No. 22

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

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PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home By William Crookes F. R. S.

[From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

In the year 1874 I published in a collected form various papers, dating from 1870 to 1874, describing inquiries made by myself, alone or with other observers, into the phenomena called spiritual. In a paper reprinted from the Quarterly Journal of Science, for January, 1874, I announced my intention of publishing a book, which should were present. It was in the front drawingcontain my numerous printed and unprinted room, at a loo table on centre pillar and

light. My excuse,—a real excuse, though not a complete justification,—lies in the extreme pressure of other work on my time and | Towards end of sitting (during the fire test) energies. The chemical and physical prob- the candle on the table and one on the lems of my professional life have become mantelpiece were put out. An accordion more and more absorbing; and, on the other was on the table. There was a wood fire, hand, few fresh opportunities have occurred of prosecuting my researches into "psychic force." I must confess indeed that I have I must confess, indeed, that I have been disappointed with the progress of psychical research during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound in-

The foundation of the Society for Psychical Research has, however, somewhat altered the situation. We have here a body of inquirers of whom the more prominent so far as I can judge, are quite sufficiently critical in their handling of any evidence making for extra-ordinary phenomena, while they bring to the task that patience and diligence without which an investigation of this sort is doomed to failure. Invited to contribute to the Society for Psychical Research Proceedings some of my notes on seances with D. D. Home. I feel I ought not to decline. I am. not satisfied with these notes; which form, so to say, only a few bricks for an intended edifice it is not now probable I shall ever build. But, at least, they are accurate transcripts of facts which I shall hold to be of deep importance to science. Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or | an experiment in the alteration of weight. to alter. I have discovered no flaw in the experiments then made, or in the reasoning

I based upon them. I am too well aware there have been many exposures of fraud on the part of mediums; and that some members of the Society for Psychical Research have shown the possibility of fraud under circumstances where Spiritualists had too readily assumed it was not possible. I am not surprised at the evidence of fraud. I have myself frequently detected fraud of various kinds, and I have always made it a rule in weighing Spiritualistic evidence to assume that fraud may have been to settle itself firmly into the floor. The efattempted, and ingeniously attempted, either | fect was as if the power of a gigantic electroby seen or unseen agents. I was on my guard even in D. D. Home's case, although I tected any trickery or deceit whatever, nor surface of the table with their fingers. A ard any dist-hand syldence of such from other persons. At the same time, I should foot of the table from the floor. The experinever demand that anyone should consider mentalist lifted it up and down four or five Home, or any other medium, as "incapable times, and the index of the balance kept

strengthened rather than weakened by the discussions on conjuring, and the exposures of fraud which have since taken place. The object of such discussions is to transform vague possibilities of illusion and deception into definite possibilities; so far as this has yet been done, it has, I think, been made more clear that certain of Home's phenomena fall quite outside the category of marvels producible by sleight of hand or prepared apparatus.

But I must not be supposed to assert that all, or even most of, the phenomena recorded by me were such as no juggling could simulate. Many incidents,—as slight movements of the table, etc.,—were obviously and easily producible by Home's hands or feet. Such movements, etc., I have recorded,—not as in themselves proving anything strangebut simply as forming part of a series of phenomena, some of which do prove, to my mind, the operation of that "new force" in whose existence I still firmly believe. Had I described these séances with a view to sensational effect, I should have omitted all the non-evidential phenomena, and thus have brought the marvels out in stronger relief. Such was not my object. The notes were written primarily for my own information,—copied or expanded almost immediately after each séance from pencil notes made while the phenomena were actually going forward. They are here reprinted verbatim; and the petty details which render them tedious to read will supply the reader with all the material now available for detecting the imposture, if any, which my friends and I at the time were un-

My object in publishing these notes will have been attained if they should aid in inducing competent observers, in this or other countries, to repeat similar experiments with accurate care, and in a dispassionate spirit. Most assuredly, so far as my knowledge of science goes, there is absolutely no reason a priori to deny the possibility of such phenomena as I have described. Those who assume—as is assumed by popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, absolute, indubitable ignorance.

