No. 19

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

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ORGANIZATION.

A POEM ORIGINALLY GIVEN THROUGH MRS. F. O. HYZER AND PUBLISHED IN THE RELIGIO-PHILOSOPHICAL JOURNAL.

In a note, Mrs. H. says: Having been been prevented by illness from attending the convention of Liberalists at Chicago, Aug. 1864, convened for considering the question of organization, on the evening of the 14th, the hour the convention adjourned, alone in my home in Buffalo, N. Y., I asked my angel guardians to give me some message in relation to the meeting. No impressions concerning its movements were given, but I received a visit from my faithful inspirer, Robert Burns, who said he would give me his views on organiza. tion as he would have done had I been at the convention and receptive to his influence. I send what he gave me. A short time afterwards I saw in the Banner of Light a beautiful poem delivered by Miss Lizzie Doten on the same evening and by the same author, expressing about the same views, though in different language. I look upon this harmony of inspirational influence over two minds so far distant from each other and who had not met or held correspondence for several years, as one of the most beautiful of the intellectual and spiritual phenomena of inter-spherical communion.

Dear lady, while the moonbeam plays On flowery lea and hill and mountain, And kisses, wi' its softest rays, The sleeping brow o' lake and fountain, Come wi' me to the mossy nook Where we've so oft held tryst together, And read, frae nature's outspread book, The laws o' bright and stormy weather.

O' love, the sprite that woos our souls, At this time we'll make ilka mention But while auld earth-sphere onward rolls We'll take a peep at the convention. For there will be a deal o' talk
And not a little fyke and jangle, Ere the truth fiber we have brought Frae earthly threads ye disentangle.

In chrysalis at work we see A power which, in its ultimation. To man a blessing rich shall be I' soul and body, home and nation; But while the great idea takes Its upward, onward way through matter, Ye need nae wonder if it makes A most discordant din and clatter.

And on this question I've a word. Through thee, my lady dear, to utter, No matter if the sea be stirred, Or if the winds or thunders mutter. For weel ye ken I ilka care For priestly cant or frown or whining, For the self-righteous threat or prayer, Or for the crown or miter shining.

For what 'tis worth to human kind, I still wad gi'e, as I ha'e given, Some ilka waymarks unto mind By which to point a path to heaven; And weel ye ken ye've often seen. Along the winding path o' ages, That e'en the smallest thoughts ha'e been

Man is an architect divine; Conceptive law, through soul's ideal, Rebuilds the altar, font or shrine, Which he, beholding, deems the real; But while he bows to forms o' clay Progression's fire, that naught can smother, Melts the auld imagery away, While art supreme unfolds another.

'Tis true, auld bigotry's stern frost
Aft-times the budding thought - form chilleth —
The spirit-fruitage aft seems lost
In warship o' the word that killeth; But if, wi' all the past to read,
Prophetic truth to warm and fire ye, Wi' hosts o' your beloved ones freed

Frae earthly bondage to inspire ye. Ye're still afraid o' bond and creed, Ye're yet in Pluto's furnace roasting, No matter that frae chains ye're freed Ye spend your precious time i' boasting; If ye've less trust in love divine Than fear that ye'll again be fettered, Though a' God's truths above ye shine, Your state, puir souls! is ilka bettered.

If man exists by two-fold power,
Which through organic law controls him,
Which as a germ, through bud and flower, Into the golden fruit unfolds him, Form is a ceaseless prophecy O'art that's pressing on behind it, And only through it can we see

To search for truth or ever find it.

See how the raindrops i' the sky Unite i' love's supreme devotion
And down the hill and valley hie,
To mingle wi' the throbbing ocean;
Then see how gracefully they rise,
Drawn by the sun's attracting power, Till o'er our heads they unitize And fall again in genial shower.

In every dewdrop lies the power To float the commerce of a nation, To ope the petal o'a flower, Or spread the fields wi' desolation; Find but the power o' unity To shackle, cripple and distress ye, How richly it can serve and bless ye.

Search where ye may i' all the works O' nature, which ye call creation, In all o' law ye'll find there lurks An affirmation and negation; Find how much power the human mind Hath unto rack and thumb-screw given, And in that ratio ye will find The power to ope the gates o' heaven.

Not yet hath harmony divine So conquered mortal pride's wild clamor That she can build on earth her shrine Without the sound o' ax and hammer; But in the future ye shall see The snowy lamb and kingly lion Repose in sweet humility
Together on the walls o' Zion.

Ye've nobly toiled in throwing down The bulwarks o' old superstitions; Now let your zeal as warm be found In giving Truth her new conditions. The genius o' Love's sacred Art Asks of to-day a rich production, Then join in soul and mind and heart In the grand work o' reconstruction.

THE POET'S GREETING. Purporting to come from Robert Burns through

the mediumship of Miss Lizzie Doten. Syne each has ta en the trump by turns A while to blow it, I trust ye'll list to Robert Burns Auld Scotia's poet. It surely is na out of place In such a meetin' Although I canna show my face

To gie ye greetin'. I read the question in each e'e And warm heart throbbin'-"What hond is there 'twixt us and thee Guid rhymin' Robbin? I answer, we belong indeed To ane anither,

And human hopes and human need Hae drawn me hither. Your earnest words, your warm debate, Sae loudly called me, That Heaven itsel' was nae so great

That it could hauld me. I lose na chance for doin' well, Where 'er I find it, And though the cry came straight frae hell I sure should mind it. But not alone frae Heaven aboon

Ha'e I descended, Leal, loyal hearts wi' yours in tune, My steps attended: And while ye thought to lay your plans Sae wise and clever, The power to move was in our hands-You were the lever.

We listened to your strong debate About your nation, And that for which ye sought o' late-Organization. Ye weel may think that we were all Much interested, For we ha'e got some capital

Therein invested. This land has welcomed the oppressed, Frae ilka quarter, And furnished hames, baith East and West To all who sought her.
Full many a son o' Scotia's pride,
Wi' Highland Marys,
Ha'e found a hame and ingle side On western prairies.

I bid all prejudice begone, And envy ranklin', And bless ye for your Washington And noble Franklin. I stretch to ye the friendly hand Wi' all your follies, And gie ye greetin' frae the land O' Bruce and Wallace.

Full well I know you're sair distressed, And fiercely riven, And that the cry o' your oppressed Goes up to heaven.

A mill-stone round your neck is tied Which sinks ye slowly, Until ye stand on Freedom's side

And help the lowly.

The jealous line 'twixt black and white-Mind how ye draw that---A man may be though black as night A man for a' that.

While thus ye judge, I've little faith Ye'll treat him fairly,
And much I fear that 'twixt ye baith He'll suffer sairly.

The man who in his country's need Does naught to save her, Hisempty words without one deed, Are clish-ma-claver. I'd rather hear through some lone glen The free winds whistle. And wad na' gie for all such men

Ane guid Scotch thistle. Then bravely fight, if fight ye must Wi' firm endeavor, Nor let your trusty claymores rust Like cowards, never! Peace shall be sounded sune or late, Frae ilka steeple; And here will be the Church and State

For all God's people. Then when this victory is won, Your next Salvation, You'll surely find depends upon 'Organization.' Then turn to Nature for your light Sae close beside ye, And she will gie ye rules o' right To safely guide ye.

When summer trips wi golden shoon O'er bill and valley, Upon the banks o' bonnie Doon The birdies rally; And sun and air, and dew, and light Unite together, To ape the eyes o' daisies bright

Sae, when ye bring leal, loving hearts Wi' all their forces, Ye'll see a glorious simmer Frae heavenly sources: Ye'll gather many a worthy thought Frae ilka bossom, And that sweet flower for which ye sought

And blow the heather---

Will sweetly blossom. And now farewell, I must awa To heaven above ye, But leave a blessing for ye a', Frae those who love ye.

And while each heart for Freedom yearns

Wi' high endeavor Ye'll find a friend in Robbie Burns Baith now and ever.

In a private letter from Mrs. Hyzer, not intended for publication, she says:

I am greatly interested in the question of "Organization" or "Unity" of educational effort on the part of Spiritualists, and of Liberalists generally. During all my inspirational ministry of truth I have been a most earnest advocate of organization, and long ago I foresaw the results of the apathy, fear and prejudice concerning it that are now upon us, as promulgators of the grandest gospel and the sublimest science of life that ever demanded the attention of the human mind, or the reverence of the immortal soul of man. I am glad with exceeding great gladness to see the JOURNAL true as ever to the spirit of its divine commission; a beacon set upon the high, commanding mountain summits of truth and justice, guiding the wayfarer or voyager on the great surging sea of revelational thought, and leading him safely away from the rocks. breakers, and maelstroms of fanatical credulity, mediumistical dishonesty and all their train of mental prostitutions, into the clear, calm sun-lit harbors of healthful soul-conviction, or into the calm open sea of intelligent and fearless investigation of the "Truth that maketh free.'

But in view of the incomparable importance of the great question of organization, I have so much to say, I dare not begin to say it through the columns of the Journal, as I should not like to make it necessary for its kind-hearted editor to call me to order, as he would be compelled to do if he still continued to do justice as in the past to its contributors and readers. So far as my views are concerned I think our good friend "Robbie" a much better condenser of thought and I am glad to have him give expression of them.

Mysteriously Cured.

Jacob C. Zabriskie, for over six years a paralytic, suddenly recovered the use of his limbs on the night before Thanksgiving Day and is now practically a well man. Zabriskie was for twenty years in the employ of the Manhattan Gas Company, and for many years superintendent of their works in New York. He went to St. Louis and built the Laclede Gas Works and was superintendent up to about six years ago. In 1882 he was in Jersey City, when he was stricken with paralysis, first in his left arm and then it extended to the left leg, and he was brought home perfectly helpless. He has been bedridden ever since, the family subsisting off the proceeds of a little confectionery store kept by his wife. On the night before Thanksgiving Day he says he had a dream that he had recovered, and he woke up. He was surprised to find that he could move his hands and feet. He got out of bed and got a drink of water without arousing anybody. In the morning he thought it was all a dream, but found this was not the case, as he could move his hand and foot. He got out of bed and walked about the house. Naturally he walked with some difficulty, but gradually regained strength, and when seen to-day by your correspondent and when seen to-day by your correspondent * Noticing a few days ago a paragraph in an Eng. | slowly, as from a long, deep sleep. He would he was in full vigor of health and is arrang-lish newspaper regarding the visitation of the Duke | speak to no one, asked no questions, refused amined Zabriskie a week before the recovery and pronounced his case hopeless. To-day the cause of the recovery.

WALTER GRAY'S SIXTH SENSE. *

LAURA FAY.

It was in a large, old-fashioned stone house in the suburbs of the city of Buffalo, standing far back from the street from which it was approached through an iron coto and the street from th gate and up a broad, graveled walk winding along under the dense foliage of great trees, until, just as one began to think there was never to be an end, the path turned sharply to the left, and there, literally buried under vines and clambering roses, stood the house, where, one lovely June day in 1843, when the roses were in full bloom, Walter Gray first opened his eyes to the light of his mother's smile. His father was a handsome, courtly man of the world, engaged in extensive business enterprises, which kept him much of the time away from home. Thus it was, as Walter grew older and began to look upon the world with questioning eyes, that it was to his mother that he turned in every perplexity, sure to find comprehensive answers to every problem as presented. There were brothers and sisters, a large family of active, energetic minds and wills to train, shape and govern. Upon the mother, therefore, devolved most of this loving duty—carefully and conscientiously performed. Often in later years has the subject of this sketch spoken to me of that mother—of her patience, her gentle but firm management From his birth an uncommon tie existed between them. His father exacted obedience to the letter of the law—the mother tempered the rule with fine sense of justice and comprehension of the understanding of her children. Little Walter, when six years old, was the living image of a picture which l have seen of Lord Byron taken about that age. Short dark curls clustered in masses over his finely shaped head; brown eyes that seemed to look clear through one, instantly detecting the faintest shade of wavering or hesitancy in the replies he constantly demanded to his eager questions upon every subject—questions that, seemingly, one was always the least prepared to answer. The word fear, apparently, he had never heard,

and was totally unconscious of its existence. During his frequent visits to the country, to the farm of an uncle—a favorite brother of his mother's—which was only a few miles from the city, he climbed the highest trees, rode without saddle or bridle the wildest and most unmanageable of the horses, whipped all the boys anywhere near his age that encroached on his rights, and tamed all the snakes that could be found on the farm, bringing home sometimes two or three at a time for his mother to admire, with as much apparent enjoyment to the snakes as to himself. Not a wild bird whose call he could not imitate, often inducing the shyest to come closely about him, even alighting on his hands. In his studies he was always far ahead of his class, and yet one wondered when he got his lessons. Masterful, dominating, leader in every enterprise which did not trespass on another's rights—for there his quick sense of justice and careful home training was most apparent—yet at a word of request or disapproval from his mother his dearest enterprise was abandoned, no matter how great the sacrifice. She was his queen, his idol. All his treasures were brought triumphantly home to lay at her feet. The rarest wild-flowers, the greenest mosses, the reddest apples, the largest snakes, or the oddest pebbles that he could find, were carried to her for admiration and acceptance. His eyes followed her about with that tender watchfulness and protecting care more like a lover than a child.

It was June again—that eventful month to him—six years that he had known a mother's care and love. She had not been well for weeks, and little Walter with tender solicitude had hung about her chair and bedside. grieved at sight of her pale face, eager to anticipate every want. Of late the children had not been allowed to see her but once a day, and now, as he stood by her, softly stroking the long fair hair that fell over the pillow, reaching nearly to the floor, she drew him closely to her side, and kissing him tenderly, said:

"My darling, the doctor says that I will get well much faster if I have perfect quiet in the house. Your father has sent for Uncle Charles to come for you all, and take you to the farm. Promise me that you will be a good boy-kind and obedient to all, and wait patiently until mamma sends for you."

"If only he might stay with her, and let the others go," he said. "No, dear, the doctor knows best." So he gave the desired promise, trying manfully to keep back the tears that trembled in his pleading eyes. Clasping his little arms around her, kissing her hair, her eyes, her cheeks, her lips, until his grief mastered him: then, burying his face in her bosom, he sobbed aloud. Some one exclaimed, hurriedly:

"She has fainted!" They lifted him quickly and took him away. Two weeks passed by at the farm, and little Walter being constantly assured by his uncle and elder sister that his mother was getting better, was cheerful and happy; try-

ing to get back to business in the spring. of Albany, shortly before his death, by the apparition of his deceased sister, I was reminded of a story told me one November day, several years since, by a well known public man of a similar experience durhe saw the man and says he is well. The doctor, however, can give no opinion as to the cause of the recovery. currences of this narrative.

ing to do just as she would wish—waiting for the daily expected message to return to her. His aunt was in the city, assisting the nurse and friends in watching with his mother. She had not been home for a week, though word had been sent daily. They had put the children to bed one evening—little Walter in a small room at the end of a long hall on the second floor, where he always slept, next to a large room which was his mother's when she visited the farm.

They had not heard from her that day, but

Word would come in the morning; no doubt she was better," his sister said, as she kissed him good-night, and leaving the light burning in the hall near his door, as usual, went down to the parlor, where two or three neighbors and friends were gathered.
It was eight o'clock when the children re-

tired. It was ten by the clock on the parlor mantel when little Walter came running down the stairs, bursting into the room in

great excitement, calling eagerly:
"Mamma dear, dear mamma, take me with you!—oh, take me with you!"
Not finding her there he ran from room to

room, struggling frantically away when they sought to detain him, darting through the front door, which stood open, and out upon the lawn, his little night-dress disheveled. his hair tossed wildly back, the tears streaming down his flushed cheeks, calling, "Mamma, oh, mamma, come back!"

His uncle, clasping him firmly in his arms carried him to the parlor, assuring him his mother was not there, and had not been that night. This he would not believe, but declared, with passionate bursts of sobs and entreaties to be taken to her, that "she had been with him in his room—had kissed him. and told him she was going away and he

would never see her again.' It was useless to try to comfort him or to persuade him that his mother had not been there. Again and again he broke away from them, rushing from room to room, up and down the stairs, calling despairingly for her to come back. It was twelve o'clock when his aunt unexpectedly returned from the city, and learning at once of his condition, took him in her arms, soothed his passionate grief with loving words and caresses, telling him that his mother was resting quietly now, and he should be taken to see her to-morrow.

With perfect faith in her assurance he went readily back to bed, where he told his sister, who again accompanied him, the story that both of them have repeated many times in later years, every detail of which, he says, remains ineffaceably impressed on his memory. When his sister took him to bed the first time and left him, leaving the door open, with the light burning brightly in the hall just outside, he fell asleep at once, he said. Later he awoke and saw his mother standing beside him!

This did not seem strange to him, as, childlike, he expected she would soon be well and come herself or send for him. In his joy at seeing her, he sprang up and threw himself upon her bosom, kissing her again and again delightedly.

She took him in her arms, carried him down the long hall to the head of the stairs. and, standing him on the floor, knelt before him. Pushing his curls back from his temples, she took his little face between her warm, soft hands, as she had often done before, and looking lovingly into his eyes, told him to be a good boy, and when he grew up, to remember that she prayed him to be a good and true man; that she was going away now and he would never see her again, and kissing him passionately, suddenly broke from his detaining arms and disappeared, going, as he supposed, down stairs, where he followed, as before described, rushing into the parlor just as the clock was striking ten. The next morning he was up bright and early, full of eager happiness, for was he notgoing to see his mother?

He got together all the little treasures ae had gathered for her, tying them in a srall box preparatory to the journey. It was impossible to subdue his high spirits, even though all but the younger children seemed strangely sad and quiet. After breakfast they were all carefully dressed and seated in the wagon, his elder sister holding him closely to her side, and were driven by his uncle to their home. Oh, the joy of going home once more! He had never been away from his mother before in all his little life, and as they drove up to the carriage entrance to the side door he could not speak for very happiness. A strange man was coming slowly down the walk, and a strange boy with a broom was sweeping down the steps. What was that long black searf fluttering from the door? He rose up quickly, leaned eagerly forward, and, without a word, not even an exclamation, fell heavily insensible. He has since told me that all he had everheard of death was when driving with his mother, upon one or two occasions, she had pointed out to him some crépe fastened on a door or window, and told him that some one inside the house was dead—that God had taken them away. His mother had died the previous evening, just at the hour of ten!

His sister told me that for many hours little Walter remained unconscious, the physicians using every means to restore him without avail. In the late afternoon he aroused slowly, as from a long, deep sleep. He would to eat, but sat or moved about the room, which he did not leave, as if in a half trance with a dazed and bewildered look on his face, remaining in the same condition for the two days preceding the funeral, not a mouthful having passed his lips. On the third morning

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do 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? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion , between 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 answers 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 ISAAC ALLEN.

1. My mother was one of the most conscientions and devoted members of the Methodist Episcopal church I ever saw, and by the influence of her prayers, admonitions and was the only way to eternal rest and happiness. I became a member of that church at the age of fifteen years. After ten years of hopes and fears, doubts and prayers, fasting and humiliations, I was satisfied if the creed was right my reason was wrong, or if my reason was right, the creed was wrong; so at the age of twenty five I left the church and from that time up to the present, which is now half a century, I have not had one single grain of faith in any of the fundamental principles of orthodoxy.

