

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

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

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takes possession of the soul nature, and it cannot take possession until then.

It may, for instance, be an historical faith; that is, traditional or written history may have brought forward out of the dead agesan asserted fact and upon that fact a philosophy; and it comes down to us freighted with the faiths of a thousand centuries of people. But we must examine the fact, or the evidences which establish the fact for ourselves. The character of the evidence, and the relationship of the alleged fact to all other facts and laws known to us and clear to this age, will be examined and compared by us before the intellect surrenders to the claim, and the heart accepts by its faith.

At no time thus far in the history and de-velopment of the race, have all the facts of the universe of matter and mind, all psychic and material laws been disclosed. The domain of the unknown and the undiscovered, is presumably larger than the domain of the discovered and known. We trace laws backward into mystery; we find new disclosures of forces which impinge upon the unknown and need a fresh revelation for their reasonable and consistent solution, one that will be satisfactory to ourselves. But we are far in advance in this respect of our predecessors in history. We know what they knew, what they taught, and what they believed, but they had not progressed to our knowledge, or culture of the intellectual or psychic powers. If their faith was based upon their knowl-

If, accepting the myth of Eden, Cain builded an altar garlanded with flowers and fruits born of the womb of nature, and offered these as his heart offering to Deity, – a natu-ral religionist; and if Abel took the life of an innocent and young beast and sprinkled his altar with its blood, disclosing a religion of substitution and sacrifice of life; if the altar of the Jew, reeking with blood and the smell of roasting flesh, was supplanted by the Naza-rene with a human life builded in purity and unselfishness and crowned with immortal love; and if we, following the later and more refined and refining teachings of the Nazarene, make of our lives the altar, and our harmonized and attuned souls, the offering; and if we welcome and receive celestial visitors as participants in our higher religious rites, what shall be the character of that universal altar of psychic power and worship which shall stand amid our successors, the Deity whom all the race have acknowledged, though blindly, and the brotherhood of man

like a central arch spanning the eternities? These two, God's Fatherhood, and man's Brotherhood, shall cover a universal altar, before which our successors shall bow. As the intellect has expanded by its com-

prehension of new laws, forces and discoveries, so has the soul with its faith and creeds. grown out of the narrow, into the broader and more comprehensive. It could not do edge of the material and spiritual forces and you may shut your eyes, yet the fact stands these manifestations are what they intelli ern disclosures or revelations of the laws if you will only look at it, that the narrow have been severed as by the hand of a giant. Society has acknowledged the law, the law of development, the broadening law which lieved, or must we, in differing from their God has woven into the nature and the intellect as well as into the hearts of men, and good old John Calvin, (as honest a man as ever walked) if he should get up out of his grave, he would become insane and would be shut up in a lunatic asylum. The truth is, we have advanced, and even the churches do not realize it. They are not awakening to the fact. Judaism, for instance, was narrow, bigoted, self-conceited, exclusive (I am speaking of the old Judaism of history): its symbols were a temple, an altar, a disfigurement of the body, the assumption of all rights by the male, the subjugation and slavery of the female. These were the chief features of old Judaism. Christianity born out of, and carrying the material, disclosed the spiritual, elevated churches deemed to be of a miraculous nature and character. There is not a minister | America, debating this great question. in the pulpits of Providence, but will talk of miracles. Bless his good heart, his honest heart, he never undertook, in earnest, the study of the law of psychics. It would have been well for the church and and continuously acknowledged, and the laws of their appearance settled. By profession, church, has been the living, conscious heart of man, and in this respect it is better than any other religious form upon this earth. Consciously or unconsciously the virus of Judaism has affected the march of Christian ity, and not for good. Its churches and teachers early discarded those psychic forces and manifestations whose laws they could not understand, and, step by step, to this day, the churches of Christianity have steadily exchanged, or supplanted the spiritual, by the formal, the material, the creedal, and the philosophical from the material standpoint. They cannot be said to be the lineal successors of that primitive Christianity founded by the Nazarene and exemplified by his disciples and apostles in their spiritual gifts and teachings. Look at my head! I am seventy years old More than fifty years ago I was a church creedist, and a follower of the Nazarene. More than forty years ago I was in its minis try with the Methodists, when that denom ination was simply a home of brothers and sisters, and they spoke of it as a family speaks of its members. Then the ladies dressed simply with little regard to fashion, and the gentlemen dressed the same, simply, plainly. There were no dudes in the churches at that time for even the name was unknown. They lived in the spirit. Their "love feasts" were simply spiritual seances, which they called "the presence of the spirit of the Lord." They would rise, their eyes would shine, they would shed tears, they would exhort, they would roll out their experiences, and occa sionally one would fall, and they would lay the person away saying, "they have lost their strength." They were in a trance, and under my feeble ministry. I have seen them fall like dead men. It was the harmonic circle, it was the great psychic influence. That power seems to have gone from the church. Let one lose the Methodist churches exclusively, it is so

sets the standard of character. Wall Street New York, and State Street in Boston, set the standard of morals for Christian churches, and whether you like the statement or not, it is true. He who conforms to the commercial law is good enough for the church. As a system, however, the Christian even in its present demoralized and changed form, is better than agnosticism with its sweeping negations, and better than a blatant infidel ity which derides all revelations of the infi nite which it cannot comprehend by the physical senses.

Every candid mind must admit that there is evidence, and abundant correborating evi dence of the existence of spiritual force or forces in the universe of mind and matter, and of its manifestation to the spiritual and physical senses of man; that this force is subtile, spiritual, and not material in the sense of matter in itself; that its manifestations acknowledgment of the Fatherhood of the | disclose design, purpose, will, choice, crowned by intelligence; in fact all the mental and moral attributes and forces disclosed in and by ourselves; that so far as these manifestations are disclosed by or through matter, they show that the force is superior to matter. even in its highest organized form, and that a law governs, these manifestations. These are the facts brought to light in the last half century, through what you call Spiritualism. After sweeping the whole horizon of probable cause of the phenomena, the thinking otherwise and be reasonable and consistent | minds of the age, the unprejudiced and unin its faiths. Is it not the law? And though | bigoted, are reaching the conclusion that if you will only look at it, that the narrow gently claim to be, to wit, the departed spir-bands which bound even our fathers of old, its of earth, or the former inhabitants of the earth who still live as personalities in the supernal realms. Are you advised as to the progress of these investigations? Do you know that the best minds of Europe have been studying for the past ten years, steadily focusing upon this phenomena, to find its cause? Do you understand what old solid England is doing through its colleges and universities? Do you understand the nature and the work, and are you advised as to the progress made in your own country, and no farther from you than the universities of Massachusetts? Do you know that the best students, teachers, the finest scientists and philosophers of the age, are beginning to discover the laws of this strange word which we now pronounce phenomena? Do you know that the Psychical Society of Boston, contains the names of more than one hundred of the best brains of this country? with it, in outward form, much of the sem- That Harvard pays its tribute? That the pulpits blance of Judaism, evolved the spiritual from of New England have contributed their quota to the investigation of this great mystery of principle above form, and brought to the psychic force? It would be well before you front psychic forces, then as now by the condemn, to examine, for standing poised today, are the finest Christian intellects of No intelligence has been found in pure matter, however it may be formulated, hence an examination of pure nature for ages, has never yet disclosed intelligence, or any of the attributes, or processes belonging to the dothe race had the phenomena been retained | main of intelligent spirit. That a tree, for instance, in its roots, trunk, sap, branches, leaves or fruit, thinks, wills, loves or hates, however, the altar of worship in the Christian | or gives forth ideas from within itself, or its organism, is pronounced absurd by the observation of thousands of centuries, as well as by the acknowledged law of the tree nature A succession of audible sounds or raps, emanating from dead matter, devoid of sap or life, such as a table, a chair, a door, without contact with other matter in some form, is an acknowledged impossibility. The eternal barrier of natural law, holds it to its natural sphere. Electricity, by contact with denser material substances, can produce such audible sounds, but electricity is matter, though in such subtile form as to be imperceptible to the human vision; but even electricity cannot rap intelligently, or answer to even the Morse alphabet, unless there exist behind it as a directing agent, a human mind or soul. It can be, and is, the material medium for the conveying of thought through langnage, as is the material pen in the hands of the writer. Put the pen in the receiver upon your desk and it is inert and voiceless.

and this under marked test conditions; conditions that I have examined with every force of my mind.

This manifestation was supplemented by certain regular movements of detached matter, such as tables, chairs, stands, etc. These were moved and are now being moved in accordance with the wishes of an unseen intel-ligence, and messages are given through what is termed "tippings." This was fol-lowed by hypnotism, or the trance condition, somnambulistic in physical character, the person being in an unconscious condition through a profound sleep and another intelligence taking possession of the physical machinery of the sleeper, answering questions, announcing his or her personality, the name, the dates of birth and death, and either talking familiarly upon subjects and events known to one or both, and giving tests of correctness which demanded and received corroboration, or discoursing upon matters belonging exclusively to the domain of the supernal life.

Then came the manifestation of semi-conciousness in the medium; this being followed by the full consciousness, and writing or speaking by a double, or an intelligence independent of the person occupying the body. This was succeeded by character writ-ing; that, by writing under impression or dictation by an intelligent double, who, for the time being, controlled the brain and the vocal organs.

These were supplemented by independent writing upon slates sealed and closed to all uman manipulation, or upon paper, with no visible or material hand in contact with it, a work that is going on now in almost every city, town and hamlet in this country. They cannot be brushed away; they are here, and they are here to stay. These also have been followed by clairvoyance, or clear seeing by the spirit in the mor-tal without the use of the eyes, and clairaudience, or clear-hearing without the use of the physical organs of hearing. These de-velopments have many peculiarities, and the study of their varied phenomena is of intense interest to the cool and logical student of psychic laws and phenomena. These later disclosures of spirit force and intelligence have not been a rare and exclusive work, hedged about with secrecy and covered with the drapery of darkness and night. They have taken place under the broad sunlight of investigation by friends and opponents, by believers and skeptics. Nay, the assuring intelligences ask for the closest and most exhaustive examinations, under test conditions. They repudiate charlatans, trickery, the deceptions of magic and magicians, and the simulations practiced by those living upon the low plane of human greediness. There is no greater evidence of the depth of falsehood and crime against the holiest and tenderest feelings of sorrowing humanity than that afforded by these moneygetting charlatans, who, by their arts, practise upon the credulity of the ignorant. The voice heard in the primitive days of Christianity, nay, back of that, in the days when Abraham, the herdsman, sat in his tent door on the plains of Mamre and entertained angels, has returned to earth in this age and has been heard. It proves the continuity of life and dethrones a growing materialism, which bids fair to supplant entirely a spiritual Christianity. It overthrows creed and dogma, which have held the minds and hearts of generations in a giant's grasp, and shows the simplicity and naturalness of life and its laws, whether that life be lived in the mortal or in the spiritual. It banishes the imagined, earth-created city with walls of stone and streets of gold, finding in them figures of speech to bring to the human mind forms of beauty, harmony and glory. It explodes the dogma of material brimstone and material fire, united to roast forever a spirit essence, and a material hell with its eternal keeper revelling forever in the increasing anguish of his subjects. It discloses the All-Father, filled with paternal love for all his children and grieving over their disobedience to his just and equitable laws, and over the pain and degradation which they must suffer in themselves for the violation of his and their laws of life. It makes life natural, from the womb onward through the earth grave to the eternal continuity of the spirits' existence. It finds a universe under law, in whole and in each part, material or spiritual, and it discloses a unity and oneness of the race which death does not dissolve. It shows the continuity of the law of like to like, as found in the society of earth and continued forever in the life beyond. It finds a continuous revelation of the All-Father to his successive generations of children, each revelation suited to their progressed condition. It exalts the spirit in man and curbs into subordination the animal or purely earthly. It incites to a pure, cleanly spiritual life, as a condition of our entrance into pure, cleanly and elevated spiritual society and home beyond the mortal.

The European and the Aslatic. Medio-Manis-A Cure Needed. It is Time. Miscellaneous Advertisements.

CIGHTH PAGE .- The One Religion of Humanity. Christ Words, Psychical Research-An Apparition. The Lesson of a Great Building. Miscellaneous Advertisements.

ADDRESS OF HON. SIDNEY DEAN.

Before the Spiritual Alliance of Providence, Rhode Island.

AT BLACKSTONE HALL, SUNDAY MORNING, OCT. 6, '89

The philosophy of Spiritualism, like its fact, is born of phenomena. What do we mean by phenomena? That fact disclosed to our consciousness through the five senses, or either of them, of which we have no law: that which is abnormal, mysterious; that which flashes out on the horizon of our lives like an erratic comet, new, strange, phenomenal. But is Spiritualism proper, anything new in this respect? No. Every student in history understands that all the religions of the world, the great religions of the ages, have been born of phenomena; that in the past of the human race, there has been no single case of a concreted religion, a religion of the masses, that has not of itself been founded upon phenomena; something which could not be understood, but which of itself was relegated to the supernal, the great, mystic realm of the spirit; and so down the ages from the commencement of history to this hour, everything, the law of which has not been within the purview of our minds | that it is an attribute or force applicable to to be understood and explained has been | spirit as well as matter, but if we should dubbed with the name of phenomena. And all the religions of the race have had these remarkable features. The Christian religion was born of phenomena, is accepted as phenomenal. There is no law known to human mind by which there could be developed and brought to this earth, a human body and a human soul, except by that great law understood by us all, the generation of the, species. All the so-called miracles attendant upon this man of Nazareth, are termed phenomena—because the law of their action was not understood.

So it was with Judaism, so it is with Brahmanism, so it is with every religion in the world. But note another fact, please. There has been a steady advance in the intellect of the world, a constant evolution of thought and the power which creates thought; a constant addition to the forces of man by which he probe into, and discovers law, primal laws, laws interwoven into the forever, sleeping for a hundred centuries without being disclosed, laws which in this age are clearly understood, and applied to natures' forces, like electricity, steam, magnetism-all phenomenal to our fathers, to us, natural. And I say now of Spiritualism, as of all other religions which have preceded it, that it is phenomenal, because the law has not yet crystallized itself so as to be understood. There are mysteries connected with spirit force. We understand better the material, we understand so little of the spiritual force, as a manifestation, and because we under-stand so little we say it is phenomenal. Our children's children will understand the law.

And what is law? An orderly process, an lives of our successors. And this is the only guage being the ordinary and most natural medium for the conveyance of thoughts. The orderly procedure, invariable in its characway that we can form a judgment. I don't ter. That is what we mean by law. The fact physical sound, manifesting itself without know but there are in this audience some of itself, preceded the law or science of the fact, these old woshipers of the past. If so they contact with matter in some consolidated as conscious life preceded an examination of are fossils of the first water. They are drones form, was a startling phenomenon to the hearveil. its attributes, processes and disclosures. who live in the lives of their fathers; who ers. Its continuance, at intervals, and under And such must be its disclosures in the fu-Faith can never philosophically precede some sleep in the security of their fathers; who if strength in one of our Methodist churches at | fixed conditions gave rise to an earnest inture, judging by the present and the past, that the veil between the two worlds of conknowledge of the being, or thing, or exist- they had their own way, would cast aside evthis time and see what would happen. There quiry as to its character, for by the conversawould be excitement. The old "amen cor-ners" have gone out too. I do not speak of governed. This dim manifestation of intellience, which the faith embraces. We may ery text book in the schools and go back to scious spirit life will become so thin that the presume, we may imagine, we may revel in | Murray's grammar. family will intermingle in their social lives the dreams and visions of the imagination; gence led to the invention of a crude alpha-These are the men who wrap themselves in but we cannot possess faith in that of which we know nothing. There must have been somewhere in our lives, or in the past of our lives, some affect is the matle of a dead age. I don't know but somewhere in our lives, or in the past of our lives, some affect is the invention of a crude alpha-bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative, two expressing doubt, and three bet of sounds, one distinct rap meaning a negative. By this crude lives, some fact, some phenomena, upon broadening sunlight of modern disclosures. ble pulpits and tall spires, are put up upon alphabet was born an appeal to the twenty- plane of simplicity of character and life, puintellect can weave its logical processes, so by the side of the sleepy Nile whose mur-as to reach a conclusion. The conclusion muring waters would keep them in an eter-reached by the intellect, the fact logically es-tablished, then faith, or credence, or belief, to retain many of that class.

laws disclosed to them, can we, under modand forces of matter and spirit, force ourselves into their positions, and must we necessarily be forced to accept what they, from their standpoint of knowledge honestly beconclusions, be condemned for the action of our intellect and heart? It is a nice question for you to decide for yourselves, I can

decide it for myself. But even the most intelligent and careful among us in this modern age, find laws and forces which must have been existent during all the life of the race. Must have been for they are not new. As, for instance, the

law of gravitation in nature must have existed coeval with nature, though the law and force of its universal action was not discovered or known until the brain of Newton brought it forth. What the mind of the world accepted previous to Newton's discovery, and the heart of the world of man believed up to the limit of its knowledge, you will find in studying the pages of history. To ask us, however, to formulate a creed, or a faith, with the law of gravitation left out, would be to bid us lay aside our reason, and to discard the successive revelations of facts and laws in all the past which has preceded us. We cannot do it and be honest. You can be an ignoramus and believe it, but cannot be an intelligent, broad, cultured man and thus act.

But if we are called upon to define the nature of gravitation, what the subtile force is and how it is generated, we fail. We can define its law of action, can comprehend in part its universality, can reasonably suppose formulate a mental theory concerning it and the heart should make that theory a faith, those who come after us a thousand years hence, with a greater knowledge through the orderly processes of evolution, would doubtless reject it. They certainly would have the right to do so, without being subjected to a credal anathema and an eternal damnation for their want of faith in what we of this age might know and believe.

It is impossible for us to predict the future of the human race on earth, because we can not even conjecture what disclosures or revelations will be made to the mind of man. We can reason from the historic past to the present, and from the present, by analogy, down the ages of the future, and that is all we can do. All knowledge, all science, all psychic forces and laws, seem, to the student and thinker of to-day, to be in their infancy of development. Say rather, that the infancy of the race passed, and its young manhood was evoked at the discarding of the copyist with his rude stylus and prepared lambskin and the discovery of the art of printing; that we are now in the young manhood of the race, stretching up to the meridian of knowledge and the unfoldment of mental aud psychic power; that the latent brain-forces have just been awakened by the call of the slumbering genius of necessity to the work of invention, to the calling forth of the hidden forces of nature and to the harmonizing of all these forces that they may become the useful servant of man and of society, and thus from our present we may approximate a judgment of what lies within the orbit of the

must have the directing mind behind it. What then is the character of this intelligence, what the peculiarities of its manifestation, that we should be forced to the conclusion that it is what it intelligently claims to be through multitudinous and unquestioned media, to wit: our departed friends, or personal beings who once lived in human bodies upon this earth of ours?

I answer that all these manifestations or phenomena disclose intelligence, independent and personal intelligence. Intelligence manifests itself through thoughts, and thoughts find embodiment in language, lan-

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QUESTIONS AND RESPONSES.

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

How long have you been a Spiritualist? What convinced you of the continuity of beyond the grave, and of the intercommunion tween the two worlds?

4. 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

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 Government?

RESPONSE BY WM. E. GINTHER.

5. My answer is unqualifiedly in the negative, and is based upon the following definition of religion in its most general form, viz.: Love to God and charity to man, active from affection in worship and adoration of the Deity, and in doing to our neighbor as is desired he should do to us. Now, there are hosts of people who profess to believe in God, but when pressed for a definition of Him the result shows a universal force, indescribable as to quality and indefinite as to form or being; but, as it is impossible to either love or adore anybody who is unknown, true religion involves, at least, a rational knowledge of who the being is, who is to be loved and worshiped as the Supreme, and how to attain to the affection that is free from self and sordid selfishness; hence perfectly pure and holy.