Wednesday, May 9th, 1871.—Sitting at 81 South Audley street, from 9 to 11 P. M. Mr. three feet, diameter three feet, weight thirty-But this projected work has never seen the two pounds, cloth on (occasionally turned up to give light below). One candle on table, two on mantelpiece, one on side table. somewhat dull, in the grate. Temperature very comfortable all the evening.

Order of sitting: MP O.R. ₹ Was'M`E D.D. HOME MHS C. MR.CROOKES.

A small sofa table stood about two feet from Miss D. and Mr. Home in the position shown in diagram. Miss D. commenced by reading aloud a few extracts from Robert Chamber's introduction to Mr. Home's book. "Incidents of my Life."

Phenomena.—The table tilted several times in four or five directions at an angle of about 25 degrees, and kept inclined sufficiently long for those who wished to look under with a candle and examine how the hands of Mr. Home and the others present were touching it. Sometimes it stood on two legs, and sometimes it was balanced on one. Mr. Crookes, who had brought a spring balance in his pocket, was now invited by Mr. Home to try As it would have been inconvenient without disturbing the sitting to have experi-mented on the total weight of the table the balance was booked under one edge of the table, and the force required to tilt it measured. Following is the results of the several

1. "Be light." An upward pull of 2lb. required to lift one of the feet off the ground, all hands lightly touching the top of the

experiments:

2. "Be heavy." As soon as this was said, the table creaked, shuddered, and appeared magnet had been suddenly turned on the out: "It is a glorious truth. It was the soltable constituting the armature. All hands I am bound to say that with him I hever de- | were, as before, lightly touching the upper | the change called death. Robert Chambers." of fraud," nor should I pin my faith upon any experiment of my own or others which fraud could explain. The evidence for the genuineness of the phenomena obtained by. Home in my presence seems to me to be greate downward pressure could not have

been many ounces. Mr. Home once lifted his hands for a moment quite off the table. His

3. "Be light." Conditions the same as before. An upward pull of 7lb. required to tilt

4. "Be heavy." The same creaking noise as in experiment 2 was again heard. Every the ends of the fingers underneath the table top, the palms being upwards and the thumbs visible, so that, if any force were uncon-sciously exerted, it should tend to diminish the weight. At the same time Mr. O.R. took a candle and stooped under the table to see that no one was touching the legs of the table with their knees or feet. Mr. Crookes also stooped down occasionally to verify Mr. R.'s statement that all was fair beneath. Upon applying the spring balance, it was announced that the table began to rise at 45lb. Immediately this was said, Mr. Crookes felt an increase of weight, and, after a few trials, the pull was increased to 48lb., at which point the index stood steady, the leg of the table being about 3in. off the floor.

5. "Be heavy." The conditions were the same as before, a little more care being taken by the sitters to keep their feet well tucked under their chairs. Hands touching the side of the table-top as before. The index on the balance rose steadily, without the table moving in the least, until it pointed to fortysix pounds. At this point the table rose an inch, when the hook of the balance slipped to be discontinued.

(After the seance was over the normal weight of the table was taken. Its total weight was thirty-two pounds. In order to tilt it in the manner described in the experiments a pull of eight pounds was required. When lifted straight up at three equi-distant points, the spring-balance being at one point, a pull of 10 pounds was required. The accuracy of the balance could be depended on to about one-fourth pounds, not more.)

Raps were heard from different parts of the table and the floor, and the table quiv-

ered rapidly several times. Mr. Home appeared slightly convulsed about the arms and body. Suddenly he said aloud, "Robert Chambers is here; I feel Three loud raps were immediately heard from a small sofa table about two feet behind Miss D., and this table then slowly glided up to within five inches of Miss D. and Mr. Home. The movement was very steady and noiseless, and occupied about five seconds in going the distance of twenty inches. When it stopped Mr. Home drew attention to the fact that both his feet were under his chair and all hands were on the table. He moved a little nearer to Mr. O. R. and turned his legs and feet as far away from the table as he could, asking the sitters to make themselves quite certain that he could not have produced the movement of the table. When this was being noticed, the small table again moved, this time slowly and a quarter of an inch at a time, until it was

again close to Mr. Home and Miss D. A flower in a glass standing in the centre of the small table was moved, but not taken

Mr. Home and then Miss D. said they felt touched under the table. The sleeve of Miss D.'s dress was pulled up and down several times in full view of all present. Mr. Home said he saw a hand doing it. No one else saw this; but Miss D. felt a hand, which, however, was invisible, put on her wrist immediately after.