2. I do not know as I am a Spiritualist, as popularly understood, yet so far as I am qualified to judge after so long an investigation, it is the most satisfactory, philosophical and happifying system ever before presented to the world, and for the last thirty years I have advocated and done all I could to advance and propagate its soul-inspiring

3. I cannot say that I am fully convinced, yet I do not hesitate to say that I sincerely believe in "the continuity of life beyond the grave, and of the intercommunion between the two worlds." But belief is not knowledge. We believe a thing because we think it is true. Positive knowledge kills belief. Two years ago this last summer I had

a séance with a medium on Cassadaga camp ground. While he was in another room I addressed separate questions to each of four intimate friends who had passed from this life. on different slips of paper which I rolled up into small pellets, mixed them up so I could not tell them one from another. I then cleaned off the two slates which I had taken the precaution to bring, myself, and which had not once been out of my hands. I then called the medium. When he came into the room he broke off a small fragment of a pen eil that lay on the table and I put it between the slates myself, held them firmly together, the medium not touching them at all. At ently he told me to change it for another. Almost immediately after taking up the second pellet I heard the pencil writing between the slates. After a moment there came a rap signifying the message was finished. On opening the slates I found a response to one of my questions signed by the person to whom it was addressed and corresponding to the pellet I held in my hand. Now we know of nothing but the human mind that can give an intelligent answer to an intelligent question, and here was one given under conditions and circumstances utterly impossible for me to account for. There is no known law or manner of means by which a message could be written out as above described. I have thought much on this subject and have tried to view it in all its different aspects and shades of meaning. As I now believe, there is no other way to account for it than by admitting it to be a communication from an unseen intelligence who once lived on this side of life in the

5. Whatever the outcome may be in the future, Spiritualism is not now a religion. but it has nearly destroyed that of the present. It has killed the devil, extinguished the fires of the bottomless pit, laughs at total depravity, buried the Jewish Jehovah, and has given us in place of an angry God a universal or a loving Father, whatever that may mean. No two individuals define God alike, and as religion consists in each man performing those duties which he thinks his God requires of him, there are, in consequence, as many different religions as ideas of a God. From the savage who worships his carved stick and the mother who destroys her child to please her God, up to the most devoted Christian of our day who pleads the murder and blood of Jesus to obtain blessings from his God, I can see no difference in principle. True, we are vastly advanced in morals, which need no God to develop and perfect; but in religion we stand very nearly where we did a thousand years ago.

6-7. So far as I am capable of judging, the last two questions resolve themselves into one. It is my opinion that the development of the psychic powers of the race should be the main business of our life—that mysterious principle, the essential essence, that andefi. ble spirit, that individualized "ego" desti ed to exist forever, possessed of possibilities so grand and glorious, which the heart and mind of man have never conceived of. It is in the cultivation of them and them alone which will bring happiness and peace upon the earth. The brotherhood of mankind will never be attained by seeking and worshiping a God way above the skies. Spiritualism teaches us to let the gods above take care of themselves, pay their own expenses, while we go to work with all our might, mind and strength to bring out the kingdom of love upon the earth, the God within, the only God we shall ever find either in this world or the world to come; and as we become broader, deeper and higher we shall find that the glorious principles which permeate, fill and move the universe with joy and beauty will respond to and fill our spirits with love and peace. There is nothing which has tended to develop individuality and independent thought so much as Spiritnalism since its adventinto the world; and as the dark phantoms of theological belief are dying out, emancipated humanity is making gigantic strides in the moral and mental departments of its nature. The most useful and practical discoveries are being made in the deep and subtle mysteries of nature and her laws and which portend down the late rebellion and in the destruction ous proceedings actually occurred, from of slavery? Here opens to our mental view which we should suppose that the persons tablishment of a universal brotherhood.

While the public may differ as to the merits of the Chicago Tribune's political doctrines and doubt its efficiency as a sociologic reformer there can be but one opinion about its being an authority in matters of religion. If there is any one thing above another in George Dagg. One of the incidents referred which a big daily is expert, it is in sensing public sentiment on religious matters; and, where this sentiment does not injuriously affect party politics, to give it voice. Under the above heading the Tribune criticises the Presbyterian dilemma as freely as does the Religio Philosophical Journal. Here is its latest on that topic:

The committee appointed a short time since to consider the advisability of revising the Westminster Confession of Faith has made its report to the New York Presbytery and its recommendations will be acted upon durexample I became fully convinced that it stantially advises a tinkering of the creed rather than a remodeling or the substitution of a new one. In other words, it seeks to conciliate by compromise. The following are the vital points of the report:

"This Freshytery would regard with apprehension any attempts to remodel the Confession of Faith, as endangering the integrity of our system of doctrine. We deprecate most earnestly all such changes as would impair the essential articles of our faith contained in that Confession, which has so long served as our standard, and to which we are bound by so many historic and personal ties. We desire only such changes as seem to us urgently needed and generally asked.

"1. We desire that the third chapter after the first section be so recast as to include these things only: The sovereignity of God in election, the general love of God for all mankind; the salvation in Christ Jesus pro vided for all, and to be preached to every

"2. We desire that the tenth chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or so as to omit all reference to them (Sec. 3) and so to preclude that explanation of Sec. 4 which makes it teach the damnation of all the was really an angel and not a devil, as had heathen, or makes it deny that there are any | been before represented, the figure went up elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility until he disappeared, or, as little Mary said, according to the measure of light which God has been pleased to grant them.

the doctrine of election, which lies at the Calvinistic dogma is the rock of offense, they if the first declaration means anything why] have? By what authority can they set metes | and bounds to the authority and sovereignty of an omnipotent, omniscient, and omnipresent God, or evade the consequences which are deliberately set forth in the dogma of elec tion? The courageous as well as the logical course would have been either to have retained the dogma, with all that it implies, or else to have removed it altogether. It is too absolute an affair to be made palatable by sugar-coating, and the minister who is called upon to preach in accordance with the Confession, should it be thus modified, will find | himself confronted with a paradox no amount of sophistry will enable him to evade or explain. It will puzzle him to set forth pre destination from the point of view of the love of God, and preaching of salvation to every creature when some of these creatures are predestined to eternal damnation. The expressions as to the damnation of infants and the elect heathen follow on the same lines. The logic of predestination must involve them, nor is it affected by the saving clauses of the committee. Another suggestion is made by the committee to the effect that the Prebyterian and Reformed Churches of | America and Great Britain shall formulate a self. This voice was heard afterwards by brief creed containing all the essential doctrines of the Westminister Confession, which shall be adopted not as a substitute but as a supplement. But if the short creed is to contain all the essential doctrines of the larger one why formulate it at all? It is the essen tial doctrines which are the stumbling This use of obscene language appears to have blocks, and they will still remain. Election will be there just the same and just as dis mal and foreboding as ever, driving young men away from the ministry, as Dr. McCosh asserts. Modifications of this sort supply no remedy. What is wanted is reconstruction. The cry which is coming up from the M cedonia of the laity is not for a sugar-coating of the election pill so it can be more easily swallowed, but for the removal of the pill altogether out of the scheme of faith as a mediæval dogma which is abhorrent in these latter days of advanced thought and liberal progress. To this extent, therefore, the action of the New York committee will prove a disappointment to the revisionists.

To the Editor of the Religio Philosophical Journal. The Great Mystery.

If you had not given the stamp of your ap proval to this extraordinary story by its pub lication in your JOURNAL, it might well be rerejected as a sensational "yarn." The account published in your pages must be received however, as a statement of what is supposed to have actually occurred, and I am tempted to make a few remarks with reference to it These are as much by way of analysis as of explanation, and concern the phenomena observed, the agent producing them, and the evidence furnished of their validity.

As the credence to be given to such a story depends on the evidence in support of its statements, this point may be taken first. So far as your readers are concerned, the evi dence consists of Mr. Woodcock's own statement, supported by a document which pur ports to give the testimony of seventeen other persons. Your endorsement is sufficient guarantee of the bona fide of Mr. Woodcock's account of what he saw and heard, if any such guarantee is required. But it would be a mistake to suppose that he has supplied seventeen witnesses of the occurrences referred to in the report drawn up wonderful events in the near future. We by him. This document furnishes an in-was looking at it, and a bible had been previousowe all this to spirits and Spiritualism. structive illustration of the way in which by taken from before him and put in the oven. Who shall say that Franklin has not touched cases are apparently strengthened by evithe brain of an Edison; that Washington, the dence which on examination is found to be port, all of which are quite in character with heroes of the Revolution, and the founders of little value for such a purpose. The report the spirit of mischief and fun which the owner ing at the stake as a martyr to his opinions. of this government did not assist in putting begins with the declaration that certain curi- of the voice claimed to be actuated by. Many an immense field of usefulness, which is who signed the document were witnesses of evidently malicious, and on a par with the worthy of our highest aspirations and in them. When we read further, however, we language used before Mr. Woodcock's interwhich each and every individual can assist in see that what is meant is, that while some of | vention. The spirit seemed wishful to conthe progression of our race and in the final es- those persons profess to be actual witnesses. | vince the people that its performances were the great majority vouch for the proceedings not due to the desire of the Dagg family to

The New York Presbyterian Scheme of nolly on hearsay. In fact, so far as I can be talked about, and that Dinah was not at make out, Mr. George Dagg and Mr. William the bottom of them, and he tried to throw Dagg are the only two signers of the report the blame of them on the Wallace family, who had any personal knowledge of the occurrences there mentioned, and this merely as having received a verbal communication. The only others mentioned in the document as actual witnesses of phenomena, besides the girl Dinah McLean and little Johnnie and Mary Dagg, are Mrs. John Dagg and Mrs. to is said to have been observed by the latter while she was alone in the house, and as her name is not appended to the document, it is evident that none of the seventeen persons who signed it could give evidence in a court of law that it actually occurred. For the reasons at ited, the report is practically valueless for any purpose other than expressing the belief of those persons and Mr. Woodcock, who drew up the document, as to the gennineness of the phenomena there referred to. This conclusion does not, however, lessen the value of Mr. Woodcock's own testimony. nor for his guarantee for the credibility of the persons whose evidence he cites in the course of his extraordinary narrative. This evidence to have any scientific value, ought, however, to be sworn to before a magistrate. As the case at present stands, the only real testimony we have is that of Mr. Woodcock himself, a large portion of whose account is necessarily based on bearsay evidence.

As to the agent in the remarkable occurrences related.we are told that the girl Dinah one day saw a "big black thing" pulling off the bed clothes, which black thing was seen several times also by little Mary Dagg, and described by her as "in the shape of a man with the head of a cow with horne, and cow's feet." This child and Dinah at another time saw the same figure dressed in white, while on another occasion Dinah declared that she had seen a big black dog, "with long hair like tails hauging from each side," which knocked down the fence. The last appearance of the figure was to Dinah and the two little Dagg children, Mary and Johnny. These children describe the person they saw as "a beautiful man, dressed in white with ribbons and pretty things all over his clothes. with a gold thing on his head and stars in He had a lovely face and long white hair, and carried a "music thing" on which Mary played. To show Mr. Woodcock that he into the air in a kind of fire, which seemed to blaze up from his feet and surrounded him "he went to Heaven and was all red." On these appearances I would remark that There is clearly evident in this declaration one of the Dagg children appears to be only the purpose of the committee not to abandon | four years old and the other two years, so that not much weight can be attached to their bottom of the prevailing discontent in the evidence. The only real witness as to the church. At the same time, aware that this mysterious visitor is Dinah, and I should be loath to give much credence as to such extra seek to smooth it over and make "the sover- ordinary events to the testimony of a child eignty of God in election" more acceptable | eleven years old, without strong corrobora | due to the action, in many cases unconscious, by the palliating statement of "the general | tion. Those who have studied the character | of the human medium. love of God for all mankind" and the "salva- of children, know what eccentric conduct tion to be preached to every creature." But and language, young girls especially, are capable of under special circumstances, and is the second made or what force does it it behooves us, therefore, to ask for further evidence.

> The unseen visitor, claimed at one time to be "the devil, the son of the Blessed." and afterwards to be an angel from heaven sent by God to drive away that fellow, but his conduct was hardly angelic. It is more reasonable, seeing he was fond of candies. to accept his third claim to be "a disincarnated being who died twenty years ago, aged eighty years," and that he was actuated by a spirit of mischief, or having fun," as he termed it Mr. Woodcock was quite right in denouncing him as a fraud when he lost his temper on being cornered in a falsehood. Not only, by his own admission, did the mysterious visitor lie, but he used obscene language, for which however, he apologized on being reasoned with, and he showed very ill will against Mr. Woodcock and Dinah. To the latter he is said to have had great antipathy, and yet he appears to have changed his voice that he might not be suspected. The variety of voice employed by the spirit, as we will call him was remarkable. When Dinah thrashed him with a whip-stock she made him squeal like a pig, but he had before spoken in a grufi voice, andible, however, only to Dinah herothers also, and when Mr. Woodcock went to the slied to find the spirit he heard a deep gruff voice, "as of an old man, seemingly within four or five feet from him," reply to Dinah's question, "Are you there, mister?" in language which could not be repeated been one of his peculiarities. He was unmanly enough to constantly annoy Dinah in that way. When the spirit wished to pose as an angel, his voice changed to one of "exquisite aweetness." He sang beautifully two hymns in which the company present joined Mr. Woodcock at first very naturally suspected ventriloquism by Dinah, who was the only person with him when the conversation with the spirit began. The filling of the mouth with water may have been an effective test, although it does not appear how long it was before Dinah swallowed it. Mr. Woodcock is, however, clearly wrong in supposing that because her voice is delicate and very effeminate the gruff voice he heard could not be hers. The character of the voice depends on whether it comes from the stomach or the throat. A practised ventriloquist can imitate an old man or a baby, and, there fore, although Mr. Woodcock was satisfied the voice did not emanate from Dinah, it would be well to have the judgment of a trained ventriloquist on the point. Whether a girl of eleven years old could thus keep up a conversation for five hours without a break. is a other question. I see nothing used in the language by the spirit but what even so young a girl might not, under special condi tions, have employed, and the epirit's state ment that he did not like Mr. Dagg's brother because he did not give him any candies, is certainly childish. As to the singing there would probably be difficulty in explaining it as due to ventriloguism, but much must be allowed for the state of excitement in which the people present were. Moreover, nothing is said as to whether or not the singing was

loud; if not, possibly Dinah's "delicate and very effeminate" voice may have produced it. None of the acts said to have been performed by the spirit visitant appear to have occurred in the presence of Mr. Woodcock, except the pencil writing and the throwing of the pencil across the shed. An inkstaud is said to have disappeared while Mr. Horner

with whom there was a dispute about a boundary line. If the phenomena had occurred a few hundred years ago, Mrs. Wallace would have undoubtedly been tried for witch craft and probably convicted on evidence very similar to that which caused many a poor woman to be done to death.

As to the explanation of the phenomena probably those who disbelieve in spirit agency and witchcraft will ascribe them to the appear to be any adequate motive for such girl was intimately connected with the pro-ceedings is evident from the fact that when she was away from the house the troubles fected by them. Previous to their commencegirl," whereas now "her cheeks are sunken in, dark rings encircle her eyes, and she is a mere shadow of her former self." This shows that she was the victim of her imagination in the appearances she professes to have seen. Imagination would not account for the voice, although her ventrilognism might possibly do so, unless the vocal phenomena were such that they could not be due to a child eleven years old. The reply given by the voice to a question put by a stanger, who declared that nobody but an angel could have answered it. may be thought to prove that the voice cannot have been Dinah's. It was probably however, a case of thought-reading, as was the knowledge of the private affairs of others present, and that may be one of the young girl's accomplishments. Some of the feats performed, such as the throwing about of stones and other articles, the moving of the table, rocking chair and mouth organ, the removal of the Bible and inkstand, the burning of mittens, certainly point to some occult agency, assuming them to be correctly reported. If Dinah and the children really saw a being who was at first a big black thing with a cow's head and cloven feet, and who afterwards had a beautiful face and long white hair, and wore a white dress and a crown with stars in it, and who finally went up to heaven in a blaze of fire, we must admit that those phenomena were due to the agency of a spirit, although a mysterious one. If they were, however, in this the victims of imagination, possibly we need not look be-youd Dinah herself for and explanation of the phenomena, including even the return of the halter lost by James Quinn. The knowledge of the "double" and its power is yet in its infancy, and when this is better understood it will probably be found that a large proportion of the curious experiences ascribed to the denizens of the Spirit-world are

Whatever the explanation of the "grea mystery," it is unquestionable that Dinah McLane possesses peculiar powers of some kind, and it might, perhaps, be well for Mr. Woodcock not to wait for a return of the phenomena before taking the young girl into his family, that he may learn something more about them.

C. STANILAND WAKE.

Philadelphia, Pa.

The Theological Revolution.

Such is the significant title of an article in the New York *Sun* on the discussion and revision of Calvinistic Presbyterian doctrines now going on. Extracts from the article show, in brief space and in clear and strong language, the great importance of this Presbyterian advance—a move which shows the power of free thought and spiritual growth

in a striking manner: Prof. Briggs of the Union Theological Seminary did not overestimate the importance of the controversy over the revision of the Westminster Confession when he said at the Presbyterian dinner on Monday evening that it was the beginning of a sweeping theological reform which would affect all orthodox Protestantism.....Prof. Briggs said, once started the movement goes on like a fire on the prairie, and having begun it cannot be stopped. For the first time the great body of Presbyterians of this day have learned that they have been formally professing doctrines which are really shocking and hateful to them. Mr. Henry Day, for example, confessed his ignorance of the articles concerning election, predestination, and infant and heathen damnation and the horror which they excited in him when they were brought to his attention. Yet he is an old and stanch Presbyterian and a man of great intelligence, who would be supposed to know exactly and thoroughly the faith that he professed. President McCosh says that since the publication and discussion of those terrible articles young men intending to prepare themselves for the Presbyterian ministry have halted or actually turned back, horrified by the doctrines to which they would be called upon to give their ad-

Yet the whole system of Presbyterian theology, of all orthodox theology, rests on those doctrines now so heartily detested by a great body of the Presbyterians. The whole theory of rewards and punishments is linked with them inseparably. The one is an irresistible, logical consequence of the other. The Calvinistic statement is simply and substantially that what is to be must be, or that the event and its consequences were determined before all time. President Patton of Princeton College said on Monday evening, in arguing against revision, this poor sufferer, that she called upon some spirit doctrine of election, or foreordination, is the | to aid her, and I fully and firmly believed the very essence of Calvinism and the faith of spirit came." While Mesmer avows that his Presbyterianism. Take it away and the own work was through "disembodied spirit," whole system goes to pieces....We accordingly get an indication of the direction in which orthodox Protestantism is tending. It is toward future probation, or practical Universalism, as the only solution of the problem over which it is now in so much ferment, the only solution short of downright agnosticism or the entire abandonment of supernaturalism. Hence Prof. Briggs is justified in describing the movement for the revision of the Westminster Confession as "the beginning of a theological reform that can no more be resisted than

the flood of a great river. If Prof. Briggs had uttered such sentiments two or three hundred years ago he If he had expressed them even twenty-five of the earlier troubles in the house were, | years ago he would have been condemned as however, of a disgusting character and were an arrant and pestilent heretic. But now he proclaims the revolutionary doctrines to applanding Presbyterians, and despite his opinions, nay, because of them, remains the most popular teacher in a Presbyterian school of

theology.