This knowledge-most vital, among other essentials, to a rational system of a practical and living faith and worship-is not within the province of Spiritualism to supply; it lacks all the basic qualities of religion entitled to that name, because although the Spirit-world is all around us, and with our spirits we live right in it, it is invisible to the gross sight of mortal eyes; beyond the reach of the other human senses; across the boundary of space and time; above the natural world; under the dominion of more exalt ed government, and a step nearer to the Divine; hence utterly inaccessible to exploration by the natural sciences and faculties of corporeal man. On the other hand, as the value of all revelations by the spirits is dependent upon their widely diverging degrees of ignorance, as well as knowledge and intelligence. the constant censorship of higher intelligences in the Spirit-world, and upon the Divine laws and rules which are evidently as mere individual conjecture, based upon possible and probable corroboration by uncertain circumstances; and as lastly, but not least, nothing that is superior can be investigated by what is inferior, it is very clear that all mortal man can surely know of Deity, the way to Him, and any of the mysteries of the beyond necessary to his eternal happiness, must come to him the other way, i. e., from the inmost center of all knowledge, by mediates and intermediates as well as direct and immediately, in successive order and degree, and not contrariwise-thus from the Sapreme Himself, and through other channels than the uncertain, unreliable and conflicting communications from the Spirit-world! 6. Subordination, as introductory and confirmatory means to spiritual growth in true religion, which is conjunction with the Deity, in execution of the divine command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self." It is based upon the following definitions, arguments, and conclusions: Spiritualism is belief in and actual communication with, disembodied spirits, and the Spiritualist movement is the endeavor to organize this intercourse for extraction of its greatest good for the use of man. This, when established, must be the solution of our problem. But who and what is man, and what is his destiny? Every one can know that man is the crowning part of the creation, in whom, next to his Creator, everything in the natural universe has its end, and for whose use, all things therein are subordinated and co-ordinated in wonderful law and order, of which the human body is the highest index; that man is immortal; the material body, which is destined to final sprang; that all the life and faculties man the spirit, to be exerted through his material organism for purposes of procreation and preservation of his kind, and for discipline and growth in good and truth, i. e., in knowlkind; and thence after the death of said body in eternal progression and expansion toward perfection, and more intimate conjunction with the Divine. But man would not and could not be the wonderful being that he is, without the perfect freedom in his voluntary principle with which his omniscient Creator has endowed him; and yet it is only too apparent, even to the sensual perception of corporeal man, that depths of hell seek forgiveness, light and the above delineated purpose of Divine Prov- help? Is there nothing in Christ, as known idence is often thwarted and perverted by and experienced by Spiritualists, that they abuse of these high prerogatives, in an unrelenting and persistent downward course of love of self, with its attendent genera of sordid selfishness and gain, forbidden pleasures, infernal lust, revenge and hatred and awful crimes from malignant hearts and downright wickedness, generating its own inevitable punishments by accumulating misery, abasement, and degradation, and spiritual death in its descent. The upward tendency is to the Divine; hence life, and the downward career departure from Him and death. We may call these opposite ends heaven and hell, or, like the ostrich, hide our heads in sand, and refuse to acknowledge the suicidal consequences of man's confirmation in an evil life, or toy with the emotional delusion, that after all, angels of light can finally be evolved out of beings whose very lives, to the inmost core, exhale infernal spheres of conthey alone are good and true, intelligent and

repentence and conversion, and hence to life. This brings us to the point where Spiritualism, when wisely used, for it is full of danger, must put in its work-not as a religion in itself, for it lacks all the basic qualities clusively shown in myanswer to query number 5. to which, for want of space here, l must refer my readers-but by way of introduction through confirmation and corroboration of essential religious truths, as recited center in the Athanasian creed, which divides its God into three separate personalities. each of which is claimed to be very God, and yet all three Gods to be but one; nor in the doc trine of salvation by faith alone, which separates man's understanding, by which alone comes knowledge and thence faith—from his will, by which alone said faith can have life in deed and act. Neither is it necessary to reject all there is of other systems, both ethnic and denominational; but true religion lives in the universals of them all, i. c., in love to God and charity to man. In conclusion, I wish to add, that I am fully conscious, of how far my answer and its concomitants counter the preconceived views of many of my brother and sister Spiritualists: but they are the result of deep and patient investigation, which with its collateral truths offer the only common ground for unity and the highest development of the truths of Spiritualism, and place its providential purpose upon a rock, against which neither orthodoxy nor "that other institution" shall prevail.

Charleston, Ill.

ORGANIZATION.

HON. A. H. DAILEY.

Since re-reading my very brief article in the current number of the JOURNAL, I am not surprised at your comments and your desire that I should make myself better understood. There was so much that I desired to say upon the subject of "Unity," that again and again I found myself transcending the limits of the allotted space, and coming to a "short stop" I left much, that I intend-ed, to be supplied in the mind of the reader. I thank you for the opportunity of explaining. First of all, then, let us call things by their right names. The word "creed" should not be abominated because put to abominable uses. The belief in spirit communion is and upon the limitless variety of good and as much a part of the creed of Spiritualists. evil states and qualities of both mortal and] as is the doctrine of salvation by atonement immortal parties to the intercourse, and upon | through Jesus a part of the creed of the orthodox churches. What you have formulated and put forth as a basis for unity, is the generally accepted belief of Spiritualists and immutable and fixed in regular series of may be denominated a part of their creed. successive order of subordination and co-or- When Spiritualists shall organize and andination from ultimates to what is prior, as they are on this side of the mortal boundary; and as the identity of spirits is subject to they are on this side of the mortal boundary; and as the identity of spirits is subject to the spiritualists shall organize and an-nounce their acceptance of this declaration. it will be known to the world as the creed of the Spiritualists. believe any considerable number of Spirit-ualists would subscribe to your annunci-awake and prescribe for the emergency of ation, without giving my reasons I supposed it would be understood that timidity, fear of reproach, and loss of social caste would stand in the way. When I said if they did so subscribe, that in my opinion | nothing would be gained, I meant that for any number of persons to say over their own signatures, "We believe in the Fatherhood of God and the Brotherhood of Man, and that the spirit of love and wisdom is the one working life in both," would, of itself, accomplish nothing towards attaining the result you and enough; it is broad and comprehensive; but we must have something more, plainly declared, to give life and force to what is so well stated as a basis for future effort. I will now say what I desired to say before upon his subject. I then stated that "Spiritualism is a religion." Spiritism is not. Spiritualism comprehends the whole system of the relations of spirit to all that is, to all that ever has been. or ever will be. In so far as we explore, we announce the result and accept that as true which so appears to our senses. We have no other guides. We have established communications with the Spirit-world; have learned that "virtue is its own reward," and that sin brings its own penalty. We had been taught that before. We learned it at our mothers knees; but we were not assured of the continuity of life. Now we are, and that virtue and sin carry their rewards or penalty beyond the grave. There is an avowed purpose in every relig-ious organization. "The saving of souls hence, that his real self is his spirit born to from hell," the growth and perfection of live forever, but during natural life only in spirituality among themselves, and the promotion of the general welfare of mankind absorption by the elements from which it | are among the avowed objects of all Christian denominations. Nothing can be more has, are not of himself, but of his Creator, in commendable. There is an avowed nobleness of purpose in these organizations. The same is true of all political and scientificassociations. They have commendable objects to attain and hence their thrift and stability. edge of, and love to, God and charity to his Is there nothing in Spiritualism that can better be attained with, than without.organization? Is there no heaven or hell in the creed of the Spiritualist? If not, then are the teachings of the angels untrue, and no-bility of life, purity, virtue and spirituality will not crown our lives with glory. Who has not wept when an angel hand has opened the door that some poor soul, clouded in spiritual darkness, might from the very may announce their belief in that Divine Spirit as part of their creed? Are there no souls to be saved from that hell of remorse and spiritual darkness into which the wicked are plunged at death? If we were organized on the basis suggested in your editorial, with the additional doctrines I have taken the lib erty of suggesting, with the avowed purpose of converting man from infidelity, immorality and every form of sin and intemperance to a knowledge of the indwelling of Christ as taught and experienced by Spiritualists, even though we were few in number we would immediately command a respect, attain a position, and gain an influence greatly to be desired. In this manner I believe what you desire can be accomplished. I do not believe it will ever be done without it. Those who most fear creeds for Spiritualism, as a rule, desire the greatest license for themselves. I believe you intend all that I have suggested as the final outcome of your efforts. I would announce my purpose in unmistakable language at the outset. I hope I have made my

and dormant they may be at times, as we questions and suggestions are able, timely and select the most promising mediums, place have seen—the good angels and spirits in at-tendance on him, can and do bring man to ly trust they will bear fruit to the honor and development of their mediumship, and with credit of a purer Spiritualism. In unity there is strength and without strength nothing can stand long and prosper. The sooner Spiritualists realize this fact, the better it will be for them and the cause. They must and essentials of such as I have, I think, con- | expect to have opposition from all classes of agnostics, and in order to sutisfy and prove to the world that Spiritualism is true and worthy of the respect of all sincere investigators, they must combine to drive out and forever silence frauds, tricksters and comin the formula of the answer herein before | mercial Spiritualism. The only way to sucrecorded; which, however, do not necessarily cessfully do this is to organize. It cannot be done without, for the simple reason that where there is no head to encourage the faithful to greater effort, giving to the world that pure Spiritualism so needful at the present time, daily fraudulent exhibitions which disgrace the name of our beautiful philosophy will continue to thrive. As matters stand, the only way out of difficulty as I view it, is to have the question of organization thoroughly agitated; and when the most feasible plan is decided on by those compe tent to judge, who know the urgent needs of the spiritual movement of the day and the remedy for existing evils within its ranks, and who can point out the way to overcome the same beyond all doubt, then, and not until then, should Spiritualists act; and when they decide on action let us hope that this question of organization will be forever setfled to the satisfaction of all interested in the welfare of truth, justice, and purity. Aspen, Colo.

REV. JAS. DE BUCHANANNE, PH. D.

My time has been so fully occupied that I have not sooner been able to add my mite to the "Cloud of Witnesses" that have appeared to endorse that editorial in the JOURNAL of October 12th, upon "Unity, Organization and Fellowship." I trust, however, that the subject will not stop with one or two issues of the paper, but that it will continue until Spiritualism shall have been established upon a firm foundation-intrenched behind the bulwarks of a clearly defined policy and statement of belief. Not that I would see Spiritualism creed-bound or dogma-burdened -far from it-but no system of religion, science or philosophy has ever succeeded to permanency in the world without organized effort, and a plain statement of its principles.

Spiritualism has been before the world over forty years, and (by means of the overwhelming force of truth) has made itself a power for good among the most intellectual and cultured portion of the people until its sectaries are numbered by millions. Nevertheless, there exists no organization, no authoritative declaration of principles, whereby the investigator can be informed of the princi- further is it yet to rise! To day is better than it out we are to recognize the mutual deples of spiritual philosophy. Spiritualists are a heterogeneous company of all shades of be-been uplifted. Seeing this we can be strong and employed. Nationalism and other new lief and opinions, differing widely in pre-vious thought, with no central authoritative seeing it the heart chills, the mind fails in new race better born and bred than we are. principle to bind them together. Now the clearness, and the most When I said, in substance, that I did not | incoherent mass will inevitably fly in pieces awake and prescribe for the emergency of the occasion. Spiritualism is a grand philosophy, as well as a religion. The physical phenomena incident to it are the least important-are but the merest alphabet of Spiritualism. The truth of spirit return is one of the least important of its teachings. It has heights and above "the good old times," while idle money depths of spiritual truth, of sublime principles touching man's spiritual existence and character far beyond this fact, yet there are hundreds who remain satisfied with the mere | to 2 735.000 persons, an average of \$247 to externals, with the physical phenomena-inmany others desire. This declaration is well deed, who do not even dream of anything per cent. advance. Of course all this fluctu-enough; it is broad and comprehensive; but higher than this. Hence it follows that the ates in different years, but the tendency is crowd will flock to see the performances of a physical medium and leave the spiritual speaker, however instructive or eloquent. with empty halls. If Spiritualism is ever to fulfill its grand mission, if it is ever to succeed in educating the race up to its own high standard of purity and spirituality; if the sublime facts of immortality and spiritual development, and the many other grand truths of our philosophy are ever to find triumphant entrance into the hearts and minds of men-then Spiritualists must be firmly organized into a compact, united body. We must present an unbroken front to the world. Organized work is successful work; unorganized effort is, at best, like guerrilla warfare. giving no hope of permanent or important The most successful church in the world is the most carefully and systematically organized, and the same holds true as regards the history of every system of religion or philosophy. I have no desire to bind any man by a written creed, but there are surely some facts in Spiritualism upon which all can agree, around which, as a nucleus, Spiritualists can gather in nationally and locally organized societies. I believe that the great, all important need of Spiritualists today-which will result in the most rapid propagation of spiritual truth—is unity, organization and fellowship. Bonne Terre, Missouri.

well trained observers study the facts and laws of the spiritual world. Whether united effort is required to foster teaching by lectures is not so clear; probably it can be left to each local organization as at present. But a third bureau should be established to give the best sanction to the competency and honesty of mediums and lecturers, that seekers for light need not be humbugged and swindled as they have been for the last twenty years. Unless Spiritualists can develop sufficient integral force to eliminate such transparent frauds as have been tolerated at our camp meetings and in our cities, they can not have the respect of the people, and what is worse, they will not deserve it.

That the culture and development of the spiritual faculties of humanity, which are now mostly in a germinal condition, and placing man in fuller and friendlier rela-tions with disembodied spirits would greatly benefit mankind, seems clear; and it is equally clear that this can not be done to any great extent in the present industrial conditions, and with the present mode of life. Increasing the wages of labor, and shortening the hours of labor is in the right direction, but if the time and means so gained should be spent in the saloons and in witnessing slugging matches, but little good would come of it. To say that if we were more spiritual we would have better conditions, and if we had better conditions we would have more spirituality, however true, is only reasoning in a circle. So we are driven for consolation to the all-embracing law of progressive evolution which I fully believe, hoping that by its invisible power substantial progress will be made, though slow. Thankful shall we be if by some untoward eddy some obstructive religious sect does not engage us in deadly conflict, and choke the spiritual life out of humanity, or themselves be effectually squelched. Heaven grant that in such a crisis the latter may be the result. St. Helena, Cal.

Pessimistic Misstatements.

To the Editor of the Religio Philosophical Journal.

Why should so much 'of the discussion of the relations of labor and capital and kindred topics be marked by distrust and hate, and the gloom of pessimism? The interest of employer and employed is really fraternal. not antagonistic, and any improvement in their relations should be canvassed with mutual respect and good will. Is there no growth of kindly spirit, no longer recognition of justice, no gain of popular freedom and religious liberty, since the dark ages? History is a record of the progress of man.

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women. These are statements from official reports. As to the unemployed, a bit of history may be in order. Hon. W. D. Kelly of Philadelphia, is a man accurate in his statements, and he calls the period from 1857 to 1861 "one of the darkest for labor, not one in five skilled workmen steadily employed." A street railway in his city advertised for 250 bands at 60 cents a day and over 5,000 applied,-the majority, skilled artisans. In a county near by the authorities opened a new highway to save the distressed from pauperism by giving them work, and the hands from an idle iron mill gladly broke stone at fifty cents a day.

Our cities are centers of immigration, yet I should say the proportion unemployed was not increasing, but less than formerly, and no facts can prove Dr. Turner's extravagant statement of a tenfold increase of idle work-

As to farm mortgages, Kansas has had sad years of grasshoppers and drouth, which have brought distress to the farmer; but now. with large crops promised, we hear the glad cry of hope from her people. Grant the statement correct of a Kansas county, which I doubt, I give one from northern Indiana, Noble county, from a farmer of fifty years' residence and wide acquaintance, president of the county fair, one of the best in the state. He sums it up to me: "Farm mortgages decreasing, borrowers becoming lenders and bank depositors, foreclosures very rare, and mortgaged farms few in proportion to those free." In this state the assertions stoutly made

about farm mortgages were found, by offi-cial reports, to be five times greater than the facts as to the total amount.

But enough. These cases of pessimistic exaggeration are given as specimens of the faulty methods and bad spirit in which these matters are too often discussed, a strange recklessness of evil assertion without proof taking the place of proven facts.

In the lurid light of the false assumption that while the rich are growing richer and the poor poorer, we get but distorted views. It is assumed that more perfect machinery and capital, massed largely, tend to reduce wages. In England, the introduction of cotton spinning apparatus a century ago raised wages and gave more employment. In our country, those sections where the best machinery is used in great shops, are the regions where wages are the best. To cheapen the product, lift up the wages, increase the demand, and employ more labor at fewer hours per day, is the result, in the nature of things, of improved processes of manufacture or production.

The immense strides in invention in our age ought surely to inure to the benefit of the worker, as well as of the inventor and owner. How to accomplish this good end How far up the race has come! How much | justly is the problem before us. In working o ont our industries to day into government hands would bring disaster such as we never saw. I have small faith in it in any coming time, but the thinking and talking of a possible better day is good, always bearing in mind that if we think pessimism we shall talk gloom and breed mischief. G. B. STEBBINS.

and the second second

DR. JOHN ALLYN.

Twenty five years ago I was enthusiastic-ally in favor of Spiritualists organizing for mutual growth and aggressive work, but the times were not ripe for it and whether they are now is not quite clear. We might write a platform recognizing the universal supreme power, the solidarity of humanity, the psychical side of nature, the continuity of life after the death of the body, and the necessity of better industrial and commercial conditions. The object of organization should not be to promote unity of belief, but to aid in spiritual culture; and a desire for spiritual culture according to the methods of the majority should be the only condition of fellowship. But here would come a difficulty. Spiritualists are very angular and discordant in | their development, and there is as much intolerant bigotry among them as among religionists. This must be overcome before united action can be efficient. Spiritualists have seen enough of ecclesiasticism and priestcraft, and rightly wish to avoid it, but it will exist as long as people are not born again, that is until their sixth sense of spiragain, that is until their sixth sense of spir-

tions abound.

An Iowa newspaper says: "Idle money is worth more than active money.... While this goes on nobody wants to put money into labor, and therefore labor stands idle." The fact is, never was so much money put into labor as now, our products were never so great (factories and farms yielding over \$9,000,000 yearly), and wages go up is loaned at lower interest than ever.

In 1850 our factories paid \$533,245.000 to 958,180 hands; in 1880 they paid \$947,954.000 each in 1850 and of \$347 in 1880, or over 40 per cent. advance. Of course all this fluctuupward. Our farms have made advance in the same line—more farms, more men, higher pay

A California journal tells of 2,500,000 tramps within our borders—a statement more than twenty fold beyond the fact and backed by no proof.

In an address before the Boston Nationalis Club by John R. Bridge, lately published in your columns, it is said that on the great bonanza farms of the far west, "The hire lings....the human animals, are worked for a few weeks or months in the year, paid barely enough to live on for the time being and then turned out."

In "Moody on Land and Wages" from which Mr. Bridge quotes other facts, but not these. I find that on the great Grandin farm in Dakota wages for five winter months are \$15 per month and board; for April \$18, the next three months \$16, Aug. 1st to 15th \$2.00 per day, the next month \$1.50 per day, and up to Nov. 1st, \$18 a month-a total for the year, if a man works constantly, of \$233, and board. If he works half the year, as do most in summer at higher pay, \$150 may be considered his earnings. I have known excellent farm hands in New England, some fifty years ago, to work seven months for from \$70 to \$100, and then be "turned out."

I wish all bonanza farming, especially by foreigners, were ended, but what need of this kind of talk about "human animals" as though they were worse oppressed than ever when their pay is higher than that given on New England farms in my youth? With the same economy and good habits which mark ed the farm hands of old times, the upward path is quite as open to these "hirelings" as it was to the poorer paid old time workers.

W. A. Turner, M. D., writes in your col-umns from Kansas, asking if the laboring people are in a better condition in this coun try than years ago, and says: "I most assuredly declare that they are not, and I am quite sure that a man with the ability of Giles B. Stebbins knows it. Men who write books favoring our high protection are forced to make such claims.....Mr. Warren and Mr. Stebbins are surely conversant with the fact that we have ten persons unemployed in our cities where we had one forty years ago.