Mr. Home held the accordion under the table by one hand, letting the keyed end hang downwards. Presently it commenced to sound, and then played "Ye Banks and Braes," etc., and other airs, and imitated an echo very beautifully. Whilst it was playing in Mr. Home's hand (his other hand being quietly on the table) the other gentleman looked under the table to see what was going on. Mr. Crookes took particular notice that when the instrument was playing, Mr. Home held it lightly at the end opposite the keys, that Mr. Home's feet had boots on and were both quiet, at some distance from the instrument, and that, although the keved end was rising and falling vigorously and the keys moving as the music required, no hand, strings, wires, or any thing else could be seen touching that end Mr. O. R. then held the accordion by the plain end, Mr. Home touching it at the same

time. Presently it began to move and then commenced to play. Mr. Home then moved his hand away and the instrument continued playing for a short time in Mr. R.'s hand, both of Mr. Home's hands being then above the table.

Some questions were then asked and answers were given by raps and notes on the accordion. The alphabet being called for by five raps, the following message was spelled ace of my earth life and the triumph over A private message to Miss D. was then

before, and once rose completely off the and candle. ground to a height of about three inches. Phenomen

undecided sort of manner, came up to each of the sitters and made some remark to them. feet were tucked back under his chair the whole time.

3. "Be light." Conditions the same as be-backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. He then held his fingers up, smiled as in experiment 2 was again heard. Every person (except Mr. O. R. and Mr. Crookes, who was standing up trying the experiment) put ed it up on his right hand and went to the fire. Here he threw off the bandage from his eyes and lifted a piece of red hot char-coal from the centre and deposited it on the folded cambric; bringing it across the room, he told us to put out the candle which was on the table, knelt down close to Mrs. W. E. and spoke to her about it in a low voice. Oceasionally he fanned the coal into a white heat with his breath. Coming a little fur-ther round the room, he spoke to Miss D. saying, "We shall have to burn a very small hole in the handkerchief. We have a reason for this which you do not see." Presently he took the coal back to the fire and handed the handkerchief to Miss D. A small hole about half an inch in diameter was burnt in the centre, and there were two small points near it, but it was not even singed anywhere else. (Mr. Crookes took the handkerchief away with him, and on testing it in his laboratory, found that it had not undergone the slightest chemical preparation which could have rendered it fireproof.)

Mr. Home again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an oroff, and the table returned to its place with ange, and putting it on his right hand, cova crash. The iron hook had bent out suf- ered it over with his left hand so as to alficient to prevent it holding the table firmly | most completely enclose it, and then blew any longer, so the experiments were obliged | into the small furnace thus extemporized until the lump of charcoal was nearly whitehot, and then drew Mr. Crookes' attention to the lambent flame which was flickering over the coal and licking around his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front and said: "Is not God good? Are not His laws wonder-

> Going again to the fire, he took out another hot coal with his hand and holding it up said to Mr. Crookes, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." The coal, however, was not brought. Mr. Home said: "The power is going," and soon came

back to his chair and woke up. Mr. O. R., having an appointment, had to leave at 11 o'clock. After, this, nothing par ticular took place.

The following refers to a somewhat similar incident, it being an extract from a letter from Mr. Crookes to Mr. Honeywood, describing an occurrence at a séance on April 28th and incorporated in Mr. Honeywood's notes

of the seance. At Mr. Home's request, whilst he was entranced, I went with him to the fire-place in the back drawing-room. He said: "We want you to notice particularly what Dan is do-Accordingly I stood close to the fire and stooped down to it when he put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time, with his right hand and touched one which was bright red. He then said, "The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favorable, we thought we would show you that we could prevent a red-hot coal from burn ing a handkerchief. We will collect more power on the handkerchief and repeat it before you. Now!"

Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder red-hot at the lower part and placed the red part on the handkerchief. onder ordinary circumstances it would have been in a blaze. In about half a minute, he took it off the handkerchief with his hand, saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room, where all but myself had remained seated.