The Churches and the Masses.

[Christian Union, Dec.12.]

The report of the meeting of the Evangelical Alliance held in Boston last week, which will be found in another column, deserves the widest reading, not only for what it expresses, but for what it implies. Such discussions as were listened to in Boston last week are significant of a movement throughout the churches; a movement which comes not a moment too soon for the life of the churches and the safety of society. The dust Dagg family and Dinab, unless the latter of the theological discussion now so rife alone is credited with them. There does not blinds us to the crying needs of the field that lies about every church door, to the languor action by the Dagg family. That the young and uncertainty of the church in the presence of its mighty task. Compared with that work, the theological questions are as dust in the balances. So long as great needs are ceased. Dinah, was, moreover, seriously afment she was "a stout, rosy-cheeked Scotch girl," whereas now "her cheeks are sunken hearts of vast multitudes of men and women, ed, as great chasms yawn between organized the outside world will have good reason to treat with contempt the emphasis on theory that, whoever was the actor in the mysterious and the neglect of practice. To the man who performances, they were carried on at the ex- sees what religion is and what it has to do pense of her organism. It is quite possible in the world if the spirit of Christ is ever to become the spirit of man, there is something meager and pitiful in the sober discussion of the fate of "elect infants," or of those whose darkness has never been lighted by the touch of gospel truth. The enormous mass of scholastic definition piled on the sublime simplicity of the New Testament revelation has almost soffocated the church: that vast incubus is moving off into the abyss which is fast swallowing up all those mediæval speculations which were admirable dialectics but without reality in the universe of actual things. The great truths hidden in them shine all the more clearly now that these truths are being disentangled from the confused and confusing philosophies of purely human makings; and it is the recognition of this movement away from scholastic refinement to great, living verities which gives the theological turmoil in which we live, dignity and significance.

Nothing better could happen to the church than the appearance of that group of acute and merciless critics who of late years have been steadily holding up the mirror of the life of Christ in order that the church might see how distorted is its own image when reflected there. "This teacher, whom you not only profess to follow, but whom you actually worship," say these critics, "sought not the classes but the masses; your doors are no longer darkened by them. This teacher was simplicity itself in his teaching, his daily life; what have your creeds, your ecclesiasticism, your professionalism, to do with him?' These questions often carry implications which are unfair and unjust, but they carry also an indictment of the churches which no Christian man can read without sorrow and shame. The church believes that it represents the divinest thought of man, and the most winning and beautiful life ever known among men; it stands for love, forgive infinite compassion and tenderness; for hope help, happiness in the life that now is, and for eternal joy in the life which is to come; and yet one-half the people in this country rarely cross its threshold, and have nothing in common with it! This is no rhetorical exaggeration, but a terrible fact, based on careful invertigations, and one which cannot be explained away. It stands to-day as the sternest indictment of our narrowness, our confusion of ideas, our ignorance of our work, our sloth and infidelity; it stands also as the sign of our definite work, and the source of

What is Mesmerism?

our most urgent inspiration.

To the Editor of the Religio-Philosophical Journal. I could scarcely suppress a broad grin when I looked over the hastily written paper in a late Journal, asking "What is Mesmerism?" to find that it remained unanswered. It is time I had shaken up the matter as vigorously, perhaps, as a terrier dog would a rat, and with as little discretion, maybe, as Don Quixote fighting the wind-mill, and yet I compared it with some things that it was not, told of many things that it did, but never a thing directly of what it was. And now as I stop to harvest my ideas on the subject, I am forcibly reminded of the position of the old Scotch divine who endeavored to illumine the subject of metaphysics. After flourdering through seventeen explanatory headings he said, "Well my brethren, it is a question I neither understand mysel, nor naebody else;" but the question still remains, What is mesmerism?

We define mesmerism in its general acceptation as the lowest grade of magnetism, and may be distinguished as animal magnetism. It is coined in the human system through some chemical power, taking the dangerous flash out of that other potent brother, electricity, and assimilating for human use its harmless residue. In our reference to the general acceptation of the term mesmerism we do not wish to include Mesmer as being one of the workers on a low plane. Mesmer inherited his power from his mother who was a peasant woman. She was possessed of a magnet whose healing powers was largely known, and accredited with these virtues. She believed the magnet did the work, and when her son doubted its influence she bade him take it in his hand and rub the surface; at the same time she placed her hand upon the head of her son, a requisite to make the magnet work, and thus the end was accomplished through her touch.

After the death of his mother, Mesmer repeated experiments with, and finally discarded the magnet. He says, "I knew, when my gentle, truthful mother closed her beautiful eyes in a semi-trance and laid her hands upon the aching brow or distorted limb of some he dared not own it in that superstitious age for fear he would be declared insane and deprived of his liberty. While he could and did mesmerize people, or cause magnetic slumber, his general work was far above that plane and his success was phenomenal. It is no wonder that in the days when the church crushed out with iron hand science and knowledge, that the efforts of Mesmer were easily suppressed, and he denounced as a charlatan and a tricketer.

But we need not go back to past centuries to find the best counselors of the multitude, in their conceit and ignorance. for in the broad sunlight of the present, blessed are the thousands to whom table-rapping and that toe enapping has an additional powerthat of ventriloquism, and is therefore able to produce raps in any part of a large room. We apologize for introducing the last paragraph on so stale a subject. The most successful healers work with vital magnetism and on a plane where the best spirit power is attainable. Magnetism is under the control of the spirit, and is its messenger upon

many occasions. The sensory nerves telegraph to the brain through magnetism, as the nerve itself has no better means of conveying intelligence than a beefsteak. The nerve strikes the warning and magnetism carries it forward. We conceive it is the power that works the muscles to open and close the heart in its spasmodic actions, and governs the circulation. The contraction of the muscles of the heart is not sufficient to force the circulation to the atter extremities of the fingers and toes without magnetic help. In all healthy persons, every capillary vein not larger than a hair, and all over the entire surface of the body, must have its share during every pulsation. And then when on our feet, nothing but magnetism can collect and lift upward to the heart again, and against the law of gravitation, the ascending blood. This is a matter but little considered and shows how water might be made to run up hill. Magnetism is in fact the motive power

its work on magnetic wheels. All creation is permeated with spirit and magnetism. The beautiful flowers turn their faces to the morning sun to be kissed, and the pattering rain-drops surcharged with magnetism scatter their blessings wherever they fall. The rays of the life-giving sun humanity tries so hard to avoid, are full freighted with magnetic health, and a tramp of two or three miles with such pure lifeforces, without a parasol, will make the cheeks glow and lessen the druggist's help.

The time is not far distant when the medical colleges will be forced by circumstances. the popular demand, to take up magnetism as a part of medical education. The people lead the van of progress, while the old fossils who stand at the head of the medical institutions, are moss-grown with blinding prejudices. They are like the creed-bound orthodox who begin to see that they are standing still, as their whilom restless congregations are traveling onward seeking near the light, a new bible and a new prayer-book. If they would recover their old following they must press forward with such concessions as will please and satisfy, for no retrograde movement will be made to meet the churches. Materia medica will soon be in the same condition unless they prefer to die in the ditch with nothing to do. Magnetism is a great healer; its medicine chest, exhaustless nature, from whose profuse laboratory prescriptions can be freely drawn for all emergencies. Nature will be met and administered unto by nature's work. Even Christian Scientists will send in their prescriptions when the facts dawn upon them, for all the healing power they have now is magnetism, although they do not comprehend it, and ignore it with uplifted hands saying "stand back, I am holier than thou." Of course magnetism may be administered by the laying on of hands or by sitting apart, but the better way to do it probably is, by local contact with the trouble sought to be remedied. In my former communication I spoke of my experience as an amateur performer in magnetic work, then called mesmerism. Soon after the occurrences previously narrated, a young physician who afterward became celebrated, said to me, "I have a surgical case on hand, the cutting out of a tumor on a young lady's shoulder" and he asked me to magnetize her. She proved an easy subject and in a few minutes was ready for the surgeon. There were none other anesthetics in those days. chloroform coming into use about a year later. She bore the operation as if in peaceful slumber for five or six hours when the effect began to wear off; the family sent for me and I remagnetized her, saying to her "I wish you to remain in this condition until to morrow morning at 8 o'clock when you will awake and be without pain or further trouble from the same." This proved to be the case. The tumor weighed five and a half pounds. My "gift," as it was called, was a source of a good deal of annoyance to me, as it was outside my regular business. In some cases, as Dr. Quimby said, they sent for the undertaker and for me, the first on hand got the job. The undertakers are a hard class to beat, and I was generally second in the races. My object in writing these articles is to interest your readers in magnetism as a curative agent. It is worthy the attention of all who read your conservative paper, and I would earnestly ask all who do, to give the matter full investigation and they will be repaid for their work. From my knowledge of magnetism I think it should be for sale in every M. D.'s office in the land and hope to see that day, although I am rapidly approaching fourscore years, and may not be here more than 25 to 50 years longer. Be that as it may. I have no fear of death, for although he was once to me a "grim monster," now I consider him my best friend. With his advent life only begins in earnest. If we are happy here, we can be no less so after we cross the murky river and are initiated in the wonderful, the "bright forever." In looking over this paper I discover that I might have elaborated more fully; the question that stands at its head, and yet it may have been sufficiently noticed to induce people to more thoroughly examine its claims which is its

Letter from W. A. Mansfield.

A. J. LANGWORTHY.

To the Editor of the Religio-Philosophical Journal.

end and aim.

Feeling that, perhaps, some of your subscribers may be pleased to learn of my whereabouts and work, I venture a few lines. After a long absence I recently visited Grand Rapids where I was first developed as a medium. An informal reception was tendered me while there by Mr. and Mrs. Austin, who opened their beautiful home at 185 Barclay street. Their elegant parlors were thronged with Spiritualists, among whom were many who had in past years given me their warm sympathy and support during the trying season of undergoing that ordeal (known best to mediums) of development. The evening was spent as usual on such occasions, with few exceptions, and many incidents referring to my development were recalled with pleasure.

As I entered the parlors and saw so many dear familiar faces, I was taken mentally back eight years to the time when I first entered the same fair city, fresh from the country—fresh in more than one sense, knowing absolutely nothing of Spiritualism and consequently never dreaming that I was destined to be an instrument through which anybody would be able to find immortality. How myster ous are the workings of circum-

Late in the evening two magnificent folding doors were discovered to be quietly separating which, when opened, revealed to the the hostess, and it was accepted in the spirit in which it was given, I am sure.

In conclusion I beg leave to say that I am visiting Jackson, professionally, for a few weeks and am surprised to see such a lively awakening here in the line of spirit investigation. From here I return to Chicago. W. A. MANSFIRLD.

Jackson, Mich.

Woman's Department.

TRUE HISTORY OF THE SO-CALLED BLOOM-ER COSTUME.

Mrs. Amelia Bloomer of Council Bluffs, Iowa, corrects the Chicago Tribune.

I am led to write you now by seeing my name again dragged into your paper in a manner wholly uncalled for, and statements made equally untrue as those in the article above referred to. This occurs in the Tribune of November 23rd, in an article on the "Oneida Community." The writer of that article says: "The only costume allowed to the women was what has since become known as the 'Bloomer.' It was here that Mrs. Bloomer, the female suffragist, first obtained her knowledge of the costume which she afof the human organism, the spirit doing | terwards claimed as her personal invention."

> The reader of the above would infer that I had been a member of the Oneida Community, and one of those whose skirts were cut off by Elder Noyes' "pruning knife." This statement is made "out of whole cloth," with no shadow of truth to sustain it. I was never at the Oneida Community at any time in my life. I never knew any one who had been there. never knew that the women there wore short skirts and trousers; and I never claimed the

short custome as my "personal invention." It is said that "nothing lies like history and, judging from your writers of history, I believe it. They may not intend to be incorrect and to pervert the truth, but they do it nevertheless; and the wrong done is the same as though wilfully done.....

TRUE HISTORY OF THE BLOOMER COSTUME. In January or February, 1851, an article appeared editorially in the Seneca County Courier, Seneca Falls, N. Y., on "Female Attire," in which the writer showed up the inconvenience, unhealthfulness, and discomfort of woman's dress, and advocated a change to Turkish pantaloons and a skirt reaching a little below the knee.

At this time I was publishing a monthly paper in the same place, devoted to the interests of woman—temperance and woman's rights being the principal subjects. As the editor of the Courier was opposed to us on the woman's rights question this article of his gave me an opportunity to score him one on having gone so far ahead of us as to advocate our wearing pantaloons, and in my next issue I noticed him and his proposed style in a half-serious, half playful article of some length. He took up the subject again and expressed surprise that I should treat so important a matter with levity. I replied to him more seriously than before, fully indorsing and approving his views on the subject of woman's costume.

About this time, when the readers of the Lily and Courier were interested in and excited over the discussion, Elizabeth Smith Miller, daughter of the Hon. Garret Smith of | me and my public career, or let my memory Peterboro, N. Y., appeared on the streets of rest in p-ace. ur village dressed in short skirt and foll Turkish trousers. She came on a visit to her cousin, Elizabeth Caly Stanton, who was then a resident of Seneca Falls. Mrs. Miller and my contributions have been sought after. had been wearing this costume some two or three months at home and abroad. Just how she came to adopt it I have forgotten, if I ever knew. But she wore it with the full sanction and approval of her father and husband. During her father's term in Congress she was in Washington, and the papers of that city described her appearance on the

streets in the short costume. A few days after Mrs. Miller's arrival in Seneca Falls, Mrs. Stanton came out in a dress made in Mrs. Miller's style. She walked our streets in a skirt that came a little below the knees and trousers of the same material-black satin. Having had part in the discussion of the dress question it seemed proper that I should practice as I preached and as the Courier man advised—and so a few days later I, too, donned the costume, and in the next issue of my paper announced that fact to my readers. At the outset I had no idea of fully adopting the style--no thought of setting a fashion-no thought that my action would create an excitement throughout the civilized world and give to the style my name and the credit due Mrs. Miller. This was all the work of the press. I stood amazed at the furor I had unwittingly caused. The New York Tribune contained the first notice I saw of my action. Other papers caught it up and handed it about. My exchanges all had something to say. Some praised and some blamed, some commended and some ridiculed and condemned. "Bloomerism," "Bloomerites," and "Bloomers" were the headings of many an article, item, and squib, and finally some one—I don't know to whom I am indebted for the honor-wrote of the "Bloomer costume," and the name has continued to cling to the short dress in spite of my repeatedly disclaiming all right to it and giving Mrs. Miller's name as the originator, or the first to wear such dress in public. Had she not come to us in that style it is not probable that either Mrs. Stanton or myself would ever have donned it.

As soon as it became known that I was wearing the new style letters came pouring in upon me by hundreds from women all over the country, making inquiries about the dress and asking for patterns—showing how ready and anxious women were to throw off the burden of long, heavy skirts. It seemed as though half the letters in the mails were for

IT INCREASED HER PAPER'S CIRCULATION. My subscription list ran up amazingly into the thousands, and the good woman's rights doctrine was thus scattered from Canada to Florida, and from Maine to California. I had gotten myself into a position from which I could not recede if I had desired to do so.] therefore continued to wear the style on all occasions, at home and abroad, at church and on the lecture platform, at fashionable parties and in my business office. I found the dress comfortable, light, easy, and convenient, and well adapted to the needs of my busy life. I was pleased with it and had no desire to lay it aside, and so would not let the ridicule or censure of the press move me. For some six or eight years, or so long as I remained in active life, and until the papers had ceased writing squibs at my expense, I wore no other costume. During this time I was to some extent in the lecture field, visiting and lecturing in all the principal cities of the North on temperance and woman suffrage, but at no time, on any occasion, even alluding to my style of costume. I felt as much at ease in it as though I had been arrating which, when opened, revealed to the happy guests tables adorned with exquisite vian is. The repast was most creditable to the hostess and it was accepted in the spirit ed with respect and attention by both press and people wherever I appeared. Indeed, I received flattering notices from the press of my lectures. If the dress drew the crowds that came to hear me it was well. They heard the message I brought them, and it has borne abundant fruit. My paper had many contributions on the

subject of dress, so that question was for some time kept before my readers. Mrs. Stanton was a frequent contributor and ably defended the style. She continued to wear it at home and abroad, on the lecture platform and in the social parlor, for two or three years, and then the pressure brought to bear upon her by her father and other friends was so great that she finally yielded to their wishes and returned to long skirts. At least this was the understood cause of her change. Elizabeth Miller wore the style for many years, but I think abandoned it several years ago.

Lucy Stone of the Woman's Journal adopted and wore the style for many years on all occasions, but she, too, with advancing years saw fit to return to long skirts. We all felt that the dress was drawing attention from what we thought of far greater importance - the question of woman's right to better education, to a wider field of employment, to better remuneration for her labor, and to the ballot for the protection of her rights. In the minds of the people the short dress and woman's rights were inseparably connected. With us the dress was but an incident, and we were not willing to sacrifice greater questions to it.

In the spring of 1855 my husband determined on removing to this then far-away city. As there were no facilities here for printing a paper with so large a circulation as mine I disposed of it to Mary B. Birdsall of Richmond, Ind. In the early years after coming here I lectured in all the cities hereabouts and on invitation addressed the Nebraska Legislature on woman suffrage; and I was a frequent writer for the local press. But with advancing years and failing health I have retired entirely from the platform, and rested my pen-except an occasional effort. have not worn the short dress for thirty years. and it does seem as though in that time the interest concerning it must have died out. I never set up for a dress reformer, like Anna Jenness Miller of the present day. Mrs. Miller, if I understand her correctly, really believes the short skirt and trousers the true style for woman's costume, but that the time for its adoption has not yet fully come. Women are not yet sufficiently free and independent to dare to strike for health and freedom. Jenness Miller is going over the country, lecturing on dress and disposing of patterns, and is doing a vast amount of good. I am giad to know that she is not assailed and made the butt of ridicule and caricatured by the press.

It any one questions any of my statements they can easily be verified. The then editor of the Courier still lives, and many others who were conversant with my doings forty years ago. I have the files of both the Lily and the Courier of those days, and they furnish proof that cannot be refuted.

I have reached and passed my allotted three score and ten years, and my work on earth is nearly done. I would that future writers would seek to learn the truth concerning

In writing of the press I do not wish to in-And on the matter of dress, some who have wished to bring that subject before their readers have of late sent reporters to interview me; others have written me for information and have endeavored to lay the truth before their readers.

The writers for the Tribune prefer to give sensational articles and make themselves witty at the expense of truth and justice. It is to be hoped that in time that old, wornout subject, the "Bloomer Costume," may have a AMELIA BLOOMER. rest.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHIGAL JOURSAL.

DREAMS AND DREAM STORIES. By Anna Bonus Kingsford. N-w York: Frank F. Lovell & Co. Price; paper, 50 cents.