....As to your county being so free from mortgages, I will simply say that you must live in the banner county of the State. We have as fine soil and as industrious people as there are to be found in Wisconsin, but there

itual discernment is fully developed. The | cation that I make false claims to make out practical concern of life in order that the soul might learn how to receive its best eduobject of united effort is to promote this. It seems that great good might be done if Spira case. To that meanness I never stooped. My seventy years' experience in the East and cation while on earth. This they regarded itualists would unite to establish a publishas only one of the schools to which we are West, part of it in business life, leads me to ing house wielding great wealth. A com-petent management should select the most decide that the lot of the people is gaining. Emigration of poor foreigners has lowered A single and brief poem by Edwin Arnold. solidated love of evil and delight in what is useful spiritual works, buy the copyright, if necessary, and put them upon the market at the prime cost, and distribute large num-bers free where they would do the most good. As has been before said in the aditarial call "Abdallah's Message from Paradise," in which false-insanely believing all the time that the great truth of spirit presence is finely taught, has touched heart and soul in a cirto draw man away from violation of As has been before said, in the editorial col- deposits in the Savings Banks amounting to His holy and immutable laws and consequent | self understood; and added to what I have alcle quite as wide as the "Light of Asia," and umns of the JOURNAL, we need accurate and \$14,200,000 in 1889, averaging \$470 to each number of the sector of the se ready said, my position cannot be mistaken. has made a deeper mark in many cases. His wife is a daughter of Rev. W. H. Channing. an American Unitarian who resided in England, and the fact that the family had a warm side toward Spiritualism is well understood. Thus the Spiritual culture of the poet sheds

Sir Edwin Arnold

Is better known to Americans as plain Edwin Arnold, before his baronet's title was given him, and as author of the "Light of Asia," a poem glowing with Oriental imagery and interesting Asiatic Buddhist thought, which has had wide reading and done great service. He has made a flying visit to this country, given a few lectures and gone westward.

A correspondent of the Detroit Tribune gives an interesting sketch of this eminent Englishman, quoting freely from Lilian Whiting.

Miss Whiting says: "Boston and its adja-cent city, Cambridge, are by no means unac-customed to the exceptional intellectual enjoyments of life in the social meeting or the more formal listening to distinguished strangers in salon or lecture room, as may be; but it is doubtful if the long procession of poets and prophets, during the last fifty years, has brought one who has more charms of exquisite thought, of noble learning, or poetic insight, than Sir Edwin Arnold, whose lecture in Sander's theater in Cambridge, last night. drew forth one of the most notable audiences ever assembled there."

She describes him as not tall but distinguished in manner. She adds: "He has great refinement of simplicity—that simplicity that needs make no claim of conscious demand because it is on too high a plane." This is just what we should expect. She further says of him: "He refers to himself as a journalist. He does not invite allusion to his great work as a poet or his vast researches in Indian philosophy, and one may recall Emerson's observation that 'the absence of pretension is the distinguishing mark of culture.' His presence is wonderfully sympathetic and winning, and as he came forward, gracefully introduced by President Eliot of Harvard University, the audience were fairly captured before he had said a word. He wore the dec-oration conferred on him by Queen Victoria -the Order of India-and carried his manuscript in one hand. His voice is full, rich and penetrating, and, while he disclaimed being a lecturer, he said he could not resist addressing a Cambridge audience."

His lecture in Cambridge was upon the Jpanischad—which means the philosophy and didactic poems of the ancient Brahmin sages. These men passed their lives in contemplation, lived in solitude and evolved philosophy whose profundity exceeds anything in modern metaphysics. He said the Upanischads had produced the profoundest metaphysicians the world has known, surpassing Plato, Hegel or Kant. Their problem of life was to solve the nature and origin of the soul. This they regarded as the most

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light on his Asiatic researches and ad isto his personal attractiveness.

As the best glimpse of the man whi h too brief stay allows, these words of t.) a preciative women are given:

The leading ideas of the doctrine of these sages were three: 1. The conception of an eternal, all comprehending soul—the soul of souls, which alone truly exists. 2. The conception of a visible, and not unreal, but illusive, deceptive and badly understood universe. 3. The conception of how reunion of the transmigrating individual soul with the one soul is effected. They regard this life as a discipline, a penance to be worked out and escaped by death. The tendency toward the study of this Eastern philosophy at the present time doubtless adds great interest to the visit and the lectures of Sir Edwin Arnold."

A REMARKABLE CASE OF IDENTIFICATION

SPIRIT COMMUNICATIONS RECEIVED IN CALL FORNIA, VERIFIED SOME MONTHS LATER IN THE CITY OF BERLIN, GERMANY.

Dr. B. Cyriax, editor of the Spiritualische Blætter in Berlin, Germany, is doing efficient pioneer work for the cause of rational Spiritualism in Germany, as lecturer. writer and general missionary. In a recent issue of his paper, I find a deeply interesting account concerning some spirit communications which were received by a German, then living in California, and which a few months, later received a remarkable and striking confirmation in quite another part of the globe, 7,000 miles away from where they were given. The following details of this interesting case I translate from Dr. Cyriax's paper of September 5th:

"Not very long ago we were pleasantly surprised by a friendly call from a Mr. Charles Burchert, from Los Augeles, California, and we induced him to attend a meeting of the Society Psyche, August 3rd. Mr. Bur-chert, until the month of February last an adherent of the friendly orthodox branch of the Protestant church, was attracted toward Spiritualism by witnessing some very con-vincing manifestations, and he gave the members of our Berlin Spiritualist Society a detailed account of the experiences which established the conviction in his mind, that the spirits of the departed are able to communicate with their friends on earth. In doing this. Mr. Burchert exhibited several slates containing spirit-writing and a number of drawings executed by spirit-power.

A lady friend, who had at different times seen various phenomena without becoming fully convinced, persuaded Mr. Burchert, in February last, to visit a medium for independent slate-writing for the purpose of in-vestigating this branch of phenomena, which p to that time he attributed to diabolic origin. Upon slates, which he had cleaned and securely fastened together himself, he received various specimens of direct writing, and some of this writing was in different colors. At one of these sittings he obtained writing on seven different slates, and while some of it consisted of names only, there were also various messages from relatives and friends. At the very first sitting the medium told him that she saw standing beside him his departed wife and their three children, who had all passed over quite young, describing their appearance, and on the slate was written a cheering message from his wife, correctly signed with her name. Having seen evidence enough in the line of slate-writing, clairvoyance, etc., to satisfy himself, Mr. B. next attended some of the | suppose that Mrs. Patterson, acting as mediscances of a Mrs. Patterson, a medium for um, could have had such intimate knowlmaterialization. Here, as he had been promised, he saw the materialized form of lived during the time of the Thirty-yearshis wife and that of one little daughter so | war; nor could Dr. Young, in his earth life. that he could take them by the hand, converse with them and have them sit on his | should observe, too, that Embden, the spirit's knee. In consequence of all these experiences, Mr. B. could not but feel and acknowledge the truth of Spiritualism, and what he had received from his wife and other spirit | that among the present generation there is friends had the effect of liberating his mind probably not one person who knows, that in from the bonds of the church and orthodox dogmas. Now, as never before, since this new light was borne in upon his mind-so he assured us repeatedly-did he really and fully feel reconciled, harmonious and happy within himself. The visible return of his into consideration, one is driven to the conwife and children freed him from the grief | clusion that this is one of that class of spirover their loss, which is now a temporary and partial separation only, and he realizes that all mere faith is as nothing compared with the facis, the knowledge and reality of intercourse and communion with our de- and his associates for this manifestation. parted friends. With that energy peculiar to Americans and American life, Mr. B. now entered upon a thorough course of investigation and study of the philosophy and teachings of Spiritualism and cognate subjects, and we take this occasion to say that we were quite astonished to observe that his knowledge and information in this by no means easy department of inquiry was remarkably sound, correct and comprehensive It was a matter of surprise to us, the more so, as Mr. B. had only about three months' time in which to acquire this fund of information previous to his departure for Europe. But the most remarkable test given to our friend is yet to be told. The materializing seances at Mrs. Patterson's were conducted, on the spirit side, by the spirit of Dr. Young, who in earth-life had been an expert physician and chemist. At the close of the gether, and so remain in materialized form a present, shaking hands and conversing with them. A peculiar feature at those scances, was to distribute to the sitters, at the openwhite paper, without any writing or other marks upon it. These sheets of paper were placed in the corner adjoining the cabinet. At the close of the scance, when Dr. Young made his appearance, he was accompanied by a second spirit, a stout-built form, said to be Gustave Doré, the illustrator of the Bible. This spirit seizing a lead-pencil, would make drawings and sketches of a variety of subjects on the papers lying on the little table, and every one present received one of these mementoes of the spirit artist. Mr. B. showed the members of the society here several of man. Yet, the more they study and try to these sketches, and in one of them was readi- learn of the interblended power and influly recognized an excellent likeness of the ence that man and woman exert over the

sitting and request of him some information egarding the person represented. Accordngly, Mr. B. wrote on the upper part of the eaf these words: "Will Dr. Young please inbetween us." This sheet was returned to the | and still th form of Dr. Young, and when the pictures | No, my f were distributed that evening, each of the spectators received one, as usual, except Mr. B., who was left without any, and the one that was handed back to Dr. Young had disappeared also and could not be found.

The medium, Mrs. Patterson, met Mr. B.'s disappointment by assuring him that the picture could hardly be lost; no doubt spirits had taken it with them and would probably return it at the next sitting. And so they did! At the next scance, Mr. B. re-ceived back his picture, supplemented with the information, that it was the likeness of a former professor of theology, by the name of Heinrich Alting, (Henry A.) who was born at Embden, in Germany, February 17th, 1583, and died on August 25th, 1644. For addition to this, there was given a complete biograph-ical sketch of the career of this once celebrated Theologian, stating what schools and institutions of learning he passed through, where they were located, where and when he and whom, etc., making mention of the storming and destruction of the city of Heidelberg, by Tilly, a catastrophe in which the professor and his family barely saved themand the name and residence of the publisher.

ties where Prof. Alting taught, a gentleman present, Dr. Mueller, replied that he believed all that was necessary was to look up a certain work by a learned Frenchman, viz., "Bayle's Compendium." Dr. Mueller promised to do this himself. The next morning he laid this work before us, and sure enough, in the latest edition of 1740, we find recorded exactly and precisely the very same statements as given above, and on page 172, appendix F. are enumerated in Latin the very California.

An event like this-a spirit communication given at a scance on the Pacific coast, corroborated and verified four months later in | she is mother to the race, the builder of the the capital of the German Empire, certainly paradise of homes, the protector of helplessdoes not happen every day. From the fact | ness and innocence, and a divine benediction that Mr. B. was directed to call on us from Hanover, where he was stopping, that he was induced by us to relate his experiences at the meeting of the "Psyche" society, where Dr. Mneller was present and able to name the source by which the facts in the case could be substantiated, we are led to look upon the affair not as a coincidence but as a dispense.

ity, an shows tha he is evermore reach- Magazines for November Not Before 12 cout t leavn the R its of his sphere. S.) with we lan. W.1a ver she can do, practice will make her dow 1; and she can no orm me whom this likeness represents and more get out of her sphere than can man, or whether there exists any particular relation the plane ars or Venus leave their orbits, niverse retain its wonted order. ids, the only cause the world has or even ad for complaint is, that woman has never been allowed an equal chance with man far doing her best in filling her sphere; so if she has failed of doing as perfect work in man's so-called department, it has not been from lack of ability, but because she tias been denied the advantages everywhere accessible to man. But this condition of things will not always dominate the results of her life-long work, for the immutable law of divine progression will as surely give to the world the ever increasing power of her influence in reforming and refining, as the springtime will give to its own soft breath the fragrance of unfolding flowers. I have never yet seen any valid argument against woman's right to a voice in making the laws by which she is governed. We have so many historic facts coming down to us from all the ages of the past, proving woman's capa-bility of filling nearly every position that man has filled, that we fail to find any grounds was installed as Professor, when he married for his boastings, since we can prove that woman has been the victorious leader of armies, the successful ruler of nations, the coolheaded mariner bringing her ship and crew into safe harbor. Agriculturist, horticulturselves from the fury of the ruffian soldiery. ist, florist, geologist, chemist, and professor In conclusion, a number of Latin titles of of many branches of learning, she has been books was given, which Prof. Alting wrote, mathematician, scientist and artist. She has together with the year of their publication, weighed the stars, and by an analysis of the weighed the stars, and by an analysis of the rays of light coming from these far-off worlds, When Mr. Burchert made the remark at told us of what they were composed; also our meeting that he would try to verify the given as correct data of the eclipses of the ioregoing statements at those universi- sun and moon. She has measured the geography of the earth, and sounded the waters of every sea. She has been merchant and missionary, post and painter, philosopher and seer, queen of the world of song and of tragedy. She has been inventor and manufacturer. She has been surgeon, physician, electrician and nurse, dentist and barber, author part I., beginning on page 170 of Bayle's and teacher, editor, publisher and printer. "Historical and Critical Dictionary." trans-lated by Johann Christian Gotheched, from unjust judges. She has been feller of the unjust judges. She has been feller of the forest and tiller of the soil; herdswoman and shepherdess, designer, engraver and archi-

toct; in fact, a constant worker, and advocate of the rights of all. She has obeyed evesame titles of books, which had been given to ry law and suffered every penalty—not only Mr. Burchert by the spirits at Los Angeles, cross-bearer but martyr at the stake for her advanced thoughts and noble principles. She has been priestess and comforter at the deathbed of sorrow's visitation; and,more than all,

Mentioned.

The Century. (New York.) The long expected antobiography of Joseph Jefferson tegins with this the first number of a new volume. Mrs. Carter's de-ecription of Street Life in Madrid is the occasion of a frontispiece. George Kennan has a chapter of Adventures in Eastern Siberia. The purposes of the new Grolier Club, of New York, are fully described by Brander Matthews. The authors of the Lincoln Life treat of The Second Inaugural. The Newness is a curious article by an eve witness of the vaccrise is a curious article by an eye witness of the vagaries of the transcendental movement in New England. Several serials are begun in this issue and Mark Twain's contribution is characteristic of the author.

The Eclectic. (New York.) The Progress of Cc-operation, by George Jacob Holyoke and M. Miller and, tells us the latest facts about a most important movement in the labor reform. Russian Characteristics is the first of a series of papers, which promise to be full of instruction. A Glimpse into a Jesuit Novitiate is a study from personal experience. There are also many short papers, sketches and poems which lend variety to the reading.

The Home-Maker. (New York.) The several departments for November are well filled. Harriet Prescott Spofford contributes Trifles Light as Air. With the Best Intentions is continued. The Date-Palm and its Fruits is discussed in the Wonderland series. Cheap and Good Country Living by Catha-rine Owen, and Getting Ready for Winter are sug-gestive and timely.

Dress. (New York.) This attractive magazine is meeting with success. The articles upon physi-cal culture, certainly deserve wide circulation, as do other articles upon kindred subjects. Mrs. Jennees Miller aims to promote long life, accompanied by health and happiness and her contributors enter into the spirit of her endeavors at all times.

The Theosophist. (Adyar, Madras.) A Chat on the Roof is a dialogue upon occult matters. A Shin-Shu Catechism about the true faith is continued. Elohistic Teachings; The Wisdom of the Son of Sirach and many more articles make up a strong number for October.

The Nationalist. (Boston.) The living questions of the day are asked and answered in the Nationalist by popular writers.

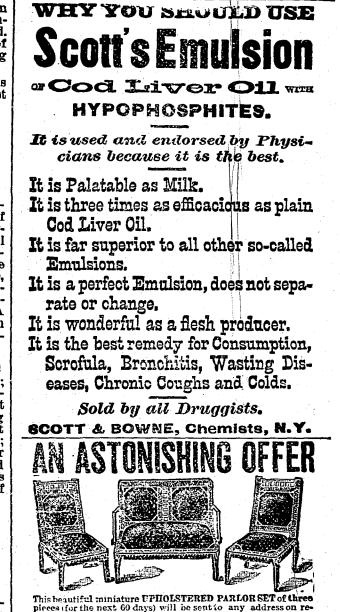
Also Sideral Messenger, Northfield, Minn. Christian Science, Chicago. The Free Thinkers' Magazine, Buffalo, N. Y.

The Journal of Marie Bashkirtseff. a young Russian artist who died in Paris in 1884 at the age of twenty-three, and which has attracted the admiring attention of the foremost critics of Europe, will be published by Mesers. Cassell & Company in November. Among the most enthusiastic in their praise of this journal is the Rt. Hon. Wm. E. Gladstone, who in an article in the Nineteenth Century, pronounces it "a book without a parallel." The translation has been made by Mrs. Mary J. Serrano. A portrait of Mlle. Bashkirtseff and reproduction from her paintings now owned by the Luxembourg Gallery, will accompany this edition.

We are in receipt of the following songs by C Payson Longley. We will Meet You in the Morning; Little Birdies Gone to Rest; Open the Gates Beauti-ful World; Echoes from Beyond the Veil; Sweet Summer Land Rosses; Gentle Words and Loving Hearts; Your Darling is not Sleeping; Vacant Stands her little Chair; Back from the Silent Land; What shall be my Angel Name; Ever I'll remember Thee; Love's Golden Chain; I love to think of old times; We'll all be Gathered Home. These songs

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The Chief Reason for the marvellous suc cess of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won Merit Wins a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. L. Hood & Co., Lowell, Mass.



{Translated from the Spiritualische Blætter of Berlin, by George Lieberknecht, for the Religio-Philosophi-cal Journal.

affair not as a coincidence, but as a dispensation.

We are authorized to add, that the scances were conducted with a close scrutiny and under strict test conditions, and besides, some of the sittings were held in broad daylight. directly in front of him, apparently rising out of the floor, and then again gradually dissolving in like mysterious manner. The simultaneous appearance of the two spirit forms of Gustave Doré and Dr. Young in the very presence of Mrs. Patterson, the medium, was of itself enough to prove the genuineness of the materialization.

in reference to the communication concerning Prof. Alting, as given above, we wish to remark that it is utterly inadmissable to edge of the life of a German theologian who have known so much about him. The reader birth-place, is spelled with a b, and not Emden (without the b) the way it is and has now been written for many generations, and the town, where Henry Alting commenced his academic studies, there had ever existed such an institution (gympasium, in German), as it is more than 100 years since it has ceased to exist there. Taking all these things it communications which bear intrinsic and irrefutable evidence of truth and genuineness, and which have a special value as such. Our thanks are due to spirit brother Alting which we welcome as a splendid cornerstone in the temple of modern Spiritualism."

Geneseo, Ill.

self-degradation? Denying her the franchise

cannot enrich him, while it makes her poor indeed. But the time will come when the memory of these relics of barbarism that still hang on the skirts of our civilization Mr. B. tells us, that he saw forms appearing | will crimson many a manly cheek with the blush of shame; and in that day, which I believe to be near at hand, man will be as proud to own woman as his counterpart and compeer, as is the Night to own her galaxy of stars, or is Aurora's roseate blush of morn to welcome in her god of day. And now, hoping that my judge, Mrs. President, and my jurors, ladies of the Political Club, will decide that woman's cause in her claims to full equality with man, has been fairly stat-

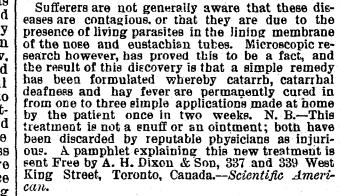
ed and truthfully and honorably sustained in the defense, by arguments that cannot be refuted; and yet with a spirit of kindness with no attempt at disparaging man more than the apparent feeling that his ignorance and selfishness in still insisting on her being an honorary member of the body politic, while subjected to all laws and taxation, yet denied a vote at this late date in our history of acknowledged progress, is without excuse.

The Woman's Tribune, edited by Mrs. Clara B. Colby, at Beatrice, Neb., announces that it will be issued weekly from Washington, D. C., after the middle of November for the six months following, believing that by being published at Washington during the sessions of Congress it can better represent all states and also all national legislation which touches the domestic, industrial and political condition of women; while in its summer work it will still keep its hold upon the liberal and progressive west. Mrs. Colby will be assisted both in editorial and business management by Miss Sara Winthrop Smith, Second Recording Secretary of the National Woman Suffrage Association. Mrs. Elizabeth Cady Stanton will continue her reminiscences.

ther legislate against her without a sense of are pervaded with spiritual truths and are full of sentiment and feeling. Price each 30 cents.

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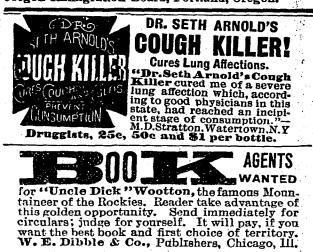
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What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the au-thor visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and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

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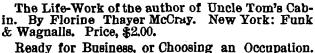


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Many consider this one of the most important books of the present century. The author claims that it is a complete exnose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published. Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHE CAL PUBLISHING HOUSE, Chicago.

