilities which are opened up to us through the natural revelations of Spiritualism.

Lytton, in that wonderful romance, Zanoni in which is represented humanity with al its passions and capabilities, its wisdom and its weakness, says: "There may be a deeper philosophy than we dream of—a philosophy that discovers the secrets of nature, but does not alter, by penetrating, its courses." is the philosophy of Spiritualism. Beginning opens up wider avenues of knowledge broader fields of research, and makes mer master of the universe. It will teach him first, the capabilities of his own soul. "No in the knowledge of things without," say Lytton, "but in the perfection of the sou be more than man." This is no work of th dreamer or the mere idealist. Yet imag nation must point and lead the way. Wh creed has been to the religionist of the pas must the imagination be to the philosoph of the future.

"There are times in life," says the same at thor, "when from the imagination, and not the reason, should wisdom come." Who is there in youth that has not nourished the belief that the universe has secrets no known to the common herd, and panted a the hart for the water-springs, for the foun tains that lie hid far away amid the broa wilderness of trackless science? Every do șire in human hearts is but a glimpse (things that exist, alike distant and divine So, too, every flight of the imagination in the very elements of matter and of spi do his bidding. Time and space shall nothing to the conscious, masterful The possibilities of the present and the crets of the future shall be alike revealed him through this wonderful fact of Spir alism, about which, as yet, we know a lutely nothing save the bare fact of its

How can we rest so idly, so content with our present ignorance, while such worlds are before us to conquer? Nature is teeming with facts which we fail to recognize. She spreads open before us her broad book of revelation, but we pass it by with closed eyes: and as the material world swarms with em bodied life, so space is teeming with spiri walk on in serene unconsciousness of i seeing and hearing nothing, knowing

There are adverse powers in the un

QUESTIONS AND RESPONSES.

parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what How long have you been a Spiritualist? What convinced you of the continuity of life

To what church, or churches, did, or do, your

beyond the grave, and of the intercommunion between the two worlds?

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

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

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

RESPONSE BY JOHN E. PURDON, M. D.

1. My mother was an Irish Roman Catholic; my father was an Irish Protestant. had the supreme advantage of escaping from the intolerable dogmatism of either sect through the fact of this divided interest in religious matters, and am now at fifty years of age aifree man as I have always been.

2. I have been acquainted with the philosophy of Spiritualism for the last seventeen years, and have made theory and practice go hand in hand in confirming my belief that it is to be one of the great factors in the regeneration of mankind.

3. Numerous experiences in my own home and in those of reliable persons, and association with public and private mediums who afforded me unmistakable evidence of the reality of almost all of the great classes of manifestations claimed by the most enthusiastic Spiritualists. Among these mediums I may mention the names of Miss Lottie Fowler, Mrs. Gupry, Miss Florence Cook, Miss Katie Cook, Messrs. Herne and Williams, Mrs. Jennie Holmes, Mrs. Bassett, Mr. Edward Purdon, Mrs. Blunt, Mrs. Demsterville, Mr. Henry Slade, Mr. Cecil Husk, Mr. Charles Watkins and Mr. Wm. Eglinton, the names being giver nearly in the order in which the

experiments and inquiries were made.
4. The early materialization (so-called) manifestations of Miss Florence Cook given in the presence of her father and mother in their own house, and with whom I was on very intimate terms, left nothing to be desired. I have seen in good light many dif-erent faces, black as well as white, appear

the cabinet window on the same evening, I have seen such an exhibition followed profuse hemorrhage from the nose of the ium, showing that the blood circulation e brain was profoundly altered, a concluconfirmed by the almost complete con-n of color-vision in the medium, proved list by actual examination after the 100. This experience, frequently repeatin the case of the Cook sisters, tended to prove that the intelligence of the materializ-

normal, or as the case might be, abhormal cerebration of the medium. The more purely psychical manifestations of Miss Lottie Fowler and my brother, Mr Edward Purdon, supplied me with absolute

ing individual was intimately related to the

roof that clairvoyance was an intuitive facilty dealing with all possible, as contrasted 7ith actual perceptions. Mr. Charles Watkins also afforded me most

satisfactory tests, as did also Mr. William Eglinton, the celebrated London medium e slate writing in full light should be be appreciated.

te had so many and so different good able experiences that I find it almost sible to particularize out of my extended researches the most remarkable fact that

has come under my notice. 5. I do not regard Spiritualism as a re ligion so far as it primarily deals with facts amenable to the investigation of the senses. I do, however, regard it as the foundation of all true religion, i. e., into which the emotions and feelings as well as he intellect enter. Spiritualism has in all ges supplied the facts which are the neces ary food of the religious emotions and which, under the name of miracles, all hurches have used as supernatural data to cep the intellect in control and give that ree scope to the feelings without which the eligious sentiment tends to be dwarfed in in age of ignorance. In the present age of ulture, Spiritualism in arousing the cos nical emotions has turned the tables on the ogmatic religions by including them all ithin its more comprehensive area. It has applied a real standard of the universe amely, man himself, in place of the unin erpreted, imaginary one; and by reducing viracle to law and order has robbed religion its terrors and death of its sting; fear givg place to knowledge, and the arbitrary ity to the God of Nature.

6. The object of Spiritualism as a branch culture being to justify the hope of imortality on the lines of verifiable inquiry s greatest needs may be at once recognized by comparing it with other departments of natural knowledge and specifying the reuirements which experience has proved ecessary for their successful prosecution. Spiritualism to be most effective as an enine of human progress requires to be pu pon a scientific basis. To effect this it is scessary to replace the accentuation of isoted facts, however impressive, by the recogtion and acceptance of general principles re individual student must be brought into

nunication with his fellows, so that the of each may tend to the enlightenment A reliable current literature, liberal dowed, reserved and thoroughly trained ters for the dissemination of exact lodge in all the allied and subsidiary of natural science, will all conspire to

a quick moving age like the present time is precious and production large, ress must to a great extent take the of books for the education of the many, pt in the case of professed scudents. It therefore, a matter of absolute necessity

t the purity of the press be guaranteed

general as well as particular grounds. only must the subject matter handled in columns be clean enough to place in the hands of the youngest child, but the tone and general tenor of its utterances must be *ruthful* as well as entertaining. No considstration should be deemed sufficiently strong to justify an editor in suppressing the truth or glorying over a falsehood, for in a new study like Spiritualism any such proceeding nust inevitably tend to chaos, as its history 'or the last generation fully proves. The other lanartments of current literature, maga-

and scientific serials may be safely o take care of themselves or suffer the quences of outraging an increasingly ated public opinion.

endowment of research societies for st certain to result beneficially to the the inquiries were conducted ne a those which a moferred !

endowment proves beyond yea or nay that divided responsibility will not permit a thoroughly competent and honest investigation of any subject which is at the same time unfashionable and unprofitable. Really competent men, who work either from love of truth or in obedience to orders from their recognized superiors are certain to supply exful reasons why such are not forthcoming.

No man who starts with a prejudiced wish to prove a negative should be placed upon a research committee; for unknown to himself and even in spite of himself he introduces factors sufficient to vitiate the results of a far less delicate investigation than one in which the instruments in use are not balances or even imponderable beams of heat or light, but the extra-sensitive and responsive nerves and nerve centres of a human indicator. It is here, if anywhere in a scientific inspection of nature's mysteries, that the man with an evenly balanced mind is required, and where a passionless calm is imperative to gaze steadfastly into the eyes of a new found truth before recognizing it as such.

The endowment of a University for Anthropological Research on the basis of the Johns Hopkins University of Baltimore would do more to satisfy the spiritual cravings of the people of America on the practical side of the search for truth than the preaching of the seventy or eighty thousand divines who handle spiritual subjects from the side of sleep contentedly the dogmatic slumbers of the creeds and churches do not desire such that the greatest benefits of Spiritualism are the creeds and churches do not desire such an institution, but to the children of even the reserved for the rising generation. We, of most bigoted and dogmatic, it is a vital need; for the changes which are being rapidly but silently wrought in even the most cherished beliefs of our fathers are such as must lead to a practical negation of professed religion, if an actual foundation in truth and in fact be not provided by the scientific exposition of the principles of Spiritualism and the rigid demonstration of the dependence of the same upon the nature of man in this world as well as upon his enlarged condition in the future.

A central institution of sufficient weight and power to make its official statements authoritative is an absolute need in the present dearth of public culture. Private individuals in many instances make heroic efforts to stem the tide of popular ignorance and cowardice, the latter even more pronounced than Who dares to question the truths of astrono-

A Spiritualistic or Psychic University would be the basis of inductions, reserving | God-Man? the former for the application of its own proper methods. It is needless to say that the medium and sensitive would play a most important part in both the speculative and scientific order of inquiry, and that they would meet with the consideration due to would know how to make proper allowance for those deranged and diseased conditions, which on occasions even in the case of true mediums produce untoward results ranging from hysterical disturbance to palpable

An important function of a great anthropological school would be to make special research with the nature of the operations of the mind when it appears to work upon transcendent lines. Extraordinary arithmetical performances, such as those of Zerah Colburn, the American calculating boy, who effected stupendous results in the handling of prime numbers, falling entirely outside the province of the mathematician, indicating a region of psychic reality which may or may not necessitate the hypothesis of an open communication between earth conditioned minds and those no longer bound by its restrictions. Surely such inquiries are in themselves noble and their satisfactory prosecution would nobly reward him who endowed a university for such studies as well as those who worked upon its foundation.

The great subject of Spiritualism proper, as contrasted with, and distinguished from, hypnotism which is essentially physiological in its aspect, would exercise the professors and students of the university as an entirely new branch of physical science. which, supposing it to exist in posse, it would be the great triumph of the last years of the nineteenth century to bring into correlation and harmony with the better known but still mysterious branches of physical science which illustrate the formal play and quantitative relations of the unknown substratum of the universe.

It is but a short step from the endowment of research to the education of a staff of teachers and lecturers whose profession will be that of public instructors, whether in schools, on platforms or in pulpits, and who would be eagerly listened to and respectfuly treated by an ever increasing body of ruth seekers. There are many men before the public at present who are producing excellent results, which prove that they are competent and up to their work, but their number is a vanishing quantity in comparison with the needs of the coming dawn. Let us have such teachers and plenty of them, and let them be specially educated for their work and well remunerated for it too.

Earnestness, liberality in mind and purse, and purity of thought and action, not only in the case of mediums but also in that of their employers, will render Spiritualism a blessing to the world and save it from the sneers and accusations of those who do not understand its true inwardness.

7. A knowledge of psychic laws irresistibly compels us to change views regarding that most important of man's duties, the bringing up and instruction of the rising generation. The importance of giving not only liberal but absolutely true views of life to children cannot be overestimated. In matters connected with religion this is more particularly the case. By the aid of Spiritualism one can, if a professing Christian, put the New Testament into the hand of his child without that terrible reservation which less than one generation ago made so many of us half-hearted cowards in imposing upon our children that which we no longer dared to acknowledge as strictly true and suitable as a basis for the beliefs of that, the most womanly religion, too, of full-grown men. Spiritualism has chang- since from the foundation upon which it ed all that. The New Testament not only rests it must logically grant equal rights experience if we grant to the past the same | shifting of the twin burdens of sin and resday wonders.

recorded in that book on which new in, has doomed the

ed the mind or tivated world for eigh- Christianity of the teen centuries are known to be no longer the creation of a religious enthusiasm, but may represent veritable men and women like certain of those among us now. It is no small gain to be able to so far substantiate the basis of a time-honored religion as to put it upon an equal footing with the other act results or to furnish reliable and truth- | beliefs of this liberal age. Before Spiritualism appeared it was the fashion of skeptics to ignore the Christian religion as entirely unworthy of attention on account of its palpably false and impossible foundation. But the interpretations forced upon the letter of that gospel by the discoveries and teachings of Spiritualism have compelled the skeptical but honest-minded inquirer to accord to the examination of the Christian religion the same critical attention which has been so fruitful in furnishing us with the connected history of religious thought from its beginnings in a crude form of nature worship to its culmination in the recognition of the unity of God and man; the One and the Many in its sublimest as-

Spiritualism has rendered Christianity a possibility in the twentieth century. Apart from its phenomenalism and its numerous and often opposing philosophies, it has a perennial vitality in its naturalism. The human race would have had to invent Spiritnalism to save itself from self-destruction and despair, if the blessed hope of a larger theory, prejudice and guesswork. Those who experience had not forestalled itself. I feel, the present generation, have had a religion to examine and modify by the light of advancing knowledge; but consider the state of the children who would have to start in life without a religion, or consider the mental condition of honest parents who, if they did teach their children their ancestral religion, would be teaching that they knew to be

The want of a new religion, or at least the modification of the old theology to such an extent as to permit religion to be placed upon a scientific and humanitarian basis, is everywhere felt, except within those folds to which creed is more precious then knowledge and blind faith than justifiable hope. The leveling up process in religion, the preservation of all the moral essentials of Christianity, begins to be effected when the inquirer the former; but what can individuals do singly where there are millions to be taught against their stupid wills by the crushing weight of the moving mass of mankind. Who dares to question the truths of astronomy and its substantial oneness with the universal life has at the hands of ignorant and inmy, and what percentage of the rank and file of the world knows anything about its facts beyond a few commonplaces?

| Mathematical Common and Interested priests and teachers become that unsupportable dogma the turden of which thinking men will no longer permit to be thrust upon them. Let any one who still would rigidly exclude the speculative from wavers ask himself the question—what would the scientific domain proper, in which facts have been the nature of the offspring of this

All Christian sects have carefully excluded blasphemy would be the only answer. The Church of Rome was wise enough to forestall such a question by inventing, in quite recent times, the dogma of the Immaculate them at the hands of able investigators who | conception of the Virgin Mary; that is to say the assertion that her conception was without sin on the part of her parents, thus cutting off the stream of human nature one generation farther back.