Mrs. Kingsford who passed away some little time since will be remembered as the auth rof "The Perfect Way" and a woman of many r-markable experiences. This book claims to be a record of her dreams, taken from her diary, in which she used to record them immediately upon awaking from sleep while they were fresh in her min!. She says, "On more than one occasion, the sc nery of the dream has actually portrayed characteristics of remote regions, city, mountain and forest, which in this existence, at least, I have never beheld nor, so far as I can remember even heard describe i." These have afforded Mrs. Kingsford the ground work of many stories she has written for the press--one. "Steepside," a ghost story, and "Beyond the Sunset," a fairy tale, created much comment. The latter was translated into German by the editor of a periodi-

HERE AND THERE IN YUCATAN. By Alice D. Le Plongeon. New York: John W. Lovell & Co.

146 pages. Paper. Price, 50 cents. Madame Le Plongeon with her husband, the well tnown archæologist, has spent many years traveling in Yucatan making many stops in different parts studying the mode of life, religion, sacred rites, superstitions, fables and traditions of the e people-Mayas as they are called, thus qualifying herself to write of them. She gives a chapter on the Evocation of Spirits. Among the most ignorant of the natives, there are medicine men and women who frequently make successful cures of patients pronounced incurable by licensed physicians; they claim to cure by order of spirits of fire and from the leep. These healers are treated much the same as healers are here, by the regulars, but their patrons protect them. This book is copiously illustrated and will be found interesting reading.

THE LAW OF HUSBAND AND WIFE, compiled for popular use. By Lelia Josephine Robinson LL.B. Boston: Lee & Shepard; Chicago; S. A. Maxwell & Co. Price, \$100.

This little book of 163 pages is full of information concerning the legal rights of husband and wife, and may be profitably used as a text-book for clubs and societies. The subject of marriage, property rights, wife's separate estate, wife's support, separate maintenance, custody of children, claims of widow and widower, and divorce are all ably treated. The wife's legal status in all the states of the union is given; it is an admirable compilation of the laws of the land. Lelia J. Robinson is a member of the Boston bar and author of "Law Made Easy and Women Jurors in Washington Territory. She has dedicated this last book to the Portia Club of Boston.

New Books Received.

The Myth of the Great Deluge. By James M. Mc Cann. Buffalo, N. Y.: H. L. Green. Price, 15 cents Crime: Its nature, causes, treatment, and prevention. By Sanford M. Green. Philadelphia: J. P. Lippincett Company.

Luck in Disguise. By Wm. J. Yexter. American Noveliste' Series. New York: John W. Lovell Company. Price, 50 cents.

Magazines for December not Before Mentioned,

Wide Awake. (Boston.) The Christmas number of this excellent monthly for the young is full of good things. Sons of the Vikings is a romantic legend by Boyesen. Gid Granger is a Yankee story full of grit and success. The opening chapter of Wednesday the Tenth by Grant Alien, promises to be a thrilling tale.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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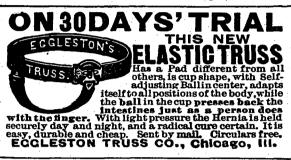
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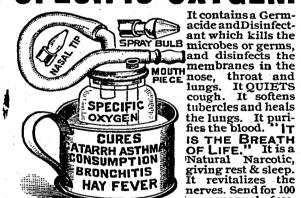


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The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man. and the Soul andt he Stars.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Barlow's Voices, and Immortality, are excellent. Angel Whisperings for the Searchers after truth, by Hattie J. Ray is a volume of bright gems of thought.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark. Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works,
Principles of Nature, and Real Life in the

Spirit-world. The Arcana of Nature, Physical Man. and Studies in Psychic Science, lately published by Hudson Tuttle; also Stories for our Chil-

dren, by Hudson and Emma Tuttle. The complete works of A. J. Davis. Dr. Babbitt The Philosophy of Cure, and

Religion. Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof

Palpable. Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her

delicate style. Outside the Gates and other tales and sketches by a band of spirit intelligences. through the mediumship of Mary Theresa Shelhamer. This work is destined to sell

well as it meets the demand of a large class of inquiring minds. The Way, The Truth and the Life, a handbook of Christian Theosophy; Healing, and Psychic culture, a new education, based up-

on the ideal and method of the Christ, by J. H. Dewey, M. D. The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D., and Edward

Maitland. Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention.

A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond wat cassadaga Lake; also, an Addendum to this Review. D. D. Home: His Life and Mission, by Mme. Dunglas Home. Spiritualism as dem-

onstrated by D. D. Home gives a serenity of mind that death cannot destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years. Unanswerable Logic, a series of Spiritual

Discourses, given through the mediumship of Thomas Gales Forster. The Pioneers of the Spiritual Reformation. being the life and works of Dr. Justinus

Kerner, and William Howitt. The Mystery of the Ages contained in the Secret Doctrine of all Religions, by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Robert Elsmere, by Mrs. Humphrey Ward, has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind. Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald,

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God. Heaven Revised, a narrative of personal experiences after the change called Death, by Mrs. E. B. Duffey.

Glimpses in the Upper Spheres, conversa-tions with the chief characters of the Bible, held by Luther R. Marsh, through Medial

From over the Border, or Light on the Normal Life of man, by Benj. G. Smith. Transcendental Physics, being an account of experimental investigations of Prof. Zoll-

ner with the medium Henry Slade. Scientific Religion, by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Space forbids further mention, but any and all books in the market can be ordered through this office. Partial price list of books for sale, post-

paid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, plain, \$1.10; Startling Facts in Modern Spiritualism, \$2 25; Psychometry, \$2.16; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world. 83 cents; The Complete works of A. J. Davis, \$30.00; The Philosophy of Cure, 50 cents; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; Arcana of Nature, volume second, \$1.33; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65: Nature's Divine Revelations, \$3.75; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60, Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols. \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way the Truth and the Life, \$2.00; The Perfect Way, \$2.00; Preliminary Report of the Seybert Commission, \$1.00; A Reply to the Seybert Commission, \$1,25; Addendum. 75 cents; D.D. Home, His Life and Mission.plain \$2.00. gilt \$2.25; Unanswerable. Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Robert Elsmere, cloth.\$1 25, paper, 50 cents; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Book, on Mediums.Kardec. \$1.60; Beyond the Gates. \$1.35; Between the Gates \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Studies in Psychic Science, \$1.25; Heaven Revised, 25 cents; Glimpses in the Upper Spheres, \$1.50; From over the Border, \$1.00; Scientific Religion, \$2.50.

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The Religion of Humanity and Church of the Spirit.

When we placed this heading over the responses to an article in the JOURNAL headed of numerous business cares—we little suspected that we were striking, so fully, a responsive chord. So it is we built wiser than we knew and the awakening which has followed the appearance of that article is quite a more extended expression of our views and to emphasize the sentiment already awakened, and to urge friends to earnestness in the fulfillment of their heartily expressed wishes. It will not do now to slacken pace or to drop ment which may be made a great blessing to the world. Behind us as Spiritualists are the | to the point where the strongholds of spiritual vast forces of the Spirit-world, waiting and watching through these long, weary years, for some unified, general movement for the bringing into more full rapport the good and true of earth as of heaven. Spiritualism means this or it means nothing. It is a religion—the religion of humanity—or it is nothing. Its spirit is as old as man. It has but one form of ministering. It is love for all-guided by the wisdom which is God's highest manifestation. It knows no distinc-

There has been one rock upon which all religions have split—thus sundering humanity: the attempt to define God, and man'srelation to Him and to one another. Ancient Buddhism split here. Brahminism split here. The Jew, the Mohammedan and the Christian all split here. Men try to comprehend Godnot apprehend Him-and fail in definition. Forming around the opinion of some strong magnetic leader, men become separatists. One class are "saints" and another "sinners;" this brings confusion in man's relations to his fellow-man, and the breach widens until the race is severed into fragments; no unity anywhere. "Definition" and "mine and thine" have often been curses. This has been especially so in the Christian regime. | hood and the hosts who are its, and true Spir-God has been defined until no God was left. | itualism's sworn enemies, implies. We want Agnosticism is the bitter fruit of this at- | most of all a compact army of true, loyal tempt to define God. To define means to men and women, resolved upon living true, limit; to do this is to anthropomorphise the faithful lives devoid of fanaticism and foolundefinable. We do not wish to be under- ishness. We want self-sacrificing men and stood as attempting the impossible feat of women, not sentimental "singers in Israel" comprehending God when we apprehend Him | merely but workers, helpers, friends who beas the Universal Father. Apprehension and lieve in God's truth and the divine agencies comprehension are two entirely different in the other life, who stand shoulder to terms. The first belongs to the heart—to the shoulder, foot to foot in this sacred cause, to

affections; the second belongs to the intellect, where freedom should be the absolute law of its exercise. Only by fully appreciating this distinction can Spiritualists and liberalists of varying shades of belief hope to come together in unity and fellowship.

In the "Unity" editorial of October 12, we used an expression which one brother has taken exception to. In speaking of a basis of agreement we said, "without deifying Christ." We meant this in the sense that the "Church of the Spirit" should be free from all dogmatism. We hope to have all, whether liberals, orthodox or Spiritualistsall who can apprehend God as the Universal Father and man as the universal brother and who are uniting to work under the one spirit of love and wisdom as the inspirational life of all. No movement, positing a religion, can start with less than this, and to add more we fear will destroy that loving unity which is more desirable than anything else. Once united under this simple faith, freedom of culture and expression can have no limit. As individuals, members of the church of the spirit can "define" what they please; but when it comes to enforcing these "definitions," these opinions, as has been done in the past, we are forewarned of the result-confusion and disunion. We hope our friends will accept the simple statement which has been made prominent from the beginning. "God is our Father; man is our brother," and not introduce irrelevant questions, speculations and mere individual opinions for guidance in se important a movement as that which we are trying to herald. Let a starting point be established, a foot-hold made, and the heavenly forces which it is believed are guiding. will open our natures to the truth for which our hearts are hungering and thirsting.

One word as to the "Church of the Spirit." This name was suggested, because to have a church at all necessitates one in whose membership dwells the spirit. It is not necessary we hope to explain what is meant by this; Spiritualism implies something more than spirit intercourse. Without defining spirit all have felt its ministerings in the heart as peace, and its monitions in the conscience. All have felt at times its illumination. It is the one teacher of the eternal verities: the fashioner of souls for an immortal existence. It dwells in all—unless driven forth by lusts, hatreds, covetousness and pride. It is the spirit of meekness, patience, humility, resignation. It is the life

of God-in-Man, quickening all true mankind. We call the proposed movement the "Religion of Humanity and Church of the Spirit" for another reason. The religion of humanity has been through all time. Its life is written on the pages of history and on the heart of man universal. In its manifestation of the life of God it has traversed the long winding labyrinths of the past and has left behind all that man has fashioned as its representative image; until, in this age—garnering all the treasures of truth which it has collected in its long march through the ages into the Church of the Spirit—it there finds its home with all of God's children who worship Him in spirit and in truth.

The Issue.

The fakirs, frauds and charlatans are stirred to increased activity to forestall public opinion and prejudice it, if they can, against those who mean something more "Unity"—an article prepared in the hurry | than the bread and butter and cheap jewelry which comes from "commercial Spiritualism." It is now as of old; the trade of the idol-makers is in danger. The day of judgment has come and the sharp issue is being presented whether the most sacred cause on gratifying. We feel gratified now in giving | earth shall be wiped out, and sink into forgetfulness, or whether it shall arise and be to humanity what it promised in the beginning, the gospel of the spirit to all sincere and true men and women. There is the sharp issue to be considered by those who belong to all interest in what to our view is a move- the Journal's constituency. We are engaged in no mere dress parade. We have come wickedness are being stormed and taken. It is no child's play and whoever enlists with the understanding that the monster is going to be "downed" without a struggle is mistaken. The "gods" in the upper spheres are leagued with the devils who are their obsessed victims and tools in the under-spaces of this world. We are writing no phantom periods to please the fancy of the careless onlooker. As we see things, we are confronting a terrible reality, a reality which is going to shake Christendom to its center. The outposts of the infernal kingdom are here and now, and the marshaling of its hosts for the final conflict is latent in the air.

The Journal, single-handed and alone drove from the field back to her native jungles in India the "fatuous fake" and her tiger train of black magicians. Blavatskyism is dead, wounded "hip and thigh"-never more to emerge from its darkness and servile delusions. It may try to re-inforce itself by a change of tactics and come forth from its "arcane" retreat to marshal the hosts of black magic now entrenched in modern spiritism

The JOURNAL cannot carry on this unequal war without the material and equipment which such a campaign against fraud, false-

inspire people with courage and true manhood and womanhood. Not the least of our wants is personal ambitions, our personal comforts, but to serve the cause we have espoused and for which we have battled these long and weary years without the rewards which patient industry commands in all other fields of human effort. Our courage is unflagging, our faith unwavering, but we want to see results; we want to hasten the reign of truth, righteousness and love. Without these we work in vain.

Friends! The issue is sharply drawn. Shall we continue the struggle and win, or shall we falter, fall and waste our precious opportunities? It is for you to answer. The Journal has answered.

An Explanation.

Old subscribers will doubtless wonder why this issue of the JOURNAL is not a "holiday number" with special contributions, as has been the case for years with the number of the paper issued Christmas week. The facts are these: To get up such a paper requires a vast deal of preliminary work and careful supervision. This year the editor-in-chief was obliged to be in New York, ready to substantiate what he had published about Mrs. E. A. Wells, during the weeks in which the matter for the holiday issue would otherwise have been secured and arranged. The Christmas issue of last year was superior in the variety of its subject-matter and in the representative character of its contributors to that of any number of any Spiritualist paper ever before published. For "one week only" leading ministers of orthodox sects, together with Unitarian, Universalist, and Independent preachers like Swing and Thomas, with Spiritualist lecturers and mediums, and scientific men like Prof. Coues friendly and sympathetic consideration of vital questions and to give experiences full of hope to seekers. As an evidence of the practicability and potency of the reconciliative and conciliative method in advancing liberal thought and effecting reforms it was nancially to give its editor-in-chief the facilities requisite to work the rich field already open to him. This he hopes is now not far away and that before another year rolls past paper whose every issue shall equal that of last Christmas. Whether he does this or not depends upon those who read this issue. He is doing all that lies in his power; it rests with those interested in the line of the Jour-NAL'S work to increase its effectiveness, influence and strength by that spontaneous, which no enterprise of the kind can go forward to the full measure of success which the merits of the cause it advocates demand.

A Glimpse of the Coming Tidal Wave.

"Accept my congratulations for a victory well earned." writes the veteran medium Mrs. J. M. Staats of New York, "may you continue in the good work."

Mr. E. W. Parker, a banker at Little Rock Arkansas, and known on both sides of the Atlantic for his interest in psychical research writes: "I note the 'Wells' trial and must congratulate you on your success, and the wonderful care and energy you displayed in the matter. Poor Mr. Newton, I pity him. By the way, I think a little 'shot' toward helping with the great expense you must be at in your work would be timely. Find \$10 herewith for that purpose." Thanks, Bro. Parker. The money will be placed in the fund for disseminating our literature.

Rev. Wm. Bradley, preacher in charge of the "Union for Christian Work" in Boston, senās a renewal for another year and writes: " thank you more than any words can express for your effort to keep the profession of me diumship pure, sincere and untarnished by of the physicians—dyspepsia, malaria, stomimposition and fraud. I rejoice therefore at your victory in New York and thank the infinite Father for it."

M. L. Van Horn of New York City, known cieties for the advancement of spirituality | By all means let the regulars be protected. sends a check for \$20 to pay for some subscriptions to the Journal for the coming year and writes: "Sorry not to have met you personally while here, to have given you a word of cheer for the good work you are doing, and which has my highest approba tion. It is a great thing for human progress in general and for Spiritualism in particular to have such a champion as you have proven yourself to be. The hordes of cranks and frauds must learn to keep off the track of the car of progress, which is always propelled by eternal principle and is no respecter of persons."

Correct Terminology Needed.

We have long seen the need of a glossary and the accurate definition of new and uncommon words, and common words with new shades of meaning when used in matters covered by the broad term Spiritualism. Sometime ago we had the audacity to suggest to Prof. Elliott Coues that he consent to have the onerous task imposed upon him. He time. Prof. Coues is a natural philologist, a publication fully demonstrates. If the Jour-NAL'S readers will send us a list of such words relating to Spiritualism and cognate subjects not defined in the dictionaries, or if de-

therein given, we will submit them to the learned professor in the hope that he may money-not to serve our personal ends, our supply that most necessary preliminary of all discussion viz.: the basis for a general agreement as to definitions and the intelligent and proper use of language. Those sending lists of words must be careful in their selections, and must write them in alphabetical order on a sheet of paper containing no other writing. In this extremely important matter is again seen the need of organization. With the machinery and financial power of organization it would be easy to command the services of Prof. Coues and other competent philologists, whereas, for their precious time and talent, and life-time of preparation there is now nothing to offer them, not even empty honors. While, as in the case of Prof. Coues, some have sufficient public spirit and pure love of science to impel them to gratuitous work, it is rarely the case that one is to be found who can afford to give his unpaid services in this or in other lines of work. We are glad to see, from Light, that this subject of terminology is being bruited across the water, both in England and on the continent.

Seven Wise Doctors.

Not long ago a young lady in New York who, during her whole life has been in the enjoyment of most excellent health, with the sole exception that during the past year she has been troubled with daily headaches more or less severe, took it into her head that she would consult a physician. Never having had any previous use for such an individual, she was somewhat perplexed as to whom she should apply, but she finally settled upon her Esculapius and soon found herself in his presence: "I have come," said she, "to consult you about my headaches. I have a headache almost constantly. I have never been and others met in the Journal's arena for | ill before and have no physician. I don't think I am ill now, except that I have a headache almost constantly, which really may be more imagination than ache, because I have had it so long that I feel lonesome if I miss it." The doctor asked her a great number of questions, told her what the trouble was: what a splendid success and an augury of what is | he wanted her to do; made out two prescripcoming when the Journal is strong enough fi- tions and a bill for five dollars, which she promptly paid. Thinking she would be a little better satisfied if she consulted another one, she made the trial. After finishing her "tale of woe," the new one asked her a new into history he will be in a position to make a set of questions, attributed her headaches to a new set of causes, gave her a new set of prescriptions, and didn't forget that he wanted a five dollar bill. By this time she had "caught the mania," and she went to see a third. He asked fewer questions, found more distressing symptoms, gave a shorter prescription and collected five dollars. Things persistent and generous co-operation without | began to grow interesting, and she patronized a fourth and fifth, the latter a woman, and each time with still more surprising revelations and the disbursement of the ordinary fees in each case. Once more she went to a female physician. She questioned with moderation and mildness and then remarked, "You are anæmic, that is all that is wrong with you." She had no commands to lay on her except to take the medicine she prescribed and to report to her. She charged only two dollars. She had now run the gaunt let of six regulars, and thinking there might be some virtue in the charmed number of "7," she rounded up by calling on another lady doctor, whose tongue she found to be hung on a pivot and wabbled at both ends. She asked all the old questions and finally whether there was any young man she was particularly fond of. She then rattled off a most wonderful list of complaints that the patient's flesh was heir to, and ended by the writing of two of the most ponderous prescriptions she had yet received, and for all of this she only charged the modest sum of ten dollars. She went home a wiser if not a bet ter woman. On taking an inventory of her efeffects she found she was minus thirty-seven dollars, and plus-according to the diagnoses ach troubles, shattered nerves, defective eyes and neuralgia, when she thought her only difficulty was the headache. The seven wise persons had agreed on only one thing, and in years past as a zealous worker in local so- that was the collection of a good stiff fee.