مساجعتهم والمتبد



A series of practical papers for boys. By George J. Manson. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, 75 cents.

Every-Day Biography. By Amelia J. Calver. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

Woman's Department. [All books noticed under this head, are for sale at, or

WOMAN'S RELATION TO THE BODY POLITIC,

BY MRS. L. C. SMITH.

[A Paper read before the Woman's Political Club, Roches ter, N. Y.

There has been so much said on this subject that one feels at a loss to know just which point to present or how to condense the more complete evidence of the whole-the ego of her self conscious existence. We find woman an individualized entity, and as perfect as seances, it was nothing unusual for him and | man; and the relation to the human world the medium to come out of the cabinet to- of the twain is not only equally essential but inseparable. Hence her naturally given considerable length of time among those and indispensable right to every thing that touches on the interest of humanity, in any way, not only in a voice in making the laws by which she is governed, but in a recogniing of the proceedings, a number of blank | tion of her choice in her educational, indusleaves of paper, to show that it was simply trial and financial privileges. And now since we have reached the bedrock of woman's life, and proved it one and the same as that upon then laid upon a small sewing table, and this | which man stands, namely, the ego of the self-conscious existence, we will now cast about us, among the profusion of evidences, to show her power of holding her own ground, side by side with her brother, by proving that she has done nearly every thing that he has done. If in some instances not so well, 'tis only because she has been denied the privilege of higher education, the advantages and opportunities that blossom every where as promises of the fulfillment of the hopes of

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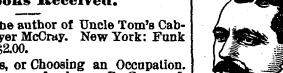
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A Fair Maid of Marblehead, by Kate Tannatt Woods, is the initial novel of this series which is issued semi-monthly in paper cover. The story is that of a true hearted conscientious American girl, with a plot interwoven with friendship and sentiment. Many more popular writers are to contribute to this series which undoubtedly will find many readers.

LOVELL'S INTERNATIONAL SERIES. New York: Frank F. Lovell & Co. Price, 30 cents each.

This series issued weekly, has met with a hearty response from the reading public. Many good stories are brought out in this form and are read by those who cannot procure these works if in cloth binding. Some of the latest out are: Comedy of A Country House, by Julian Sturgis; That Other Woman, by Annie Thomas; Roland Oliver, by Justin McCarthy; The Haute Noblesse, by George Manville Fenn. In Support the above the strength and glancing over the above we see the strength and vigor that prevades this series.

New Books Received.





once celebrated pulpit-orator, W. Starr King, destinies of each other, in striving to reveal The Modern Science Essayist, Boston, has for Octhemselves to each other, the more their cawhom we knew personally. tober, Evolution as Related to Religious Thought, by pabilities seem to grow into the Infinite-One evening, Mr. B. again was favored with John W. Chadwick; for November, The Philosophy each ever keeping pace with the other-in so a portrait sketch, receiving which he had an of Evolution, by Starr Hoyt Nichols, and for Decem-ber, The Effects of Evolution on the Coming Civilimuch that it would be too foolish a thing to be spoken of, to say it were possible for man impression, as though the party there delineated was related to him in some way, or as be spoken of, to say it were possible for man if he had seen him before. Speaking to the to go beyond his sphere whatever he might ceived with much favor as the authors are well undertake to do. The fact that he accombined with much sought after. Price, 10 known, popular, and much sought after. Price, 10 cents each. the drawing back to Dr. Young at the next | plishes what he undertakes, proves his capa-

manufacturers in our line in the world. Liberal salary paid. Perma-bent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, G. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. NCUMPTION



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

Exchanges and individuals in quoting from the BE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to disinguish between editorial articles and the communications of correspondents

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be retarned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the

JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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CHICAGO, ILL., Saturday, November 16, 1889.

For the purpose of advertising and bringing the RELIGIO-PHILOSOPHICAL JOURNAL to the attention of thousands heretofore unfamiliar with it, the publisher will send it Four weeks free to any address received during the remainder of the year 1889.

Persons receiving copies of the RELIGIO-

here or hereafter.

Some urge, and with good reason, the early calling of a convocation of those in sympathy with the JOURNAL'S attitude on organization for the purpose of consummating the work. But in our view, all things considered, it seems best at this writing to move circumspectly, giving time for the agitation to become general and for the careful consideration of the subject by those who have been frightened by past experience or the arguments of illy-informed obstructionists.

Some who look with distrust or downright dislike upon organization claim to favor association, whatever they may mean by that. Now we are totally indifferent as to which word is used, if correctly defined. A mere aggregation of individuals is not an association, it has neither unity of method or purpose, nor the power of perpetuating itself. nor continuity of membership; it may be orderly in its ephemeral existence or it may be a mob. As a means of forwarding any undertaking it is, of itself, a monstrosity, and a possible menace to the public good, under the magnetic sway of some unscrupulous, fanatical or unwise leader. Spiritualism has had enough of such heterogeneous, unorganized aggregations great and small, pervaded as they usually are with abnormal individualism and chaotic thought. Association necessarily implies organization. Association is the "union of persons in a company or society for some particular purpose" says Webster; and no associative work can be carried forward except there be a basis of agreement and an orderly procedure, step by step. This necessitates organization and leads up to the unity we are contending for. Let there be a clarifying of the whole subject and a complete and general understanding among all interested as to what is meant and as to the advantages and purposes of this proposed unity,

which devoted Spiritualists are seeking to give fresh energy to the Religion of Humanity and out of which is to come the Church of the Spirit.

To those in search of a good, old-fashioned evangelical advocate of special Providence, we commend the Rev. W. T. Meloy, of the First United Presbyterian Church of this city. preached, he said:

guilty to escape. In olden times, instead of

insanity are clearly apparent and in aggra- | sured hope that Jesus Christ will never devated form. Yet a donkey is good in his place; | prive His Vicar of His divine aid, and by the even his bray may subserve some benefi- consciousness of duty which sacredly adcent purpose, and it is not for us to fix his office or trace the moral and psycho-therapeutic potency of his sonorous sounder. We | the more violently rage the tempests exventure the opinion, however, that it is cited against her by hell. We have then. Meloy's conception of God which is loosening the grip of Christianity upon the world; and that Ford's "gods" (spirits) are the chief obstacles to the development and diffusion of psychical knowledge and the upbuilding of a rational, religious Spiritualism calculated to fit man for life here and hereafter.

"Two paths," as Prof. Swing artistically and forcibly puts it, "lead toward unity. The one way is to make all doctrines and forms exactly alike; the other, to grow greater men, in whose powerful minds the little shall not encumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts also to go back to dust. Nature or God is combining the two methods. Many ideas which once made discord are being withdrawn, and many minds which could not detect the existing harmony have also been withdrawn from this been partners in rebuilding our Christian | humbly implore." civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this, because the dates being changed we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children. Thus the graves of small ideas are always attended and assisted by the graves of small men."

A Model Medium's Views.

Mrs. Dwight of Stafford, Conn., is known and beloved by thousands of people in New England and elsewhere. At Lake Pleasant camp, where she goes every summer, no one is more velcome. Mrs. Dwight is an excellent medium and healer, and while cheerfully and lovingly doing the homely tasks so essential to the well-ordered Yankee household. she finds time every day to minister to afflicted minds and bodies. She is a type of a class of mediums the JOURNAL has striven to increase; mediums who do not look upon their In a sermon on the Cronin murder, lately gifts as accessories for mercenary ends, who are content to do their part of life's daily "It is seldom that Providence permits the | duties, and who find time, while thus engaged, | to use their medial gifts in a way to make the world both wiser and better. The approbadecided by the casting of lots. It was no ac- | tion of such readers as this good woman is | audacity to attempt it, so familiar has it be very precious to us in our work and we don't | come. Still, we can see how this unsophisti hesitate to say so. In a letter renewing her subscription Mrs. Dwight writes: "I have been very much interested in the articles which have been in the JOURNAL in response to the editorial on "Unity," published a few weeks ago. In the November 2d. issue of the Banner of Light is an article (Organization) in which it seems to me the writer is one of the kind spoken of as 'Having eyes they see not neither will they understand,' for to my mind he has a distorted view of the matter or wilfully misinterprets the articles referred to in the RELIGIO PHI-LOSOPHICAL JOURNAL. I find the JOURNAL a household necessity and would not willingly be deprived of it."

fects man either physically or spiritually, ists. In either case the symptoms of moral our strength not sustained, both by the asmonishes us that we ought to bend so much the more steadfastly to the helm of the church rested all our hope and all our confidence in God, since it is His cause that is at stake, and we trust in the urgent prayers which, with all the zeal and all the ardor of our soul, we address to the great Virgin, help of the Christian people, and also to the blessed princes of the apostles. Peter and Paul, under whose protection and power the holy City of Rome has always happily rested."

> In his emergency he relies on the same God as does Presbyterian preacher Meloy of Chicago and upon the first cousins of Spirit ualist Ford's "generals" and "gods." Нe concludes his pious bull as follows:

"Let the Romans, then, let all Italians, let all Catholics everywhere cease not, by prayers and every kind of good works, to ask of God that He may mercifully abate his anger, provoked by so many odious crimes against the church, and that in his compassion He life. Ideas and men have alike fallen like may graciously grant to the common prayers the dead leaf. Reason and death have often of the good the peace and salvation they

That Remarkable Case.

On the third page of this issue, under the title "A Remarkable Case of Identification." appears a translation from the German by a valued friend. It is not published because of its intrinsic value as a contribution to psychic science or as proof of spirit manifestation; for neither of these has it any value. It is utilized to point out the folly of a novice in rushing before the public with assertions as to discoveries and facts in a field of which he has been wholly ignorant up to almost the hour of his supposititions enlightenment. Mr. Burchert will be wiser one of these days and then we hope he will be ready to acknowledge his indiscreet precipitancy. As to his experience in slate writing, we can offer no | ing their power. A newer leaven is at work opinion, as his facts are not sufficiently expanded; but of his experience with Mrs. Patterson in materialization we have very positive opinions and they do not agree with those of the fresh convert. We think that, with hardly an exception, the JOURNAL'S Pacific coast readers will smile incredulously at what he accepted in good faith at the Patterson performance. They know too much of her to credit his evidence. The picture trick is stale in this country; few now have the cated seeker may be a very able man and yet be deceived. What astonishes us is the feat ure which Dr. Cyriax considers a remarkable test of identification. Even the slightest an alytical examination of the case will banish its apparent value. Dr. Cyriax's suspicions should have been at once aroused by the very thing which seems to have clinched his convictions. He assumes it to have been impos sible for Mrs. Patterson and her confederates to have obtained the biographical sketch of Prof. Heinrich Alting except in the ostensible manner of its receipt. Dr. Cyriax has lived in America and must be aware of the wide spread dissemination of encyclopedias in this country. The style of the biographic message is enough in itself to have shown from whence obtained. In Vol.1. Encyclopedia Brit annica, page 642, is what appears to be the identical sketch given by the alleged spirit with the exception of the days of the months presumably throughout the world, the public | on which he was born and died, and these were no doubt in the book from which Mrs. Patterson coached her "spirit." In view of the ready access to encyclopedias, Dr. Cyriax's last paragraph seems more like a bit of shrewdly disguised irony than an argument to support the genuineness of the message We know Dr. C. to be an able and zealous Spiritualist, and therefore we are the more astonished. Such careless work and loose affirmations, on the part of editors and others is a great obstacle to the healthy growth of Spiritualism. Whatever criticisms may be justly made upon Gen. Butler, and they are many, he is one of the most remarkable men of the age. that such is the design of the plotters and of | He has the gift of divining the right thing at the right time. He solved the negro question in the early part of the war by declaring him "contraband of war;" he sent to their own homes the respectable women of New Orleans-who were constantly insulting Union soldiers—by an order declaring them 'women of the town" if caught on the streets after certain hours. Everybody knows the story of his attaching the driving wheel of a large factory in Lowell to secure a poor girl's wages. And now comes 'a suggestion-the greatest, grandest of all his incisive intuitions. We are indebted to our friend, Prof. Turner of Jacksonville, for the facts. In a letter to a Jacksonville paper he says: "Since printing, not publishing, a few extracts from my note books for the criticism of intelligent friends, in which I define without discussing or illustrating it, what is, in fact, the sole basis of all true American law, religion, philosophy and education, my attention has been called to two remarkable prophetic utterances in the same line of thought. One is that of Gen. Butler, delivered at the anniversary of a Maine college, and which, he tells us, is the product of his most

Australia and all other English speaking peoples around the globe, thus forming a cooperative peace society; belting the globe with intelligence, wealth, arts and arms sufficient at any moment to command the peace of the world, by simply declaring non-intercourse with any nation that will not keep it; while all other peoples are left perfectly free to govern themselves and do for themselves just as they please, provided only that they shall not declare war against their neighbors, but settle all their national difficulties by just arbitration. This would at once render all the immense armaments, armies, and navies of the world wholly a useless thing of the past, and restore all their immense resources and activities to the production of wealth instead of its destruction."

The New York World has been stirred up with zeal for the religious welfare of the people of that great city. A squad of reporters was sent out on the first Sunday of October for the purpose of visiting 300 or more churches, with instructions, among other things, to ascertain how many persons were found congregated therein on that day. The report returned was that 264,526 were on that date in attendance upon gospel ministrations. Assuming that the population of the metropolis is 1.700.000, the World regrets to say that "the proportion of church communicants is not what it should be." in fact over one million and a half do not avail themselves of sanctuary privileges. It would be interesting to know what the church-seating capacity of New York is-whether, if a million of the stay-aways could be persuaded to go to church, there would be room for them. If the average church-goer happens to see his own church well filled he goes home with a self-satisfied feeling as though all the world beside had been there, never realizing that those who don't go as compared with those who do go are as a thousand to one. The truth of the matter is that the speculative creeds which formerly had such grim hold upon the people have little by little been losamong the masses and all in good time the Church of the Spirit will be evolved from the chaotic conditions now prevalent.

An example of "brother going to law against brother" is just now manifest in. Chambersburg, Pa., a suit having been commenced there between two factions of the United Brethren Church, which was rent in twain in May last at a session of the general conference. The split was occasioned on account of the adoption of a revised constitution which allowed members of secret societies to become members of the church. The suit is between rival claimants to church property. The complainants are those who upheld the action of a majority of the general conference, and the defendants are seceders therefrom. They are the anti-secret society faction and have caused a good deal. of trouble in different places, asserting their claims to church property by force in several instances. In some cases the brethren have barricaded the churches against each other and even come to blows. The present suit is proposed as a test case, the best legal talent having been employed by both factions, and all have agreed to abide by the decision. "Beheld how good and pleasant a thing it is for brethren to dwell together in unity." It is not a very discreet piece of business to frighten mourners at a funeral, though perhaps a person should be pardoned for doing so if the fune al happens to be his own and he is knowing to it. But this was the fact and Jeremiah McCarthy of St: Louis. was the offender. After a long illness he departed this life, to all appearances, on the 16th ult., surrounded by his wife and family, and the parish priest was also present All day Wednesday the friends of the departed watched the remains, and the neighbors came in Wednesday and Thursday nights to smoke their pipes and talk over his virtues. On Friday all the arrangements had been made for the interment, and a group of friends were seated about the coffin; but all of a sudden they were scared almost out of their wits first by noticing the eyes of the dead man to open and close, and next to put up his head and look over the side of the coffin. The company fled in dismay. The physicians were summoned, and the funeral will not proceed for some time to come. Something of a stir was created in the staid old orthodox congregation of the Westminster Presbyterian church of Rockford, Ill., by Prof. E. L. Curtis of the McCormick Theological Seminary, on one of the Sundays of last month, by a rather unorthodox statement in his sermon. He affirmed it as his belief that the book of Job is nothing but a good piece of poetry written by some devout and pious old Jew while he was in exile somewhere. He believed that the book was a parable only. and that Job and the other personages mentioned therein were but creations of the poet's fancy. There was an uneasy rustle throughout the audience and nothing more. The earth didn't open to swallow anybody up but we are afraid that the Professor will be summoned to appear before the inquisition.

this organized associative scheme through A Typical Case.

PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

The Publisher is prepared to send out million copies within the next six weeks. HELP HIM TO DO IT!

Organization—Association.

We invite candid consideration of the sev eral contributions under the head of "Organization, on the second page. Judge Dailey has taken our suggestion to make himself more clear, in the kindly spirit we expected, and his attitude is unmistakable and his arguments unassailable, as also are those of Mr. De Buchananne, a new but most promising recruit to Spiritualism. Dr. Allyn's practical views are valuable and the result of long experience. He defines some of the difficulties besetting organization and seems to have in mind that the agitation is with the view to united action among all claiming to be Spiritualists. This is not our idea, and is, we feel confident, wholly impracticable as well as undesirable at present. What we are advocating is organization among those who can agree upon certain fundamental statements and among whom a common standard of ethics prevails. For instance, an organi zation comprising those who can conscientiously and consistently assent to a formulation substantially as follows, and which constitutes

A CREED:

God is the Universal Father; Man is the universal brother; and the Spirit of Love and Wisdom is the one working life of both. This Life brings immortality to light; and through angelic ministration and spirit intercourse, Man is assured of the continuity of personal existence beyond the grave.

This short paragraph of forty-nine words, with what they imply, covers the whole ground on which we stand and ask others to join the animal used by the murderers. As us. It seems to us that only the willfully | against the Devil and the Irish conspirators, blind can fail to read the signs of the times and to realize that the whole trend of the der of a noble man. Knowing, however, that civilized world to-day in all its leading activities, both secular and religious, is toward organization for common purposes. Shall Spiritualists and the vast unchurched class who sympathize more or less closely with them organize too, or shall they continue to

our jury system, the guilt for a crime was cident that the lot fell to the guilty man. It was Divine direction, and God is no less interested in the direction of justice to-day than he was then. It was no accident that the horse which bore Cronin to his death was white and had peculiarities by which he was afterward recognized. It was no accident that the body was found in the basin, and it

is no accident that the perpetrators of the crime are now on trial for their lives. It was no accident that Cronin's teeth were decayed so that the body might be identified. All these things were as much a part of the Divine Providence as the falling of a sparrow. and the falling of a single sparrow is as much a part of the Divine Providence as a revolution in the world."

How some self-styled Spiritualists would dote on Brother Meloy as a member of their fraternity. Such men as Meloy make such Spiritualists as Charles S. Ford, Sr., whose "original essay" in our Boston contemporary we commented upon last week.

Knowing that the Irish "Triangle" would decree the death of Dr. Cronin at some indefinite time in the future, and knowing they would succeed, with the aid of the Devil in their hellish conspiracy, God set to work with great cunning to lay plane to discomfit the murderers after they had accomplished the death of the rashly brave and honest Irishman. He injured the intended victim's teeth long before the latter joined the Clan-na-Gael or was even known by name to the murderers, in order that the putrifying corpse might be recognized. Think of it! How bust language when suffering with those at work weaving the web which was finally to enmesh his murderers. Then, too, reflect upon the splendid patience and foresight of God, His painstaking attention to details in that white horse business. Trace God's personal attention and care in this. See how He caused a white colt to be born years ago, preserved it from the ravages of distemper. glanders, pneumonia and other diseases which beset the equine family. Note how He finally steered the beast into a Chicago liv ery stable for the express purpose of having God was powerless to prevent the cruel mur-Dr. Cronin would be enticed to his death by an appeal to his humanity and the plea that his professional services were needed, God stimulated the curiosity of a woman — Mrs. Conklin-to look out of her window and carefully observe the singular looking horse

A Wrathy Pope.