(Signed) WILLIAM CROOKES. (I.) Monday, May 22nd, 1871.—Sitting at 81 South Audly Street. From 9:45 to 11 p.m. Mr. D. D. Home (medium), Miss D., Mr. B., Mr. A. R. W., Mrs. Wm. C., and Mr. Wm. C., were present. Seance in the front drawing-room, at a loo table, supported on centre pillar and three feet. Lighted with candles the whole

of the evening.
Order of sitting: MISS. D. MRSWMC

The small sofa table, mentioned in the account of the last seance at this house, was The table was then tilted several times as was on the table, and a small candlestick end of the accordion, whilst Mr. A. R. W.

Phenomena.—In a few minutes a slight

The table tilted up on two and sometimes on one leg several times, rising up at the side opposite each person successively, whilst all who wished took the candle and examined underneath to see that no one of the party was doing it with the feet. Granting that Mr. Home might have been able, if he so desired, to influence mechanically the movement of the table, it is evident that he could only have done so in two directions, but here the table moved successively in six directions.

The table now rose completely off the ground several times, whilst the gentlemen present took a candle, and kneeling down, deliberately examined the position of Mr. Home's feet and knees, and saw the three feet of the table quite off the ground. This was repeated, until each observer expressed him-self satisfied that the levitation was not produced by mechanical means on the part of

the medium or any one else present.

The alphabet was now called for by five raps. The letters given out were taken down: Thinking this the commencement of a sentence we tried to get the next letter, but no response was given. Then we said that some letter had been given wrong. One thump said emphatically, "No." We then said, "We have got the first word 'We' all right, but we want the second word." "Is i right?" "Yes." "Is g right?" "Yes."

After thinking for a moment it suddenly occurred that the word was "Weigh," and that it referred to an experiment I had come prepared to repeat—that of measuring the variation in weight of the table by means of

a spring balance. interpretation was the correct one.

I accordingly repeated the experiments which were tried at the last sitting at this house, using a strong balance, as follows:

1. "Be light." The table tilted, when the balance showed a weight of scarcely half-apound.

2. "Be heavy." The table now bore a pull of 20lb. before it tilted up on one side, all hands being placed under the top edge of the

table, thumbs visible. 3. I new asked if the opposing force could be so applied as to cause the table to rise up off the ground quite horizontally when I was pulling. Immediately the table rose up completely off the ground, the top keeping quite horizontal, and the spring balance showing a pull of 231b. During this experiment Mr. Home's hands were put on the table, the

others being under as at first. 4. "Be heavy." All hands beneath the table top. It required a pull of 43lb. to lift the table from the floor this time.

5. "Be heavy." This time Mr. B. took a lighted candle and looked under the table to assure himself that the additional weight was not produced by anyone's feet or otherwise. Whilst he was there observing I tried with the balance and found that a pull of twenty-seven pounds was required to lift the table up. Mr. Home, Mr. A. R. W., and the two ladies had their fingers fairly under the top of the table, and Mr. B. said that no one was touching the table beneath to cause the increase of weight.

(It may be here mentioned that to tilt one foot of the table off the ground required an upward pull of fourteen pounds applied to the top just above the foot.)

When these experiments were finished we all sat quietly around the table for a few minutes, when suddenly the small sofa-table came up to within about six inches of Miss D. It glided along with a quick, steady movement. It did not move again after it stopped the first time.

(Just before I sat down to the seance, remembering that the table had moved up to the circle apparently of its own accord the last time we had a seance here, I pushed the table rather away from its usual place, putting it just about two feet behind Miss D.'s I took notice then that there was no

string or anything else attached to it. After I had placed it, no one else went near it, so that its movement on this occasion was entirely beyond suspicion.) Miss D.'s chair moved partly around. On at-

tempting to replace it as before she said she could not move it, as it was firmly fixed to the floor. I attempted to pull it along, but it resisted all my efforts.

Mr. Home's chair then moved several times, and tilted up on two legs, whilst Mr. Home's feet were up in the chair in a semikneeling posture, and his hands before him not touching anything.

The table cloth in front of Mr. Home just at the edge of the table was bulged out-wards as if a hand were beneath it, and we then saw a movement of the cloth as if fingers were moving under it.