Olcott Barnumized.

We learn from the New York Nation that the redoubtable carpet-bagger of Buddhism and commercial traveller of the Blavatsky theosophic combined troupe has, like Peter of old, "denied his master." That is to say he has gone back on Koot Hoomi, Morya, and the rest of the Thibetan "brothers," and given them the cold shoulder. This, nothwithstanding that the blessed Koot once travelled from the Himalayas to New York to see Olcott, and left his materialized turban behind, which, if you do not believe, Olcott will show you the turban. But now, having fought it out with Blavatsky and taken the stump in Ireland for a new campaign, the Nation says Olcott has taken to patronizing a new set of supernaturals or infranaturals, in the shape of banshees and fairies. A London newspaper, just received, speaks of Olcott and Barnum in ominously close proximity. All Cockneydom is now flocking to see the "bigconsented, in case he could possibly find the gest show on earth," and the great showman would miss it if he allowed any such danborn dictionary-maker, as his work on the | gerous rivalry. Barnum could make a great great Century Dictionary now in process of | hit if he secured a troop of Fairies and Banshees with Olcott to put them through their paces. The great and only Diss De Bar has lately been visiting Blavatsky in London, but was coldly received, we hear, through profined, now used at times with meanings not fessional jealousy. Barnum should wake westward with rapid strides.

up, or he will miss the crowning stroke of his life. With Olcott leading a troop of Banshees into the ring, and two celebrated fat women, attended by an Irish Judge and an Ohio Buckeye as pages, for a side show, the circus would be complete.

Slightly Bigoted.

An educated and refined lady preacher of

the Unitarian church, Miss Helen Putnam by name, ministered some time since to a church in Huron, North Dakota, and while there was elected President of a local society of the W. C. T. U. She was also, a little later on, elected to fill a position in a Unitarian college in Pennsylvania. These facts are mentioned merely to show that she is a woman of eminence and talent, and worthy of a good deal of consideration. She resigned her pastorate in order to go to her new field of labor, and on her way thither stopped over in Valley City of the same State for a few days. and was there invited to preach. Accustomed to hold religious service in churches she preferred to do so there, instead of in a hall, and application was made to the Congregational minister of the place who signified his entire willingness provided the trustees assented, which they did for a stipulated sum and the money was paid over to the church treasury. Miss Putnam's sermon was therefore announced for Saturday evening at the Congregational church. In the meantime it got noised abroad among the members that Miss Putnam was a horrible Unitarian; that she didn't believe that Joshua stopped the sun or the revolution of the earth that he might finish his battle; that she didn't believe that a whale swallowed Jonah or that Jonah swallowed a whale; that she didn't believe this and she didn't believe that, and they concluded that if their church was to be desecrated by so daring a heretic and polluted by the breath of so impious a priestess they could never, never enter its walls again. Matters began to look threatening, and the trustees taking into account the great expense that fumigating, scouring, white-washing and painting would incur to render the church fit for re-dedication, rescinded the lease they had made to the lady, and the sermon did not come off. As she was only a woman, after all, she could pocket the insult quietly and go on her way to the elevated appointment awaiting her in the East. The disappointment could have been but of mall moment to the reverend lady but what may modern enlightenment not say of the few sanctimonious bigots who closed the church doors against her?

A Significant Event.

One of the stupendous results accomplished for Methodism is thus succinctly put in last

week's Christian Union: A significant event of the week was the centennial celebration on December 8 by the Methodist churches of the founding of the publishing house known as the Methodist Book Concern. This great business, which is an essential part of the Church's propaganda, was commenced upon a borrowed capital of \$600 five years after the formal organization of Wesley's American followers into a Church. Its capital now runs into the millions. It owns two plants; one in Cincinnati called the "Western Book Concern," and one-the original house-in this city, which, after many changes, is now established in the fine new building at Fifth avenue and Twentieth street, just completed at a cost of \$1,000,000. It is estimated that the profits of the business-utterly wiped out by a destructive fire in 1836—have since then exceeded \$4,000,000, of which onehalf has been returned to the Church for a variety of uses-in part as dividends to the conference for the benefit of their disabled veterans. The Book Concern begins its second century with the finest denominational publishing house in the world and a general catalogue of nearly 3,000 books; and it is issuing every year hundreds of thousands of copies of the Church papers, our friend and contemporary the "Christian Advocate" alone reaching over 50,000 subscribers. It also prints nearly 3,000,000 copies of Sundayschool papers and leaflets. The influence upon a connectional church like the Methodist body of so potent an agent, which is an integral part of the economy, can hardly be overstated.

The Russian Influenza.

For several weeks much has been reported of a new malady that took rise in Russia and has been rapidly advan cing westward; all Europe has been affected and now the telegraph reports its arrival in New York from over the water. The foreign name is "la grippe," and when it gets a firm grip upon its victim it is severe and disagreeable while it lasts, but is not called dangerous. It is, however, epidemic, and a lack of premonitory symptoms is its chief characteristic. So far as we can learn, it is attended with pains in the joints and muscles, a feeling of depression in the lower part of the chest and catarrh of the nostrils and bronchial tubes. Dr. Edson of New York says it is easily handled; that all that is necessary to cure is a "10 per cent. solution of quinine t be sprayed over the affected membrane freel and frequently, and the following to be taken internally: Three grains of quinine, one half grain of camphor and a quarter of a grain of extract of belladonna, to be made into pills or powders, and taken four or five times a day." It will be well to remember the prescription as the disorder is advancing

Christmas Greeting.

Instead of the customary editorial greeting, we this year adopt that of our esteemed friend Walter Howell, the lecturer and medium. Mr. Howell sends out his greeting in a printed letter to his personal friends. He ing it also to the many thousands who will read this issue of the Journal. It came to

hand just in time and here it is: Whatever may be our religious convictions concerning Jesus, the Christmas season brings glad tidings of good will and joy to all our hearts. We may not believe with the orthodox Christian in the absolute deity of Jesus, and some among us may even doubt the existence of Him as an historic personalquestion, there can be no lack of appreciation of that spirit of generosity manifested so universally. In an age when the element of selfishness seems almost paramount, it is refreshing to see the spontaneous expression of the altruistic spirit. I would that Christlife gave birth to more of the Christ-likeness in character, every day might contain the elements of a true Christmas.

Let me therefore take this opportunity of wishing you a thoroughly happy Christmas. May the spirit of "the Prince of Peace" and love find in our hearts an abiding home. May the music of the myriad voices in all lands that sing the anthem and the hymn, the chiming of the bells, the greetings on the street and the ringing laughter of the children be but echoes of our gladness.

The year 1889 has well nigh gone into eternity. As we stand upon the verge of the grave of the old year, how many solemn thoughts crowd themselves upon our consciousness. Unfulfilled promises, broken vows, lost golden opportunities and a host of hopes unrealized. And, perhaps, during the past year, some dear one has gone out of our home and beyond our physical sight forever.

We listen to the tolling of the bell, the knell of the departing year, and while we linger by the tomb of the dead, old past, we behold the angel of the future standing before us and the new year is born!

new aspirations, larger hope, deeper faith, a stronger love for humanity and greater de-

tears that fall from our eyes over our shortcomings in the past, may we see the rainbow of promise speaking to our souls of a time to come when we shall have gained the victory over our lower and lesser self and risen above the tearful April of the land of weep-

If we will but try, we can make the coming year the happiest we have ever spent on earth. A day of kindly thoughts about our neighbors, an hour spent in doing good, the utterance of a cheerful word and the spontaneous gush of sympathy will bring heaven nearer and make God a conscious factor in our lives. Let us work, pray, trust and wait. If we do so the spirit of the true, the beautiful and the good will crown our year's living

with abundant spiritual reward. Titusville, Pa., December 25, 1889.

Wells against Bundy.

A brief history of Mrs. Wells since entering the materializing trade, together with an account of the proceedings in the Supreme Court of New York, was published in the JOURNAL of Dec. 14th. The supply was exhausted within five days after publication. To meet the continued demand for the "Wells" matter, the account in full has been republished in pamphlet form and will be mailed to any address on receipt of five cents. Ten copies for twenty-five cents. As our Spirirualist exchanges have thus far either studiously avoided giving the facts. or when referring to the case have published false representations and garbled statements intended to mislead their readers, it would be well if the Journal's readers would do some missionary work among these misguided people. We don't blink the facts in this case! Neither do we ask people to consider it with a preconceived bias in our favor. All we ask is that decent, intelligent people will take pains to possess themselves of the facts as furnished from the court record in the Journal and to remember that we stood at the bar of Henry J. Newton's own selection, prepared to prove our assertions, and that he declined to let us have a chance, after bringing us a thousand miles from home and putting us to very large expense of time and money to prepare for the trial. We know of no document equal to this account for mission work among the deluded, the prejudiced, the unsophisticated. Let it be widely read. Read and pass it along.

Transition of Hon. G. T. Gridley.

On Thanksgiving Day, while we were in New York, our esteemed friend, Hon. G. T. Gridley, of Jackson, Michigan, passed suddenly and seemingly without warning, from this to the higher life. He was a man of commanding presence, with a nature as sweet and gentle as that of a refined woman. and honors. The Jackson County Bar Assoone extract will show their tenor: "His love of justice was supreme. He was a lawyer in the broader and better sense of the word, a despiser of technicalities, and so practiced San Francisco.

his profession as constantly to educate and enlighten his conscience. In his green old age his heart was as tender as that of a child." This is as we knew him. He was a friend of B. F. Taylor, of whose genius Illinois is proud. When Taylor was almost starying, Judge Gridley, then a poor, struggling will no doubt be glad to join with us in send- | lawyer, took the stranger in and gave him a home and that encouragement which a great soul can. To the day of his death Taylor's eye always moistened with gratitude when Gridley's name was mentioned. It was our misfortune to know Judge Gridley but a few years, yet we count it great good fortune to have known him at all, for no one could come in contact with this man and not be the better for it. Some two years ago, at our suggestion, he visited Mrs. Slosson the ity. Whatever may be our views upon this estimable lady and medium at 524 West Lake street. She gave him the most convincing evidence of the presence of spirit friends. No one could listen to his account of the seance and not be deeply impressed. The contemplation of such a noble character inspires one with fresh hope for a race which can produce mas days were more frequent. If our daily so perfect a specimen of manhood. We regret not to have been able to speak of him sooner, but we do it now with a full heart, and extend our sympathy to his bereaved family, with whom his memory will ever be green, ever sacred, ever a benediction, as, indeed, it will be to all who knew him. His favorite poem was that beginning:

> "There is no death." He has proven the truth of the poet's words and is to-day making the Spirit-world the brighter for his presence.

> > The Sugar Trust's Enemy.

Ever since Claus Spreckles, the great California capitalist, commenced building his big sugar refinery in Philadelphia, with the avowed determination of downing the sugar trust, the people have been interestedly watching the result of its opening and earnestly praying for his success. He is now nearly ready for operations. He has been begged and bullied by the sugar trust to unite his forces to theirs, but he has denied and defied them from first to last. His first move has been to enter the New York market The year 1890 comes to us freighted with and buy up every pound of raw material he could lay his hands upon. He sought the leading importers and brokers and spent an termination to be true to our highest inspira- entire day with them before his presence was discovered by the sugar trust people. Let me wish you most sincerely a success- The managers got together as soon as posful and joyous year. Through the mist of sible to thwart Mr. Spreckles, but it was too itician to kiss his big toe. "With the aid of late—he had cleaned out the market. He claims now that he has all the raw material he will need for some time to come, and some of the New York sugar refiners have got to shut down. The fight will now grow interesting and the dear people will be glad to see victory perching upon Claus Spreckles' banner.

> The Path to Health is the name of a publication issued by Dr. J. C. Hoffman of Jefferson. Wisconsin. It should be in the hands of every person suffering from the opium habit. We have known Dr. Hoffman for many years and know that he is a graduate of Rush Medical College of Chicago and of two German universities. While pursuing his studies at Berlin in 1869, he suffered severely with facial neuralgia, and after being repeatedly urged by men eminent in the medical profession to use morphine to allay his excruciating agony he yielded. The result was that he became a victim of the dreadful habit. We knew him while he was a slave to morphine; we knew of his seemingly miraculous cure; we have watched his practice ever since he made a specialty of treating the disease: we have full confidence in his sincerity, and, judging from the vast array of evidence, we are convinced that he can cure the opium habit.

> The return of Henry M. Stanley to civilization has been a matter of common rejoicing for some time past. One of the most remarkable expeditions of modern times is thus suc. cessfully brought to an end. While General Gordon was governor of the Soudan, a German named Edward Schnitzler, now known to the world as Emin Pasha, became governor of an Egyptian province in the equatorial interior of the continent. An expedition organized to rescue him from his isolated position, where he was in danger, was put in charge of Stanley in 1887. The public has ever since watched for news from him with increasing interest, and from time to time reports of his death were circulated, but happily without foundation. Mr. Stanly brings with him the people he went to relieve and a good store of experience of life in interior Africa, which he will doubtless soon put into print. A grand reception awaits him in London the freedom of that city having been extended to him.

A new monthly magazine entitled the Gleaner will appear in San Francisco at the opening of the New Year conducted and edited by the efficient editor of The Carrier Dove It is to be "devoted largely to the interests of women, and will present all available information concerning occupations and employments open to those who are financially dependent upon their own exertions. Its aim will be to help women to help themselves; to educate them to rely upon no one for support, but bravely and determin-As a member of the Michigan bar and as a presiding judge of the circuit court he had won enviable fame. He died full of years

edly enter the battle field of life, and with their own brain, muscle, and self-reliance which this practice has on the interest of farmers in the science of meteorology, and on state and national given at the office, or send two-cent stamp to A. T. Bates, Western Agent, Room 46, 161 La Salle-st. at the low price of \$1.00 per year—and to ciation adopted resolutions full of feeling; trial subscribers three months for 25 cents. We bespeak for it the success that such a publication should deserve, as it is a step in the right direction. Address 841 Market street.

Mr. W. C. Bowen of Brooklyn, N. Y., has our thanks for a fine cabinet photograph of himself, which has been added to the large collection in the Journal office. His picture reminds us of his clear-cut and admirable article on organization published in the JOUR-NAL for Dec. 7. We hope its cogent reasoning made an impression commensurate with its force. Mr. Bowen, though actively engaged in business, is always actively interested in Spiritualism. He is an eloquent, magnetic and forcible speaker, capable of sustaining his theme from first to last without loss of interest to his hearers. He ought to be heard at all the leading camps, where his fresh, crisp thought, crystallized from long study and experience would be a Godsend to campers.

For some two years past, under the caption of "Editorial Fragments." there have been published in the Golden Gate of San Francisco, paragraphs covering a large variety of topics. At the suggestion of some of his friends not very long ago, the editor considered the matter of selecting from among the many "baskets full" of fragments a sufficent number to form a volume; and he did not consider more than a week before putting copy into the hands of the printer and a holiday edition of 275 pages will be forthcoming, containing seven hundred selections from these "Fragments" and will be sold at \$1.50 per copy.

We are astonished to see from our excellent Unitarian contemporary, Unity, that unity prevaileth not within that eminently respectable fold. Unity goeth after its Michigan contemporary, The Unitarian, with fire in its eye and as full an expression of its mind as is consistent with the mild-mannered form in which Unitarians are wont to express the most intense feeling. "Behold how pleasant it is for brethren to dwell together in unity," but when these brethren are sisters and they get after Bro. Sunderland the wool flieth — but in a strictly decorous and conventional way.

America is a paper which should be in the hands of every patriotic American. It is a powerful foe to Romish usurpations in this country and has plenty of money and brains behind it. The issue for December 12 is a "cartoon number"; the leading full-page cartoon shows the decrepit old pope using the head of Liberty for a footstool and extending his foot the better to enable an American poltheir new university (at Washington), they would educate our politicians to do this sort of thing," is the significant line under the pic-

The JOURNAL is flooded with crudely prepared and voluminous articles on economic and sociologic questions. We are ready always to give reasonable space to these topics but must insist that the articles be carefully prepared and short. Furthermore, we have no room in which to air visionary schemes evolved from the inner consciousness of individuals who do not understand a single principle of the mighty themes they talk so glibly about, and who are not subscribers to the JOURNAL.

We learn with regret that Dr. J. R. Buchanan has decided to discontinue his Journal of Man. The work upon it, added to his already too heavy duties, is too much for him single-handed, and the patronage, we presume, is not such as to warrant the great outlay necessary to command competent assistants. The magazine took so much of the Professor's time that it seriously interfered with the preparation of his books for which there is a rapidly growing demand...

CATARRH.

Catarrhal Deafness-Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic reearch however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—Scientific Ameri-

Sufferers from Catarrhal troubles should carefully read the above

Catarrh.

A new home treatment which permanently cures the worst case in from one to three applications, send for particulars to A. H. Dixon & Son, Toronto, Canada.

The most convenient, business calendar, for 1890, s the Columbia Bicycle Calendar and Stand, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad of 366 leaves. A good portion of each leaf is blank for memoranda. The leaves are sewed at the end, enabling one to turn to any leaf desired, and by an ingenious device the leaves tear off independently, leaving no stub. The portable stand, which holds the pad, contains pen-rack and pencil

Public Schools as Affecting Crime and Vice is the title of an article, by Benjamin Reece, to appear in The Popular Science Monthly for January. Mr. Reece cites figures which show that crime does not decrease as illiteracy is diminished, and says that our school system should be made more effective by the addition of moral teaching.

An interesting account of the Irrigation of Arid ands in the far west will be given, by Henry J. legislation, are also brought out in the article

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Re-

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Voices from the Reople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

KINDRED SPIRITS.

ELIZABETH OAKES SMITH.

Fask thee not in what bright sphere Celestial beings meet-

If fashioned as we saw them here, Eyes, lips, and hands shall greet-I ask not, if, in yonder skies, Shall gleam, as here we know, The tenderness of dear, loved eyes,

lask not what the name will be-Sweet, tender, soul-expressed-My lips shall utter unto thee, While leaning on thy breast;

And nobleness of brow.

I ask not if endearing grace Find words as here we use, For Love, meseems, in any place, Needs few of such to choose.

And soul revealed, conjoined like ours, Can no disseverance know; Pure, earnest, true in earthly bowers, The stream must onward flow. The inner life, where Love doth dwell, Knows neither time nor space; I, who have read thy soul so well, Must know its Angel face.

I held communion still with thee Though severed and apart-Thought, feeling, here, were prompt and free To find the mutual heart;

And it must be when we are freed From all material bar, That Love will give us angel-speed To mingle from afar.