Generalized Christianity on the honest and ppenly professed basis of modern Spiritualism is in my opinion the safest and purest form of religious training for the children of any family. Children take naturally to a religion of love and, unless we wish to have them ready-made philosophers from their tenderest years, we must give them an expurgated Christianity,—hell and the devi being utterly ignored, or rest content with impressing the dry details of abstract ethi cal teaching. Nothing can replace the Christ conception; it cannot be too early impressed upon the dawning intelligence of the young. Why do not the leading clergy who preach liberal Christianity show their colors honestly and acknowledge the enormous transformation that has taken place in their opinions regarding the nature of the man Jesus Christ? They are false to the trust imposed on them by their weaker brethren in not so doing.

The fundamental principle of the philosophy of Spiritualism lies in the recognition of the past, that spirit is the one substance underlying all natural phenomena, be they subjective or objective. This truth at once brings the individual man in contact with the whole of nature. It necessarily makes man, who is the crown and glory of the natural sphere, the son of the Infinite Being, if God be acknowledged to exist at all; a question which I cannot think can be raised by any educated Spiritualist. Each man by reason of his birthright, is able to recognize the falsity of the dogma which asserts that the race as a whole has been endowed from its beginning with the attributes of self destruction and degradation which all the pessimistic religions assert and which by various devices they have endeavored to avoid. Spiritualism, on the other hand, while recognizing the fact of man's progressive rise from more and more humble and debased conditions in the more and more distant past, has made the glorious extension into all future progression, of the means whereby he has arisen to his present eminent position in the animal kingdom. It recognizes this means in the conservation of individual ef-

Such a radical improvement upon the dogmas of the past religions cannot but re act upon society to its profoundest depths. It supplies the lewer strata of the work-a-day world with that hope which the nominal Christianity of the day has failed to supply, or is proved by the empty benches of its so called houses of worship, working men being conspicuous by their absence. It has been well pointed out by an able contemporary writer that the strength and the spread of the religion of Bucdha among the downtrodden nations of the distant East, may be chiefly traced to the refuge which it offered from the necessary and irremediable sorrows of life, due to a great extent to the errors in the social system which was so constituted as to paralyze anything like individual effort, except in the case of the great and no-

Spiritualism, if not a religion in itself, is the foundation of the most manly religion the world has ever seen, and for the matter Vice-1-119 | to the ar

entirely undermined, especially in the e purely evangelical and orthodox establishments, so-called; the wise clergy among the more liberal organizations, however, preaching and teaching up to the new ideas which Spiritualism fluences for the betterment of the human The conservative change which is thus be-

sharp distinction from that radical reaction? against dogmatic Christianity which was typified by the bold deism of the seventeenth and eighteenth centuries. That would have been far more general, if it were the dissatisfaction at not being able to read the inner meaning of Christianity forced the learned skeptics, notably amongst them tion destined to make the creature ultimately not regard it as blasphemy to think at all. the reward of their ancestors' steadfastness. in the fact that the passage is natural, through the medium of Spiritualism, from the Christianity which has been the outgrowth of centuries of priestcraft and statecraft, back to the pure Christianity of lishing one founded upon the brotherhood of humanity and the worship of man. What honest thinker, particularly if acquainted with the established truth of physiology and medicine, can read over the matters of fact or the gospels, as recorded, without comparing them with those of the genuine medium of the present day, and what genuine medium of the present day can read over the ancient accounts of miracles without reverently acknowledging the identity of those of the past and present. Rational Christianity at the hands of its Founder can never have asked its adherents to believe in the contradiction of the order of nature; that is to say such a contradiction as would reduce the order of nature to an absurdity. I can no more conceive the wise and noble Jesus asking his followers to believe that he had raised to life a man who had suffered death than I can believe the assertion that any honest healer of the present day would attempt to justify his pretension that he had revivified a man who had been gullotined. The light which modern Spiritualism has cast upon the recorded miracles of ancient writ, has done more to explain the true nature of miracles than all the learned treaties, for and against, that have ever been written. They failed either to convince or confound, for they were based on the purest ignorance, respectively defending and attacking a supernatural order of events; whereas Spiritualism simply demonstrates that if certain miracles occurred, as alleged, they come under certain well known categories of contemporary miracles. This it does on a basis of

knowledge and an appeal to the common sense of mankind to exercise its inductive powers in this as in any other field of re search. The passage of the established religion of the civilized world to its legitimate develop ment in the future through the phase of cri ical thought known as Spiritualism, is legiti mate and natural, since through it Christi anity can be generalized. By being general ized I mean simply that the predications which Jesus is said to have made of himself will become equally applicable to every one and so the Christ consciousness becomes the common property of the race. When the professional divines acknowledge this truth universally, Spiritualism will have fulfilled its mission and the survival of its title will have become a matter of indifference. The possession of psychic and Spiritual laws will insure the destruction of superstitious control of the growing mind of the young. The head of the family will resume his old

position of priest as well as patriarch and

conduct the religious development of the ris-

ing generation on a basis of natural knowl The influence of an extended knowledge of psychic laws upon the science of jurispru dence is so great that already the question of responsibility for criminal acts is assuming quite a new phase. Not to consider, for a moment, the higher light which Spiritualism sheds upon this subject, it is a matter of every day popular exposition, particularly in France, that hypnotism destroys the responsibility of any person so acted upon for the commission of a suggested crime. This in itself is an immense advance and the law. which protects all alike, the simple as well as the learned, the poor medium as well as the rich investigator, will no doubt awake to the necessity of controlling such exercise of psychic powers within the limits of healthy and honest research, by making it criminal to control the will and actions of another without specific consent being first obtained and for a special and beneficial purpose. But will the law be able to define the limits of suggested crime and by its penalties enforce the observance of such limitation? Most certainly it will not without a change in its present administrative machinery; for the law cannot weigh and measure the view-less designs and feelings which are the entities which would overleap its restrictions and escape its observation. Circumstantial evidence on the present basis would be the most powerful instrument of investigation in the possession of the law, and its errors and uncertainties in a research where those who see most clearly are almost blind, would render its administration in such cases al most nugatory.

Nothing but a higher standard of education on the part of public in matters relating to psychic science, can ever keep in control secret powers of the mind and body must bring along with it. This is the province of the higher Spiritualism. Whether the crime be suggested by other thinking beings in or out of the body the result is pretty much the same to those acted upon, and to individuals made to suffer at the hands of those so influenced. It is self-evident that since sci- ed from the Wilkesbarre Letters assumes ence has now recognized such means of attack, which the law is prepared to acknowledge also by its repressive measures, that the theory. Assuming, therefore, re-incarnamay be, but probably is, a true record of | to all, sex being recognized as a mere acci- | science and the law must both be prepared | tion as a premise, it follows that every entity events happening in the days of which it dent of development, the spiritual nucleus to acknowledge and supply an appropriate has from a very remote past been re-incartreats. Human nature has always been pret- only requiring appropriate conditions to en- means of resistance and defense. If a power nating in the flesh many times. In the rety much alike from the dawn of history, so able it to assert its substantial equality, if be acknowledged to exist in any particular that we do no violence to the analogies of not superiority, in the case of woman. The mind to think an evil thought and project ages, it follows that an entity would natural that evil thought into the mind of an inno- ly incarnate as a savage, would live as rosecution of recondite inquiries would credence which we demand for the present- ponsibility upon the shoulder of another, cent sensitive, the law which acknowledges age, and act according to whatever st which the common sense and innate hones | that fact on grounds of induction and the | of living and morals was comm But it is not only the nature of the events | ty of mankind refuse any longer to believe | testimony of science must not shut its eves | tribe, and very receible to

those minds whose active and passive are the subject of its special deliberat. A high minded and conscientious man w the gift of clairvoyance ought to be perm. ted to give sworn testimony as to what hi extra sensorial powers perceive, leaving it to has enforced as the true regenerating in- the law to draw its own inferences from th statements supplied by him as to what he be lieves to be matters of fact. An expert in hand writing or other matters requiring speing brought about by Spiritualism is in cially educated opinion would be to some extent comparable to a clairvoyant expert.

It is easy to see the sharp distinction th. would be at once established between the reliable and the false and spurious mediums by the admission of clairvoyant testimony in to not that man is naturally a believer in his a court of justice. The true medium would be immortal future. The pride of intellect and acknowledged by the voice of authority as a acknowledged by the voice of authority as a necessity to the proper evidence of the State The cheating medium would be pronounced a criminal and subject to prosecution like any the French Encyclopedist, to reject the belief of the vulgar in a scheme of reconciliation money under false pretences. Equally im portant would be the recognition of the as one with the Creator. Modern Spiritual-ism has justified the popular opinion that in who should be weak enough or willing to spite of difficulty, contradiction and even absurdity, it was better to hold to what they psychic influences which he could not ade psychic influences which he could not ade marks, of course, apply to those who took be necessary in the interest of society to r not regard it as blassberry to the trouble to think for themselves and did gard such a man as a least to r known to be such by his actions. A sharp The descendants of these worthies now reap line of demarcation would be drawn between the forms of mediumship which established the healthy output of spiritual forces and those which were the indications of disease, however arising. It goes without saying that new departments in jurisprudence and the practical administration of law as well Jesus the Christ, who, if he ever attempted as in physiology and the practice of medicine to found a religion at all, aimed at estabmust be the normal outgrowth of our increased knowlege of psychics and spiritual interactions. The enlargement of the sphere of our duties and the acknowledgment of the same in our conduct would be the natural consequence of the recognition of Spiritualism by the State.

For the Religio Philosophical Journal, SOME REMARKS ON THEOSOPHY.

He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man of whatever race, nation or creed whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own,—is no Theosophist.—Lucifer, November, 1887.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and with out us, is undying and eternally beneficent, is not heard or seen or smelt, but is preceived by the man who de-

sires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward. his punishment. — The IDYLL OF THE WHITE LOTUS, pp. 125.

In the Journal of Dec. 8th, there was a article by R. A. Dague entitled "A Few Objections to Theosophy," which certainly misrepresent the philosophical doctrines of Theosophy very much. If Mr. Dague had been content to quote from theosophical writing without attempting to add his own indiviual ideas, there would not be so many mi statements in his article. As it is, howeve he simply showed his own want of comprehension of the theories involved. I have not space to review the article in detail but will simply take a few of his conclusions. He asserts that Theosophists teach "that every man now on earth has committed every known and unknown crime, or if he has not done so he will commit them in the future, either in this mortal life or during some re-incarn ation yet to come." In another place he asserts that Theosophy teaches "that every man must be a drunkard and a murderer in order to develop morally and intellectually. In speaking of the doctrines of Karma he calls it "fatality," and draws the conclusion that the tendency must be to make its believers deaf or indifferent to the cries of outraged or unfortunate ones.

Now, if this arraignment is true. Theosophy, or rather the philosophy associated with that name, must be very demoralizing and cruel. and all those who are believers in the essential truth of its teachings must be selfish, cruel people without any regard for their fellow men and "deaf or indifferent to the cries of the outraged or unfortunate ones." Again if Theosophy teaches that it is necessary for a man to commit every known or unknown crime and to be a drunkard and a murderer in order to develop morally and intellectually, I think it is about time that it should be classed with the anarchists, and its votaries shadowed by the police. If the teachings of Theosophy are what Mr. Dague asserts they are, how can Theosophists be deserving of the praise which Mr. Dague gives to them in the first paragraph of his article when he writes: I will also add that I like the broad philanthropic spirit that runs through all the writings of Theosophists, which I have read." Now with all due respect to Mr. Dague's fairness and learning it does not seem probable to me that those who teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, could at the same time be advocates of a universal brotherhood of humanity, and have a broad philanthropic spirit running through all their writings. Does it not seem much more probable that Mr. Dague was not sufficiently acquainted with the fundamental tenets underlying Theosophy to criticise them fairly?

Mr. Dague quotes as his authority for the assertion that Theosophists teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, and has already, or will in the future, commit every known and unknown crime,-a statement from the Wilkesbarre Letters on Theosophy that the soul must have an experience embracing all positions in life, or to quote exactly: "To understand each, one must become each, and so the long path of the evolving individuality leads through every zone of sex, affinity, sentiment and duty, not a type of human emplacement being omitted or a phase of human affection skipped." Nov the crime which increased knowledge of the I do not undertake to speak for the author o the Wilkesbarre Letters, and, in fact, do no agree with all his conclusions, but broadl speaking what is the theory upon which thi

> I do not wish to get into any argument re garding the truth or falsity of the doctrine of re-incarnation, but as the statement quotre-incarnation, in making the statement it will be necessary to assume it in explaining

statement is founded? I will try to give i

farch on, ye soldiers, battling with the world, h banners of fealty ever unfurled; the faithful sound the glad refrain, des long "dead" shall mingle again. ey on a little while, en lends assuring smile; sh superstitious fears, wledge wipes away all tears, oth shall reign through endless years.