A week ago last Sunday there was read in all Roman Catholic churches in America.and protest of Pope Leo against the erection of the statue of Bruno in Rome. That the head of the church is mad all over, and that his anger is intensified by a realization of his waning temporal power in Europe, is clearly apparent. Speaking of those who pro moted the Bruno monument enterprise the Pope hurls these words upon them:...."As if they had not already accomplished enough of ruin during so many years, behold, with the design of surpassing themselves in audacity, they determine to raise a public monument for the glorification before posterity many times Dr. Cronin must have used ro- of the spirit of apostasy against the church, and for the purpose of teaching that they teeth, little dreaming that even then God was | desire a war to the death against Catholicity, the chief fomenters of the undertaking the affair tells of itself. He whom they load with honors is a man twice apostate, judicially convicted of heresy, and a rebel to the church up to his last breath." To still further support his argument that the monument is not to honor Bruno but to mark an epoch of increased virulence against the holy church, Leo continues: "It is not his noble deeds, his signal ser-

vices to his country; his talents were to feign, to lie, to be devoted solely to himself, not to bear contradiction, to flatter, to be of a base mind and wicked heart. The extraordinary honors, then, rendered to such a man can have only one sense, one meaningnamely: that it is proper that all life be spent outside of doctrine divinely revealed, outside of the Christian faith, and the minds of men be withdrawn entirely from the power of Jesus Christ. This, without contradic-

The devoted sincerity of the native Buddhfritter away their magnificent opportunities? which drew the vehicle that carried the bigtion, is the aim and work of the evil sects ists is apparent, their aim for a higher life Once organized they will be in a position to hearted doctor to his fate. Little did Mrs. that are endeavoring with all their might to sincere, their knowledge of modern thought make themselves felt not only in religious and | Conklin think, when curiously inspecting separate nations from God, and that are atstriking. With just appreciation for the nopsychical matters but upon the stupendous sothat white horse, that she was but the passive { tacking with infinite hate and extreme desble and tender aspects of this highest of all peration the church of the Roman Pontificiological problems now agitating the world medium who, under God's influence and dithe ancient faiths, its hopeless view of our as never before and which will never again | rection, was helping Him to wreak his vencate." The tottering potentate tells what susprofound, legal thought for the past ten life on earth, its mystic rebirths and be repressed or quieted until through reforgeance on the Clan-na-Gael conspirators. tains him amidst the decay of power and trayears. According to the report of it, he proother features which will not bear the test of How puerile, inane and idiotic to rational poses the immediate union of Canada and all vail of spirit: mation or revolution the heart-cry of the either the large knowledge or fine insight of people in the closing years of the 19th cen-"Under the weight of such bitter cares and other English-speaking or peace-loving remasses has been met. Spiritualism in its our time, show that Buddhism cannot be the tury must be the arguments and affirmation such great anxieties we should be over- publics on this continent with the United broad sense is, as the first editor of the JOURwhelmed, especially considering our ad- States. That these shall also form a practi- coming religion, certainly not in this west-NAL was wont to formulate it, the Philosoof the Meloys among evangelical Christians vanced years, if our soul were not raised and | cal peace alliance with Great Britain, India | ern world. phy of Life and hence embraces all that af- | and the Fords among the so-called Spiritual-

MBER 16, 1889.

PUBLISHE'S PROPOSALS.

To be Read and Acted upon by Every Wellwisher of the Paper.-Valuable Suggestions.

The publisher is always wide awake to suggestions, especially when accompanied by evidence that his adviser means business, as in the instance now referred to. Mr. Andrew J. Graham, principal and proprietor of the Standard Phonographic Depot and Academy at 744 Broadway, New York, in settling his account for a book purchase, incloses two dollars extra for ten copies of the JOURNAL, to be sent weekly until the sum is exhausted, and says:

"I propose to mail these extra copies to friends whom I hope to interest in the RE-LIGIO-PHILOSOPHICAL JOURNAL and induce them to subscribe. This plan I prefer to your plan of sending you names to receive the JOURNAL free for a time, provided your correspondents write to such names informing them of the sending of the JOURNAL. I would suggest that your old-subscriber friends who do not preserve their copies of the JOURNAL should send them to persons whom they wish to interest, and to render such documentation more effective, let there be distinctly marked, on page 4, the paragraph offering, "For Fifty Cents," to send the JOURNAL for twelve weeks. One thousand earnest lovers of the spiritual cause, wishing to impart somewhat of the good they have received, might thus aid you by the flags which covered the arching beams. and their friends by 52,000 documentations. This would very probably bring several thousand new subscribers, and each of such oldsubscriber friends would be happy in the consciousness of having done something to spread the light, and that the copies thus sent will do a thousand times more good than if retained and suffered, sooner or later, to go into the waste.

the JOURNAL and wishing to join in this documentation crusade, a valuable missionary organization conspicuously crowning the work, may, in many cases, adopt my plan of getting extra copies to send to their friends. A thousand of us may thus aid the cause by 100,000 documentations."

Two Months Free! The RELIGIO-PHI-LOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only \$2.50 per continent. Reports were received from every year for a large eight-page weekly, made up | State and Territory including Alaska, the almost entirely of original matter nowhere | District of Columbia and some foreign lands, else obtainable.

mortal he repented, became a good Christian, his sins were washed away and he entered heaven amidst the joyful shouts of the angels and archangels. They sang praises and thanks to God that another soul was redeemed, that the assassin so quick with his knife men.

had also been equally expert in getting into heaven. Swope is of course in hell, and this will intensify Goodloe's happiness and make his halo fit better. Nice Christian country, nice religion! What a shame that the Episcopal and Presbyterian pews are rebelling against the good old orthodox religion, a religion which can pick up a red-handed murderer and express him into heaven on the "vestibuled limited" before the devil has got the furnace heated for his brother politician. The orthodox malcontents should be enjoined by the courts from meddling with a religion which possesses such incentives for rapid transit, and quick returns for repentance.

The sixteenth annual convention of the National Woman's Christian Temperance Union was formally opened Friday, Nov. 8, in Battery D., this city, and although the weather was inclement and unpromising it did not deter the zealous and determined women, representing all parts of the Union and the Canadas, from assembling at the appointed time to attend to the work laid out for them to do. The Armorvin which the convention was held was profusely decorated for the occasion, the roof being almost hidden and around the galleries were shields bearing the names of the States represented, and beside each the silk or satin gold-fringed banners of each State organization. On the west side of the auditorium was stretched an immense canvass bearing this inscription: "No sectionalism in politics; no sex in citi-

zenship; no sectarianism in religion; but all for God, for home, and native land." On "Those wishing to preserve their copies of other sides of the room were equally appropriate inscriptions, the banner of the world's whole, and the windows were all heavily festooned with the national colors. Forty-four States and Territories were represented, Great Britian sent delegates as did many of her dependencies, and it is probably correct to say that a more imposing and important

convention of earnest thoughtful, noble women was never before assembled on either so that the question "What is the W. C. T. U.

To every subscriber, now on our list, who | doing anyhow?" was answered very emphatiwill send in one new yearly subscriber with | cally. The entire proceedings were of great in \$2.50 we will give, on request, a copy of Mrs | terest, of which a mere newspaper paragraph Duffey's splendid story, "Heaven Revised," | can give but a very feeble idea. The speakone of the most rational and instructive ac- | ers were able, self-possessed, eloquent, and counts of real life in the Spirit-world ever the president, Miss Willard, in her opening address surpassed, if possible, all previous efforts. The convention continued in session four days, and was an event long to be remembered, even in Chicago.

going to the demnition bow-wows now that women are crowding into the pulpit, holding monster conventions and even daring to have their own bank accounts and asserting their equality with Paul and nineteenth century

Dr. H. W. Thomas devoted his sermon, last Sunday, to the Pope's late allocation referred to in another column. The popular preacher was at his best in defending liberty of thought and speech-for, like Bruno, he has been declared a heretic by a Christian sect. Had he been a contemporary of the Italian he would no doubt have burnt with him. Dr. Thomas's audience cheered him repeatedly and could hardly be restrained. Let Rome beware how she plays with the forbearance of loyal Americans! This is the lesson to Catholicism taught by the sentiment displayed in Thomas's vast audience.

"The Trinity, as held by the orthodox church, should never have been formulated, or, if formulated, should have been sustained only as a poetic figure." This was the utterance last Sunday, not of a materialist. Spiritualist or non-religionist, but of Prof. David Swing, and formed the opening sentence of a powerful discourse against the existence of the Holy Ghost as a separate being.

GENERAL ITEMS.

Mrs. E la M. Dole, the popular medium. will be at 742 West Madison street, near Lincoln, during December, where she can be addressed, by parties wishing to make appointments, by letter only.

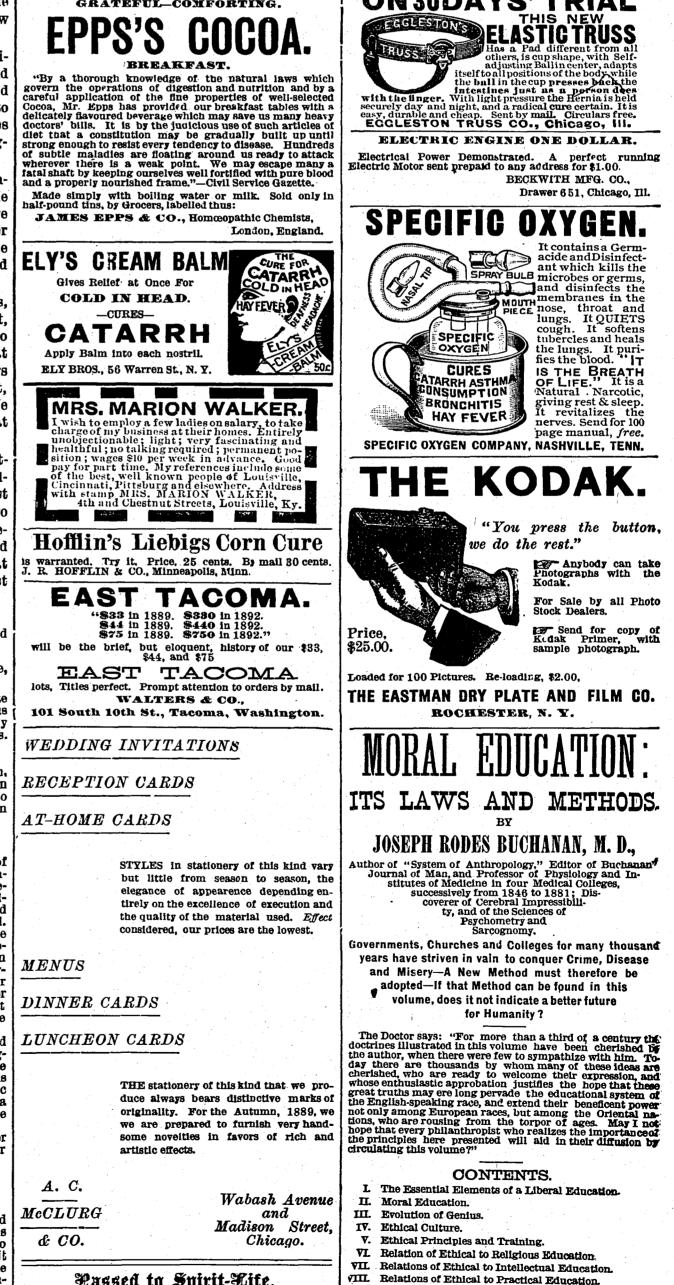
Dr. S. A. Thomas, has removed from La Grange to Angola, Indiana. He has left the practice of medicine and has made preparations to enter the lecture field in the spiritual cause, and magnetic healing.

The summer hotel known as the Bay View Honse, at Queen City Park, Burlington, Vt., was burned to the ground on the evening of October 26th. This hotel and park is where the Vermont Spiritualists gather every summer.

The Carrier Dove says that John Slater continues to draw immense audiences at Metropolitan Hall, San Francisco. People have to be turned away, standing room even not being available. Slater is certainly the most remarkable psychic and medium now giving platform exhibitions.

Mrs. R. C. Simpson, the well known medium who spent several years in Chicago and endeared herself to many by her upright and sincere methods, has moved from Dakota to Centralia, Washington. Mrs. Simpson hopes to regain her health and writes encouragingly of the climate.





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published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid missionary document.

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A copy of "The Watseka Wonder," an account of startling phenomena which occurred in the case of Lurancy Vennum some years ago, will also be sent to all new yearly subscribers whose subscriptions are received be fore January 1, 1890. This case created profound sensation when first published in the JOURNAL some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPH ICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Coues before the Western Soelety for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful at tention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the JOURNAL before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

The Assassin in Heaven.

Colonel W. C. Goodloe, a member of the Na tional Republican Committee at the time of his departure, is now in heaven. Last week, Friday, he was in good health and passed as a high-toned gentlemen. He lived at Lexington, Ky., and so did Colonel A. M. Swope, also prominent in social and political circles. Colonel Swope is now in hell. This is how these gentlemen departed so suddenly by different routes to different countries: The two colonels did not love one another; they met by chance in the post office. Col. Goodloe drew a dagger . with the evident intention of using it. Col. Swope seeing this drew a revolver and fired, missing his antagonist. Col. Goodloe then plunged his kuife into Colonel Swope, chasing him around in a circle and driving home the steel no less than thirteen times. Though morand expected to recover; but on the follow-

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It would appear, if reports from New York are correct, that the exposure of Mrs. Cobb, the "materializing" medium of Ohio, at Buffalo, by the camera, has been more farreaching in its results than was anticipated. Mr. Innis, a confiding gentleman from Pennsylvania, was induced to supply the funds to start the Celestial City in New York. Having been duped and bled by the Cobbs prior to the exposure, he very naturally felt called upon to publish the facts of the Buffalo episode in his paper. This did not please the Keelers and the gang of tricksters who were using the innocent man from Oil City all unbeknown to him. But as he was footing the bills and was also proprietor, he had his own way for once. The outcome of it all is that he has bought some experience at large cost and left the paper to its fate. It is said he has shaken the dust of New York from off his feet and bidden a sad farewell to Lincoln, Grant, and the host of illustrious spirits who were engaged with him and the Keelers in conducting the alleged newspaper. Unfortunately he did not quit in time to prevent being lariatted and legally corralled by Rev.

C. P. McCarthy.

Our old-time friend and whilom contributor to the JOURNAL, Dr. N. B. Wolfe, lately received an ovation at the hands of his London admirers. The reception was managed by James Burns of the Medium and Daybreak, who reports in his paper that the affair was

a great success, with nearly one thousand present. A testimonial address was prepared and read by Thomas Shorter, a veteran Spiritualist, and unanimously adopted by the enthusiastic assemblage. Dr. Wolfe made a characteristic speech, which Mr. Burns says was delivered under deep emotion and received with hearty applause. Dr. W. is probably ere this once more at his home in Cincinnati.

Dr. Alice B. Stockham of Chicago, author of "Tokology," is traveling in Europe. In a letter dated October 16th, from Toula, Russia, she tells us briefly of her visit with Count Tolstoi and his interesting family. She says "Tolstoi believes the doctrines of Spiritualists but not in manifestations." He is writing a book upon all religions and purposes to treat of Spiritualism. We trust Dr. Stockham will furnish the JOURNAL'S readers with an account of her visit to, and impression of, this remarkable man.

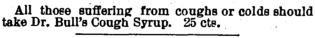
delightful study, and the results obtained by means of the improved system of film photography are so again, and this time hit his enemy. Swope cago were occupied by women, delegates to beautiful, and the apparatus employed so simple, it fell dead in his tracks. Goodloe went home the National W. C. T. U. How sad St. Paul is no wonder thousands of our most cultured people Lassed to Spirit-Life. are becoming enthusiastic amateurs. The most inmust have felt as he gazed upon the scene, es. IX. Sphere and Education of Women genious, and it seems by far the most popular caming Sunday, while Swope's funeral was in pecially sad and even somewhat irritated, beera in use among experts and amateurs cation and P progress, he died. He is the lucky man of cause not only was his injunction to the sex Kodak. It is a complete photographic outfit, with XI. The Educational Crisis. Passed to a higher life, Millie, only daughter of Avery L. material for making one hundred negatives, and so Passed to a higher file, hille, only daughter of Avery L. Thompson, Slour City, Iowa, aged eight years. Little Mille was quite mediumistic, and her parents have the assurance that their dear child will often come to them in their home circle, and comforting will be the thought that although she is not with them in the body, she is in spirit and will guide and comfort them. The Bey, Miss Safford conducted the funeral services in a sympathetic memory. XII. Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elisabeth Thompson: Cloth, \$1.50, postage 10 cents. the two, for just before dying he was re- disregarded, but these women were sweepingly compact and neat in appearance that any lady can ceived into the Episcopal church. He got denouncing the use of wine in any and every spicuous. The Eastman Dry Plate and Film Co., of the bulge on Swope with his knife and sent case, thus antagonizing his position on the Bochester, N. Y., are the makers, to whose adver-For sale, wholesale and retail, by the BELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. m to hell; then, finding his own wound drink question. Verily, verily, the world is i tisement we call attention in another column. funeral services in a sympathetic manner, C. A. F.S.

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W. A. Mansfield is reported to be much improved in health by his stay in Michigan. He expected to have returned to Chicago ere this, but has been prevailed upon to stop over in Grand Rapids for a few days, where he first started out as a medium to give his old ELY'S CREAM BALM friends an opportunity for sittings.

Mrs. J. Lindsey formerly of Grand Rapids, Michigan, is now located at 51 Olga street, (Lake View) Chicago. Mrs. Lindsey is said to be a good clairvoyant and has a somewhat unique phase of mediumship. She appears to be a lady of much natural refinement, holding exalted views of Spiritualism. We are authorized to say she will give sittings at private residences.

A trustworthy correspondent on the Atlantic coast writes: "Do you know that Madame Dis De Barr has gone to Europe? At last accounts she was in London intending to go to Paris. She is a devout Catholic, frequently going to confession....She travelled under the name of Henry; has claimed that she is married to Mr. Marsh, and now most probably assumes that name."



Why pay fifty cents for a bottle of turpentine, when Salvation Oil sells for only 25 cts.

Boils, carbuncles, and other skin eruptions indicate that the system is endeavoring to reject poisonous acids, and that Ayer's Sarsaparilla is imperatively needed. It is the most reliable of all blood medicines Ask your druggist for it, and take no other.

Mr. John Wm. Fletcher lectures in Brooklyn N.Y., in November. Philadelphia in December. In Bridgeport, Conn., and Brooklyn in January, also March, May and June. In Springfield, Mass., in April. Address 142 W. 16th St., New York City.

Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and rep resents its vestibuled limited train at that point in the foreground, it obtained possession of the watercolor and the copies made therefrom. The latter are printed in color, 151/2 by 22 inches, upon paper 2214 by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niag-ara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address. Address, with postal note or postal money order for the amount, O. W. Buggles, General Passenger and Ticket Agent, Chicago, Ill.

The New Photography.

Photography is certainly a most interesting and tally wounded, Col. Swope managed to fire Last Sunday about a dozen pulpits in Chi-

Toires from the Leople. INFORMATION ON VARIOUS SUBJECTS

A Vision.

I dreamed a dream. After long hours of pain And parting, I had died, and lived again; And floating somewhere far beyond the skies, Had found the guarded gates of Paradise, Where, to the angel of the flaming sword, I showed my pass, signed, "Servant of the Lord."

"Enter!" the augel cried. "and have no fear; Friends of your friend are always welcome here." I bowed; the doors flew open wide; I heard the sing-

ing, And saw the blest, through golden ether winging As thick as, when an earthly sunbeam floats Across the room, within it dance the motes.

There was the banker, who, from fraud-got store, Had left a deodand to endow the poor; The grim inquisitor, whose plous zeal Showed heretics the flames he'd have them feel; The gallows-houselled felon's scarce-won wraith-For what are hope and charity and faith? Yet, of all those who taught mankind to rise Above this sordid world of wees and lies, Of those by whom man's progress was begun In love and wisdom, I beheld-not one.

My spirit sank. "Ab, sir!" in grief I cried, "Have you no souls of nobler sort inside? I dare not seek to live with such as these; Where are Aurelius. Zono, Socrates? Spinoza, Galileo, Darwin, where?" The angel answered, pointing downward, "There?" I turned and fluttered that way in affright And reached, at length, a scene of softer light. Where those I sought and more, with sober mien, Were gathered, talking, active, but serene. Voltaire advanced and, pointing to the door, Said, "Welcome, friend, to sheol-hell no more. These souls you see, the friends of all their kind, To make the worst of evil had no mind,

And, truth to tell, had doubted, from the first That there could be a region so accursed. Yet finding that, in fact, some things went ill, Put forth their practised energy and skill, Improved the climate, drained the lake of fire, Talked to the fallen angels, trained the choir, Put down had language, stopped theology, And made the agreeable limbo that you see." -From the Academy.