Mr. Home then took the accordion in one hand in his usual manner, and held it beneath the table. At first chords were sounded, and then a very beautiful piece with bass and treble was played. Each of the gentlemen in turn looked at the accordion under the table whilst it was playing.

Mr. A. R. W. then asked for "Home, sweet Home." A few bars of this air were immediately sounded. He looked under the table and said he saw a hand, distinctly moving the instrument up and down and playing on the keys. Mr. Home had one hand on the table and was holding the top saw this hand at the bottom end where the keys were.

CONCLUDED NEXT WEEK.

QUESTIONS AND RESPONSES

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?
What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

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

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to

RESPONSE BY THOS. HARDING. SEVENTH PAPER. 4. In reply to the fourth question, it would be hard for me to decide which was "the most remarkable invident of my experience, but I can relate two or three experiences which were quite remarkable. Mr. Savage's late article in the Forum calls attention to the independent intelligence munifested in the movements of a certain table, and it reminded me of a little incident, which, though small in itself, went a long way to establish the same fact in my mind.

One evening in an upper room in the house of Dr. D. Huriburt, then of Sturgis, we sat by a stand or small table; there were present Dr. and Mrs. Hurlburt, Mrs. Harding and myself. The room was off a lobby at the head of the stairs. There were three doors in the room, but our door of ingress and egress was the only one of the three with which I was acquainted. Being in the habit of passing through that one and never having seen either of the other two opened. I called it the door in my requests to move the table to or from. Now "the spirits" frequently chided me for my skepticism, as it was a question constantly occurring to me. "How much of this is caused by our wills or by the bent of the medium's mind? and in how far is it the spirit's work, and how much of it is our work?' That the spirits could read my thoughts and answer my mental questions, unexpressed, was a fact which I knew from repeated experiments, and the table would go in any direction or do anything in obedience to a

mental request. On the evening referred to I made the re quest that the table should go over to the door. It immediately worked, or was worked deliberately along from one foot to another across to the door, and as usual bounced hard against the door intended. It then paused, for a moment or two, and then spun half round and fairly ran to another door across the room. This (as no doubt intended) proved two things, first that the intelligence manifesting understood the thoughts as much as to say, "We know what door you mean, but you don't control us; we can go to

any door we wish." The intelligences controlling Mrs. Harding have repeatedly tried to convince me that it was not her mind but theirs that did the work; yet I still feel sure that where the control is weak or imperfect the replies are largely colored by the minds of persons

One of the most remarkable incidents of my experience was planned by the "spirits," as they stated, to divest my mind of that idea and establish it in a firm faith in them and their power, and for another purpose also. which will appear; they succeeded in that other but (I think unfortunately for myself) I possess a very dogged will and a mind deeply imbued with unbelief in everything which I deem unproven; neverthless, what I do know, as Paddy said, I know as well as any body.

My wife had been subject to a kidney complaint, which at times was very painful. I used, when she suffered from that and other ills, to be impressed to place my hand on the affected part and thus give her relief. But one night she was very bad, crying in her bed with pain, when in the depth of her auffering she was controlled by Blue Jacket, who told me to go to the drug store and get a certain narcotic which I am not at liberty to name, and give her a good dose. I did so and procured more than was supposed to be needed just then, that I might keep it in the house in case it should be needed at some future time. I mixed and administered a good

dose, sufficient for a strong man. She immediately became insensible; and while in that condition she was again con-

"I want you to give her more," said Blue Jacket, "give her all you have."

Oh," said I, "you must excuse me, but I shan't do that, it would be almost certain death to give her so much. I have already given her a large dose." But he began to plead with me, assuring me that he would protect her from harm. 'Chief, how long do you know me?" he in-

quired.

'Several years,'' said I.

"Did I ever tell you a lie?"
"No, indeed," said I, "you have always been good and truthful, but I could not obey you in this instance, the risk is too great.'

No, chief, me no lie, white man lie! when Indian says 'I'll do,' he do; now if you give her all you have and leave her in my hauds, you no be sorry long."