Our Love was no base, earthly love, With common smiles or tears; Our faith, was faith to meet above-Our trust, the trust of years; A struggle for the high, the good, To keep a record pure,

That such love must endure. I know not, ask not, where may be The heaven to which we tend, I learned celestial good from thee, r Sweet counsellor and friend,

Prophetic in our darkest mood,

And being one amid a way Where faith for light has striven, When such no more shall weep and pray, They must be one in Heaven.

For the Religio-Philosophical Journal. RIGHT.

J. E. BOBINSON.

Do thou the right. Be this thy royal goal In life's arena; waiting not the need Of praise from human lips--the beggar's dole-Thy recompense inhering in thy deed. For this is law divine, all else shall be Thy self-hood's limitations, and their aim

Dwarfed to the stature of themselves and thee:--All undeserving screed of human fame. The needle's apex, looking o'er the sand, Where ages whelm the memories of time, Points ever outward from its desert band Unto the choral stars whose rhythmic chime

Thou too shalt hear, a spirit-child of earth,

the glad radiance of thy second birth.

New York, City.

Aspiration.

To the Editor of the Religio-Philosophical Journal.

We may offer up no formal prayer, asking the infinite to come to us and out of his infinite mercy forgiveness for disobedience-for there can be no forgiveness; or out of his plentitude blessings we have not earned, for he could not grant them; and if we had earned them through industry of spirit, they could not be withheld, for they would be the unavoidable sequence.

Nor would we ask release from pain, for action and reaction in nature are equal, and pain is instituted that we may gain the knowledge requisite to avoid it; or that he control the elements for our comfort, for the wisdom of existence holds all things in balance down to the most minute atom of matter, and up to the extent that has no limit; yet this infinite is a storehouse of blessing, the plentitude of which we have not dreamed in our limited comprehension; and we would have the most profound aspiration to enter that spiritual realm, where religious philosophy touches the potencies of the infinite; to ascend into the religious department of the soul where rest, and peace, and trust, and faith, are found; where the soul can feel perfect security, no matter what betide.

Aspiration is the key that unlocks, the advance guard that enters the domain of spirit, where all he passions of materiality fade away under the ight that shines in the spirit's celestial kingdom. The prayer of the soul asks not for temporal blessings; for it has so accurately measured the wealth of spirit, that while thus exalted, temporary

blessings fade into forgetfulness. No power can carry us into the state of exaltation. not even the eloquence from the tongue of an angel: he could only say, the work is for you--- Aspire! As-

Facts vs. Misstatements.

Zo the Editor of the Religio-Philosophical Journal

Why should men who ought to know better persist in crying peace when there is no peace? When Brother Stebbins hurls the words "pessimism" and pessimistic" at the heads of those who don't believe the line of the working class is steadily upward to a plane of prosperity and happiness, I fancy he thinks there must be some terrible occult force in charge that will demolish his opponents clear out of sight.

One fact is worth a bushel of high sounding generalizations. But first, in parenthesis, a word anent the claim of this "Noble county, Indiana farmer of fifty years' residence and wide acquaintance, president of the county fair, one of the best in the state," who thus patly sums up the mortgage question: Farm mortgages decreasing, borrowers becoming lenders." In the name of common sense probability, whom do they lend to?

Now for facts in support of the claim that the rich are growing richer, and, as a necessary corrollary, the poor poorer. In the current number of the Methodist Western Christian Advocate of Cincinnati, appears this statement under the head of The concentration of wealth:"

In the recent numbers of the Forum Mr. Thos. G. Shearman exhibits a state of things which deserves the serious attention of every lover of justice and humanity. He shows that the distribution of wealth in this country is not nearly so wide or equal as in England; that the wealth of "the richest dukes of England falls below the average wealth of twelve Americans:" that "the average annual income of the richest one huadred Englishmen is \$450.000; while the average annual income of the richest one hundred Americans is \$1,200,000." He gives the names of seventy American millionaires whose aggregate wealth is \$2,700,000,000 or about one fifteenth of the total wealth of the country, and from various calculations deduces the conclusion that "practically two hundred and fifty thousand persons, or one-sixtieth of its male adult population, own the United States;" and that, if our present system of indirect taxation continues, twenty years from now, when, at the rate of increase of the last twenty-five years our population will be 100,000,000, fifty thousand persons will "practically own the United States." Incidentally he shows that by the "practical ownership" of the United States, he means the ownership of about eighty per cent. of its wealth; so that, estimating our total wealth -aside from churches and public buildings-at \$41,000,000,000 two hundred and fifty thousand persons now own \$32,800,-000,000 of it, leaving \$7,200,000,000 owned by the rest of the population. Without stopping to fignre out what would be the infinitesimal share of each of the remaining fifty-nine millions, we are quite ready to concede the truth of Mr. Shearman's statement that "the concentration of such enormous wealth in the hands of a few, necessarily implies that the great mass of the people have very little." Mr. Shearman attributes this "widening chasm

between the rich and the poor" to our system of in-

increased sixfold since 1860, and the whole of this increase has been taken out of the relatively poorer classes. At the same time, the profit, which is secured to the wealthier classes by the adjustment of indirect taxes in their interest, has been increased not less than tenfold." He makes the startling statement that "the rich pay in taxes only 3 to 10 per cent, on their annual savings, while the poor pay from 75 to 90 per cent. on their savings." In order to prove this he enters into an elaborate calculation to show, first, that the average annual burden imposed by indirect taxation upon the whole population of the country during the last twenty-five years has been \$1,280,000,000; and, second, that the average annual sum expended for the support of the whole people during the same period has been \$5,100,000,000. On this the burden of indirect taxation has averaged 25 per cent., since that burden, \$1,280,000,000, is 25 per cent. of \$5,100,000,000. Then, accepting Mr. Edward Atkinson's estimate, that the average annual wages of wage-workers. who each support families of three, amount to \$400 each, he proceeds to show the effect of this indirect taxation of 25 per cent. of their expenditures for support upon the rich and poor respectively thus: Supposing them exempt from taxes, still it would

be unreasonable to expect the mass of laborers to support their groups of three on less than \$300 a year. Their burden of taxation, then, has averaged 25 per cent. on this, or \$75 a year. Contrast with this the case of men who enjoyed an income of \$1,000,000 a year, which a fortune of \$15,000,000 as year. would on an average easily have produced in simple interest during this period. Allow them \$100,000 each for a modest living, on which their tax would be \$25,000 each. From what fund would these taxes be paid? Obviously from what would have been saved but for taxation, not from what was spent. This fund in the case of the masses would amount to \$100 each (wages \$400, less \$300 for living—\$100); tax \$75 or 75 per cent. of savings. In the case of the great millionaires, savings \$900,000 (income \$1.000,000, less \$100.000 for living—\$900,000); tax \$25,000, or less than 3 per cent. of savings.

While I shall have more to present on this vital subject hereafter, I will conclude this paper by calling attention to the terse statement of Mr. Shearman: "The concentration of such enormous wealth in the hands of a few, necessarily implies that the great mass of the people have very little." This puts it in a nutshell. The whole people's wealth being given, and the yearly increase a certain given amount, if the owners of the chief bulk of the wealth by the never-failing geometrical adding-to by interest bearing investment, steadily absorb as in the above fearful showing, must not the meagre residue left to the great body of the people grow constantly less by the same geometrical certainty? W. WHITWORTH. North Dover, Ohio.

Dangers in the Obsession Doctrine.

To the Editor of the Religio-Philosophical Journal.

I have read with a sort of horror an account published in the Journal of November 9, of a case of so-called obsession, and I write upon the impulse of the feeling. Are you not treading upon dangerous ground? Will not these subjects of moral obliquity so met, as superinduced by what is beyond us and beyond our control, strike a blow at moral responsi-

I believe so much in the immanence of the power tending to righteousness, whom we call God, that I lift up my heart always to Him in the prayer, "De- in the faithful discharge of his duty, and that church liver us from evil;" and in this, like St. Paul, "It is influence can be brought to bear for the retention in not against flesh and blood alone that we strive, but principalities and powers.

I once saw the dual life of a woman malignant toward me, step, as it were, outward and face me with a fearful countenance. Do not let us talk about obsession. It may involve insanity—the devils whom the Christ is said to have cast out. I do not need that my dear, departed ones should come visibly before me to be assured of their continued existence, nor do I desire it. I love to think them still progressive, needed somewhere in the beneficence of dod—tre Comforter, the Helper, even "going down to hell." descending there, according to the creed, and like Burns, I hope even Old Nick is to be redeemed. All the birds and cats and dogs come to me and trust me when they shun others, and when human beings shall have cast off the works of darkness millennial days will come.

Pardon this little protest. I cling to our responsibilities and duties, preserved intact by the voice of God uttered through conscience. ELIZABETH OAKES SMITH.

The obsession theory is liable to abuse, of course, and has often been used by vicious persons to cover their wickedness when exposed and to shift the responsibility off the culprits' shoulders. But this does not alter the fact of obsession, if it be a fact. Instead of looking at it with horror, it should be faced firmly and studied from a strictly scientific standpoint. Only in this way can it be met and mastered, whether it be a terrible reality or a delu-

Why Am I a Spiritualist?

To the Editor of the Religio-Philosophical Journal.

In the fall of 1836 I attended a Missionary Bap tist revival meeting for pastime, being a skeptic. The good brothers and sisters tried to get me to join the church, but feeling somewhat inclined to study over the matter, they got the minister to talk to me about my soul's welfare. The next evening my father went with me to church, and before services began the minister stepped up to him telling him that I was about to be converted and join them. My father, being a Materialist, soon fell into a discussion about the future. The minister very soon had some other business to attend to. Coming to me he began to talk with me about how much better I would feel after conversion to God. Then he began to ask me questions--whether my father the church to me. I replied that we had talked a great deal about the future, to which he said: "Your father is wrong; he is standing in your light and it is very wrong indeed for a man to talk as he does to the world. Come up to-night and ask God to bless you. Will you promise me?" I did not answer. He got up and asked the congregation to unite in prayer with him. When about through with his prayer he uttered these words in a londer tone of voice, "Say, Heavenly Father, there are some here tonight that are standing in the way of others who would come forward and join the church. I do pray for you to take them out of the way by death or some other means, or make them stay at home. Pen can not picture how I felt at that moment: in my light was more than I could bear. An infidel my father might be and I a bad young man, but words as that minister did that evening. It set me it now; if it had not happened I might have fallen deluded saint, dreading the last day to come when I could not see it in the bible as much as I could in Nature. To exist after this life here on earth I doubted, and it seemed to me that death ended all. I fought the bible and Spiritualism with all my might. I determined not to accept anything I could not understand. I could not accept theory as truth but I investigated every new idea that came up.
In the winter of 1886 I went one evening to a

Spiritualist séance. Table tipping was the sport of the evening, when I found that I could cause the became acquainted with a lady in Quincy, Ill., who was a good medium. One day, at about 2 o'clock proposition, probably on that account. P. M., we had a sitting in the parlor for independent slate writing. The slate was washed by myself and wiped and we put a small piece of pencil upon it. I placed it under the stand which I had examined very closely, expecting tricks to be played on me, for nothing else was in my mind but to find it all a posite me, when to my sprorise I heard the pencil writing. In half a minute it had finished and taking out the slate I saw these words written: "Brother, we have power to write but little this time. We will try and do more the next. (Signed:) Myren and

These two names were of my sisters who had departed several years before. I had not mentioned their names to any one nor did I even think of them

direct taxation. "Federal taxation," he says, "has | while at the stand, or at any time previous to the i tions instead of hearing it, and I am sure that they sitting. On making two other attempts, material objects were placed upon the slate. The next evening the medium, a friend and myself went to another part of the city to hold a séance for materialization, where there was a cabinet arranged. This was an open umbrella suspended to the ceiling in the center of the room, the handle cut off and the outer edge of it was hung around with a dark curtain having an opening in the side. I examined cabinet, carpet, room, furniture and found no chance for trickery. In a bed in the room lay an invalid lady, very weak, and 82 years of age. The bed was drawn near the cabinet for her benefit and she was propped up in bed. Then the medium entered the cabinet and the gas was turned nearly off, but it was light enough to see a person in the room quite distinctly. In about a minute a small luminous form began to appear in the opening of the cabinet, and half a minute later developed and came so near to me that I could recognize the features at once as being of my sister Emma. Asking a mental question if it was Emma, my sister, it answered by a bow. My friend also asked mental questions which he said were correctly answere i. The same evening another form came, that of a child apparently about two years old, and went to the bel side of the invalid. The lady said to me, "This is my little son—my first child that left this earth over sixty years ago;" then speaking to the form she said, "My son Jacob, will you pat your mother on the hand?" I could see the motions of the little hand and hear it carries the motions of the little hand and hear it strike the hand of the lady very distinctly, as it was not two feet from me. It then vanished close by the bed without moving an inch. The last that could be seen of it was a dim, luminous vapor. I could mention several tests as good as this but I have already occupied too much space.

S. F. POWERS. spa**ce.** Bronson, Kan.

Sectarian Strife in Politics.

We are glad to see our able contemporary, The Christian Union, taking the same ground as the JOURNAL on a matter of vital importance. The principle involved reaches beyond the confines of the Indian problem, and consistently carried out means the complete secularization of the State. Speaking of thetrouble the Roman Catholics are now making because their grip on the Indians is threatened, the Christian Union says:

If it be true, as currently reported, that the Roman Catholic hierarchy, represented by such influential dignitaries as Bishops Ireland and Riordan, and even Cardinal Gibbons, are resisting the appointment of General Morgan as Indian Commissioner and Dr. Dorchester as Superintendent of Indian Schools, on the ground that these gentlemen are hostile to the Roman Catholic Church, and are removing from office Roman Catholic appointees, the fact furnishes another argument against the anomalous system which has grown up in the Indian Bureau of quasi partnership between the Federal Government and the churches in the work of education. It makes little difference in their bearing on that system whether the charges are true or false. If they are true, tha an Indian Commissioner can by virtue of his office work against a particular denomination, is a serious objection to the system; if they are false, the fact that he can be subjected to groundless suspicious and false accusations in the faithful discharge of his duty, and that church office of incompetent officials, is an equally conclusive objection to the system. The contract school system is impaled on either horn of this dilemma. That system has grown up naturally, and cannot, probably, be abolished at a blow without serious injury; but the fact that it introduces sectarian strife political administration should be of itself to make our Congress resolve to provide, at the earliest moment, in lieu of it, a system of education wholly under Federal control and main ained at Federal expense, leaving the churches, independent of the State, and distangled from all alliances with it, to do their religious work without either help or hindrance from the National Government.

Coincidences.

Walter Besant has a lengthy paper in the Independent on coincidences, with examples from his own

experience. Three of them are as follows: The following is an illustration of the coincidence that cannot be classed—the coincidence startling. The other day I was consulting with an artist about the face and appearance of a character in a novel which he was illustrating. "Do you know," I asked, "such a one?" He had never met the man. 'Well." I said, "I want some such face as his," so I briefly described the kind of face Meantime his pancil, which is one of those pencils which can never keep still, went on working. "How is that?" he asked, showing me the exact portrait of the man in my mind, whom he had never seen.

I pass over the coincidences which can be explained by the fact that many minds are engaged upon the same subject at the same time. It was no coincidence, when the Tichborne case was being tried, for a stranger in the train to address you on the subject, your own thoughts being also occupied with it. A coincidence which can be explained by natural causes is a sham or bogus coincidence. And since there are coincidences so many and so various that one might go on like a brook forever rippling about them, I will end with the coincidence oracular. Of

these, three occur to me. There was once a swain in love; he was a disconsolate swain; one of those who whistle a reed of melancholy on the mountain side. The reason of his sadness was not that he had been dismissed by that lady but he feared to be dismissed by the lady's papa. The exiguity of the income, in fact, could not be decied. This sorrowful shepherd wandered forth in the unsympathetic London streets, expecting nothing but flinty-hearted coldness. Suddenly he raised his drooping eyes. He saw over a shop front, written plainly in letters a foot long "Clifford and Marriage"—the lady's name was Clifhad much to say against the soul of man and against ford. He started; he read the words again; he accepted the omen; he walked briskly home and wrote a letter with jocund heart, and he has now been married for fifteen years. I ought to know, because I was present at the wedding and signed the register.

Basis of Faith.

To the Editor of the Religio-Philosophical Journal. For all things mundane there must be natural causes and it ought to be the purpose of the promulgator of spiritual philosophy to so far analyze those causes as to produce a showing of the bottom words could not describe my feelings—praying for facts that should substantiate a science, if science my father to be removed by death because he was there is in the operation of the phenomena unon which Spiritualism is founded. The operating principle in the formation of animal life is chemistry, would never, for all the world, have uttered such as in the separation of the various elements derived from the protein we consume, so as to produce to thinking for myself, and I thank the All-wise for | from one portion the lime and gluten of our bones, from another our hair and the nails of our fingers into the rut of ignorance and superstition, a poor | and toes, and thus on and upward to the powerful battery of the brain itself. Here we have something must meet a God of might and vengeance, only a greater than an electrical battery — a magazine of shadow ahead of the "bums," instead of a God of forces, combining the electro-phosphoric force (not forces, combining the electro-phosphoric force (not infinite perfection, wisdom, love and truth. That found elsewhere in nature) with the chlorine and prayer was the means of my seeking for light. I carbon which free oxygen is so fond of devouring. carbon which free oxygen is so fond of devouring. Analysis, as commonly pursued, does not exhibit the chlorine, but without it our ideas would be as dull as an old almanac. The question we arrive at here is whether there is a fine instrumentality connected with the forces that promote the meutal action wnich incorporates the emotional passion in the expression of our thoughts, to which we give utterance. When I write I do not have the benefit of the magnetic current existing between individuals who converse; but I can at times write better than I can table to tip and raps to be heard. In May, 1887, I | talk. The will of the spirit who indites is superior to my own, and I sometimes get off a very decent

I was asked by a man in a confab the other night. the question, "What is a spirit?" I answered that I thought it was the union of the intellectual and the emotional properties of our nature; but I studied on it after I went to bed and got a good deal mixed trying to solve the question to my own satisfaction. I

do not originate in my imagination, for they are offen of the most unexpected kind and a peculiar sense of the nearness of some one pervades me when they are asked. You could not shake my general faith in Spiritualism with an ox team to help you, but I would like to know a good deal more of its substance than I ever can this side the dark river.

In unfolding the chemistry of the atmosphere which we breathe we shall become, perhaps, further instructed in the mystery of spirit formation. No man who has studied can doubt that the electricity of the atmosphere is derived from the metallic solids of the earth, by the agency of the acids in the laboratory down below. Professor Faraday declares that chemical electricity is identical with the frictional that is gathered, not generated, by the dynamo; and this plauet has been rolling round long enough to gather, in the atmosphere, all that was needful to charge it up well, from the aforesaid laboratory.