> d science teach the gracious plan s fore'er for nature and man, created ever vainly dies. at last to his native skies. t the strongest evidence the spirits coming thence; elatives and friends of old ave their loving message told; o shall we obtain the goal!

nimals in the Spirit World.

mals in the Spirit-world are actual, objec-stences, and not images, or phantasms, only sting in the minds of spirits, as some suppose, but with the Indian, for example, the dog and pony he has with him are not the spirits of the identical dog and pony he owned on earth, but spiritual counterparts of them, and not of earthly origin, for earthly animals have no existence beyond this life. Many other spirits beside Indian, who here had their favorite horses, and pet dogs, or birds, have there, what appear to them to be the same, the resemblance in all respects being perfect, but in reality they are of the same. These have been provided to meet he desires of these spirits, by the same Divine hand that provides directly, or indirectly, for all their other wants and desires. As to spirit animals, their origin may there be as much a matter of speculation with some as the origin of species is here. It is certain that they do not propagate their species, and for all that wise spirits know to the contrary they enjoy a perpetual existence.

The only species of animals in the Spirit-world that my instructors have knowledge of, are horses dogs, cows, deer, hares and rabbits, domestic fowls, and birds, and these, horses, deer, and birds, are to be found in all the heavens above the second, certainly up to the thirty-second, as also in the first, or Indian heaven, but there are no animals of any kind in the second sphere. They are all perfectly docile, and live on the most friendly terms with man, though when the Indian chases deer they act precisely as our deer do when hunted, but they seem to understand that they are in no danger, and enter into the spirit of the sport, and after the chase they peaceably return to their haunts where they can be approached without difficulty, and will then readily - the call of their hunters.

'e in the Spirit-world, apparently, posses neans of communicating with each other ily animals do, but they are far more inteln the latter, and seem to understand each ter. They also evidently comprehend what-

ever. said to them by spirits. Although horses, dogs, and birds, at least, are frequently brought from higher to lower heavens, and taken back, yet they cannot be taken from the heaven they inhabit to a higher, so when spirits possessing these animals progress to higher heavens they are compelled to leave them, but strange to relate, if they desire it, in their new homes they find animals in all respects like the others, only in degree more beautiful, and these animals seem to know them, as the others did, answering to their names, and possessing all the traits and habits which the So perfect is the resemblance that the most spirits believe them to be the identical animals they left in the heaven below.

Horses and dogs may be brought from the first and third heavens to the earth, and in some instances, in twilight, be sufficiently materialized to be seen with the natural eye, but when there are appearances of wolves, and other wild, fierce animals, these most commonly are nevehological creations of low gross a late, of strong power of will, certain of whom are able to create these forms—phantasmal to them as to us- and endow them with the semblance of animation so that they shall be momentarily visible to persons who are clairvoyant, and to such only. Sometimes, however, spirits on higher planes than these, with a mechanical turn of-mind, amuse themselves by constructing and bringing to earth, and experimenting with spiritual images of wild or strange animals, or diminutive images of men and women, all these being provided with flexible joints like certain of our toys, and after partially materializing them, as well as their own hands, they set them in motion, and to any person who sees them they appear to naturally and perfectly perform the functions of the animal, or other being they are intended to

On the first of January, 1878, one of the Indian guides of the medium brought his borse and dog to the earth. A few days previous I had asked be question of my instructors, whether the spirit animals could be brought to the earth? and they were unable to answer, and this visit was the result of an attempt on their part to practically settle the

When the Indian who had been selected to make the experiment was ready he addressed some words to his horse, and told him that he desired to take him on a long journey, and enjoined him to regard all he should say to him, then and while on the way. The animal indicated his appreciation of what had been told him by certain sounds, and the Indian mounted, and as easily as he transports himself alone, he and his horse, the dog following, were transported to the earth. Other of my friends, beside my instructors, were interested in the results of the experiment, and were present, and accompanied the Indian on the trial excursion. After the arrival of the party the Indian amused himself and them by riding to and fro on the street, in front of my dwelling, and while thus engaged he encountered a pair of horses before a carriage, and the horses clairvoy-antly perceiving the spirit horse, and dog, and In-dian arrayed in his chief's costume, which he had assumed for the occasion, were terrified, endangering the safety of the driver and the occupants of the carriage, and to avert the threatened danger the Indian quickly turned into another street. Since then the horse and dog have been brought here several times, and my friends have learned that it is not uncommon for horses, dogs, and birds to be brought to earth.—The Spirit World, its Inhabitants and Phi-

Spiritualism in Elmira and Buffalo, N. Y.

losophy, by Dr. Eugene Crowell.

To the Editor of the Religio-Philosophical Journal: I visited Elmira, N. Y., en-route for Buffalo, and spoke to a fair audience in the same hall where we met during my six monthe' engagement three years ago. On Friday evening we met for a social reunion and the tonic of mutual good will was helpful. Rev. Geo. H. Brooks is speaking for them this month and I hope for much from his pastoral labors there. It is his first visit to Elmira, and his phases may be just the thing they need; besides, he is a good organizer and worker, and has the advantage of church training as a gospel minister; and he carries a clean atmosphere and a cheerful spirit Already the little flock has grown too large for its limits and differentiated into two or three branches. But, perhaps, a good shepherd like Bro. Brooks may unite all the folds into one harmonious whole.

In Buffalo there is a vigorous society and spiritual earnestness; and if nothing breaks in upon the union of souls there may be a splendid work accomplished ere. They have a fine hall at the corner of Main 'd Court streets, and last Sunday evening was my t appearance before a Buffalo audience in seven s. Every seat was taken, and a remarkably ative and orderly audience welcomed me. Bro. illard Hull is President, and performs his duties n a quiet and dignified manner, and with pleasing

nnressiveness. Walter Howell did a noble work here, and Mrs. ie, J. Frank Baxter, Eiga Enerson, and others e added much to the interest and success of LYMAN C. HOWE.

at I say, I say!" ruled a Missouri justice of e, "and if the Supreme Court dares meddle cisions I'll resign off this cha'r quicker'n fall out of a tree!" The threat keeps the ts cowed.

Prophetic Dreams.

to the Editor of the Religio-Philosophical Journa-It is with peculiar interest that I read in the JOUBNAL from week to week, narrations of various dreams which foretell to a nicety, the coming of solemn, as well as of happy events, and as I, too, am subject to nocturnal visions, I humbly solicit aid

from my more successful contemporaries. My foreboding dreams are strong and well defined, yet ninety-nine of each hundred, are discouraging failures, and the remaining one is doubtful. Perhaps if our efficient dreamers would take the trouble to record, in "black and white," their seemingly prophetic visions, as soon as possible after awakening, they would find that those visions seldom conform to what they treat as a fulfillment. Permit me to relate a dream which I once had, and then let some expert tell where the fault is in my

method of dreaming.
Upon one May night, six years ago, I retired in the best of health and spirits, and while a soft breeze laden with the odor of a million blossoms, swept through the room, I was whisked away to dreamland by our faithful patron saint, Morpheus. Suddealy I found myself upon a familiar street of our infant city, and near me were a number of wellknown citizens' conversing earnestly. There was nothing misty about the scene. Their faces and surrounding objects were very distinct. The weather, however, was not May-like. It was dusty and oppressive, like that of a Kansas summer. As I drew nearer to the group, I heard one man say:

'Yes, he is dead. It was very sudden." Another who approached at that moment asked Who is dead?" Then came the answer which froze me, although I seemed to anticipate it.

"B. R. Anderson. He was taken sick in court was sick but a short time, and died. This is the August term and his business——"; but I staid to hear no more. Fortunately I awoke while speeding homeward. That unpleasant dream was not mentioned to any one, but owing to an exquisite quality of inherent superstition, I allowed it to make me miserable for several weeks. August came, as we knew it would do with its dust, heat and court term, but its advent did not even remind me of my ominous dream. Doubtlessly it would have been forgotten altogether, like a thousand similar ones, if Mr. A. had not fallen seriously ill in court during the first day of the session.

To bring it back to me with full force, as I went with some verbal messages to the court house, upon the following morning, I came upon a throng of men, and some of them were those who had figured in my dream. One turned and extended a friendly hand, as he made inquiries; and for a moment everything looked unreal. As the ground seemed to sway beneath my feet, I wondered if it might not be my ugly dream repeating itself. On my way home I felt as dreary as possible, and the arid south wind hissed into my ears: "Fate has decreed it. You cannot prevent it." In short, many signs combined to assure me that my husband would never get well. Among other things, a friend told me that she dreamed of coming to our house, and that I was alone, and there was no crape upon the door.

The succeeding two weeks were devoted to fighting fate, and we conquered. When both September and my husband were strong upon their feet, I told that dream; but that did not take away the horror of it. The half-dozen years which have elapsed are insufficient to drown the uncanny metallic sound, which the expression, "the August term," has for me.

Were not the two dreams above mentioned strong, pointed and well-aimed? Do not say, please, that my dream aroused in me a presentiment of danger, and consequently his life was saved, for I have heard that as often as the story has been told. A dream to be of value in the prescient line, should be accurate; and I did not dream that he became very ill, and that good care restored him. I think, however, that under a hand skilled in re-touching augural visions, it might do as well as many others. When Mr. A.'s eldest daughter was three years of age, he dreamed that she lay down upon the ground, and after he had taken her measure, he dug her grave. As might be expected, the parents watched their child more zealously after that, but as the

age, another prophetic dream was wasted. A few months ago the youngest daughter wrote hurried note asking if anything dreadful had happened to me. I, being perfectly well, answered at thought nothing had happened. During a visit to us a little later she told us that she dreamed of receiving a telegram informing her that I had fallen down dead. While she was waiting for the train to bring her home, she awoke with the sense that I

child is now a busy, useful woman, thirty years of

was dead. I might relate fifty dreams of ours, all bristling with portentous symbols, but the above are sufficient to show that as a family we can (while asleep) vie with the proverbial March hare; and that we have our honest share of pillow-pounding, prophetic visions.

Dreams which "come true" and give "a warnin'," are evidently the result of pure accident; and the only wonder is that so few are fulfilled. When we reflect upon the fact that the dream of a moment. eems to take one through months of life, and that thousands of heads are constantly weaving individual fancies, we should feel surprised at the failure of so many, rather than at the few successes. When, such prophecies are fulfilled, we hear about them: but when they are not, they are forgotten; not because the essentials of the dreams are poorer, but upon the principle that,

"Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

We all know that when we sleep, our best friend udgment, takes a nap, too. Then it is that two mischievous elves take things in their own hands, and "run the business." Imagination, with mock loftiness, dictates, while memory with dancing eyes, works the type-writer. Sometimes they lug lumber from the cob-webbed garrets of our brains, and mix it with the modern furniture, in such a way as to make things look real. When we awaken we are welcome to the result, and they often play most insane tricks upon us, as we well know.

This is not written in a spirit of ridicule. I am very much in earnest. If dreams serve as harbingers, from what do they come? Do disembodied spirits impress them? Are those spirits omniscient? If they are not omniscient how can they excel us in foreknowledge? If their minds are finite like ours, there must be a limit, beyond which they cannot see. Where is that limit? And, finally, how are we to know when we are spiritually impressed, and

when operated upon by the trickish elves? With a stoical calmness, such as would create envy in the breast of an Egyptian mummy, I wait for some person versed in dreamology, to lead me from this dark desert of doubt into soul-expanding RETTA S. ANDERSON. Concordia, Kan.

Evolution of a Sixth Seuse.

Dr. Henry S. Drayton lately addressed the Anthropological society at Cooper institute, N. Y., on "The Evolution of a Sixth Sense," and was followed throughout his discourse with the greatest interest. Concerning the influence of one mind upon another when the circumstances were equal the lecturer dwelt at length. "It has been experienced very often by many persone," he went on, "that after intense or particularly serious thought of some friend the door of one's study has opened and the friend actually appeared. Two persons may unquestionably, and very often do, place themselves in perfect accord this way, being able to absorb one another's thoughts without utterance. The London Society for Psychological Research has experimented with this thought absorption. In India the secret mail has always been a mystery to Europeans. During the meeting the Sepoys were constantly receiving the most im-portant secrets of the English, with little doubt, by means of this transference of ideas. The American Indian, too, has much the same power of making one of his race afar off think as he desires him to do. Many say that we have the sixth sense in intuition. Prof. Proctor related an anecdote of Abraham Lincoln's dream just before the assassination. It was at a cabinet meeting when Lincoln said: 'Gentlemen, something very extraordinary is going to happen, and shortly, too.' He was asked why, 'Don't know,' he replied, 'but I have had the same dream three times—once before Bull Run, once before another disastrous battle, and again last night.'