> For the Religio-Philosophical Journal. My Creed.

EDGAR A. HALL.

I adore the Mighty Maker Of this world in which we dwell, But I'd exectate a being Who would send a soul to hell-Who would thrust a helpless spirit Into everlasting fires, Or would curse a generation For the error of its sires;

Who would have the seed of Abram His affections hold alone, And would let the blood of bullocks For their wickedness atone; Who would butcher tribe and nation, Slaughter all except the Jew,

affirm is re "her paradoxical nor chimerical, but is a truch proved by a multitude of evidences obtained in all portions of our placet which we will duly give to our readers. And those who doubt, and wish to know the truth, by study and practice will find for themselves evidences of it still more conclusive."

La Ilustracion Espirita of the City of Mexico, for October, is at hand, a monthly publication of thirty-two pages, full of entertaining and interesting matter. It is the oldest, largest and best representative of the spiritual press of our neighboring Republic, and its editor Gen. Refugio I. Gonzalez is not only a zealous but an indefatigable worker. For years his great battle has been with the Romish hierachy of that country and he has fought with great valor and given no quarter. During the last year he has been having a tilt with the Protestant press of which Mexico has but a feeble representation. Instead of being grateful to him for the stalwart blows he has inflicted upon the common enemy, they turn upon him. El Abogado Cristiano is a Methodist illustrated monthly with which he has had an animated controversy and which gained nothing by the tilt. Making mention of that paper in the number before us the Ilustracion Espirita comments as follows:

"In No. 15 of last month, an item under the head of "Spiritism and Insanity," that publication appeals to the old chestnut of trying to make its subscribers believe that this belief leads to insanity, and to that end invents arguments so absurd and commonplace as to put in doubt either the good judgment or good faith of the writer. In either case we are compelled to say to him, as our only answer, that if his absolute ignorance in the matter has led him into writing such absurdities he ought to avoid the ridicule which talking of what he knows nothing about exposes bim, and if he writes in bad faith, he may himself infer the consequences."

The same paper copies, from La Luz del Alma of Buenos Ayres, this address to the Protestant press of that country: "Dear brethen, take a step forward and leave off playing the harp of David. Human progress, the sc ences and intellectual perfectionment all demand it. Do not follow in the wake of Catholicism by shutting yourselves up in another non-

pessumus." Le Messager of Liege, Belgium, reaches cur table with great regularity, and although small contains multum in parco. It does the honor of fiequently crediting many articles to the RELIGIO-PHILOSOPHICAL JOURNAL, and in turn we desire to copy the following from a recent number, which we find under the head of "The Advantages of Photographing Deceased Persons."

"A wealthy young girl of London had died, and the parents, desiring to preserve the image of their beloved child, summoned a photographer to have a likeness taken. The remains were placed upon a sofa and a negative was made, which, not appearing sufficiently distinct to suit the photographer be took a second one. To his great surprise he found a marked difference between the proofs of the two negatives and particularly about the eyes, as if they had moved. He gave notice of this to the watcher who in turn called a physician, and the latter appearing upon the scene called back to life she whom they thought to be dead."

O Psychismo, a Portuguese Spiritist Review, monthly, of Lisbon, Portugal. Three numbers of a monthly publication bearing the above title have

bor organ zation as to the advisability of receiving colored workgion to be members, one of the most loud-voiced ranters for equality, an English molder, fairly routed his objection to fraternization with - niggets!" and who afterward told the writer he considered slavery the proper condition for blacks, and that he would "mighty well like to own a good big plantation well stocked with 'em."

Some of the most tyrannical bosses I have ever known were former workmen, and as close shavers in loans of money, rent of rooms and such like on the very hardest terms, were the same. Eight times out of ten, the moment a workman becomes elevated to foremanship or other position a little superior to his brethren, he begins to lord it over the workmen under his charge and put on the masterful airs of a big boss. The very spirit that is the animating prin-ciple of all trusts and "soulless" corporations, the spirit of selfish greed, is rampant among workingmen. Let a workman apply for a situation in any shop or factory, and his fellow craftsmen stare him over with chilling looks of repulsion and are glad to see him refused a job from greedy desire to retain all the work for themselves. Let a boss tell his men to hold up, as orders are coming in slow, and a majority will push ahead all the harder in determination to grab the utmost possible allowance to their own advantage, with not a thought about the short supply they may thereby entail on others. Not once in my long career, at times when hands have been discharged in consequence of dull trade, have I known a workman to ask his boss to retain all the workmen and establish shorter hours instead, so as to give every man a share. And yet, till just this

thought for a brother's welfare, carried into daily practice among workmen themselves, is inaugurated, the true amelioration of the laboring classes will never be achieved. The worst feature of it is, and that which most

seriously interferes with the program of the Nationalists-workmen cannot trust each other. I have belonged to a number of trades and other labor organizations, all apparently based on the most earnest desire to better the condition of the members, yet, without one exception, they each fell into the manipulation of men of little quicker intellect than their fellows, who made use of their official position to trade into the hands of one or other of the old political parties for money or office-veritable "ward heelers," willing to sell their brethren for a mess of pottage. A political labor organization has almost become a synonym for the grossest fraud and corruption, which is simply to say that rich and poor alike are of the same, selfish, human nature, with only this of difference, that while one has got the plum of fortune the other is hungry to get it.

The only permanent relief, to my thinking, will come with evolution into better education among the laboring classes, and, above all, that broad brotherly love that looks on the welfare of one as the welfare of everyone: evolution that will eliminate the mad competitive spirit that is willing to build fortunes on the neck of a prostrate fellow, and draw tunes on the neck of a prostate venter, the whole men into the Christlike fellowship of the whole would brotherhood. W. WHITWORTH, North Dover, Ohio.

Dig Deep, but Aim High.

To the Editor of the Religio-Philosophical Journal. The leading editorial of the JOURNAL for September 21, under the heading "Treatment of the Obsessed," suggests the necessity of directing the great body of Spiritualists to that source from which all power for good is derived. Too long have the Spiritualists, particularly of America, laid themselves open to malevolent influences by neglecting to recognize a power which has been acknowledged to exist by the best minds of all ages; a belief in which or in whom exerts a wholesome influence over the mind and saves from untoward and unprofitable mental conditions, which often culminate in what called "obsession

of years ago, on the occasion of discussion in a la- and philosophy, I believe the human soul, the ego, is immortal; that as an element which made the earthly and spiritual body and may have made miliions before it, it may somewhere in the boundless universe continue to find materials through which it may develop renewed consciousness in an external covering. Cobaeu, Ill. WARBEN CHASE.

Soul and Spirit.

To the Editor of the Religio-Philosophical Journal. I notice quite a number of writers (and those who ought to know better) use the word "spirit" in a careless way that is very confusing, if not misleading, to new beginners in the investigation of Spiritualism. Christians, and in fact all who are not Spiritualists, use the word "soul" and "spirit" as though they were one and the same. Spiritualists are the first to separate and define the two. Webster defines them thus: "Soul, noun, the immortal spirit of man; life; intellectual principle." "Spirit, noun, breath, immaterial substance, excitement, vigor." These definitions show plainly that the Christian world know or recognize but little difference between soul and spirit. The Spiritualist dictionary (if there were one) no doubt would read about like this:

"Soul, noun, mind, the part of man that thinks and reasons; the God that dwells within us; a spark or part of the Deity himself, invisible alike to mortal or spiritual eyes, as God himself is invisible. As it is a part of Him--the divine mind, it is immortal, and eternal as is the Deity. Spirit, noun, attenuated or refined matter; the spiritual body of man, invisible to physical sight, visible to spiritual eyes and clairvoyants; the natural body or home of the soul, which it always has, does now, and will occupy to all eternity.

Paul said, we have a natural (physical) body and spiritual body," not we will have, but we already have a spiritual body. This spiritual body permeates the physical in every part, and is an exact cast or counterpart of the physical in every respect. Hence, when the mortal body is cast off, and the freed spirit steps out still inhabited by the thinking, sentient soul, it is readily recognized by those of its friends who have been long waiting its coming, and it likewise recognizes them. Our physical bodies, in fact our whole physical existence, is given us for the purpose of forming the acquaintance and entering into these tender relationships with other spirits of kindred natures, that it would be impossible to do in any other sphere or condition. And it is these relationships, and the experience we acquire while on this earth-plane, that will form the base of our happiness in the world whither we are tending. Our bodies both physical and spiritual, are matter-the spiritual, so attenuated and refined that it is invisible to our common vision, yet nothing but matter nevertheless. Our soul is mind, nothing more nor less, and mind being invisible could not be recognized, in this world without the physical, or in the next, were it not for this wise provision of nature, the spiritual body or spirit. So in the next stage of existence the soul-mind will inhabit the spirit-body just as it does here, except only it will cast off its coat of flesh.

Now, one word in conclusion. Just as you make your physical body in this life, so will your spirit body appear in the next. If you bloat your face with run, or mar its beauty by indulging in any other vice, you must not expect to wake up in the next world with angelic features; if you do, you will be disappointed. Wt en a sponge is taken from its native element, the water, and crowded with others into a sack, and is shipped from place to place until it reaches the hand of the consumer, it is a compressed, misshapen thing, ofttimes very unlike its former self.

But again place it in the water, slowly and gradually it ewells, rounds out and assumes its former and natural shape. So it is with the spirit of man. Brought into the physical, surrounded by circumstances that are adverse and perverse, crowded by a now 28 years old. A cancer on the face is slowly hard fate into narrow limits, driven from pillar to post, closed'in by unsuitable and uncongenial environments and associations, our lot is a hard one at best, so it stands us in hand to try to live as pure as we can, and not scar and mar our spirits by personal vice that we will have to outgrow in the next life. S. T. SUDDICK.

Notes and Extracts on Miscellaneous Subjects.

Swi'zerland has built 1,000 inns since tourists began to visit her.

NOVEMBER .

There are over 1,000,000 miles of telegraph wire in active use in the United States. The telephone has made wonderful progress, and to-day there are over 300,000 in use.

Probably the longest word in the German language is in the last edition of the official journal of commissions. Here it is: "Mettamidomethlathylmethylbenzyldiamidophenylcarbinol."

Among the noted men of the day names ending with "son" are unusually numerous. Harrison, Edison, Bobert Louis Stevenson, Tennyson, Murchison and others illustrate the truth of this.

Among the many things, good, bad and indifferent, for which the Eiffel Tower is responsible, are the following additions to the Fiench vocabulary: "Tou-reiffelomania," "toureiffelesque" and "toureiffelée." Edward W. Bok. who started The Brooklyn Magazine when he was 19, has been made editor of The Ladies' Home Journal at the age of 25. He enioys an income of \$10,000 a year in his new posi-

M. Nautet reached the Paris Exhibition after seven days' journey from Brussels in a phaeton drawn by a pair of doge. He is a humane man, and when his dogs were tired he went between the shafts while they mounted the box.

The empress and members of the aristocracy of Japan have given up the idea of adopting the western styles of dress for women. The Parisian models did not please the people in general, and the historic costumes will again be worn exclusively.

You can neither hang, burn, behead or crucify the truth. A lie on the throne is still a lie, and the truth in a dungeon is still the truth; and the lie on the throne is on the road to defeat, the truth in the dungeon is on the road to victory. Let liars take warning.

William Waterman died at Grand Rapids, Mich. Friday, Oct. 18, aged 114 years. He was married twice. His first wife lived to the age of 75 years. He married his second wife in his 100th year. She died a few years ago. He always used tobacco but was temperate in his habits; while he used liquor to some extent it was never to excess.

According to recent cable advices the Argentine government has instructed its agent in Paris to offer facilities for immigration to the Jews who are being expelled from Russia. Several thousand of these people, who are under orders to quit Bessarabia, have accepted engagements to go and colonize lands in the Argentine ferritory.

The juries of the Paris Exposition have awarded to 1,017 British exhibitors 910 prizes, of which 43 are grand prizes, 218 gold medals, 289 silver medals, 237 bronze medals and 123 honorable mentions. In the fine arts' section Alma Tadema, Sir Frederic Leighton and Mr. Haden, the distinguished etcher, were among the recipients of grand prizes.

The United States exhibitors at the Paris Exposition won fifty-one more awards than the British, receiving ten more grand prizes than their English brethren. Our exhibitors received fifty-three grand prizes, 199 gold medals, 271 silver medals, 218 bronze medals, 220 honorable mentions, and it is probable that the collaborators' rewards, not yet announced, will increase this number.

At the Paris Exposition a Florentine friar shows watch only a quarter of an inch in diameter. It has not only the two regular hands, but a third which marks the seconds, and a microscopic dial which indicates the days, weeks, months and years. It also contains an alarm, and on its front lid or cover an ingeniously cut figure of St. Francis.

F. E. Spinner, who was the United States treasuter during the war and for many years after, is eating away his life and his sight is seriously impaired, yet he keeps up a correspondence with some of his old associates in the treasury department and shows the greatest interest in financial affairs. Robert Bonner once paid Tennyson \$5,000 for a poem which made only twenty lines in The New York Ledger. This was at the rate of \$250 a line, which is a price that would almost seem beyond the value of any written production. The Youth's Companion paid him \$1,000 for one of less length which if anybody else had sent there would have been consigned to the waste-basket. A Vienna millionaire has just died leaving a request for his only heir to keep the family vault lighted with several Jablockoff electric lamps for one year. But the authorities having refused the necessary permission the heir has ordered a candle and a box of parlor matches to be placed near the man in his coffin in case he should wake up from his long sleep. The total original cost of the British war ships of all sorts at the last Spithead review, paraded for the inspection of the Emperer, was £16,853.765. The number of ships present was 73; of torpedo boats, 38. The weight of metal contained in the heavy guns was 8,609 tons. The tonnage was approximately 360,000 tone; 569 heavy guns, irrespective of quick firers and machine guus, composed the armament. The Russian oil wells along the shore of the Caspian sea, the prodigious field of which has exceeded in quantity the most noted wells in Pennsylvania. as might have been expected have more quickly exhausted the subterranean store of oil from which their production has been drawn. The yield for the last year has fallen one-half below the estimate, and the deficit will have to be made good in America. One of the visitors to the Eiffel Tower has expressed in the Paris Figaro his sense of its height. "I would throw myself down from the top," he writes, "but that I am afraid of dying from hunger before I reach the bottom." The receipts of the Eiffel Tower Company for the week ending Sept. 17 amounted to 382,076 francs, which brings the tctal since May 15 to 4,754,347 francs, or about \$950,868. The latest story of Kansas productiveness comes from Ford county, where a Mr. Sternberg planted twenty acres to melons and sold the seeds to an eastern seed-house for \$400. From the melons he manufactured 1,000 barrels of vicegar, which he values at \$10 a barrel. This melon vinegar he claims to be fully equal to if not better than the cider vinegar. Just think of it! \$10,400 for the product of twenty acres of land. A reporter on a paper wrote the following account of his hated rival's marriage: "The bride was radiant in a beautiful white silk dress, with orange wreaths, and six-button No. 9 kid gloves, slightly burst in the thumbs. The groom was as straight as a black cloth suit constructed by the best tailor could make him, and as red in the face as was consistent with a pair of boots two sizes too small, and a No. 13 collar encircling his manly sixteen-inch neck. Fortunately, before the ceremony was over the restraining button flew out and saved him from strangulation." A monkey recently brought a criminal to justice at Singapore. A native, with a little boy, a bear and a monkey, traveled through the Straits cottlements and made a goodly sum of money by his animals' tricks. One day he was found with his throat cut, the boy and the bear lying dead close by, while the monkey had escaped up a tree. The bodies, with the monkey, were being taken to the police station when the moukey suddenly rushed at a man in the crowd, seized his leg and would not let go. The man proved to be one of the murderers. A glacial remnant is said to have teen discovered in Pine Creek canyon, betweeen Big Bear and Texas ridges, in Latah country, Idaho, 2,000 feet above sea level. Attention was attracted by a current of cold air rushing from the earth's surface from beneath a moss bed several inches in thickness. The adjacent surface was covered with verdure. The moss was pushed aside, a few bowlders removed, disclosing an ice vein several inches in thickness. Alternate layers of gravel and ice were found to a depth of several feet, the cold current of air still rising therefrom. Near Trout Lake, Klickitat county, one of the best fishing grounds in Washington, is a series of wonderful caves, one of which is known as the Ice cave, from the stalactite-shaped icicles which are there found from one season to another. The entrance is gained by a rustic ladder through a hole about fifteen feet in diameter. Torches are necessary to the

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Simply for the non-acceptance Of a God they never knew.

Who would lay a plot so dreadful As the great "salvation plan," Making innocence to suffer For the sinfulness of man, . Has the baser human passions

Rage and jealousy and hate--Though enshrined in creeds and temples, Such a God I'd execrate.

Omro, Wisconsig.

The author of the above writes us that he is but sixteen years of age, and we publish his stanzas as a pretty good piece of work for one so young. Now, having made known his creed, we would like to see our boy-friend turn his attention to the brighter side of it and see what he can give us to show in what way he adores the Mighty Maker. To dwell much on the execration of a bloodthirsty, vindictive God, and perhaps purely of the imagination, is not the best way for developing our own natures. To hate wrong is right; to build up character by the cultivation of the kindlier feelings is righteous. Think along the line of moral and spiritual elevation and give the world the benefit of an ennobled and well-directed muse.

OUR POLYGLOT EXCHANGES.

El Bien Social.-This is a paper published fortnightly in the City of Mexico and distributed gratuitously for the instruction of the people, by the Mexican Philanthropical Society. The compilation of original and selected articles is carefully made so as to form a compendium of the good, the useful and the true for those whom the society wishes to reach. The whole aim of the society is humanitarian-the establishment of asylums, schools, etc., and the promotion of every enterprise that shall contribute to both alleviate and elevate the masses and further el bien social (the social weal) of the people of that great city.

El Espiritismo .-- "Of the making of many books there is no end," said one anciently, the same may be said of spiritual papers in these latter days. From Chalchuapa, State of Salvador, Central America, comes a new one launched in that country upon an the public. Josephine devoutly read her Catholic uncertain sea, having for its title "El Espiritismo," and J. de Jesus Morales is the responsible editor. In his prospectus he says:

"Perchance a thousand obstacles await us in the march of our undertaking as has always been the case with everything new and unknown; but no matter, the Creator of all things will favor and crown our effort, giving us all that strength and decision which characterize men of good faith who labor for the benefit and advancement of the human race." This was in Vol. 1, No. 1. Later numbers indicate that the editor did not reckon without his host for his paper has been abstracted from the mails, copies have failed to reach his subscribers and he calls loudly upon the proper authorities to investigate the matter.