There must be in nature finer combinations of electric and gaseous formations than our present crude resources in chemistry can reveal. That they form the substance of our spiritual being I have not a doubt. The influence of the magnetism of the so-lar ray has a wonderful effect upon germination. and it is found to be as fully due to the light as to the heat it affords; and this very property of atmosphere, which, acted on by solar magnetism produces light, has been abstracted from a measured quantity by Prof. John Tyndall. The air from which the lighting property was thus abstracted would neither allow within it the germination of seeds or the passage of light through it, although inclosed in clear glass jars. The relation of this phenomenon to certain phases of spiritual phenomena is provocative of thoughtful reflection by the spiritual philosopher. The presentation of spirit forms to the organs of the outer sight occurs when the element in which light is made to appear is in repose and without vibratory disturbance. I can well imagine that this element of atmosphere may be readily made use of to reveal the forms and features of our friends who have

There is very much in heaven and earth that we cannot hope to understand, but the constant hunger of the human soul is for more light upon the understanding and a higher perception of the pathway before us. It is a very glorious reflection for me that I may live on with opportunity to perfect the very faulty life I have lived here. If any one on earth has cause for deep and abiding joy it is the Spiritualist, for his belief is a more reasonable one than any of those that prescribe doses of nonsense sufficient to weaken the strongest tendency to faith in God and heaven.

Good Words from a Medium.

Clyde, Ohio.

To the Editor of the Religio-Philosophical Journal. Thursday of each week brings to us the JOURNAL We peruse its contents with satisfaction and pleasure, finding many rare gems of thought adorning its columns, and then it is that I earnestly wish it might be found in every home. I read with satisfaction the many replies to your article on "Unity." A. B. Bolen's ideas on "Organization," in the JOURNAL of November 23, were of special interest to me. This little clause particularly riveted my attention: "They (Spiritualists) should apply themselves to finding means of redressing all forms of wrong, uniting with and assisting all reforms and reformers, and not inculge in the bickering usual, I am sorry to say, among them." It has seemed so strange to me that those who have become aware of the priceless truths contained in Spiritualism do not aspire higher than many do; do not bend every energy to ameliorate and elevate the condition of man, knowing, as they do, how important it is that people become spiritualized here on earth; that this is where seeds of reform must be sown. And to that end we should take for our motto "Unity, Harmony and Fraternity;" should remember that "united we stand; divided we fall."

True and beautiful is the saying of the poet, Schiller, that "were we to separate the most terrific clap of thunder into minute atoms, each atom would produce a sound no louder than a baby's lullaby; it is the combination of the tiny sounds which produces the reverberation; this is organization." So when individual Spiritualists, very minute atoms indeed, combine together in a "permanent general union of all our numbers," then we shall be able to produce a peal of the thunder of truth which shall shake the world from center to circumference.

Grand Rapide, Mich. LENA BIBLE.

Col. Robert G. Ingersoll.

To the Editor of the Religio Philosophical Journal. The public read with pleasure the speeches and extracts from the written works of the above gen-tleman, and they are even much admired. They seem to be a satire on all the learned prattle of our fashionable pulpits. In his late remarks on some of the writings of Prof. Hux'ey, principal of King's College, England, the Colonel affects his ignorance of what has been transpiring in this part of the

world for the last fifty years in the phenomena of Soiritualism; for, remember, "these things have not been done in a corner." Come, come, Colonel, there is no use of your affecting stupidity. We, your admirers, know you too well for that. If it is more affectation, perhaps this is entirely admissible. The caution, physician is careful not to cram the patient with drugs and other nostrums, and who dare deny that humanity has not been awfully sick for thousands of years past on the doubt and unce:tainty of man's

future; and its low condition has been assiduously drugged by tens of thousands of priests, dating from the holy Pope at Bome downwards. But Spiritualists are charitable to the Col. when they consider that the science of Spiritualism is surrounded by such vast bodies of mercenary frauds, of which you gave a summary in your recent issue of the RELIGIO-PHILOSOPHICAL JOURNAL. Brooklyn, L. I.

Early Training.

to the Editor of the Religio-Philosophical Journal:

If we make mistakes in life it is because we were taught no better in youth by our teachers. But our teachers probably taught as well as they knew how, for they had received no better instruction from those who preceded them. We can scarcely reproach our ancestors for having given us wrong ideas, for so far as they could see they were correct and we should not gauge them by the present advanced standpoint of investigation. There seems to be no such thing as absolute truth. What we consider very reliable to-day is far eclipsed by what is given to-morrow. We observe a marked improvement in almost everything; we see progress in all the ramifications of life; and as change is written on everything, it must follow that the opinions of the past will not answer for to-day. How very different the treatment patients receive now from what they did years agd? We notice that in all charitable institutions physicians are waking up to the fact that practical female nurses should be more extensively emproyed, as being better adapted to care for the sick and the afflicted. This idea was given to the public a great many years ago, but the people were not educated up to it and this is why women were not called to that special work.

There is a vast difference between need and want. We may want a thing and not need it and again we often need, but do not want a thing. When we feel the need of anything either in private or social life it is not long before the necessity is supplied. When the public is convinced of a needed reform, that reform is easily brought about. Every one is familiar with the old couplet which

"Convince a man against his will And he's of the same opinion still,

but to convince a man against his will is impossi ble; if a man has his mental faculties in a proper normal condition you must get the consent of his will before you can make any impression upon his

Our earliest impressions are the most enduring; it takes a long time to grow out of what we learn in early youth. How often do we hear people say "my memory is nothing like as good as it was years ago. I can not remember from one day to another." humbug. Then the lady drew up to the stand op- felt that I could dare to trust myself on a trip and yet they can relate things that happened years through space if I were sure of sufficient aliment to | ago with great facility. The reason is because the keep up the force required for the transition move-ment, but I confess I was somewhat shaky on the their minds in tender youth when they were free from faith question. I finally rolled over and went to the anx eties and cares of life, and to call them up resleep feeling that I was not yet prepared to climb | quires no effort. As this is an acknowledged fact, how the golden stair. I am fully satisfied that I have in- very careful we ought to be in our instruction of the dividual beings round me, for I often realize their presence and answer their questions, although I cannot see them. I feel the language of the questions all we do, hears all we say, will be very much dis-

pleased at our wayward acts, and will require us to give an account of all idle words spoken by us These things are forced upon us without reasoning and, therefore, as we have not the experience we submit through filial fear; but as we grow older and our reason comes into activity, how very different things look to us. The first thought that comes is, "If God is love, how can he consign a spirit to everlasting torment, a thing that a finite being would not dare to do, and how could an infinite being do that which the finite would most certainly recoil from?

When we try to reason with those who have been & our teachers and they cannot answer our inquiries satisfactorily, they fall back on the bible and say that we have no right to question because that book says so and so. They look on this world as a waste howling wilderness; they see no beauty in anything that Nature has provided, but they are constantly looking forward to another country, "an house, a building of God not made with hands, eternal in the Heavens." And in this way they go on from year to year paying no attention to this preparatory existence, living a whole life to be ready for the last hour—the dying time. If all people were of this type what kind of a world would we have? It would be one of the most monotonous conditions that any one could conceive of. There would be no improvement in anything. Science would be of ne account and there would be very little satisfaction in living.

The more we study Nature the more we see her design in bringing us upon the earth plane. The great idea of humanity is to aid and assist our fellow beings, that they may do something to promote the great spiritual truths that are constantly being suggested by scientific research. We hear persons say that those who are gone before are daily assisting those on the earth plane; how very seldom do we hear of our assisting those who have passed to spirit life, and jet it is as much our bounden duty to do our part in the great work of making suitable conditions for our spirit friends as it is for them to influence and control us.

Opinion from Above "Timber Line."

Leadville is a thriving city in Colorado, and, as all the world knows, the centre of exhaustless mines of precious metal. Situate 10,000 feet above the seav and populated by an intelligent and energetic people' it is a phenomenon even for this country. It has a wide awake and able daily press which does not fear to express its opinion on all topics. Here is a word about the JOURNAL from one of Leadville's dailies, the Evening Chronicle:

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, ably edited by Col. JOHN C. BUNDY, is meeting with wide commendation not only by the perchological student but by many of the leading ministers of the day, who endorse the JOURNAL'S outspoken iberality of thought.

Romanism and Rebellion.

To the Editor of the Religio-Philosophical Journal. I frequently read THE JOURNAL at the Press Club. and while I confess I do not always agree with the theories advanced, I can't refrain from adding a hearty amen to your editorial leader, headed "America, the Hope of the Pope," in your issue dated December 7. You have summarized the situation in a nutshell; you have outlined the greatest changes, next to that of the liquor curse, that confronts the American people to-day. Would to God that the newspaper men of Chicago who know the facts, who every day are more and more advised of the "inner circle" that is planning the overthrow of American institutions, would arise and "spread the light" fearlessly and effectively. Never was there a greater truism than that of preacher Burchard—"Rum, Romanism and Rebellion are the menace of America and American institutions." They go hand and hand in their work of destruction. But they will not prevail.

CLARENCE P. DRIGGER. Mystified.

The spirits seem to be unusually active in Canada, and are probably making up for lost time. The following paragraph we copy from the Central Canadian of December 5, a weekly paper published at Carlton Place, Ontario:

Mr. Gemble, of the international hotel. Gananoque, is mystified. Recently, after supper, shot began falling from the ceiling in his dining-room and soon came down in great quantities all over the place. They were of different sizes. The room was quite bright at the time with electric light; the ceiling is close and the floor above in the drawing room is carpeted. The windows and doors were all closed when the girls first heard the shot and gave the alarm, and afterwards when they left the room there was no cessation in the dropping of shot. This is a story vouched for by many.

Grand Rapids, Mich.

In the Editor of the Religio-Philosophical Journal:

The young but growing "Religio-Philosophical Society" of this city held its regular Sunday meeting, Dec. 15th, in "Royal Arcanum Hall." Dr. U. D. Thomas, formerly of Milwaukee, an able trance and normal speaker of forty years' experience, addressed the society upon the ubject, "The Biblical Basis of Spiritualism." The doctor also gave a few remarkable psychometric readings. The hall was well filled with appreciative friends and interested strangers. F. D. YALE, See'y.

Differently Affected.

To the Editor of the Religio-Philosophical Journal,

I notice that some one has "stopped his paper" or refused to renew because you make war on Spiritualists. In my case it is different. I renew because you make war on Spiritualists so called— those whe are such "for revenue only." If such people are continued in our ranks the public will hold us responsible for their conduct. Salt Lake City, Utah.

A. B. Wilkins writes: If the JOURNAL is as ably conducted in the future as in the past, I think you can claim me as a life subscriber. It is money invested that brings a rich return. I often think of you and your great warfare against shams and trickery of all kinds, and of your great effort to teach a beautified and reasonable philosophy. Go on my good brother; you have the sympathy of all good and true souls.

Notes and Extracts on Miscellaneous Subjects.

Miss Jennie Flood is the richest unmarried woman in California. The Coney Islanders know mighty well what the

wild waves are saying. The largest university is that of Oxford, England. It consists of twenty-five colleges and five halls. A marble statue of the Princess of Wales, by a

French sculptor, is to be executed for erection at Mme Le Roy, who is starting an exploration to Persia, is accompanied by a single man-servant, but will organize armed bands as she proceeds.

A strange animal, supposed to be a spotted leopard that has escaped from a show, is committing many depredations in the vicinity of Scottdale, Ind., and making night hideous with its screams.

A very dilapitated envelope, which had evidently gone through a railroad wreck, was received at the West Chester, Pa., postoffice a few days ago. Within its ragged embrace it held a \$4,000 check. The owner of the ostrich farm in lower California paid \$1,000 each for his birds, and he has quite

a number of them. Twice a year their feathers are plucked, and each picking is worth \$300. Fortress Monroe is the largest single fortification in the world. It has already cost the American Government over \$3,000,000. The water battery is considered one of the finest military works in the

The loftiest active volcano is Popocatepetl (Smo-Pueblo, Mexico. It is 17.784 feet above the sea level, and has a crater three miles in circumference

and 1,000 feet deep. The London Star says that the Shah returned to Robert Browning the set of the poet's works re-cently presented, with the explanation that he is studying English now and cannot undertake to

learn a new language.

For the Beligio-Philosophical Journal. WHAT OF THE WRECKER?

MARY V. PRIEST.

Lines suggested by Mrs. E. L. Watson's beautiful poem, "The Wrecker's Light."

What of the wrecker whose eye is lit With fires of passion, or feigned love, Can justice in patien e serenely sit Nor seek to averge the blighted soul?

Can love o'ertake, and with barb'd dart, Plunge 'neath the surface dark and foul, And find what once was a stainless heart Lost in the debris of selfish lust?

Lost in the riotous pleasures of day, Lost in the wilderness of sin; E'en tho' a mother did watch and pray, And seek to guide him to heaven's goal.

Are not the wages of sin called death? This is decreed by justice and love; He who poilutes an innocent's breath, Lives but to breathe his own decay-

Lives in the charnel-house of crime, Fed by the vultures which conscience breeds: Lives, but th' avenging arrows of time Alone can restore the stainless heart.

Time brings repentance for sins out-wrought While lost in the desert of sin and self; Time is eternity's measure; tho' naught Save man, e'er uses its plummet line.

Time waits for justice, whose arraw's head Sinks in the depths of all human wrong; Time may seem laggard to those who tread The wine-press of sorrow all alone.

But time will bring justice to every soul, Tho' bitter the potion which some shall quaff; Twere better t' have been the culprits dole Than victor, in infamy's garnerings.

A Phenomenal Clock.

Springville, Utah, is enjoying a genuine sensation ever a wonderful musical clock owned by Mrs. Martha Stevenson of that place, accounts of which have appeared in the Provo papers. Mrs. Stevenson came up from Springville yesterday and was met by a Tribune reporter who asked her if the statements in regard to the clock were correct or whether it was all a boax "It is no boax:" replied the lady, "and the whole thing is unaccountable to me. I have had the clock for seventeen years and never suspected that it had any musical tendencies until November 1st. On that day an enlarged portrait of my scn Charles, who was killed by Indians in Arizona, was hung in the room where the clock was. Shortly afterwards the clock commenced playing of its own volition and has continued to do so ever since. It has been carefully examined by several persons and the question as to how the music is produced still remains a mystery. Among those who have beard the clock play are Miss C. Dougell A. Dougall, Mary Ann Gardner, John Gardner, Mrs C. Dougall, Mrs. Dr. Frank Wing, Mrs. Sarah Lambson, Mrs. Martha Stephenson, Alice Gardner, Mary Houtz, Celestia Whitemon and daughter, and R. O. Luke of Heber."-- | Salt Lake Tribune.

Dr. Bull's Cough Syrup is a certain and safe remedy for colds, coughs, etc. Only 25 cents.

Don't rub yourself with turpentine, but use Salvation Oil for your rheumatism. 25 cents.

Mesers. Funk & Wagnalls, N. w York, announce a new biographical series, American References, edited by Carlos Martyn, D.D., a writer having a rare power of analysis, possessing a keen discrimination of motives and an unerring instinct for facts. A man of whom Wendall Phillips said: "If I were looking for a biographer I would lay hands on Mr. Martyp. His arrangement is unique and eff ciive. His grasp is both wide and strong. His historical scent is keen as that of an Indian on a trail."

There are to be 12 volumes in the series, to be published one each two months, beginning in Jaruary, to be issued in uniform size at detyle; 12mc, of about 300 pages each, in cloth, at \$1.25 per volume. Here are the subjects and the writers: Wendall Phillips, the Agitator, by Carlos Martyn, D.D.; Horace Greeley, the Editor, by Francis Nicoll Zabriskie, D.D.; Horace Mann, the Educator, by Hon. Frank B. Sanborn; Wm. E. Dodge, the Christian Merchant, by Carlos Martyn, D.D.; Abraham Liu-coln, the Emancipator, by Prof. C. W. French; Frederick Douglass, the Colored Orator, by Frederic May Holland; John G. Whittier, the Poet of Freedom by Sloare Kannedy; William Lloyd Garrison, the Abolitioni-t, by Hon. Geo. W. Williams, LL.D; John B. Gough, the Apostle of Cold Water, by Carlos Mariyn; Charles Sumner, the Scholar in Politics, and Henry Ward Beecher, the Pulpit Orator. We can welcome a series of books of this kind, of great value to the young. As said Horace Mann: "The biograph, of the great and good who have risen by their own exertions from poverts and obscurity to eminence and influence, is an inspiring a d noble study. Its direct tendency is to reproduce the excellence it r. cords."

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A new edition of Dr. J. B. Dewey's, The Way. The Truth and Life is out. This work has had a large sole and is still meeting with great success For sale at this office, price, \$2.00

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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 lasting 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 with eight full page engravings. Price, \$3.00.

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Herbert Spencer's autobiography is said to be completed, though it will not be published in his lifetime. Much of it has been put into type already, and after his death the work will be issued simultaneously in this country and England.

The Rev. Thomas Dixon, Jr., a New York preacher, in a lecture on marriage, last Sunday, said he rather liked Col. (Ingersoll. "He is so much like Balarn's res. to) whom God gave the power of speech to warn us of error and sin."

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ago my hair com-menced falling ont and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend

your preparation as the best in the world."—T. Munday, Sharon Grove, Ky. "I have used Aver's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."— Mary A. Jackson, Salem, Mass.

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"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

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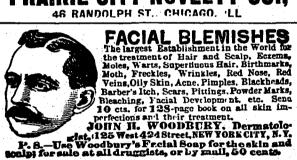
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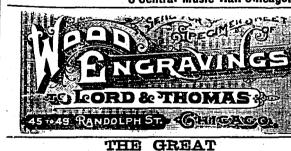
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brief editorial reference to "The Light of Egypt." Here is: what she says: We deeply regret that other matters of pressing moments. have, of late, occupied our columns to the exclusion of these notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope jet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, emitted "The Light of Egypt." We had hoped to have found space to give ab-andant quotations from this admirable treatise, one which supplies Lot only fine suggestive views of planetary cosmogony. But also furnishes a good corrective, founded on the basis of science, lact and reason to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a cut you the fact that a cuttain American editor of a Theosophicas. Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in ovence that his mailes could dictate, ends by adding that this book is by Mrs. Emma Harding e Britten." We trust it needs not one display of ignorance in the process of the feath of Ferny, that this rude and mealed on process. We deeply regret that other matters of pressing momentum op-n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncailed to plees of mend scity could only have been designed by the writer to add injury to insuit, and compel the editor of this journal texpress her regress that she has not the small st claim to stand in a position implying ability far beyond her capacity to attain to

stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient toatome for the intended injury to the esteemed author of "The
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his comments on the fancastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to

"The Light of Egypt" in the following terms: "We feel as though we must give this remarkable book abrief notice in this number of Light on the Woy, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing. not attempt a criticism of the learned author, for in so doing, we would simply show our ignorance. The work is abserbingly interesting a d throws much needed light upon subjects of vital importance. It is not written like many thoseophical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and extainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will have present a few selections. low 'The Light of Egypt' still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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after his arrival home his father came to take him down to the parlors, where the funeral services were to be held. The child had never heard of a "funeral," but he shrank back, and begged to be allowed to remain in his room. His father persisted that he should go down with the others, and, having always been accustomed to obedience, he was reluctantly led away. Many people were present father sat down, standing Walter between his knees, whose eyes at that moment fell upon a strange object—to him—a coffin, heavily draped in black. He heard nothing, saw nothing but that. His face was ghastly pale, and his eyes, grown large and dark, were held as if fascinated by the heavy black draperies which covered all that was left of his idolized mother. How much he realized of this it is impossible to tell; but, when men came forward to remove the casket, with a cry of anguish he threw himself upon it, and again became unconscious. He remained in

(Continued from First Page.)

night. Wearied out with many weeks of constant anxiety, the family, on the night of the funeral, had all retired by eleven o'clock, leaving an experienced nurse in charge of little Walter, who had not as yet showed any sign of returning consciousness. She had fallen asleep in her chair, when, upon awakening toward morning, she missed him from his bed. Search was made through all the rooms without success. The family were awakened. neighbors and friends aroused, and as soon as it was light every part of the grounds were gone over—the whole city was searched for the missing child. At nightfall he was found in the city cemetery, which he had never seen, three miles from the city, lying,

still unconscious, on his mother's grave! Long weeks of fever followed. When he recovered he could only remember getting out of bed, going down stairs in the dark, feeling the damp grass under his feet, and seeing the stars above. All the rest was a blank to him!