I always feel sorry for a man who has so little
When asked its character he said: 'Well, I am on a great river and in a boat adrift.' That night he was a lot of ancestral ghosts to make up the deficiency.

JOTTINGS F1

to the Editor of the Re The Journal of t

, spiritual Exhand. The article perience," is a very interesting one indeed. It is fortunate that the editor of the Journal was able to bear testimony to the truthful character of the narrator, else many readers of the story might have been inclined to doubt either his sanity or veracity. I do not mean to convey the idea that I would have been among the doubters; for I am rather inclined to believe that there is considerable truth in St. Augustine's paradox "Credo quia impossibile" although it will not do to follow as a rule.

Truth is really stranger than fiction; even the most imaginative novelist who desires to have us believe what he relates does not dare to be strange, fearing that it may be taken as fiction. I have sometimes thought that some of the most apparently incredible relations connected with the phenomona of Spiritualism were among the strongest evidences of their truth. They are for the most part so unlike a priori, what we might have expected them to be, so unlike the fruits of imagination. This, as I have said, instead of being an objection to their truthfulness, renders them, under the circumstances, all the more credible. We must conclude then that whether objectively real or not they are at least not the result of invention. Nor can all such phenomena which go under the name of spiritual be very well attribu-ted to "subjective illusion." That there is such a thing few people will be inclined to doubt, but that all the various phases of these phenomena can be explained by illusion is by no means credible. In the language of the theatre, that grand trinity of performers, Messrs. Fraud, Illusion and Delusion, who by the enemies of Spiritualism have been made to play such a prominent part in their more serious, and ludicrous tirades against it, are pretty nearly "played out." The major part of such opponents are ashamed to parade these nearly defunct performers any longer before the public; and even the devil and his angels who are yet made to perform a similar service against our philosophy are losing cast to some extent.

I have not unfrequently amused myself with trying to think how the belief in spirits and in spirit visitation, if not a reality, ever came to be believed. It could not have been the result of any so-called "divine revelation," for this belief in spiritis is co-extensive with the human race, civil and uncivilized, in all ages, among people who never had any divine revelation; and what is not a little singular the belief in the existence of the soul and its immortality,—that is that it survived the dissolution of the body, and occasionally visited those whom it had left, was stronger among the latter than the former. The Greeks and the Romans, for instance, had a more real and abiding faith in spiritual things and in the Spirit-world than the Hebrews to whom it is said the "oracles of God" were entrusted. This assertion will hardly be disputed. All theologians are aware that Bishop Warburton's "Divine Legation of Moses" is founded on the fact that the Jewish lawgiver did not teach the doctrine of a future life; whilst all other pretendedly divine lawgivers did. I am aware there are those who believe that logically, philosophically and even scientifically, the existence and immortality of the soul can be proved. I am sorry I cannot do it, and have never seen it done to my satisfaction. All experience apart from spiritual manifestations—and all reason are against that belief. There is no pertinent analogy in na-

I used to think Bishop Butler's reasoning on a future life was very conclusive. I have long ceased to think so. The illustration of the transformation of the caterpillar into a butterfly is indeed very pretty, but not pertinent to the essential point. The caterpillar was never really dead. Let it be consumed to ashes and we shall never have a butterfly from them. It may, indeed, be proved that the life force that animates my body when that body is dissolved, may continue in existence, but that the me as a conscious entity such as it is to-day shall exist hereafter,—that is quite another question—that belief can only rest surely and permanently on the truth of the spiritual phenomena. And surely the simplest and truest way to answer the question that I have often asked myself as to how a belief in a future life and the visitations of the so-called dead ever came into existence, is that men have believed what they have seen. It won't do to say that me have seen spirits because they believe in their exist

the logic of the church of Rome, v. h asserts that she is the only infallible ecclesiastic. authority in the world, and attempts to prove the truth of that assertion by the Bible, and then when asked for proof of the authority of the Bible she says that the church has settled that question long ago. One is apt, if not careful, to run into this vicious logical

circle reasoning more than he is aware of. But I must bring these desultory musings on this subject to a close and return to the object I had in view when I took up my pen to say a few things about the JOURNAL. I think this number is fully equal to the previous one, both in interest and in mental and moral importance. I cannot say in words how much pleasure the editorial article, "Christian Contrasts—The Irony of Events," gave me. It was both ably and timely written, and it seems to me well calculated to make a salutary impression on the minds of those for whom it was specially intended. What a shocking farce these socalled foreign missions are and have been! I speak on this subject from knowledge and with feeling, for in former years I was alas! and alack! once engaged in such "Borriboola-gha" business myself. They are a reproach and a shame to the intelligence. humanity, and even common sense of the 19th century.

I was delighted with "An Open Letter to Hudson Tuttle," It is written in the most friendly spirit imaginable, just as all such controversies should be. It s rather a calm and reasonable interchange of thought than controversy. It is as precise in statement as it is clear and cogent in logic. Nor is the subject matter of the article entirely without importance, for it seems to me to involve the doctrine of re-incarnation in some form—a doctrine as to which confess I have no settled views. I am waiting and ready to receive light on the subject.

W. L. THOMPSON. Nevada.

Dark Circles-A Dangerous Movement to the Editor of the Religio-Philosophical Journal:

I shall not say aught in favor of dark circles, for my experience has been very limited. One circumstance that occurred at one in the house of a friend, so impressed my mind that I can never forget it or explain it. There were, perhaps, twenty-five or thirty setting in the circle; the violin was moving around the room tapping occasionally against the ceiling nine feet in height, while some one was thrumming the strings. I heard an aged friend sitting on the opposite side express a wish to change his seat, and taking this as a pretext, and forgetting for a moment the rules, I struck a match. As the light pervaded the room the thrumming ceased and the violin desended gently to the floor in the center of the circle. It fell as light as a snowflake, and without injury. There were no wires or strings connected with it.

A DANGEROUS MOVEMENT. If it is true, as alleged, that the subjects of his holiness, the Pope of Rome, have combined with fanatical Orthodox Christians in an effort to obtain a constitutional amendment recognizing the Jewish God and enthroning Jesus Christ as the temporal and moral Governor of the nation and establishing the first day of the week as the national Sabbath and if it is further true that this combination are moving on our national legislature with petitions signed by millions of names, I should think it time for liberal journals to sound the alarm! and for all men and women who value liberty of conscience and desire that precious heritage to descend to their children, to arouse and do all that may be done by protests and remonstrances to prevent the mutilation of our national charter.

Emotion is the bud, not the flower; and never is t of value until it expands into a flower. Every religious sentiment, every act of devotion, which does not produce a corresponding elevation of life, is worse than useless; it is absolutely pernicious, because it ministers to self-deception and tends to lower the tone of personal morals.--MURBAY.

S. D. COMFORT.

grandfather.—TALMAGE. A state to prosper must be built on foundations of The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones. W. F. Robertson.

A state to prosper must be built of foundations of a moral character, and this character is the principal element of its strength and the only guaranty of dreams at all, but is a coincidence, of its permanency and prosperity.—J. L. Curry.

New York, Jan., 1889. Bronson Murray.

Ancient Record of S, ritualism and ... Suggestive of the Truth of its Modern Phe-

AMC ..

To the Editor of the Religio-Philosophical Journal: That irreligious skeptics should honestly object to and consistently satirize the Bible from the lack of comprehension of it, is not to be wondered at, when we reflect, that of the millions of nominal acceptors of it, who on oath are required to, not one in a thousand has read continuously through its sixty-six books, nor one in a hundred the whole of them at

any time. Any other volume of as many books as either the Old or New Testament often may be read entirely through, but rarely, the whole Bible, unless as a religious task or duty. Reports of Bible Societies and pleas for its circulation, tell of the astonishing numbers of the second that the second ber of people found without it, and the truthful colporteur laments over the very few that read the Bible at all.

The well meant objections of Catholic priests to its use, through fear of its abuse by the laity, do not account for neglect of its contents by Protestants, whilst externally, in finest binding it occupies a prominent place, in fact and memory. The modern reformer, Alexander Campbell, at-

tributed much of the common ignorance of the book, to the severance of its legitimate connections of chapter and verse, sense and subject, by the creed and by the clergy's use of only a few phrases more as mottos, and the stretching of them to mean everything, or nothing."

But whatever ignorance others may betray of the text and context of the Bible, the most astonishing is that of Spiritualists, their indifference at least That those from the Atheistic Schools, who have embraced Spiritualism, should lightly refer to it in their sheer ignorance of its text, is not as surprising as that those who have been raised under its parental or Church instruction should not perceive its great efficiency in reconciling Church people to modern Spiritualism, as the complement of primitive Christianity,—as to both of which it is the best dead witness of to-day.

The Bible is really "the Spiritualist's Own Book." and he alone can be its true interpeter. In fact, in the absence now of all external judicial proof of its authenticity and genuineness in common with all books of such antiquity, it is only through the possibility of similar phenomena to-day that the probability of those of the past is logically con-

ceived of. All of the great inimical critics of the Bible, from the ablest of the many laborious ones of the German schools, to the more comprehensive, if not greater Bishop Colonso of the English non-plenary one, have assailed only such Orthodox assumptions with regard to it as no intelligent modern Spiritualist endorses, namely, that its immediate author was God, its inspirations entirely His, and, consequently without error. No wonder that they all found it more or less valuable. It is most astonishing that in the light of the present day, any one should regard as presibly perfect anything de pendent upon human instrumentality; and that, seriously, learned men should think it their duty to fight such windmills. But only churchal assumptions, not the Bible itself, seemed to require it in justification of liberal thought. Modern Spiritualism has no such requirements. It grants as well the fallibility of all things spiritual, especially of the authors of the sixty-six books of the Bible, and that their inspirations were of and from those fellow servants, the prophets and scribes, the seers of earlier ages, whose equals are to-day found in some of all classes of our many supersensitives, and it only expects for the pages of the Bible such consistency with the experiences of the present as were possible then and there. In the light of the belief that all bodily spiritual instrumentalities were once of the earth earth, and that they took with them all of their earthly imperfection, returning to us as advised of them all "no one bath seen God at any time," at least in the sense of comprehending His Omnipotence. We accept the Bible as proof on information" that immortality was never "without witness" since the return of the first spirit through the first medium on earth. New Orleans.

Occult Telegraphy.

Last week the Sun contained an article detailing the result of a trip made by a reporter among the eading doctors' offices in an effort to find out what ailed him. With the end in view of pursuing the inquiries further, and having heard a great deal of a new method of practicing medicine, the Sun man on Friday last took the elevator at Nottingham block on Euclid avenue, and asked to be let out on the third floor. He was on his way to the office of Mr. W. S. Rowley, the original occult telegrapher, and his associate, Dr. G. F. Whitney, determined to find out, if possible, something of their peculiar method of diagnosing disease. Taking his turn with the dozen others who were waiting to consult the occult telegrapher, the Sun man at length found himself in the private office of Mr. Rowley. From the questions that were asked, Mr. Rowley almost immediately suspected that the reporter was after a write-up, and he remarked:

"I do not wish to be interviewed. Whatever we have to say we prefer to put over our own names in the form of a regular advertisement. I do not like the idea of going into the papers in any other

Being unable to obtain any information, thus at first hand, the Sun man who was determined not to be baffled, and so called upon a leading citizen of Cleveland who has given the subject considerable attention and who has been greatly benefited by a course of treatment from the diagnosis of Mr. Rowley's instrument.

This gentleman was very ready to talk, and gave the reporter much more than he can possibly find room to publish. He said that he had for years been a great skeptic in regard to medicine and medica nen, but he heard of Mr. Rowley and determined to let him try his hand on a complication of diseases from which he had suffered for a long time. He said that through the instrument his case was perfectly described, and certain simple remedies were recommended which Dr. Whitney prepared and which he took with the best of effect. This gentleman said that since then he had sent many people to Mr. Rowley and every one had been greatly

"What do you call this power that operates through the instrument"? was asked. "I don't know what to call it. I only know that seems to have wonderful insight and arrives at the exact difficulty with which one is afflicted with accuracy, much superior to anything human. This power seems to see all the internal man and to know

"Have you known of any failures"? 'I have not, and I think I should have known of them if any had occurred. It seems to be infallible "In the midst of all the guess-work of the present day one would think this is a real boon to hu-

what remedies to suggest."

"So it is. It should simply be understood that such a power exists, and then I feel certain that thousands will hasten to take advantage of it. It is so much more satisfactory to feel that an accurate diagnosis has been made and the proper remedies prescribed than to be in doubt. I think those who have tried the occult telegraph through Mr. Rowley are satisfied with the results,"—Sun and Voice, Cleveland, Ohio.

A Coincidence.