Strange to say he overpowered me, psychol ogized me or something tantamount to it.for I mixed and gave her all, but it was no sooner down than I repented. She lay, positively, as dead as a log of wood and I feared she never would awake again. I was alarmed and thought I must do something at once or it would be too late; but it was along in the night and the only thing I could think of was to dash a pitcher of cold water in her face. I was arising from my chair to do so, when she was placed in a sitting posture in the bed and commenced to converse with

"No, chief, me no lie, white man lies." He then told me that he had two objects in view in getting her in her present condition; one, he said, was to convince me that her mind had nothing to do with the manifestations or communications given through her, and he inquired in a triumphant way. "Whose mind is doing it now, chief? Whoop! whoop!"

"I confess you have got me now," said I; "l know now that she cannot have anything to do with it.for, to all intents and purposes, she is as dead as she ever will be." The other reason was, as he explained, to get her under complete control so as to heal her disease. she never would give up, quite, but now she philosopher, or an honest man? Or was not loved spirit friends gave faithful proofs of reason in its highest expression. I speak in it of things. Let us say rather, "Everything the chart help herself, and if you will not do the Church and her ignorant ecclesiastical identity and loving interest, and all was especially of historic sciences which have will be for the best" when man, having acanything for her, even as much as give her a | minions the dictators, and schemers—they | harmony and rest. But now our spirit friends | been my special study. I mean history as the | complished his legitimate work, shall have drink of water, but leave her entirely in our who refueing to investigate, dared deny the must present themselves in full dress, with

squaw is all right. Waugh!" She did become very sick, discharged her stomach copiously, but did not speak. I kept my word and did nothing save to let her forehead rest in my hand when occasion required. At last and seeing she was doing well I undressed and went to bed. She was up before me in the morning; she got breakfast ready before was well. That was many years ago and as yet she hat had no trouble from her kidneys.

I conclude by giving at least one remark able incident of my experience with a chair; one only of many of like instances which will and respect of these would be leaders like most of my experiences, occurred in my | can be secured. own house and unexpectedly.

Mrs. Harding, not feeling well one evening, was reclining in a rocking chair, no one re-ting quietly, when I noticed that her feet, back, back until her head and feet were every law of gravity.

When she had been in that position for probably ter minutes, I said, "Dou't you feel tired from holding your feet so long in that basis. position?" "I am not holding them out," she replied. "I am delightfully resting and my feet seem to be supported as though on a break the spell which seemed to be upon I er. ing through her entire frame, going out at

Without the slightest movement she and the chair remained in that position for probably half an hour; she did not speak a word except what I have stated, and if the chair and its occupants had been chiseled out of solid stone they could not have been more rigid; not the slightest tremor was perceptible in them. At the expiration of the time mentioned, the chair was set forward slowly as it had been set back, and when it assumed its normal position, agreeable with thing presented to the little waif is strange, the law of gravity, her feet were lowered slowly to the ground as they were at first.

an item of our sitting room furniture, and when telling visitors or friends of the above circumstance. I have requested them to sit in that chair and see if any condition of their minds could enable them to hold their feet out, as I described, without causing the chair to go forward, or if by any mental gymnastics" they could cause the chair to set itself back to almost the ends of the rockers and remain in that position, unsupported, and intents of my mind and could fathom my desires and motives, and second. was not controlled by my mind but possessed an in dependent will, vitality and power. It was dependent will, vitality and power short of Mr. Savage's "psychic force."

That occurred several times in my presence, and the patient's health has been improved and her nerves, from which she suffered intensely, have been soothed and strengthened by the power of that "magnetism" which has so often been sent coursing one is but an adult child, as far as the reathrough her nerves and tissues at such times.

As I before mentioned, these and similar occurrences, whether physical, psychical or mental, seldom or never occurred when we sought for them; and those peculiar experiences which I have had when alone came. mass of mankind are still living in these without a single exception when I was in a | childish states of fanciful imaginings? Let state of abstraction or absent mindedness; the very moment I realized that the fact to external things they are all faith, all presented had a "spirit" origin or belonged | credulity, ready to believe in fairies, in hobto the department of the soul, that moment

Mr. Savage, in The Forum, wishes for information on the subject of the source of these strange occurrences, and hopes that some one wiser than he will come forward and explain them. I am not so conceited as to suppose myself wise in these or any other matters nor by any possibility capable of enlightening Mr. Savage but, nevertheless, it does appear to me that the most rational. reasonable, simple explanation is that given by the Spiritualists. There is a passage in Mr. Savage's Bible which his scientific friends might ponder with profit viz., thank thee, oh! Father....that thou hast hidden these things from the wise and prudent and revealed them unto babes."