El Laico .--- This is the name chosen for a new spiritual paper that first made its advent on the 4th of August last in the city of Mazatlan, State of Sinaloa, Mexico. Modesto S. Gonzalez is the editor and in his modest introductory editorial he says:

"On taking upon our shoulders a burden in every of doing without the JOURNAL. It contains more piness would be at an end. comes here without any mind, and here it gains and sense superior to our strength it has not been our interesting matter for me than any journal that I But I wish mainly to speak to the point made in organizes a mind, and that organic identity passes purpose to make an exhibition of wisdom, for we ever saw. I was the first man that ever got up a circle the sentence: "The very men they (the Nationalists) through death, leaving the earthly individuality to for developing spirit rapping in Wisconsin. It was have none to display, and if our humble sheet takes propose to help are the last men in the world who the earth of which it is made. the title of "Laico" (layman) it is because a layman we must be to have the daring to enter the arena of are prepared for or would accept the proffered asat the time when Greeley visited the Fox family. Turning this subject into a more scientific chanknew him well and was certain, from what he said sistance?" "Give him a start and he would be the nel of investigation we may say, life is a subtile eleso many illustrious personages and skillful writers; of it, that he believed it. I immediately got up a circle at Omro, Wis., which has been a leading place first to boss it over his less fortunate neighbor." ment and like all elements is eternal. We know it and we ask not only the indulgence of our country-Right to a dot. Thirty years' experience as a me- | enters into all organic forms on earth, and that it chanic in shops in England, Cincinnati, Buffalo and | seems to have a strong chemical affinity for promen and friends but that of the cultured of the enfor spiritual development ever since. tire world....We are endeavoring to rend the veil that conceals the invisible world, in the midst of Jerry Robinson writes from Mississippi as Cleveland have given me ample opportunity to learn I toplasm which is found in all, or nearly all, obthe quality of my fellow-workmen. Only the other | jects having life. We also know that life does not follows: I wish you success and commend you for we live, but if that he not n which we live, but if that be not possible, we shall try to raise it a little so that our brethren may have the opportunity for seeing and knowing that the dead live and will ever live, and that we can hold intercourse with them. This is our object, our and the country would be divided into landlords explorers, and the lights send forth a sheen from the icicles that makes the cave look like a fairy paldead live and will ever live, and that we can hold intercourse with them. This is our object, our aim, our most ardent desire. Fear not, dear friends. To ace of crystal. The cave is in great chambers, partitioned off in ice, with floors of solid ice, a dome of iced stalactites and solid iced pillars here and there. and tenants, with the latter little better than the generally conceded that all planetary existence is Allow me to thank you for your kindness, and beour most ardent desire. Fear not, dear friends. To you this may seem a chimera, an absurdity, and may-hap you will think we have lost our reason; but we assure you that we are not mad, that what we The cave is too cold to stay in long, even in midsummer, and when explorers return to the proper world the temperature appears like a furnace. The ice cave is about twelve miles from Mount Adams.

been received, and of course in the Portuguese langage. The contents are embraced in eight pages of ordinary magazine size and is exquisitely neat in its

typographical appearance. It says: "Our modest purpose is to employ our time in the investigation of spirit phenomena, abstaining from controversy, and our programme is summed up in these simple words: 'The editorial corps of Psychismo is to be engaged only with the experimental part of Spiritism, abstaining as much as possible from philosophical rambing." After soliciting assistance from sympathizers and brethren in the cause the editor concludes by saying: "We are animated by the consoling hope that our appeal will not fail to bring a response, for God who does not permit the stars to cease to shine in the heavens will not consent that generous and privileged souls who delight in the investigation of these sublime problems, shall cease to exist in the world."

Annali dello Spiritismo is the oldest spiritual publication in Italy, being now in its twentysixth year, and issued monthly at Turin. It is a marvel of the "art preservative." and its editor is Niceforo Filalete. In No. 7 he was betrayed into the publication of the following account of "A Phenomenal Case of Fasting:

The Montreal newspapers narrate a truly extraordinary case of fasting which, as such, surpasses all the Tanners and Succis of the globe. The account runs that a young woman 26 years of age, Josephine Bedard by name and a native of Lingwick, Canada, has absolutely not eaten anything for seven years, or to be more exact, for two thousand five hundred and fifty days. The physicians do not know how to account for the phenomenon. Josephine Bedard is in the beet of health, her normal weight being 125 pounds, and her features by no means indicate abstinence from food. She declares that she never feels hungry, and not only never de-

sires to eat but never thinks of it, and passes the greater part of her time in reading. Turin is a long way off and it may be that Sr. Filalete has not heard that Josephine turned out to

be a pious little fraud. The writer hereof saw her at a dime museum in Boston last spring where she drew immense crowds and was the great marvel for a season. The proprietor of the museum, in good faith, believed that her statement was true until at great expense he hired Dr. Walker, a female physician of some notoriety, to go to Boston and watch the wonderful fasting girl night and day, the result of which was the mortifying discovery that Josephine really had to eat just like other girls, and

prayer-book every day during the show, but that was the extent of her reading. **Right You Are.**

that he had been deceived and innocently had deceived

The editor of the JOUBNAL is wholly right in his article under the head of "Nationalism." I am in full accord with the stand therein taken against the placing of all industrial enterprises in the hands of our national government. That would be to destroy the citizen's individuality by taking away all incentives to individual exertion to excellence. Un-der such an arrangement we should be little better than a nation of dummies, coddled and provided for like a lot of helpless children or well fed paupers. To a man of nervous vim and mental force such an evenly arranged-for condition would be absolutely unbearable. His best faculties would grow dull and dormant for want of pushing outlet, until he would become little better than dead punk-wood, lying useless in the forest. The chief charm of existence comes from individual effort to a goal that is to lift to a higher coigne of vantage, and just so soon as incentive to such aim is destroyed this life's hap-

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The extremes into which "systems of religion" have run should not deter us from accepting and practically recognizing a Divine Power, thus protecting ourselves from base controls, whether prcceeding from persons seen or unseen. And while we experiment in the fields of science and psychical research, let us bear in mind that the essence of all vitality, though incomprehensible, is not unapproachable; this we can do without incurring the risk of being classed with orthodox pietists and without the slightest tincture of superstition.

The position of the ordinary Spiritualist is not a safe one; the superstructure he raises is not based on a foundation deep enough to insure security. He needs an abiding sense of an all-pervading power, eternal and omnipotent, to which it is his duty and profit to render obedience and love. Even our affections need this leaven in order that they may be purified from that selfishness which is the bane of Spiritualism, and from whence many evils have sprung. A recognition of the divine in nature, an endeavor to draw nigh thereto, and an acknowledgment of our dependence thereon, together with that sincerity and truthfulness which is the outcome of honest spiritual endeavor, would furnish that one thing which Spiritualists so generally lack.

The Spiritualist believes in reunion with his now impalpable friends in a world of spirit, and this is well; but this is not the end for which he lives, it is but a circumstance of life. Complete unity with and enjoyment of that universal Spirit of power and peace upon whom all spirits are dependent, should be his highest aspiration, and obedience to the dictates of right his paramount duty. Then his anchor would be cast and temptations to self-aggrandizement and openness to obsession would be alike over-

This is simply a matter of fact. I am not "preaching," but talking "science." Spiritualism has been drifting rudderless, and in consequence she has dashed against many a damaging rock. Individual Spiritualists might, if they would, establish character on a basis more noble and enduring than that of self-satisfaction. Let our loves and desires partake more of the character of the divine than of the animal, and our satisfaction at meeting our friends will be more of a divine satisfaction. That has to do with a "higher sphere," to which no would-be obsessing spirit can belong. Our aim has been too low! Let our aim be higher and our characters will rise to correspond with our aim.

THOS. HARDING. Sturgis, Mich.

Eternal Life--What is It?

To the Editor of the Religio-Philosophical Journal. The term is usually applied to the existence of beings that pass through death into another state of conscious existence. That human beings in our age of the world do pass through death with conscious mental identity, is now as well established a fact as is the rotation of the earth. Identity and individuality are not the same, though, in that state, as in this; individuality accompanies identity; but

from the various forms in which the spirits appear to clairvoyants, individuality seems to be subjective, for some who have been there a long time appear after as children, and as they were in life here. This, however, is not universal. There is, so far as we know, no evidence there or here that that life is any more eternal than this, and as it seems closely allied to this and the earth--which no philosopher considers eternal in duration-it is very uncertain what and where we shall be many millions of years

hence. The old Quaker preachers used to talk about death as a removal into a state of "fixedness," and this is largely the Christian teaching; first, awaiting a resurrection, and then a sentence that fixes the eternal and unchangeable condition; a few to praise God's power and the rest to suffer eternal torment. There is neither philosophy, reason or justice in this idea of eternal life. We might as well say, if we did not know better, that a birth into this life was evidence of its eternal duration, as to attach eternal life to the fact of a new and mental birth into the next stage of existence. The baby is formed and

Cuba, Mo.

Letter from Montreal.

To the Editor of the Religio-Philosophical Journal.

A few words in your valuable journal, showing the progress of Spiritualism in Montreal, Canada, will not, I think, be out of place. As you know, perhaps, our numbers are small, very small in proportion to the population of our city, but there is an earnestness in the investigation of our grand philosophy which is very gratifying. Our little society is still in its babyhood and so requires careful nursing. We secured gratis, a few weeks ago, the services of Mr. Geo. W. Walrond, late of Glasgow, Scotland, who is a trance medium, clairvoyant and psychometrist. This gentleman is giving trance lectures every Sunday in our temple at 10 A. M. and 3 p. m., to very appreciative and intelligent audiences, whose attendance is regular and increasing. On Thursday evening a conference is held at 7:30. after which there is a developing circle for one hour. The results of the latter have been, so far, happily satisfactory. Mr. Walrond is a most earnest worker in the interests of Spiritualism, both on the platform as a lecturer and during spare moments from business. His zeal for the cause, his kindly, pleasing address and his determination to push home the truths, whether pleasing or otherwise to the public, has made him a valuable addition to our little society. The controls of Mr. Walrond are exceptionally good; one particularly, Amides, a Greek of the third century, is now a great favorite with us. His lectures are very telling, being the essence of sublimity and simplicity of reasoning.

Last Sunday, October 27, questions were invited from the audience, when "The Origin of Evil," "How can we cultivate intuition?" and "What moral influence has our early Christianity received from the writings and teachings of Brahminism and Buddhism?" were handed up on the platform. These ques tions were well, fully and logically answered to the satisfaction of all present, and were supplemented by a few further remarks on the damaging influence of dishonest mediums. The control, in a few dispassionate words, though none the less scathing, condemned severely the practices of these pharisaical pests. I hope you will pardon us for the space used, but we want our outside friends to know that we are progressing, and if ever any of them get north of line 45 degrees, by all means give us a call. The subject of Spiritualism is being talked of, a greater interest aroused in its discussion, and we ask your prayers and sympathies.

You may look from time to time for a little notice from this section. Our new committee, consisting of J. Withell, president; F. C. Hill, vice president; George Dawson, treasurer, and Charles Laurie, secretary, are contemplating taking new steps. The object, of course, is to bring in those who are outside the borders of Spiritualism and who know not of its beauties and potentialities. C. TURNBULL.

They Just Suit Her.

A subscriber to your paper of many years stand-ing and a Spiritualist since the time of the Fox sisters, wishes me to say for her that your idea of unity just suits her. In that way and that way only can the mass of facts of spiritual phenomena and the truthe to be deduced from them ever be put into systematic, scientific form, so as to be of perma-nent value to mankind. She thinks Lyman C. Howe has pointed out the needed articles of faith and expressed her views very exactly. ELIZABETH F. LINTON.

James Whittemore writes: I cannot think

and the second second second

SMBER 16, 1889.

RELIGIO-PHILOSOPHICAL JOURNAL.

For the Religio Philosophical Journal, A Sigh.

A sigh that betokeneth trouble. Whether love or affliction be part, Is really only a bubble That bursts to unburden the heart.

There, Nature imprisoned the rover, And away it would willingly fly; Our fate she has placed a guard over And there's nothing to lose by a sigh. Aspen, Colorado. R. W. M.

The Future of Labor-Unionism.

do not believe that the time will ever come when labor-unionism will permanently control the great body of American workmen. If it does, it will produce a state of society wherein the workman will have neither the ambition nor the opportunity to improve his condition or ever to become himself an employer, and where the great mass of bread-winners will be reduced to a state of slavery infinitely worse, in every respect, than that in which the colored race were formerly held in the southern states. White men, at least, revolt at the idea. They will not submit to such conditions. Surely there can be no form of slavery more abhorrent to our American people than that in which the head of some labor union is enabled to dictate when a man may or must not work for his daily bread; unless it be that more shameful and cowardly elavery of the employer of labor, who in fear that he may lose something of what he has gained, or that he may fail to add to bis gains, will permit a walking delegate, generally an utter stranger to himself and his business, to swagger about his premises and oictate the terms upon which he may be permitted to continue his business. The workingmen of this country should never lose sight of the fact that every labor agitation, even if only spasmodic and temporary, tends to destroy the smaller industries of the country, which are scattered all over the land, whereby employment for all kinds of workers, skilled and unskilled, is found throughout nearly the whole of our diversified territory, and to concentrate all productive industries in the larger centers of population, where labor is abundant and cheap, where rents and the means of subsistence are comparatively dear, where squalor and wretchedness prevail, and where filth and disease most abound .- Austin Corbin in North American Review for October.

The European and the Asiatic.

These habits of mind, together with the customs and laws of Asia, are the result of climatic and topographical conditions; as such they have existed from e earliest period, and have, therefore, the prime element of fitness to recommend them. Hence the Asiatic sees that they are in the main beneficial; nothing in his environment suggests the necessity for a radical change, while the narrowness of view common to all men, the failure to perceive the relations of things, makes it difficult for him to apprehend why what is good in his own country should not be equally fit in Europe. Another point to consider in this connection is the fact that the Asiatic is naturally averse to Europeans, and therefore despises their vaunted customs and progress. If, like the Turks, he occasionally borrows some European inventions, it is chiefly because he desires the means to cope with Christendom in the event of war, while in his secret heart he curses the necessity that forces him to take ideas from the Christian. Of course, there may be exceptions, as in the case of the Japanese or of remarkable individuals elsewhere, but this is the candid opinion of most Asiatics. In other words, they prefer to travel the journey of life according to the conditions which originally shaped the oriental mind. As the youth whose natural bent being for the army, is forced into the church, looks askance at his untoward destiny, so Asiatics owe Europe a grudge whenever, swayed by her influence, they turn aside from the path they are naturally fit ted to follow .- S. G. W. Benjamin in North American Review for October.

The builders tell a rather interesting story of a Buffalo capitalist who was pretty summarily taken down for trying to set himself up as the end of all things in whatever he undertook. No matter what was on foot, if he went into it he must have all the say and nobody else was allowed even a side remark. Not long ago he built a fine brick house. In this undertaking, as in all others, he was boss and all hands, dictating to builders, architects, and all without the slightest hesitation. At last they grew very tired of the browbeating they had to stand and let him have his way whether it was right or wrong. The house was finished and shortly afterward the owner set about building furnace fires to test his heating apparatus, when behold, there wasn't a chimney in the house!

The Lodz Zeitung states that an extraordinary discovery was made in an old lumber-room at Lodz. An old arm chair, which had belonged to the present owner's grandfather and had been put away in an attic for want of room, was brought out the other day to be recovered. When the old cover was taken off a large packet was found stuffed into the seat of the chair, containing three bank notes of 1,000 rubles each. 800 rubles in gold, and a bank receipt, dated 1867, for 6,500 rubles. The chair has been in the possession of the present owner for some years.

A statistician, seeking celebrity, has ascertained and declared that a human being of either sex, who is a moderate eater, and who lives to be 70 years old, consumes during the "days of the years of his life" a quantity of foud which would fill twenty ordinary railway baggage-cars. A "good eater," however, may require as much as would fill thirty cars.

On the day of a general election the French, it would seem, allay their excitement by heavy eat-ing. On Sunsay, Sept. 22, they ate 432,800 pounds of oysters and 152,000 pounds of fowls. On the previous Sunday, a-very fine day, they consumed 100,000 pounds less weight of oysters and 8,000 pounds less weight of fowle

According to the New York Sun's reply to a correspondent, "the United States, at the close of the rebellion, possessed the largest, best equipped and best manned navy in the world. We had 679 vessels, 4,647 guns, and 58,500 officers and men, besides about 33,000 workmen in public and private yards.' People who object to shutting up shop fifty-two days in the year would not make good citizens of Servia, as it is stated that a law, rigidly enforced, compels all business to stop on Sundays and holy days, which count up one hundred and eighty in the

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Amanda B. Jenner, Northampton, Mass., writes : "Common gratitude impels me to acknowledge the great beneits I have derived for my children from

the use of Ayer's most excellent Cherry

Pectoral. I had lost two dear children

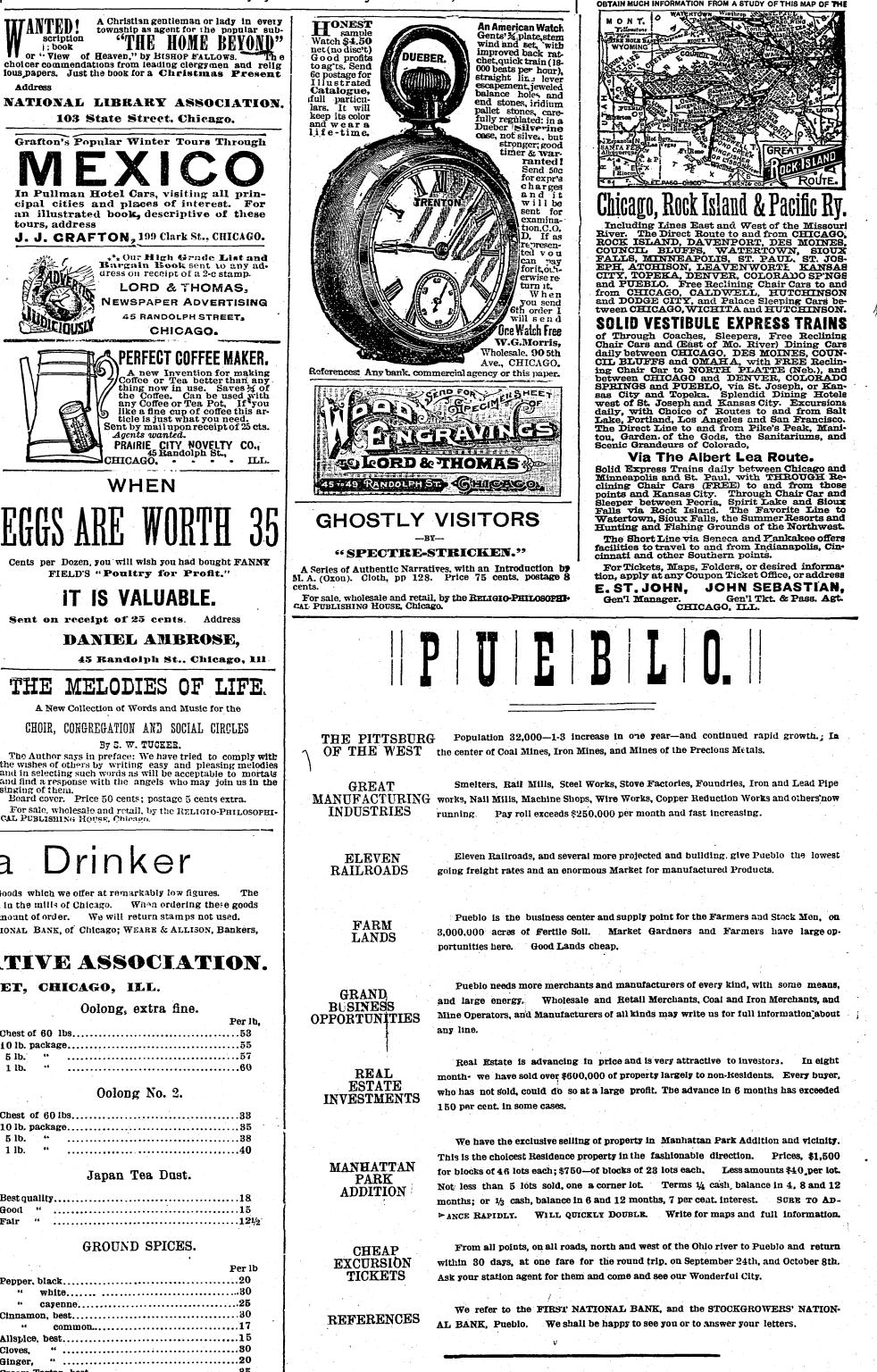


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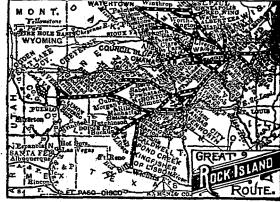
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ITTANTED!

Medio-Mania--A Cure Needed.

To the Editor of the Religio-Philosophical Journal.

Within the last year my attention has been called to the subject of medio-mania, both by personal experience and through having the care of two other cases each for a number of weeks. No one that l could come in contact with seemed to have the slightest idea of what was its proper treatment.] have been obliged to depend solely on what I could learn by observation and personal experience as I went along. In my own case I overcame the disease in about three weeks but the other two cases dragged into monthe. I find medio-mania to be quite common and a most terrible form of insanity in some cases, yet people in general seem to know nothing of the special treatment it needs. . am led to believe that there is such knowledge and you know where it is to be obtained. I am not at all satisfied with what I know now of the subject, and there are doubtless countless others who would also be benefited if you would give such information in the JOURNAL. ELIZABETH F. LINION.

It Is Time.