To the Editor or the Religio-Philosophical Journal: Under the head of "Coincidences" you may class

an occurrence connected with the possession of a heavy silver tankard by one of my sons-in-law. It happened not long ago. W. H. C., a son of one of our wealthiest citizens gave to a club here this tankard costing \$250, to be shot for at the club's next meeting. On the way down to the contest W. C. mentioned to a crowd of the young men that he had dreamed so vividly that the tankard was won by my son-in-law that he felt sure such would be the case. One of the young fellows exclaimed that he would bet \$100 to \$10 that this gentleman would of the cup received the \$100 after the contest was over, for the dream had indicated correctly the win-

Commit a sin twice, and it will not seem to the

Caribou, Me., citizens were recently treated to unusual sight of a rainbow by moonlight. It is said that the Empress Frederick has collect

ed 24,000 obituary notices of her husband. A Vermont man started a newspaper at Jamaics In that state, and called it Jamaica Ginger.

He who learns the rules of wisdom without corforming to them in his life is like a man who k bored in his fields but did not sow.—Saadi. School teachers in Shasta County, California have resolved not to instruct the young idea, etc for less than \$60 per month.

A case is engaging the attention of one of t courts at Springfield, Mo., in which the defends stole 10 cents worth of corn. 🝱 A young woman at Ostend, Belgium, is said

take a sea bath every day in the year, remaining the water about fifteen minutes. Joseph, Charles, and Frank Klouchek, brothe of Fortland, Ore., were all born on the 4th of Jr

two in Austria and one in this country. An Indiana paper has a typographical error a to genius. It heads the town council with "Br lar Meeting" instead of "Regular Meeting."

The coarse strain in English character is sho. the fact that London confectioners are selling kniv of sugar which they call "Jack the Ripper." Five years ago a good specimen of a mumi could be obtained in Alexandria for \$3. The pri has now advanced to \$15, with \$1 extra for a re

old veteran. An orange-grower at Lake Como, Fla., exhibits novel orange that weighs twenty-five ounces, at says there are several more of the same size on his

On eight of the ballot slips used by a St. Pau jury recently the word guilty was variously spelled Greilty, gilty, guildy, gealty, gealtey, galdy, guld;

gealty. The people in a Western town are complainin because a local undertaker displays his coffins o

the sidewalk outside his office, with prices attached just like the furniture dealers. Someone has made a French paper believe the Americans living on the shores of Lake Erie barre

up their money and sink it at a depth of fifty feet keep it secure from robbers. The peculiar flavor of a Havana cigar was su posed to be influenced by the climate of the islar

but it has lately been discovered that it has alwa been imparted by drugs. Mr. Charles Lee Lewes, who has just been elected to the London County Council, is the only survivir son of George Henry Lewes, and the posses

goodly fortune left him by George Eliot. A New Jersey oculist took notice of sixty diff ent adults who were reading books or papers, only three out of the number took any pains to the proper light on the lines. It's no wonder w wear "specs."

Mrs. Livermore says her husband is a Reput while she is a Prohibitionist; he is a protect and she is a free-trader; he has a pew in one c she in another: he has one doctor, and she a and yet they are happy and harmonious ar dream of quarreling.

Erastus Wiman, having planned an pleasure trip through the United States for bers of the Dominion Parliament, th Citizen, Premier Macdonald's personal clares the scheme to be "one of colossal unprecedented in its audacity, and unpareffrontery."

Twenty-hve years ago a couple we Then they separated, and for twenty lived together, but they have not The odd thing about it is that every he calls on his wife and spends t' her.

All the things and treasures of t to be produced by each generati are all intended, not to carve our work in show that will melt, but each and all of us to be continually rolling a great, white, gathering snow ball higher and higher, larger and larger, along the Alps of human power.—Ruskin.

M. Maspero, the Egyptologist, recently brought back from Egypt a royal mummy. The case had to be opened at Marseilles by the custom house officer. Being told it contained a Pharaob, the officer looked up "Pharaoh" in the tariff, but as it was not to be found he decided that Pharaohs, being an article of which there was no mention, should be taxed according to the highest scale. So M. Maspero was made to pay as for dried fish.

General Harrison, it is said, cannot dictate to his stenographer sitting down. He must be standing up and walking about if his mind is to have free play. This is probably due to the habit of thinking on his feet, which he has gained by his long experience in the courts and upon the stump. Those who are intimate with him assert even that he cannot talk about the most ordinary matters at all quickly or forcibly unless he is standing up.

J. D. Beals, of Lewiston, Me., went the other morning to clear out a boiling spring in his pasture. He was greatly surprised during the work to see a snake a foot and a half in length come forth and go wiggling away over the snow. Hardly had the snake disappeared before out jumped a large frog. The next morning he went to the spring again, and lo! two frogs came out of the recesses of the well. 'They thought," says Mr. Beals, "that summer had really come, and expected on coming to the surface to find the green grass and everything correspond-

Be careful how you build. Let nothing go to form your character that will not make it better and stronger. Let each brick be an honest one, and let it be laid carefully, with an earnest purpose to make of yourself a good, noble man or woman. If already poor material has entered into your character, seek divine help to remove it. Get out every bad piece, every worthless habit. You cannot afford to have only an ordinary, much less a weak character. While building see that you build of first-class material.—Forward.

In a school district in London there were many parents who reported no children in their families. In order to find just how many children were thus being kept from school the school authorites got two monkeys, dressed them gayly, but them in a wag-on in which was a brass band, and started through the district. At once crowds of children appeared and followed the wagon, which drove to a neighboring park, when the school officers went among the children distributing candies and getting their names and addresses. They thus found that over sixty parents kept their children from school; and as a result of the monkeys, the brass band, and the candy about 200 little boys and girls have been set to study.

The annual review of the American whale fishery shows that there are now 106 whaling vessels owned in this country, of which twenty are laid up at home. Prices for the products, except whalebone, have been low, and the right whaling in the Arctic Ocean, where most whalebone is taken, is becoming more and more popular, so that now about half the total tonnage of whaling vessels is employed in that branch of the service. In the Arctic last summer there were forty-seven whalers, a slight increase from the year before, but their average catch was only about half that of 1887. Of the American whalers now in service sixty-three are owned in New Bedford, twenty-three in San Francisco, eight in Providencetown, four in Edgartown, three in Boston, three in New London and two in Stonington.

A remarkable bird about the size of a robin and much resembling a kingfisher without the prom next tuft of feathers attracted considerable attr tion on a street in Kennebec, Me., recently. Flyalong to an English sparrow with one dart of hooked beak he killed the little bird, and then p) ing one foot upon the victim's breast proceed tear in pieces and devour him. A stage picked up the feathered cannibal and his p carried them into a near-by store, where upon the counter, he devoured the sparre parent relish. The bird seemed to h any one, and showed no antipathy so but the sparrows, several of which the afternoon. His species w who saw him, but it is th

variety known as butcher

Mr. Hull was born in 1818, in New Haven, onn., his father being a Congregational ergyman, who died while his son was quite

ng. He graduated at Yale College in ,, and after studying theology in the semnary there, was settled as pastor of a church n Saybrook in that State. He continued in pastoral work there and at other places until 1858, when he opened a private classical school for boys at Hartford, Conn., soon after removing to New York City, where he established and until 1881 maintained a like school, in that year returning to Hartford to reside. In June, 1883, he suffered an injury to the spinal cord from being dragged several rods on the ground by his horse, and was attacked with acute pains in the back and lower limbs, soon followed by indications of paralysis. After several months of unsuccessful treatment at home and at institutions he went in November, 1883, to Boston for treatment, and soon after removed his family there, and he there remained until his death. Everything was there done that seemed to promise him relief or comfort, and his disease slowly and steadily progressed for five years before it overcame a constitution of remarkable strength. At times his suferings were very great, but he bore them ith patience and courage. To few persons d death ever come as a greater relief.

Through all his illness Mr. Hull retained mental faculties unimpaired and watched 1 the liveliest interest the progress of ts as they bore on the political, moral eligious questions of the day. His ocal contributions to this paper indicate lof great clearness and vigor.

as a classical scholar and teacher of horoughness and exactness, but the for which he was especially remarkthe philosophical character of his I his very rare faculty of phiexpression. Very few of the ad thinkers of our day exindeed they equaled him, in thinking and clearness of state

mould have made a philospher of the first-class if he had devoted his life to

About eleven years before his death Mr. Hull's attention was drawn to Spiritualism. He saw in it something worthy of serious examination, and this he gave it. The result was that after a while he became a full believer in it. His mind was one of the most exacting in its demand for proof of what it was called on to believe. It could take nothing on trust. It was naturally skeptical. There was not a particle of credulity in his nature. Such a mind the evidences of Spiritualism convinced, but only after he had challenged them at every point. When convinced, he did not linger among its phenomena. He became, on a study of its principles, greatly interested in its philosophy, involving man's relations to God and to the eternal world. This he considered a great advance, in its reasonableness and its moral helpfulness, over the theology that had been taught in the schools. It was this aspect of Spiritualism that specially interested him. He saw in it a new religious power brought to bear on the minds and hearts of men. He found his own religious life quickened and elevated by it. In a private letter, written about three years before his death, he says:

"To the subject of Spiritualism I have deattain; and I am satisfied that I have ob- in San Francisco or many mesmeric sentained from this study most valuable knowledge, and especially an aid to my religious faith; of which I would not on any account be destitute."

In a letter to his college classmates at their meeting on the fiftieth anniversary of their graduation in June 1887, he said:

"To me the great doctrine of a future life is no longer merely an article of faith, dependent on the teachings of the Scriptures or any traditional or philosophical reasoning. It is a matter of demonstration by methods as truly scientific as those upon which fourfifths of our knowledge called scientific is accepted. This is to me so great a thing that I have no words wherewith to express adequately its value. Coupled with the equally important and to me equally demonstrable truth, that our condition in that future life is most accurately determined by our character-that character which here we form and there voluntarily continue in, this belief is the one which, above all others, the world needs. My deepened impressions of come spiritual realities have not dimmed ny apprehension of other religious truths which most of us cherish. My theology has

and earnest advocacy of more recently are on the sick list.

nabus o patient, cautious &ing investigation, and withal of thoroughly religious convictions and feeling, commends it in a rare manner to the serious attention of all honest minds.

GENERAL ITEMS.

Dr. S. A. Thomas writes that C. J. Barnes has visited La Grange, Ind., with satisfaction to all concerned.

Mr. M. Gustin, Troy, Penn., one of the 'many years" subscribers to the Religio-PHILOSOPHICAL JOURNAL has added his photograph to our collection, for which he has

Prof. August Vontwiertsheim, who claims to be a great German Baron, has been sent to the penitentiary for one year from Fort Wayne, Ind., for obtaining money under false pretenses.

Sam Jones claims to have converted 1,200 persons during his campaign in Los Angeles No doubt they were all broken down real estate brokers who had become discouraged in looking for the lost boom.

Mrs. Harrison continues to receive abou twenty-five letters a day begging her to intercede with her husband to secure offices for the writers. All such letters speedily find their way into the waste basket.

"The liberty to take the Bible for what it really is," says the Christian Register, has so long been denied to the Protestant world that a fresh exhilaration is imparted to the study of the book whenever this liberty is candidly and fearlessly exercised."

Mrs. Kilpatrick, widow of the general, who is about to sell his old home at Deckertown, N. J., is a native of Chili, to which country she will soon return. Her name was Senorita Rosa Vella Valoprieso, and her marriage to the General occurred when he was United States Minister to Chili.

Dr. Barnard, President of Columbia College, says he is heartily "in favor of a law prohibiting the sale of tobacco to minors. The free use of tobacco in all its forms, but especially in the form of eigarettes, is doing much to undermine the health of the rising generation, and is nearly as noxious as the giant evil of drunkenness."

The Journal has received from the American publisher. W. Q. Judge, 117 Nassau Street, New York, a press copy of Madame Blavatsky's long heralded work, The Secret Doctrine: The Synthesis of Science, Religion and Philosophy. It is a bulky work in two large octavo volumes of about 1,500 pa ges. Price, \$10.00, postage 50 cents, extra.

The January number of The Theosophist is at hand, price fifty cents; also Lucifer, price, forty cents. These monthly magazine are devoted to Theosophy, Occul+'--

kindred subjects, and are early so. ht 1 The Esoteric, price fifteen cents a copy, for February is out, and also for sale at this

Francis Murphy refused to speak in Pennsylvania in favor of the prohibition amendment to the State Constitution. He is reported to have said: "The Brooks law is an excellent measure, but the Prohibition party is not satisfied with anything except a prohibitary law, which is not practical, as has been shown elsewhere."

Mrs. L. A. Hutchins of Detroit, Michigan has our thanks for a beautifully executed memorial card done with brush and pen. Although Mrs. H. is seventy-two years old, and did the family washing and gave a lesson in painting on the same day she made the little keepsake for us, the work on it will compare favorably with that in art exhibitions. We shall prize the gift both for its intrinsic merits and the good will of the donor.

Evangelist Moody's magnetic influence is almost irresistible. At recent meeting in San Francisco, when, at the conclusion of his address, Mr. Moody requested "the sinners" to go into the inquiry room, a crowd poured in that filled every inch of space. It seemed as if full half of the 6,000 present were endeavoring to get into the small room, and it was voted much study for several years, and in | some time before it became quiet enough to as candid and teachable a spirit as I could | proceed. There are evidently many sinners

> The Empress of Japan is at the head of a powerful movement for bettering the condition of the women of that country. She has established a college for women at Tokio, under the management of a committee of European and American women. The standard of education is low, especially in the country districts, and it is hoped that this college will prove a valuable aid in raising the women of Japan to a higher level.