What was the instinct, the mysterious tie or power like the fidelity of a dog to his master, which led that child into the darkness of the night through the city and amid the laby-rinths of a cemetery which he had never seen, unerringly to his mother's grave?—[The Continent.

INCIDENTS IN THE CRONIN CASE.

Providences which Greatly Aided the Cause of Justice -Mrs. Dinan's Dream.

"'Providential interferences' was the key to my speech." exclaimed Luther Lastin Mills yesterday. He had been lamenting the failure to pronounce the closing address to the jury in the great Cronin trial, and the speech was probably ringing through his mind when he started from a momentary fit of abstraction with this exclamation.

"More remarkable providences pursued this case in behalf of the prosecution than in any

Mrs. Dinan's dream?" 'No; never heard it."

"It was a most remarkable dream, and it was told me under remarkable circumstances. We were working late at Judge Longenecker's office one night during the trial. We were fagged out, excited and nervous. Mrs. Dinan had waited patiently to talk to us about the case, and it was nearly 12 o'clock when she had finished her story. 'Did Mrs. Dinan ever tell you her dream?' asked Judge Longenecker. I admit having a small vein of superstition in my composition, and I begged Mrs. Dinan to recite it. She told it, and

"She had the dream the night of Monday, May 6. Nobody then knew that Dinan's white horse had drawn Dr. Cronin away. Mrs. Conklin had said the horse was a white animal, but Dan Coughlin had not yet been connected with it.

"Well, that Monday night. Mrs. Dinan dreamed that the white horse stood by her bedside, 'bowed in grief,' she said. Beside the horse stood Dr. Cronin. She saw four or five gashes on his head. A 'little river of blood flowed down over his face.' She heard the blood fall on the floor. The doctor seemed stunned and stupefied. An expression of agony twitched the corners of his mouth. His eyes were turned upward in a mute appeal for pity. So real did the vision seem to Mrs. Dinan that she sprung up in bed and screamed:

"'Pat Dinan, Dr. Cronin and the white horse are in this room!'

"Startled from a profound slumber, Mr. Dinan leaned from his bed and stared eagerly about him for a moment, as a half-awake man will. 'No, they ain't,' he cried, in a terrified tone.

"'I saw them here a moment ago,' persisted Mrs. Dinan, now wide awake. I know they were here.'

She was so deeply impressed that she had seen the doctor with the blood streaming over his face and pouring on the floor that she procured a light and searched for the pool of blood on the carpet.
"Mrs. Dinan could not drive the terrible

reality of the dream from her mind, and the next day she said to Mr. Dinan: 'Pat, the white horse drove Dr. Cronin to his death. You must do everything you can to find out who got the horse that night.

"She told her dream to her neighbors, and on the streets she proclaimed that she had seen the doctor and the white horse together. When a museum had made a plaster cast of the doctor's head showing the wounds inflicted by his murderers Mrs. Dinan went to see it. She saw on the cast the red mark that indicated the gash from which the blood flowed in her dream, located just as she had seen it. It was the fatal cut. She saw it while the body was still in the catch-basin. She saw the wound two weeks before any mortal had seen it, except the men who made it a fortnight before it was positively known that the doctor was dead.

"Mrs. Dinan was not acquainted with Dr. Cronin, but she knew him by sight, Patrick Dinan was not acquainted with the doctor. Mr. Dinan has lost business by his devotion to the case, and he spared no time or expense to solve the mystery of the white horse. It was no sentiment of friendship or zeal in the Irish cause that spurred on the stolid liveryman. Mrs. Dinan's dream inspired him.

"Of course I could not have used this story in my speech," continued Mr. Mills. "But there were other providences that I could have used, because they were in evidence. Think of the wonderful providence of the stream of cold water that flowed through the hydrant near by poured an ice-cold stream on the body and preserved it from dissolution. But for that trickling stream the Lake View laborers would have found an unrecog-

of the body. The witnesses might have been mistaken. Only the friends of the doctor had identified the body. They were prejudiced, the defense would have argued. The discovery of the doctor's clothing and his medical case settled the identification, and the defense admitted that the body was Dr. Cron-

"Mrs. Hoertel's testimony was a remarkable intervention of Providence. Our exbesides the other members of his family. His | perts had testified that the hair on the piece of soap was from the head of the body found hung by a hair. It was our strongest evidence that Dr. Cronin had been in the Carlson cottage. While we were worrying over this phase of the case Mrs. Hoertel was brought to the State's Attorney's office. We were dumbfounded. Could it be true that this woman had seen the doctor enter the cottage? No witness' character was ever more thoroughly i nvestigated than here before we put her on the stand. Did you ever hear of such a memory? No witness was ever that condition all the day and part of the | more searchingly cross-examined. She never luavered. Her memory of dates was something wonderful. Mr. Forrest argued that the memory of an ignorant person was not as good as that of a well-educated person. Quite the reverse is the truth. This woman had no means of remembering dates except in her mind. Her business as a washerwoman compelled her to remember dates.

"Then there was the unfortunate providence of the death of Juror North's child While the case was adjourned on account of the death and burial of the little one Detective Flynn remembered the knives he had taken from Dan Coughlin-Dr. Cronin's

knives. "There were other providences that I do not now recall, but almost equally remarkable. A wonderful Providence, sir, watched over that case."-The (Chicago) Mail.

To Make America Catholic.

To the Editor of the Religio Philosophical Journal

The following article was clipped from the St. Louis Republic of November 13, to which a more than passing notice seems called for. Baltimore, Md., Nov. 12.— Archbishop Ireland's pronounced views, as enunciated in his sermon Sunday night, have caused a decided sensation among non-Catholics. Once before during the session of the plenary council, while addressing a Catholic meeting here, he intimated that it was the duty of the church to scatter its seeds throughout the land, with the ultimate view of bringing Catholicism into every household. But last night he said, without reserve or equivocation, that it was the intention of the church to make America Catholic. To use his own words:

"Let me state, as I conceive it, the great work which, in God's providence, the Catholics of the United States are called to do within the coming century. It is two-fold, to make America Catholic and to solve for the church universal the all-absorbing problem with which the age confronts her.

"I doubt if ever since that century the dawn of which was the glimmer from the eastern star, there was prepared for Catholics of any nation on earth, a workso grandly noble in its nature and pregnant with such mighty consequences. The work gives the measure of our responsibility. The importance of the possession of America to the cause of religion cannot well be overestimated. It is a providential nation. How youthful and yet how great; how rich in glorious promises. A hundred years ago the States exceeded but little the third million in population. To-day they approach the sixty-fifth million. Streams of immigration from the lands of the earth are turned toward us. There is manifestly much of value in our soil and air. in our social and political institutions, that the world's throngs are drawn to us. The country is one that must grow and prosper. The influence of America is widespread among nations, no less in the solution of social and political problems than in the development of industry and commerce. The church triumphant in America. Catholic truth will travel on the wings of American influence and with it encircle the universe.'

The language above quoted is not so start-ling in itself to a careful observer of the movements of the Roman Catholic hierarchy, whose endeavors in that direction have long been apparent, as it is when taken in connec tion with the efforts of the combined Protestant so-called denominations to get "God in the constitution" and make this a Christian

It is strange that in their blind fanaticism and ignorant zeal they cannot see that every attempt in that direction is simply aiding the papists to have their dogmas become the national religion. It is simply turning the pages of history back to the medieval ages, when the propaganda of Rome built their inquisitions, ruled kingdoms and nations, and with diabolic tortures, sword and flames, si lenced all doubters and heretics. Then the prisons were filled with all the scientific observers like Galileo, to force them to recant, and stakes and fagots were used for the Brunos, while with treachery, sword and flame the Huguenots and Waldenses were slain by hundreds of thousands.

It has been said, "Whom the gods would destroy they first make mad," and the general opposition of the Protestant clergy to the advancement of science and the progressive unfolding of the nineteenth century; their attempt to overturn our constitution and lay a foundation on its ruins for a re ligious hierarchy indicates that they are not only mad, but that there is no common sense "method" in their madness, unless they are laboring to establish the Holy See, which claims to be the "vicar general of God on earth," as the ruling and governing power

over the United States. Look at what Archbishop Ireland says: "Streams of immigration from the lands of the earth are turned toward us." Yea, verily, the Catholic countries of the old world, by the aid and direction of the Romish priests, have been spawning upon our shores their brood of bigots to fill the land and make America Catholic. The money extorted by the priests from the Catholic laborer and servant girl has been used to purchase the most eligible sites in towns and cities for church establishments, parish schools and nunneries, which, with the increasing valuation of property in those towns and cities, has become an immense source of wealth; all of which is at the disposal of "His Holiness" (?) the Pope. And this is not all. While laboring to destroy our public school system they are insidiously working to induce non-Catholics to patronize their nunnery schools, and is afforded them in our own schools, semina-ries and colleges, and in this way they get

Catholic vote to elect him to office.

Now what is the result of all this? The Roman Catholics hold a majority of the public offices of the United States to-day and dictate to the political parties as they choose, helping only those who comply with their demands for a large division of the spoils.

With a present membership of over 7,000, 000 and a constant influx from the old world of hundreds of thousands annually, whom our politicians are anxious to make voters at once, and all these working as a unit, while the Protestants are blindly working to aid them how long with the complicity of politicians are any long with the complicity of politicians are all these working as a unit, while or monitor, which and what is wrong, and while is may on any long with the complicity of politicians are any long with the complicity of politicians are any long with the complicity of politicians are any long with himself and to respect himself. Every one has an interior or monitor, which is may long with the complicity of politicians are any long with himself and the politicians are any long with the political of hundreds of thousands annually, whom in the catch-basin. The State's case literally our politicians are anxious to make voters at the Protestants are blindly working to aid them, how long, with the complicity of political intriguery and villainy, will it be before the archbishop will see the desire of his heart gratified?

the blind fanatics who have aided in bringit about by making this a "Christian nation" will seek to recover the liberty they have helped to despoil themselves of, and then the great "battle of Gog and Magog" will be fought.

To my mind it is only a question of time when the death struggle between these theologic gladiators will commence — a struggle the most calamitous, sanguinary and destructive of all the "holy wars," and yet, perhaps, the most beneficial of all wars to humanity in sweeping away the last vestige of bigotry and superstition from the world and establishing unity, progress and peace.

D. P. KAYNER, M. D. San Jose, Cal.

The Question of Organization.

E. W. KING.

The question of organization is an important one. By a harmonious union of our forces, so that our strength can be utilized and directed into proper channels, great good could be accomplished and we would command respect. This brings up the question, can the great body of Spiritualists be united so as to act as a unit? If so, upon what basis?

In looking over the vast field of religious organizations throughout the civilized world. we find great numbers of sects, each governed by its own peculiar tenets, with local organizations in almost every town and hamlet, working harmoniously under a general head and for a specific purpose.

These organizations are so numerous, and ganization must be easy. In fact, we see, under our immediate observation, the formation of new so-called religious sects, which an immense influence upon the civilization be able to bear the burden. of the nineteenth century. Their members are largely active and energetic, and being "One woe doth on another tread, so quick thoroughly imbued with the idea that they they follow." may well be said of poor, luckonly are right—that through their gateway alone can the portals of heaven be reached, they push their peculiar tenets to the front having been gained, not by any appeal to their intellect, but largely by exciting their emotional faculties, they are true to their leaders and full of enthusiasm for the cause.

In view of these facts, why cannot Spiritu- | her share of tribulation and woe. alists organize and assert their strength? Why is it that all the various attempts of

have miserably failed? Some of the reasons are obvious. The his tory of nearly all religious organizations, up to the time that Spiritualism made its appearance, teaches that the individual members of the human race "are to be saved" by subscribing to certain tenets and dogmas Those who do this and join some one of these organizations and accept their "plan of sal vation" are saved; all others are forever lost. This applies equally to the pure-minded as well as to the greatest criminal. This is the central fact around which cluster a thousand isms. With such as these, "getting religion" is like acquiring a title to real estate; it is done at once.

Now here is something that appeals to the individual. By complying with certain requirements he "is to be saved." This makes | followed by Mr. Collyer who spoke of the each one who accepts these dogmas personally interested, because each believes his eternal welfare, as well as that of the whole these tenets.

Spiritualism teaches, not that man "is t be saved," but that each must save himsel by living a pure life, and so far as able assist suffering humanity to a higher plane morally and intellectually. By helping others we help ourselves. As a matter of fact, Spiritube a conscientious atheist, or a materialist be a good citizen and live a good, pure life; and who shall say that his chances for happiness in a future life are not as good as his neighbor's, who believes in the efficacy of the blood is to be quarried from the same historic hill of Christ to wash away his sins? Spiritualists are mostly independent think

ers. Each outlines a course for himself and likewise. To them freedom of thought and action is a necessity to their well-being, and ity. while most of them agree upon a few fundamental principles which facts and phenomena have made plain, as a class they are heterodox. To organize Spiritualists, something more is necessary than a mere abstraction. It is well enough to lay down the principle of the "Fatherhood of God and the brotherhood of man," but nearly all enlightened thinkers, of whatever creed or sect, hold this to be true. We need something added to this which Spiritualists accept as true, and which appeals to each in a personal way; something which will influence their conduct and which each may feel is necessary to his present, as

well as his future happiness. Man is a selfish being, and when this faculty is abused it becomes a great curse to its possessor, as well as to others; but when properly used it is the source of great power It is the great mainspring of individual ac tion in all the operations of life, whether religious or secular. Convince a man that his highest interest, now and in the future lies in a certain direction and he will, unless under the control of passion or appetite, pursue

that course. Now is there anything in the teachings of Spiritualism, generally accepted as true which appeals strongly to our individuality and which can be made use of as a centralizthousands of girls are sent there for educa- ing force by which we may unite the various catch-basin. A break in the water-pipe or | thon under the belief that they are there pro- | heterogeneous elements of which the great | tected from temptation and afforded an op- body of Spiritualists is composed, for a comportunity to obtain a higher education than mon good and at the same time locus them. portunity to obtain a higher education than is afforded them in our own schools, seminaries and colleges, and in this way they get please, subject only to their highest convictions of the conviction of the conv nizable body—a corpse whose identity might never have been known.

Then there was the finding of the clothes, just before the State closed its case. The defense had prepared to fight the identification in the identificat tions? I believe such an element can be found, and when properly presented to the informs the reader was originally written in India but being so intimately connected with the present great body of Spiritualists they will organize religious ideality of America and Europe an edition and act as a unit. Such an organization in English was the result. Price. cloth, \$1.00; pa-

under the government, and they are sure to great boon to humanity. It would wield such be backed by the politician who wants the an influence for good as the world never saw

The great mass of Spiritualists do not believe in the forgiveness of sins as generally taught in the Christian churches of to-day. What they do believe is that man's present as well as his future happiness, depends upon his own conduct. That each must act up to his highest convictions of what is right, subject to the censorship of no one but himself. account of early training or educational bias. sometimes lead him astray, whoever expects to improve his spiritual nature must follow his teachings. By doing this, and at the same time by careful investigation, getting all the It would be well if we could drop the curtime by careful investigation, getting all the tain here, but after the ruin has been wrought light that can be obtained to guide us on our way, we will be able to build up a grand manhood and womanhood, and our spiritual nature will develop normally, and hence beautifully.

I believe that the science of right living is the basis upon which we must unite. We must make it plain to all that living a pure life will develop a pure spiritual body upon which so much depends in a future life, and that immoral actions leave their stain upon our spiritual natures which can only be removed by our making full and complete reparation to those whom we have injured. If we understand these things properly, a man, even from a selfish standpoint, cannot afford to do wrong. It does not pay. This may be selfishness but it is human nature. Ukiah, Cal.

GENERAL ITEMS.

After having served the Methodist Episcopal church for several years as a successful revivalist, Rev. Sam Small now desires to become an Episcopal clergyman and has made application for ordination in the Protestant Episcopal church. It is reported that his ap. plication will be favorably acted upon and that he will doubtless be received. The family of Mr. Small are members of the Episcopal church.

N. Y. Independent: The one paper in this city which boasts of its infidelity and claims the name of infidel, is the Truth-Seeker. It is are working side by side with so little fric- not a very intelligent journal and we judge tion, that we necessarily conclude that or- not very prosperous. It publishes every week a couple of blasphemous pictures, which monopolize the larger part of its interest. It spring into life almost in a day, full of vigor | now tells its readers that they must bring in and enthusiasm, and which are sure to wield | 500 new subscriptions or the paper will not

less Johnstown. The climax of her disasters would seem to have been reached a few weeks whenever there is a convert to be gained. since, when ten of her citizens were killed Their membership increases. Their recruits | and seventy-five seriously injured in consequence of a panic in one of her theaters. It is to be hoped that she will have a rest from this time forward, for she has had more than

Mrs. Emma Hardinge Britten, on the third Spiritualists to unite under a common head of November, delivered two lectures at Danby Hall, Liverpool, on "The Impassable Lines of Demarcation between Spiritualism and Theosophy," an abstract of which is published in Two Worlds of November 11. The distinct tion she makes between Theosophy and Spiritualism is about as satisfactory as anything we have ever seen. Theosophy she defines as a matter of opinion; Spiritualism as a matter of fact.

The funeral of Oliver Johnson, said to have been the last of the original abolitionists, took place in Robert Collyer's church in New York. Rev. J. W. Chadwick, Unitarian, of Brooklyn delivered the main address and was deceased as his dear friend for 35 years. Oliver Johnson has been quoted thousands of human race, depends upon his acceptance of | times as saying, in reply to a question when he was on the witness stand in the Tilton-Beecher trial, "I am a Spiritualist but not a d-d fool."

On Mars Hill, at Athens, Greece, Rev. T Dewitt Talmage, on the 22d ult., preached a alists care little what a man believes so long | sermon to the Athenians, using the same as it does not affect his conduct. A man may | text that St. Paul did eighteen hundred years ago: "Ye men of Athens, I perceive that in all things ye are too superstitious." A corner stone for his new tabernacle in Brooklyn As Talmage took along a reporter especially qualified to keep his memory green and adis willing and expects his neighbor to do | vertise his tabernacle the country may rest assured it will hear from him with regular-

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