TIt gives me pleasure to see your effort toward or-

ganization. It is time for the progressive, liberal

minds in society to begin to agitate that question;

for there surely must be a sympathetic relation-

ship established between those who are interested

in the evolutionary processes that are going on all over the world. I am with you; also Mrs. Sco-

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loathsome disease, Catarrh, and vaibly trying every

known remedy, at last found a prescription which

completely cured and saved him from death. Any

sufferer from this dreadful disease sending a self-ad-

dressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the re-

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is

sure to create a sensation and be productive of last-

ing results. For nearly twenty years the writer has

been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists

and all students of the occult. Finely illustrated

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shall be live again? a lecture delivered in San Fran-cisco, June 1887, price 5 cents, and A Defense of Mod-ern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Globo ssed with standard works and should be in the marrier 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 ex-positions on Animal Magnetism. Price, \$2.00, and

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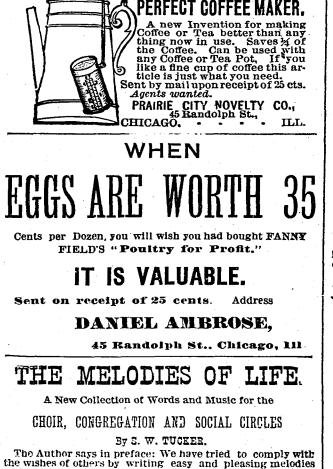
from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and at-tribute my good health to the use of Ayer's Cherry Pectoral."-G.W.Youker, Salem, N. J. "Last winter I contracted a severe

cold, which by repeated exposure, be-came quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medi-cines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost 'immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.



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No. 1. 1 lb. "	Ginger, "
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Chest of 60 lbs	Mustard, best
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positions 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 ar-guments yet offered is Giles B. Stebbins's Ameri-can Protectionist, price, cloth, 75 cents, paper cov-er, 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 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, em-bracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

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The One Religion of Humanity.

ARTICLE THREE.

The ancients, and especially Plato, declared the first manifestation of God to be a world of archetypal ideas—the continued outbirth of the word forms which mirrored the eternal wisdom. Here is the origin of all things. Boehme, probably without ever hearing of Plato, dwells at some length on this first positing of the divine life. In this unbeginning beginning of things we have the key to the one religion of humanity-especially that branch of it called the Christion religion. Boehme calls this archetypal world "The Eternal Nature." Here is God's first proceeding sphere; His heaven; His glory; His eternal and eternally generated manifestation. Here is the root of temporal nature, man and all creatures.

The church teaches, and many theosophists also, that God "creates" all temporal things immediately. According to Boehme this is a mistake. God through His word-wisdom created all temporal nature mediately through the eternal nature which is the immediate outbirth of His eternally generating will-heaven. The word-wisdom is between the triune God-Father, Son and Holy Spir-it-and His own generated eternal nature-the realm of archetypal ideas, from whence proceeds all temporal nature-the world of matter as we know it. Eternal nature is in eternity; temporal nature in time. Temporal nature came out of the eternal. Time and eternity-infinite and finite, Creator and creature are the terms which form the universal dual unity. There must be an eternal nature-the manifestation of the triune God, because there is a temporal nature cognizable by the senses -the shadow of an invisible counterpart or correspondence. That everywhere, in all worlds, temporal nature is the medium between God and the creature as the foundation of all intercourse. That eternal nature is the medium of communion between eternal creatures born out of God and sharing this outbirth from Him. Man is a partaker of both natures. Through temporal nature he shares the life of the beasts, but through eternal nature, in his own inbreathed soul, he shares communion with God. Eternity and time dwell within his mysterious form.

Boehme says that within eternal naturethe home of God—there were originally three kingdoms ruled respectively by Lucifer, Michael and Urial-representing the outbirth in divine human form-the trinity. Lucifer fell and was cast into outer darkness. Adam --man--was created to take his place: when Adam fell Christ came forth as the second Adam to restore the universe to order. When restored, man will embody in himself eternal and temporal nature—the God-Man, the glory and wonder of God's manifestation in time through eternity.

Temporal nature is the solar and planetary system—is our sun, moon and this earth, and the creatures belonging thereto. It is temporary because it has a beginning and an

the source of all science-the savior of the world—the hope of humanity. That no other words but these 'Christ words' will solve our problems of life or give man deliverance from his present environment.

Prof. Turner's position is unique and we should be glad to see his claims verified as to the genuineness of the gospel narrations— Matthew and John—and his own transla-tions of the true "Christ words." It would re-lieve the world of a vast deal of nonsense, and any amount of dogmatism. It would settle what has cost reams of paper, gallons of midnight oil and the printing press many weary tons of unsold books. Probably no subject has been more fruitful of discussion than this very subject of determining the authenticity of the Gospel narratives. As yet no decision has been arrived at; nor is it probable that the question will ever be set-tled satisfactorily to scholars so long as they have no new data upon which to rest a final conclusion.

At the present stage of the discussion, the claim made is that St. Mark's Gospel (some scholars contend that this Gospel was written by the apostle Peter,) was the original Gospel, and not Matthew, as is claimed by our learned friend, who has doubtless accepted the theory propounded by Augustine and continued by church doctors for fourteen centuries on down to about a hundred years ago. I do not pretend to have the slightest claim to authority on the subject. But the mastery of a little common sense sometimes throws light on subjects about which doctors disagree.

If one will read the three synoptical gospels. Matthew. Mark and Luke, it will be found that Mark deals with the facts of the Lord's life more than the other two. Very little of the teaching of the "Son of Man" is given, but His travels, His healing the sick, His opening the eyes of the blind, His raising the dead, His casting out evil spirits and His giving spiritual comfort to the sorrowing and the forsaken are the burden of his theme. Mark's words are simple, direct, truthful, without embellishment and without any attempt to mislead. The opening words of this gospel are significant: "The beginning of the gospel of Jesus Christ, the Son of God."

The gospel of Mark leaves out all about the miraculous conception. Jesus appears upon the scene in the most natural way. At the maturity of His manhood He comes to John to be baptized-to receive His commission: 'Straightway coming up out of the water, He saw the heavens opened and the Spirit, like a dove, descending upon Him; and there came a voice from heaven, saying. Thou art my beloved Son; in Thee I am well pleased."

It is most singular that Mark says little or nothing about the Christ at the close of his career. The angel simply said: "He is risen." It is now agreed among scholars that the last twelve verses of Mark are foreign to the narrative; were added by some learned, officious doctor of the Catholic church. Leaving these last verses off how simple is Mark's (Peter's) Gospel? The inference is natural end-will pass away when God's purpose is that this gospel is the foundation of the other synoptical gospels, Mathew and Luke. That they took Mark's gospel as a ground-work; not known in temporal nature. Nature, as and took from it or added to their own we know it, manifested only one degree of knowledge the knowledge of others whether oral or written, and so framed their narratives of our Lord's life. This seems to us the common sense view of this whole controversy. It brings into harmony all the facts as to these gospels and we get rid of all the learn-ed rubbish on the subject. We have Christianity as it was presented on this earth in simple form. Take "Mark" from the original narative and collate the actual words of Christ as given by the other gospel writers and we have a clean cut "Gospel of Jesus Christ the Son of God." Of course there is no dispute about John's gospel being an original production. Parkersburg, W. Va.

a movement that seemed like wringing them. Two old ponies were tethered at some little death. These angels and men, thus predes distance from each other on the lawn; she passed between them; they were both much frightened and ran wildly round and round; this was seen by a fourth person, who came into the room just as the figure disappeared. The ponies were in the habit of seeing people pass them and never took any notice of strangers or others. My sister, my consin and myself were in good health and good spirits. The only girl or person of the same stature as this figure living in the neighbor-hood was the daughter of my father's bailiff, and at the first sight of the figure my cousin exclaimed, "It must be ---- in her night dress!" I knew the girl was not likely to be there at that hour, and on inquiry of her mother the next morning we were told the girl was not well and had never left her bed the previous day. I may add, the figure came from an opposite direction to that of the bailiff's house.

In the year 1854 my sister and I heard for the first time that there was an old legend connected with the house and grounds. We were told by a lady (now deceased) that in a book, giving an account of some of thecounties, there was a history attached to the grounds of ——Hall. This history I have never read, but I was told that its purport was, that a girl in the reign of Henry VIII. had been ill-treated, and in her novice or nun's dress dragged across the land and drowned in a lake that had been partially drained, in fact, was a mere bog, long before my father bought the place.

My sister is living, my cousin is dead. He became an officer in the army, and when serving in the West Indies (or Honduras), he met with the son of the gentleman who owned ——Hall before my father bought it. This man happened to relate the apparition of the nun to a third person in the presence of my cousin, and there could be no doubt he was speaking of that which my cousin had seen.

As the legend refers to a curse invoked by the nun on the possessors of the land, and as that land has now passed out of the posses-sion of our family, it is not desirable that any names should be mentioned in relating the story, as a belief in it might cause anxiety and probably diminish the value of the property. I once related the story to Mr. Justice Wightman in the presence of Mr. Matthew Arnold, and the judge cross-questioned me closely, and he expressed himself to the effect that it was one of the most inexplicable and yet one of the best authenticated stories of the kind he had ever heard.

The house was purchased by my father in 1851. We saw the figure in 1852, and never heard of the legend till the summer of 1854. I cannot now give the date when my cousin saw the son of the former proprieter, but it was several years later. (Signed)---

The Lesson of a Great Building.

To the Editor of the Religio Philosophical Journal. Opposite the Detroit City Hall a year

race-revealing himself as love and wisdom, | but she sometimes unclasped them, making | and angels are predestinated unto everlasting life, and others foreordained to everlasting

"It is no wonder that loyal Presbyterians object to statements like these in the creed of their church. Certainly very few, if any, ministers or laymen of that or any other church now believe the monstrous doctrine implied in these words. To represent God as foreordaining from all eternity the everlast-ing death of a large part of the human race, and so fixing their destiny that no efforts on their part in grant the second their part could possibly alter or increase the number of the saved a single unit, and all this for the manifestation of his glory, is nothing short of blasphemy. It is not to describe God, a being of holiness and love, but an omnipotent devil. It is to read the gospel declaration, 'God so loved the world that He gave his only begotten Son, that whosoever believeth in him shall not perish,

but have everlasting life," in exactly an op-posite sense,—God so hated the world that he foreordained a large part of it to everlasting misery.

"And in saying this we do not for a moment lose sight of the fact that many men of pure and even saintly character have honestly held and strenuously taught this doctrine. ... It only shows the bondage to which a theological system can sometimes reduce the heart and mind of the best and the most learned men....Such is the way in which the subject presents itself to many Presbyterians, who are declaring their belief in public and private with refreshing freedom of speech.

Such plain and strong talk from such quar-ters is significant. These orthodox people are clearing away the rubbish to build better, on deeper foundations. They do this as thoroughly as they can with their views. The trouble is they fail to see how much deeper they must go to reach bed rock. Not only must the ghastly old Westminster catechism and confession of faith be cast aside, but trinity, atonement by blood, lawless miracles and Bible infallibility must go with them. Reason, conscience and intuition - the voice of God in the soul — must be highest au-thority. "On this rock will I build the church of humanity and the light from heavenly homes shall flood its upper chambers," is the word for to day. This is the lesson from the clearing away

of old rubbish, and from the deep foundations and rising superstructure of the great building in the heart of a busy city.

G. B. STEBBINS. Detroit, Mich.

A Daugerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that de-stroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treat-ment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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The American Spiritualists' Alliance meets at Spencer Hal 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent com eunication can be held be-tween the living and the so-called dead." All Spiritualists are cordially invited to become members either resident of non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to an requested to send a marked copy of the paper to either of the

flicers of the Alilance. Prof. HENRY KIDDLE, President, 7 E. 130th Street, N Y. Mrs. M. E WALLACE. Rec. Secy., 219 W 42nd St., N. Y. JOHN FRANKLIN CLARK, COT. Secy, 89 Liberty St., N. Y.

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accomplianea.

Before the incarnation, God in trinity was God's generated life-the degree of fire-the Father. It was the plane of the life of Luci-fer; hell compacted into its present materiality. After and during the incarnation, the Divine natural plane, the plane of the "Son," of Light, permeated each atom and molecule of its dead, insensate life; so that now nature is being restored to its true place as the true outbirth of the eternal nature. God is now immanent in temporal nature, as well as incarnate in man, restoring both to their "original," and all the signs show that this restoration is nearing its completion. When completed, humanity, as one universal brother-hood, will begin that eternal progress in God which was the criginal purpose of its creation.

In an absolute sense, nothing can begin to be. All is eternal in God. All comes to outness by a birth—a birth of state. Whatever we see around us, whatever condition we find ourselves in, exists by virtue of a birth out of some previous state. Here is, probably, the origin of the old, misapplied doctrine of metempsychosis, or, as it is now called, "reincarnation." Man can never be out of God. He may, by a birth, be in a state in God, good or bad. No annihilation, but one destiny is open to all, for God is the Infinite Wisdom to devise, as well as the Infinite Love indwelling in all things; for LOVE is the fathomless depth and knows no cessation. It may exist, as Boehme says, as the Elemental Wrath. because its desire is not appeased; but the Light of the "Son" gives it joy and peace, making it the eternal sympathy for all states.

Hell and heaven, as separate operating forces, are accommodated terms. They are provisional, not absolute contrarieties in the eternal state; for when the restoration is complete they will exist in each other as day and night, as light and darkness, with no conflicting ends, as now. The human soul will have been taught, by a long and painful experience, that there is no peace, no joy, no happiness until the holy trinity of Fire, Light and Spirit are birthed into a oneness which will know no separation. Then will man be a God, a God man, no more separable from Divinity. Then will God be all-in-all, the one supreme Happiness and Bliss!

The eternal nature is God's garment, the reflection to Himself of His own thought and love, taking form in substantiality, in divine materiality. Here is the sport and play of Divinity, the nirvana of Buddhism, the pleroma of the Neo Platonists and Gnostics, the "glassy sea" of John, the realized vision of the saints in all ages. From thence we came; to thence we return. That is our eternal home!

Christ Words.*

It is rarely one finds so pungently put the wisdom that is in this small pamphlet. It sparkles with sententious sentences and gives food for thought not narrowed by any ordinary thinking. The learned octogenarian gives here what has evidently cost him many years of research and hard intellectual toil. Let us see if we can do justice to his work by giving a short resume and comment upon his mode and manner of treating a very difficult subject.

Prof. Turner, in his little pamphlet, takes the ground that the gospels of Matthew and John are the only genuine gospels and that these have been so plagiarized, added to and

al and the

A CONTRACTOR OF THE OWNER

Psychical Research—An Apparition.

At a general meeting of the Society for Psychical Research at the Westminster Town Hall, London, July 8, 1889, President Sidgwick made some remarks on the concensus of hallucinations now being collected, de-

scribing the methods of investigation and the progress that up to that time had been made. He said the number of answers received amounted to nearly 1,600, and he asked for the co-operation of all interested in the work of the Society, whether as believers or disbelievers in telepathy, stating that he would be glad to send the necessary papers to any one will-ing to help. Mr. Myers read a paper on "Recognized Apparitions Occurring more than a Year after Death." quoting several cases in which the phantasm conveyed information previously unknown to the percipient, or in which it was seen by several persons, or on other grounds could not be classed as a purely subjective hallucination. Mr. White commenting on Mr. Myers' paper, objected that he took for granted the question of a future life, and that the evidence of intelligent people about ghosts was not more valuable than that of others since they were equally subject to hallucinations. Mr. Myers replied that he did not as sume the existence of disembodied spirits, bat that the evidence under discussion went to prove it, and that the cogency of the evidence was not affected by the question whether the experiences were hallucinations or not, but depended on there being some coincidence with objective fact, or other characteristic, to distinguish them from ordinary hallucinations.

Mr. Barkworth remarked that though it seemed most probable that apparitions, even when veridical, were to be regarded as hallucinations and not as objective phenomena, still this should not be too hastily assumed. He said, "We must keep our minds open and not reject evidence, in whatever direction it might point."

The following case, among the many of the consensus of answers received by the literary committee, is published in the Journal of the society, from which we copy:

In 1852, between 8:30 and 9 P.M. in either the last week in July or the first week in Au-gust, on a fine, clear, light evening, I (Mrs. C.) then 14 years of age, and my sister, Mrs. H., then aged 12 years, were shutting a window looking out on the drive up to the front of covered over with priestly alterations that our father's house, and on to a large open it is almost impossible to winnow the chaff lawn; my first cousin, a lad aged 14½, was

and the second
stood a block of old style stores which had done good service but were past their prime. inconvenient, built before men realized how precious space is up toward the sky.

Six months ago they were torn down and only heaps of rubbish left-unsightly and dangerous if allowed to stay there. But the pulling down was done to build better, the rubbish was taken away, the old foundations made broader and deeper, new and massive corner stones laid, strong walls built up with fit carving in the solid stone, and a ten story block is half way up promising strength beauty and utility.

There is a lesson in this process. As in brick and iron and stone, so it is in mental and spiritual matters. To destroy without any aim at constructing is blind and bad iconoclasm, but to construct rightly the old rubbish must be got out of the way.

"Old opinions, rags and tatters, Get you gone,"

sang the poet. To criticise and expose error is needful, but always with an aim to put truth in its place. The cruel dogmatism of the old theology must give way to an enlarg-ing faith, a natural religion in unison with a spiritual philosophy.

Another thing was noticeable in the tearing down of that block of stores, every useful brick or stone or stick was made to do service in the new walls, as every truth in the old creeds must take its fit place in the new statements.

The task of criticism is not always pleasant, and now we find others stepping in to share in the work. The secular press is sometimes keen and vigorous in comments on outworn doctrines, and the religious papers, organs of accepted orthodoxy, are doing effective work of the same kind. This is a good sign. The bonds of sect are weakening, the dumb speak, light is breaking.

Our Presbyterian brethren are discussing the matter of revising the old Westminster catechism, and the debate is refreshing. The Interior, the Chicago Presbyterian organ, treating the "Elder Calvinism," says:

"We have no longer any disposition to deny or modify the truth of history concerning the harsh aspects of the early calvinistic character and faith; though, as we have said, it is difficult to realize the harmony of their voices of angelic purity with the bristled, rasping tone, teeth, and claws of the lion."

The rigid Presbyterian Journal of Philadelphia, in the conservative atmosphere of an old stronghold where the breath of free air from off the prairies is little felt, sounds the alarm as follows:

"There is a remarkable disposition in our day, to tear to pieces the two best things in Christendom-the Bible and the confession of faith of the Presbyterian church. But the Evolutionists and the Destructionists can never beat Moses, let them do their best. Nor can our most learned theologians beat Paul. There were giants in those days....Is not what is, His Decree, even though it may be what men call a violation of His law and will?

"It is impossible to conceive God to be such a being as set forth in the Westminster confession of faith," says the Methodist Recorder | into public favor almost unsolicited, and thousands in Pittsburgh.

A Theological Seminary Professor in Princeton (Presbyterian), declares: "It always gives me a cold chill when I read the chapter on the decrees.'

A writer in the Christian Register tells of hearing a sermon thirty years ago in a Bap- idaye. tist church in which the preacher stoutly gave the old views of God's right, "of his own sovereign will and pleasure" to elect from the wheat. But to a scholar who is in the next room, in which was a window some to heaven and reprobate others to from the wheat. But to a scholar who is honest—who has no sinister motive to accom-plish, the "Christ words" can be discerned the figure of a small woman or young girl, article in *The Examiner*, a leading Baptist Shield Co., Chicago. Ill., headed "Warm Feet" in

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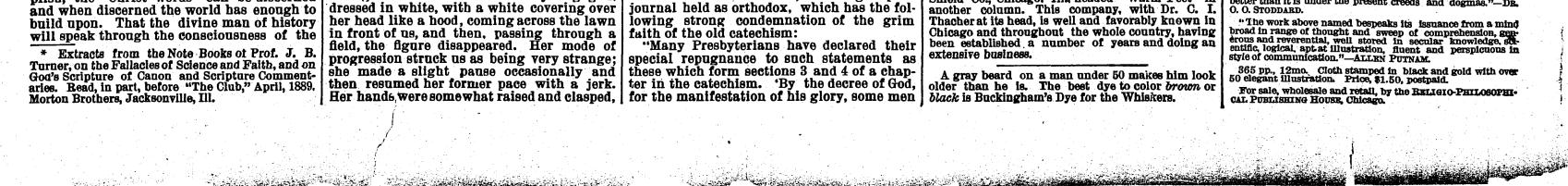
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