> The Japanese are not Christians; nevertheless, they have introduced the observance of Sunday as a holiday. The practice began with the closing of the public offices Sundays. The example was followed by the business houses of the capital, and the "Sunday closing movement" spread from Tokio to the smaller towns and villages, until now almost all business is suspended, and Sunday is occupied as a day of rest, recreation and amusement.

The salvationists who went out to India are having a hard time by reason of sickness incident to the climate and to their attempt to imitate the native manner of life. doubt been considerably modified, but it | Trying to live on 7 shillings a month and nly in the direction in which my reason | walking barefoot in the sun when the theren pulling me from my youth against | mometer registers 150 degrees are severe exof mere authority. But if I know | periences for Europeans. Twenty of the m a more profoundly religious | first fifty who went out a year age are hors de combat and ten of the forty who went out

ady named Page, Black Hawk counfter her death one

of her sons, www.... hereabouts no one of the relatives was acquainted, arrived. He said he had been living in Minneapolis, and the night of his mother's death he was strangely disturbed and could not sleep. He knew nothing of her sickness, but became satisfied that something was wrong at home. He took the first train for Waterloo, and when he arrived there he found his mother dead. She was one of the pioneers of Black Hawk county.

Dr. D. P. Kayner of St. Charles, Ill., called at the office of the Religio-Philosophical JOURNAL on his way home from Watseka, where he had been stopping for a short time with Mr. Roff and family, where the remarkable events transpired which are recorded in the pamphlet published and for sale at this office, entitled "The Watseka Wonder," price 15 cents. Dr. Kayner assures us that any person stopping with them and coming within the sacred circle of harmonies which surrounds the en tire family and is a part of their every-day life, would find conditions there, if any where, where the Spirit-world could combine their forces to work out one of the grand psychic problems of spirit communion and spirit unfolding.

Prof. Johnson, the Mesmerist, said to a Tribune reporter: "You never heard the secret of Dr. Tanner's performance? I will tell you. Tanner was simply under the influence of a mesmerist, and the person exercising that influence was Dr. Hammond, the celebrated New York physician. At the time of the fasting it was hinted by a few of the physicians who examined Tanner that he was controlled by a mesmerist. Soon after Dr. Tanner was questioned. He would neither deny nor affirm the truth of the doctor's suspicions. Developments seemed to point towards Dr. Hammond as the person who exercised the power, but he was as non-committal on the subject when the committee of the medical society approached him. As years went by, however, Dr. Hammond's lectures and writings confirmed the charges, and now it is accepted by all physicians that during those forty days Dr. Tanner was the negative subject of Dr. Hammond's positive magnetism." All of which is probably bosh as is much of Hammond's paid talk.

The St. Augustine, Florida, Press speaks as follows of Mr. A. E. Tisdale: "The discourse of Mr. A. E. Tisdale before the Society of Spiritualists last Sunday afternoon, was another of those extraordinary intellectual efforts for which the lecturer is noted. There is something we may say wonderful, that a man who is totally blind and has been so since his boyhood—a man who has had no schooling or any other means of education himself, should be able to hold an audience

or an in all a liait without the Brightest indication of impatience or weariness on the part of his hearers, and upon subjects which the highest intellects of the day cannot and dare not hold a discussion or argument with him, to say the least, is not only remarkable but truly wonderful. We have no especial sympathy with or for Mr. Tisdale. We have attended his lectures purely as a matter of duty and to gratify the desire to always listen to any one whom we recognize as posses sing intellectual abilities to instruct us in our search after knowledge, either in science, theology or any other subject. Mr. Tisdale's lectures last Sunday, both afternoon and evening, were full of new and original thought, and his power to illustrate and demonstrate his views are so convincing, that little room is left for discussion."

To Readers of Advertisements.

The publisher of the JOURNAL does not hold himself responsible for the claims made by those using the advertising columns of the paper. The entire advertising space of the JOURNAL belongs to Lord & Thomas, advertising agents, who pay a round price for it. The publisher, however, does not knowingly admit any advertisements of an immoral or doubtful nature; but readers must use their own judgment and not consider that any advertiser has the Journal's endorsement unless a specific statement to that effect is published.

General News.

King Otto of Bavaria is now declared to be hopelessly insane.—The king of Holland has had a relapse and his condition is again considered critical.—The Appeal court of London rendered a decision upholding the electric-light patents of Edison and Swan against the Holland and Anglo-American Brush patents.—The French tribunal of commerce has decided that the Panama Canal company is a commercial company and that it has jurisdiction on the application to declare the company bankrupt.—The Canadian house of commons have rejected, by a vote of 66 to 94, a resolution declaring that Canada should have the right to negotiate her own treaties. -Sir John Macdonald says there is no truth in the report that the Canadian government would invite a member of the royal family to visit Canada to head off the annexation movement.—Mr. John Bright has suffered another relapse.—Mr. Herbert Gladstone has written a letter defending the evictions on his father's estate at Hawarden. He says that the evictions were perfectly compatible with his father's support of the cause of the Irish tenants.—Frank McDougal, a schoolboy of Parkersburg, W. Va., committed suicide because his parents threatened to send him to school.—Daniel Pierce of Sycamore, Ill., will found an industrial home for orphan children in Iowa. There is a bequest in his will of \$100,000 for his purpose.—At Detroit, Mich., three children of Mrs. Bernard on fire, and two of them were fatally burned.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultations and lectures in the vicinity of Chicago.

The foundation of all happiness is health. A man with an imperfect digestion may be a millionare may be the husband of an angel and the father of a half a dozen cherubs, and yet be miserable if he be troubled with dyspepsia, or any of the disorders arising from imperfect digestion or a sluggish liver. Dr. Pierce's Pleasant Purgative Pellets are the safest and surest remedy for these morbid conditions Being purely vegetable, they are perfectly harmless.

MARDI-GRAS.

New Orleans and Mobile.

February 25th to March 3rd the Chicago and Eastern Illinois R. R., Evansville Route, will sell tickets to New Orleans and return at \$25.00, and to Mobile and return at \$23.00, which will be good retuning until March 23rd.

It is the only route running coaches, and Palace Buffet Sleeping Cars Chicago to Nashville without change, and is eight hours quicker than any other. Daylight ride through Nashville, Decatur, Birmingham and Montgowery. Fast, train leaves Chicago (Dearborn Station) 3:35 P. M. daily. For further information address City Ticket Of fice Evansville Route, 64 Clark St., or William Hill Gen-Passenger & Ticket Agent Chicago and Eastern Illinois R, R., 501 First National Bank Building, Chicago.

The copyright, plates, and material on hand of the Family Biography of Henry Ward Beecher have been purchased by Messrs. Bromfield & Co., Publishers, of 658 Broadway, New York, and the book will henceforth be sold through the Trade instead of by subscription. Messrs. Bromfield & Co. have also contracted with the Beecher Trustees to bring out the celebrated LIFE OF CHRIST in a completed form, either by issuing the second volume to match Vol I. which was published in 1872, by J. B. Ford & Co... or by bringing out the entire work in one volume.

Sufferers from Piles, Salt Rheum and all skin troubles will be thankful to be assured that Tar-oid advertised in our paper, has a high reputation in the cure of piles and all skin diseases. It gets its name from Tar—a leading ingredient and very heal ing. Price, 50 cents.

While the March Century was being prepared the press was stopped in order to insert a paper ly the Hon. Thomas B. Reed of Maine, one of the Republican leaders in the Lower House, on "The Rules of the House of Representatives," and it has peculiar importance from the fact that it not only calls atention to the present difficulties of the situation. but suggests changes. These changes it may be in the power of Mr. Reed and his associates in the

James Whitcomb Riley will have a Congressional oem in the March Century entitled "Down to the

THE FINEST TRAIN IN THE WORLD!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath rooms, barber shop, library and dining carpalace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

Lassed to Spirit-Life.

Passed to spirit life, Chicago, Ill. February 11th, 1889 Esther, infant daught rof Howard and Pearl Bishop.

COME TO THE LAND OF

Where the climate is so mild grass re m tos green curli gall the year. U.S. census report shows Oregon healthiest State in the Union. Rich lands cheap. Send stamp for an Illustrated Pamphlet to

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STARTLING DISCLOSURES

Will shortly be made on the strength of sworn affidavits that

will interest every Spiritualist in the world, by THE BAN-NER OF LIFE, Published at 28 Canal Street, Grand Rapids, and is the CHEAPEST SPIRITUAL PAPER IN THE WORLD. ful cures he is performing magnetically, and now proposes to nandle a certain element without gloves. On Tuesday, Feb 5, a gentleman entered his office, and after a 10 minutes magnetic treatment was able to see with his left eye, which had been Totally Blind for two years. This is only one inance, A 16-page supplement gives numerous cases of stariling nature. FREE. FREE. FREE. One or more copies of THE BANNER OF LIFE, of special issue March 1, containing 48 pages. An edition of 25,000 copies is being prepared, so send names at once. We say free-we mean if you will also send the names and addresses of some of your friends who are Spiritualists, so we may also send them a c py. OR STILL BRITER. SEND 25 cents, a lock of your hair and the names of ten Spir tualists and five persons your hair and the names of ten Spir tualists and five persons sick with chronic disease, and receive THE BANNER OF LIFE six months free, and a chairvoyant life reading of your past, present and future free. Also send two 2-cent stamps and obtain diagnosis of your case, if you are sick. Partial Table of Contents of March 1: 'In Sackcloth and Ashes' (ILLUSTRATED). 'The Editor's Dr am' (ILLUSTRATED). 'There's Only a Few of Us Left' (ILLUSTRATED). Sensational sermon by a Unitarian minister who nearly rightened his congregation to death. Spirit Echees (ILLUSTRATED). fional sermon by a Unitarian minister who nearly irightened his congregation to death. Spirit Echoes (ILLUSTRATED), containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spirituaust, held in Grand Rapids Feb. 22, 23 and 24. 'Latest by Telephone." Able contributions, etc., etc. Mention paper. S nd name and address at once. THE BANNER OF LIFE, Grand Rapids Michigan



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Its strengthening effects are almost immediate. It does not come up to assert itself semi-occasionally after being swallowed, as other Emulsions certainly do.

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always alike, and that hever has a thick, gummy and greasy BLOB at the top to upset the PATIENT'S STOMACH. It is used in all the leading Hospitals.

most eminent physicians in the

Ask your Druggist for it, and take no other

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PRO.

The Religio-Phi

ical Publish

Capital \$50,000. Adequate capital is essential to the highest success any undertaking. It is better that this capital be c tributed by a considerable number rather than by or very few individuals, provided all are animated

in these days of rapid improvements tific research and steadily increasing de racy, excellence and completeness in all bliges that a newspaper like the Relig CAL JOURNAL, which aims to keep abreas should be thoroughly equipped; and bac ufficient to command every res work every desirable avenue that pron.

In the exposition of the Phenomena a of Spiritualism, of Spiritual Ethics, of Re or science, an independent, intelligent, ho ally fair press is indispensable; by all c lowerful far reaching and influential age a newspaper the most eloquent and logica writer would have but a comparatively limite Its aid, he can reach into thousands of home a world-wide influence. What is true of and writer, has equal force with all he vario for the betterment of the world. The Spiritualist Movement has reached a

it imperatively requires an abler press, a ard of culture in its teachers, a more orde effective and business-like propagandism. atized method of investigating phenomena and realized method of investigating phenomena and realized method of investigating phenomena and realized method in results is gradually being evolved, and needs to further developed. A well-organized and endowed tivity for the instruction, care and development of s sitives and mediums is almost indispensable to the velopment of psychic science. The keener the app hension and broader the comprehension of causes, in better able are we to deal with the perplexing sociolic, economic, political, and ethical questions now v ing the world; and in no other direction is there su promise of progress in the study of cause as in the p chicalfield.

A first-class publishing house can be made the moter of all the agencies necessary to carry for such a work. With its newspaper, magazines, but the such a work. branches for psychic experiment, missionary bur etc., etc., it can satisfactorily and with profit acce plish what is impossible by such inadequate methods now prevail, and as have hitherto marked the horry of Modern Spiritualism.

To lay the foundation of what it is hoped will in tin grow into a gigantic concern, a license has been secure rom the Secretary of State of Illinois to organize th RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chica go, with a Capital Stock of Fifty Thousand Dollars in One Thousand Shares of Fifty Dollars each. Th Commissioners have opened books for subscription Fifteen Thousand Three Hundred Dollars have alread bscribed. Two of the subscribers are men prom nent 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 find who 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 heads afternion to the desirability of the desirability. attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritual ism to make donations during their life-time or to leav bequests. One of the important purpose Religio-Philosophical Publishing House hold, use and convey any and all propert personal or mixed, and all bonds, pr agreements, obligations, and choses in a that may be bestowed upon it by beq

of the trust when imposed, or discretion, when bequest or gift is unconditional. The Commissioners have decided to publicly nounce the enterprise and to solicit stock subscripti erable number will be found ready to take not less t twenty shares, or one thousand dollars each; and the a goodly number will subscribe for not less than te shares each; while those who will be glad to subscrib

trust, and use the same in accordance

for a single chare, fifty dollars, will reach into th In the State of Illinois there is no liability on subscription to stock of a corporation, the amount o whose capital stock is fixed, (as is the case in the pres ent instance) until the whole amount of stock is sub scribed. See Temple vs. Lemon, 112 Ill. 51. There fore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will no be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscrib ing. any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, Thirty-three thousand six hundred and fifty d

pay a fair dividend is highly probable, and subscrito the shares will be guaranteed five per cent, annual dends, payable in subscriptions to the Religio-Ph sophical Journal. This will secure to each sh share-holder, and to his heirs or assigns after him copy of the Journal without further cost; and to lar holders in proportion.

Those desiring to subscribe will please promptly wito the Chairman of the Commissioners, John C. Bun Chicago, notifying him of the amount they will tal There are, no doubt. friends so interested in the Jour AL and all that promises to advance the interest Spiritualism, that they will be glad to assist in procu ing stock subscriptions among their acquaintances; at they are invited to correspond with Mr. Bundy upon th

FOR SALE AT A BARCAIN. Five small Brick Houses in Vermontville, Mich. Will se for low cash price, or exchange for Chicago property. Addr. J. HOWARD START 45 Randolph St., Chic.,

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Psychic Science.

I have contributed to various jorunals during the past sections from a work on Psychic science, which embodies inspirations given me on the spiritual nature of man, in ection with his physical existence and indep ly understand the work. It essays to unitize and explain t vast array of facts in its field of research, which lither, have had no apparant connection, by referring them to common cause. The leading subjects treated are as folk we matter. Life, Spirit, Mind; what the senses teach of the work and the doctrine of evolution; scientific methods of the study of man and results; What is the Sensitive State? Mesmerism Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams Sensitiveness fuduced by Disease; Thought Transference; It timations of an Intelligent Force Beyond, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness: Prayer in the Jight of Sensitiveness. scious Sensitiveness; Prayer, in the Light of Sensitivenes and Thought Transference; Immortality—what the Futur Life must be Granting the Preceding Facts and Concisions; Mind Cure, Christian Science, Metaphysics, their Pschic and Physical Relations

I hope to publish the work the coming spring, but desto secure the co-operation of those interested in this subjeby receiving at once, in advance as many subscribers as possible to the co-operation of the coming spring, but desired the co-operation of the co-ope sible Those who are willing to be promoters of the ear publication of the book will please send their names and ac dresses to me. They can send the money with their order, or when the work is commenced as sults their convenien The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the Fraternally

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This Pamphlet of 50 pages is a condensed statement laws of Mediumship illustrated by the Author's own tences. It explains the Religious experiences of the condense of the con dan in consonance with Spiritual laws and the Philosophy It is valuable to all, and especially to tian who would know the true philosophy of a "heart." It ought to be largely circulated as a tract

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canst not see my Face."-- Exodus xxxiii

"The Power that the universe manifests to us is utterly inscrutable."-[Herbert Spencer.

Truth is never foe to truth, Science has no war with faith; Different though the tongues they speak, One the word that either saith. Faith, in dream, a ladder sees
Heavenward reaching from the sod;

Science slowly builds and climbs, Climbing, buildeth up to God. "Not by whim and 10t by change Is the world's great order moved;

Law eternal changeless rules"—
Science cries: 'Yes, I have proved
Not through all eternity Doth an atom thrill in vain; 'Is' but joins 'Was' and 'S be'--Links in Nature's endles ain."

"Meeting not, with partial gaze, Links and atoms one by one, Mine," cries Faith, "the boundless Whole. Never ending ne'er begun. 'How' and 'Why' I seek not. 'Law?' This word, too, shall men outgrow--

'Was' I now not, nor 'Shall be;' Only this—God is—I know." Not a senseless, huge machine Is this universe to me;

Nature is the living smile Of the face I may not see,
'Tis the Power that lights the sun, And whirls earth from night to day, Bids the woodland minstrel sing, Bids the soul of man to pray.

Truth hath never war with truth, Science finds no foe in faith; Unto him that knows its tongue One the word that either saith. Science slowly builds a stair,

Faith sees that by angels trod-Brother, climb by which thou wilt; Either leads the soul to God. -[By Solomon Solis-Cohen, in the Christian Register.

If, when the old year glides away
A weary wraith, in the snow and the cold,
We could but begin in the new year's day
A clean new life, and could drop the old—
Old sins, old shames, old thrusts of pain,
And the myriad things God only knows;

And into the sweet year, clear of stain, Could step with the freedom of full repose, What blessing untold would to us be given! Scarce in our hearts would be room for heaven! -M. E. Sangster.

W. H. Holabird of Pomona Valley, California, will plant 650 orange trees this spring. This will give him an orchard of 30,000 trees, the largest orange orchard in the world.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

"Mrs. Winslow' Soothing Syrup for Children Teething," softens the gums, reduces in-flammation, allays pair, cures wind colic. 25c. a

We notice that Wm. Henry Maule, the Philadelphia Seedsman, offers more liberal cash prizes than ever before, for vegetables raised from Maule's seeds during the coming season. Every reader of our paper who has not already received his beautifully illustrated catalogue for 1889, should at once send for it. | F. H. Hagherty, Pres't. It can be had for the asking, by addressing Wm. Henry Maule, Philadelphia, Pa.

Watch Laredo, Texas. See advertisement in this

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of

To the young face Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

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A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his nep on this subject is always interesting. pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Gles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover 25 cents.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the

Worthington, (Minn.) Advance says: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders P ice \$1, postpaid.

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The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to

" office. he date of expiration of the time paid for, is ted with every subscriber's address. Let each criber examine and see how his account stands. numbers of any particular date over four 10 cents each.

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"I have derived great relief from Ayer's Pills. Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"Ayer's Pills have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

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Headache,

from which I was long a sufferer. -Emma Keyes, Hubbardston, Mass. "Whenever I am troubled with constination, or suffer from loss of appetite, Ayer's Pills set me right again." - A. J. Kiser, Jr., Rock House, Va.

"Aver's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail 'to give entire satisfaction."— Wright & Hannelly, San Diego, Texas.

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CAPITAL - \$250,000. 7 per cent. Semi-Annual Farm Mortgages Guaranteed.

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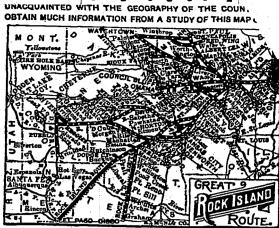
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e of Spiritualism to Mankind. (Continued from First Page.)

se powers, good and evil, be given portunities to come in contact with influence us, if, on the other hand, re not given a corresponding power to uetect their natures, to put ourselves in harmony with the good, and to protect ourselves from the evil? That is the first lesson set for us to learn, yet how few of us are learn-

We cannot associate with avil spirits, either in the flesh or out, without being dragged down nearer their level, unless we ourselves be raised to a high moral and spiritual elevation. In the Spirit-world those only are ministering angels to the darker spheres, who have passed on to higher condition of life, and from whose very persons emanate an atmosphere of goodness and of light. Thus the second lesson for us, if we would wish to be instruments for the redemption of lost spirits, is to bring ourselves up to that standard of moral parity and spiritual exaltation in which we shall receive no harm from them. Can we do it? Not every one, nor at all times. "Dost thou not comprehend that it needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valor, to pass the threshold and disdain its foes? Science avails nothing for the rash and for the sen-

Seek to learn what Spiritualism means in all its departments of fact, science, philoso phy and religion. It is only in this way that humanity can accept the good which is

benefited and the Spirit-world exalted. Spiritualism now rests upon the horizon of the future like a cloud no larger than a man's hand; but we can already see it increasing in size, and ere long it will cover the whole firmament. It will bring with it a tempest, a tornado, in the world of thought and belief. It will break down superstitions, wrest up by the roots errors and falsities, and with wind and flood will sweep the earth clear of the growths and structures of the past. Men shall hide their faces in fear, and believe that the end of all things is come. But the storm shall pass. Out of the seeming chaos shall be evolved a new order of things-new coneptions of Deity and humanity, new duties,

ew needs and new inspirations. We need ith in the good and in ourselves; we need burage, and above all we need knowledge in der that we may adapt ourselves, and find r place and work in this spiritual evoluon, so that we may help and not hinder. e must be earnest, pure and wise, and thus i ve shall call around us pure, wise and noble pirits, who shall second all our endeavors the great work of the redemption of huuity from the bonds of theological ig-

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ander their money or their health. He th have made himself anything he pleased, and he preferred to be nothing in particular. Busily occupied from his boyhood, perpetually on the move, recommending himself to all manner of men in the highest stations, a thorough cosmopolitan in his interests and his friendships, picking and choosing among the great opportunities which he accepted, by way of interludes, and repeatedly declined, he showed at every turn how far he might have gone had he concenrated his powers and disciplined his eneres. Seldom has there been a man with so re a combination of the gifts that may be

ned to the best worldly advantage. Knowledge of all kinds seemed to come to m almost instinctively, for he had little sure for regular reading; in his incessant wel and in familiar intercourse with all ds of men he had accumulated masses of scellaneous facts, which were stored in a gularly retentive memory and marshaled i lucid and most logical mind. It would e been difficult to find him at fault upon subject; his fertile ideas appeared to nate spontaneously, and he exercised an

... ace and often an ascendency over vetins who had studied statecraft before he is born. In fact, it was impossible to rest his magnetic fascination, and we can scall one remarkable example. Lord Beaonsfield did not wear his heart on his sleeve, or was he a man to fall into friendship at

As it happened, Lord Beaconsfield was one the few English statesmen to whom Olihant was not personally known, until one ly they chanced to meet in the hall of the thenæum Club. An interchange of casual smarks led to a conversation. They saunted out and strolled along Pall Mall togeth-, and the result was a warm invitation to ighenden, where Oliphant passed some reeable days. As a conversationalist, or her a talker, he was unrivaled, and we re often thought he must nave resembled tt in the easy flow of his anecdotes, and niniscences. It would be wrong to call oly formality and preparation.

'he charm of his talk was its simple sponeity; start a subject and he would be caralong in an awakening of associations a one illustration to another. We have him listened to in silence and with eaattention through a long evening by promal talkers who had no mean ideas of own powers. He disarmed jealousy by absolute freedom from self-assertion; though he must have been fully conlieve he never lost a friend, as he nev

he did not actually edit and originate it. But | phant was acting as the Times' correspondent | sition of vast amounts of untaxed church he was as careless of social opportunities as of others that offered him more serious advantages, and society appreciated him none | the less because he was, unostentationaly indifferent to its flatteries and seductions. He disliked the frivolities he genially satrized, and sought his associates among the intellectual. Latterly it might have been all the better for his health had he declined some of the many engagements that were pressed upon him; but he had to pay the penalty of his popularity, and so in London he always

lived more or less in a whirl. But, indeed, perpetual movement and excitement of one kind or another were his natural elements. He had persuaded his true—that he had best be sent "to school in the world." He passed at the Scotch and the English bars, though he could never have had any serious intention of settling to the drudgery of the law. He tried Parliament, although too late in life, only to "cut it" after a short trial, like the versatile Tip of "Little Dorritt." He would assuredly have made his mark as a politician had he taken early to a Parliamentary career and stuck to it. Yet even had he been seated on the front benches, we can hardly conceive Laurence Oliphant enduring with any patience the dilatory dreariness of contemporary debates. Diplomacy would have undoubtedly suited him better.

At Washington, where, as he said himself, offered to it, and share in the spiritual light a treaty was floated on floods of champagne; which is about to flood the world. It is only among the red Indians, among the woods y this seeking that we shall begin to com- and lakes that have since been appropriated rehend in all its importance the mission of by the Canadians; in Japan, China and elserehend in all its importance the mission of all new spiritual knowledge, and shall gather all the advantages which may be reaped from it, and through us humanity be benefited and the Spirit-world exalted.

Where, he proved his capacity for dealing with men and comprehending them. His services were so highly valued by Lord Elgin—and there were few more capable judges—that he gave them, although re-luctantly, over and over again. We believe that Lord Russell would have made him Minister in Japan, but Oliphant was, not unnaturally, disgusted with the country where he had been maimed and well nigh murdered by a Japanese swordsman on the occasion of the memorable onslaught on the Embassy. Had he gone into diplomacy he would have exchanged Paris for the La Plata, rather than remain on duty too long in the same

> For Oliphant was essentially the rolling stone which gave the title to his lively volume of "Autobiographical Reminiscences." And what a story that volume tells, although merely a selection from the numberless adventures of his indefatigable and observant life. A mere boy, going out to join his father. the Chief Justice of Ceylon, he was presented on the outward voyage in the Red Sea to the Imaum of Muscat. He came back to Europe to travel with his parents in the revolutionary year of 1848, when, after witnessing the popular insurrection in Rome, he had a narrow escape from death during the Neapolitan bombardment of Messina. Back in Ceylon, he casts his spells over Jung Bahadoor, who invites the agreeable young Englishman to accompany him to Nepaul. He is so excited by the success of his vivid narrative of the trip, that he determines to take to authorship as an occupation. Coming to Europe, and finding his proposed route in one direction barred, he strikes out another. By one of those lucky chances which were perpetually happening, he publishes a volume on the Crimea and the Black Sea immediately before the outbreaking of the war. It brings him notice and the best introductions, and thenceforward in the impulse given by his qualities he is passed on from one Minister to another. He is consulted by the War Office, and volunteers his plan of campaign; he makes his stipulations for a subsequent Oriental mission with Lord Clarendon when going abroad with Lord Elgin as private secretary; and when his return is delayed owing to the responsible appointments pressed upon him, he writes another political brochure by way of refreshing Lord Clarendon's memory.

It would be hopeless within the limits of an article to follow him through the incidents of his subsequent career. He knew as little of fear as Lord Nelson, and repeatedly proved his personal courage. In the Chinese | If these unjust tax-laws are continued, taxwar the civilian was foremost among the stormers when the scaling ladders were planted against the walls of Canton. And when he was acting as war correspondent with the Dake of Mecklenburg's army in 1870 we have been told that the German sharpshooters were often expostulating with him for the rashness with which he wantonly exposed himself. He tells us in his "Reminiscences" that in that campaign he was in the habit of always going in advance in his carriage. as he was more likely to find bed and supper in the debatable ground that was impartially raided by the light cavalry on either side. We believe that this profound religious faith, with his remarkable faculty for falling on his feet, had led him to believe in the destiny which would protect him till his hour was come. As to the faculty of with his friend Delane, the editor of the Times, and when they parted Oliphant turned up at the mouths of the Mississippi. A supplementary fillibustering expedition was on the point of sailing for Nicaragua, and the temptation to join it was, of course, irresistible. Arrived off the coast the expedition was "sequestrated" by a British squadron, and subjected to strict confinement profound in the Admiral a cousin of his own, and instead of being placed under hatches and sentries, was hospitably entertained in

the flagship. At one time he was much interested in trans-atlantic telegraph companies, and had he renounced travel, literature and journalism for speculative investments, he might have made a fortune ir finance. Yet the shrewd Americans and Englishmen who employed him as their agent knew that apart from worldly affairs he was what their world calls a dreamer and an enthusiast. Into an analysis of the sources and steady develop-1 an admirable raconteur, for that might | ment of his religious beliefs we have neither the space nor the knowledge to enter. That his convictions were sincere and profound there can be no question; and, as they guided him latterly in all his conduct, so we knew they had been influencing his reflections in comparative early days. Read in the light of his later life, the allusion to the Prophet in the last pages of "Piccadilly" is significant

If similar phenomena had not been of frequent occurrence, we should marvel more at us of his own talents, his modesty was as | the way in which the brilliant and penetraected as his manner was unpretending. I ting Oliphant submitted himself with servile obedience to the capricious dictatorship of a ject of taxation. ne; and his friends during his long | commonplace impostor. But the fact inclines n his country could never forget | us all the more to distrust the data on which | treated this subject: he would turn up unexpectedly he has based the scheme of his "Scientific lease the most delightful of He shon in London society he asserted his supremacy by setting the shon in London society he asserted his supremacy by setting the shon in London society proof of the absolute ascendency he asserted his asserted by setting the more to distrust the data on which he would turn up unexpectedly he has based the scheme of his "Scientific line on the structure subject.

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of the United States.

"Piccadilly" and contributed to the Owl, if | we can quote one remarkable incident. Olihis community, it pleased the Prophet to order him back.

Oliphant deeply interested in his work, for once hesitated to obey. There came a second and more pressing summons, with a warning that a sign would be sent if he were still disobedient. Within a day or two occurred the benefits of government, without bearing its absurd peace demonstration in the Place proportion of the burdens and expenses of Vendome. The Communists poured a volley the same, will not be looked upon acquiesinto the pacific procession, and the Place was | cently by those who have to pay the taxes. strewn with the dead and wounded. Oliphant, who was lodging around the corner in | hances so rapidly with time as in the United the Hotel Chatham, helped to drag some of States, there is scarcely a limit to the wealth the victims into the offices of Blount, the that may be acquired by corporations, rebanker. But forthwith he sent in his resignation to his employer, packed up his traps, and took his passage for America.

the colonization of Palestine, and the more out constitutional authority, and through fertile land of Gilead by Jewish settlers over | blood. I would suggest the taxation of all which he spent much time and temper in | property equally." Constantinople, and, we fancy, a good deal of money. Every one knows, or ought to know, voice of v how the last years of his life were spent at he said: Haifa, in the Holy Land, or in his cooler "The divorce between church and state summer retreat on the heights of Carmel, ought to be absolute. It ought to be so aboverhanging the slaughter scene of the solute that no church property anywhere, in priests of Baal. But every one does not any State, or in the nation, should be exempt know what a blessing his residence was to the natives; how constantly he stood between them and Turkish exaction; how habitually he helped them in their needs, with timely advances of money at moderate interest; and how entirely he had gained the confidence of the people, till he was accepted as the unofficial judge and arbitrator, from whose impartial sentences there could be no appeal. Oliphant will be much missed in England, but we fear that the poor villagers of Mount Carmel and the Plain of Sheran have far graver reasons to lament.—Saturday Review.

AN OPEN LETTER

To the Members of the Legislature of Pennsylvania on Impartial Taxation.

GENTLEMEN AND FELLOW-CITIZENS: The subject of a new revenue law is soon

to come before your honorable body, and I venture to call your attention to a few points bearing upon this subject.

Thirty-eight years ago the Commissioners of the County of Philadelphia, aided by the City Solicitor, presented to our State Legislature a memorial upon the subject of the laws exempting certain property from taxtion, was set down at \$10,586,415. According to well-known figures, found in official rechurch property, these figures would now a speaker equaled by few." probably reach \$50,000,000 or more. The amount of property now exempt from taxa-York the State Board of the amount of property in that State exempt from taxation as exceeding \$500,000,000, and in Pennsylvania the figures can not be very

Allow me, gentlemen, to call your attention to the following suggestions: I. Our existing laws exempting church property from taxation undoubtedly conflict

with the III. Section of our Bill of Rights, which provides that "no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent."

The exemption of church property from taxation virtually compels tax-payers ic support, against their consent, all places of religious worship so exempt. True, this is done indirectly, but the result is the same as if the tax-payer were compelled by direct legislation to support churches with which he may have no sympathy and whose dogmas he may abhor. He is compelled to contribute to church support just as much as his own tax is increased in consequence of the exemption of church property from taxation. payers should carry their grievances to the courts for judicial relief, and sooner or later it will be done.

II. Our present laws exempting certain property from taxation are unjust and oppressive, and should be repealed. They im- erty and license. To day a man can attack pose a tax on the many for the benefit of the the dogmas of Christianity before a cultured few, and practically, in some instances, on the poor for the benefit of the rich. It is said that property exempted from taxation is public property devoted to the public good. This is only in part true. Moreover, multitudes of tax payers not only do not believe that the dominant churches teach a sound morality, but instead certain dogmas of the dark ages which logically have an immoral tendency. The Rev. Dr. Wayland, in his "Political

Economy," well says: "All that religious societies have a right to lighting upon his feet, we may recall one ask of the civil government is the same privnotable example. He had gone to America | ileges for the transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happen accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It can not be proved that the Christian religion needs the support of civil govvious to a formal trial. Naturally, Oliphant | ernment, since it has existed and flourished when entirely deprived of this support."

If the old American axiom be true, "that where there is no representation there should be no taxation," it is equally true that property exempt from taxation is not entitled to protection. As has been shown, tax payers are not only "compelled" to "support" institutions and societies which pay not a dime for the maintenance of municipal and State authorities, for preserving life and property, but they are liable to a further special tax to pay to exempt property-holders for property destroyed or injured by a mob or riot. Of this injustice Philadelphia and Pittsburgh have had more than one example.

No system can be just based upon a principle of injustice. A religion that is true does not need pecuniary aid from the State, directly or indirectly. The church would grow in public esteem if it would voluntarily practice justice and right and refuse to ac cept State aid through tax-laws which violate every principle of equity and honesty.

Senators and Representatives of this great commonwealth, the question of the taxation of church property has got to be met soon, and you might as well deal with it now while you are wrestling with the important sub-

President Grant in his message (1875), thus

the nineteenth century. It is the acquiin Paris during the Commune. Though he property. In 1850, I believe, the church was drawing handsome pay for the benefit of property of the United States, which paid no tax, municipal or State, amounted to \$87,000-000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and In a growing country, where real estate enligious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, with-We can say nothing here of the plans for out taxation, may lead to sequestration with-

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874

from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.

The old Democratic party, true to the principles of Thomas Jefferson, declared in its National Conventions of 1876, 1880, and 1884 against everything looking to a virtual union of church and state, and the Republican party has explicitly and repeatedly done the same thing. Will not our statesmen of all political parties in our grand old Keystone commonwealth examine this subject of impartial taxation and promptly wipe out the public wrong of the exemption of church property from equal taxation with other property? The people are ready for such a reform, and if not voluntarily made by our Legislature the vox populi will soon be heard in no uncertain tones. Your obedient servant, RICHARD BRODHEAD WESTBROOK.

No. 1707 Oxford Street, Philadelphia, Feb. 12, 1889.

J. C. Wright in Brooklyn, N. Y.

To the Editor or the Religio-Philosophical Journal: The spacious parlors of 451 Washington Ave. were thrown open on Wednesday evening of last week by the Hon. A. H. Dailey and his ation. The amount of property then exempt | wife, for a reception to J. C. Wright. The in this county, at a very low nominal valua. rooms were crowded. Mr. Dailey presided. In opening the meeting, he said: "Mr. Wright is no stranger. He does not need ports of the United States, regarding the any introduction. I look on him as the finest average annual increase of the value of exponent of Spiritualism in any country and

The lecturer then went to work at once to show that body and mind are constitutionally tion in our entire State probably exceeds related; that the one affects the other: that \$200,000,000, and might reach \$300,000,000. | mental states affect bodily states, and that I have no official figures on this subject from | bodily states affect mental states. The charour commonwealth, but I notice that in New acter readings were of a scientific character. estimate | Much was said about the brain and nervous system. It seemed as if George Combe had come to life again. The audience reluctantly departed at 10 o'clock, Mr. Wright having spoken one hour and three-quarters. These lectures will do great good in Brooklyn, and will be appreciated by Spiritualists and stu-

dents of psychology. INEVITABLE PROGRESS.

The natural effect of a general education of the masses in the school room and by the press, must result in a great revolution of belief, habits and government. Already great changes are beginning to appear. Established forms, venerable customs, and long recognized principles are giving way before the demands of the people. A free state is consistent with a free man. No state is safe without well managed schools. The child is father to the man. The democratic spirit is abroad, the priest and magistrate are not any longer endowed with supernatural prestige. The era of credulity is going. Intellectual freedom will necessarily lead to great diversity of opinion on subjects of speculation, The decline of faith will be inevitable. Men will turn to the discussion of fundamental principles, and question the authority of general usage and dogma, to the great grief of conservative minds. Cautious reasoners a century ago looked with horror on a discussion that invaded settled beliefs on life, libaudience, and it will respond warmly with applause. The socialist boldly attacks the private ownership of the soil, and statesmen listen and realize a coming problem for future settlement. Dying religious ideas awaken the intensest alarm in the religious mind.

The institution of marriage is no longer regarded as a divine union by law, and the question comes, "Is Marriage a Failure?" These are signs of the times, the finger tips of progress. Again, a new order of political economists affirm that the profits of trade and manufacturing industries belong to labor and not to capital. The twentieth century politician will be up to the ears in the discussion of economic and socialistic problems. The forces of labor confront the forces of capital. It will be a long and a bitter struggle. The end of the twentieth century will be as unlike the end of the nineteenth as a summer in Africa differs from a summer in Greenland.

The action of an enlightened intellect in untrammeled discussion will be the best protection against corruption, partisan violence, and utopias of all kinds. Liberty and progress will be mutually self-sustain ing. It cannot be that a state of society which involves so much suffering as this, can be the best work of liberty and reason. A state in which poverty increases and wealth is absorbed by the few is a civilization little removed from the repulsive features of primitive barbarism. Man's highest nature will contrive a plan of ultimate redemption; probably not in this epoch, but it ism is given in these lectures, comparing them with those cf will come.

A Boon to Ladies.

The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, bave made some recent improvements in their goods which will be of interest to our lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothing Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

This soft eyelet gives a smooth surface to the back of the corset and by the use of it the breaking of the corset laces is prevented. The Unicago Cor

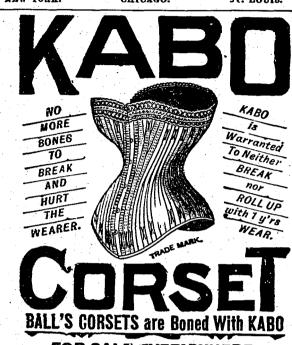
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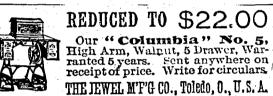
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