Sturgis, Mich. TO BE CONTINUED.

"Brethren, Let Us Have Peace."

A Paper Read at the Spiritualist Conference, Harvard Rooms, 42nd Street and Sixth Avenue, New York City. March 26th, 1 82. by Caroline H. Jewett, and Published in the Journal April 15, 1882, and now Republished by Request.

The above is the caption of an article in the Banner of Light of March 11th. In this communication the writer comments in most eloquent strain on the need of harmony upon the great and paramount value of the value attaching to this belief, but flually declares, "that the fact proving a future lifeis not so very precious if it leave those thus convinced the slaves of selfish and unworthy passions." This writer says quite plausibly "that in vain we exhibit the most scientific demonstration, if it has to be held up amid the storm and dust of selfishness and passion;" and continues, "the world will be slow to believe that even if true, any but evil spirits can be conducting such a host of jealous wranglers and self-sufficient dicta tors and fractions of ambitious schemers." It is but fair to ask this writer, Who are these dictators and ambitious schemers?

If he is a man of sense and intelligence he cannot certainly charge the great body of dictators, from the very fact of their being found in the ranks of humble, patient students in the school of spiritual science and philosophy; from the fact also that those students feel the insufficiency of all old dogmas, to satisfy the innate hunger of the human soul for demonstration of the life be-

Was Galileo a dictator or self-sufficient schemer because he invited attention to the discoveries revealed to his ardent gaze through his self-invented telescope? Did the "Waugh! Faith in us, never fear, chief; the Church, or the Church Galileo?

and the power of the priesthood to crush out | come so "sensitive," and our "conditions" so individual thought and effort, to subject the gross! We have learned thereby not to insouls of all mankind, the learned and ignorshe fell into a nice sleep at near day light, ant, to this assumed ministerial authority, we can no longer wonder that freedom of hands and swallow all the medium has to thought and liberty of action have been plants of such tardy and slow growth, for I woke, and called me to it. Yes! Blue Jack leven to day in the churches and among the et was right; the morning had come and she | ranks of Spiritualists, bigotry and superstition hold extensive sway, and to believe and accept such propositions as certain men assuming leadership among us, see fit to dictate, is the only method by which the good

The time has come when the individual right to bend the telescope and adjust the microscope of common sense and free, unpresent but she and I. The chair she sat in I trammelled investigation, can be no longer was an ordinary black walnut rocking chair, denied us. Let us submit to no conditions, with cane seat and back; she seemed to be but such as intelligence dictates and approves. And it seems to me that the time which had been resting on the floor, began to has come when all intelligent believers in slowly rise and stretch out; when straight the spiritual philosophy should bravely unite out the chair itself began slowly to set back, their mental and moral strength to defeat the nefarious attempts of certain "speculators" about on a level and the chair rested nearly in spirit phenomena to cast shame and dison the extreme end or back points of the grace upon the name and progress of honest, rockers, which position, of course, violated scientific Spiritualism. I say scientific Spiritualism. itualism or, in other words, such phenomena -and only such-as can be accepted on a sound, logical and consistently intelligent

We are no longer under the ban of slavish hierarchies, but are free investigators in a free country. All true growth is comparasoft cushion." She spoke without seeming | tively slow; the reasoning faculties of a child to move a musc e as though disliking to are the last to be developed. In the newborn infant the instinctive faculties first She also said that streams of some ærial come into action, for on these unconscious fluid, "magnetism" she supposed, was pass- activities depend the life of the little one; and so kindly nature throws about these helpless creatures the necessary and eternal safeguards. But gradually the perceptive faculties commence their unfoldment, and the child begins to notice colors, light, motion and the external forms of objects around it; then incipient affection or love begins to display itself. Reason or the power to arrange and connect ideas, is still wanting, and exists only as a passive germ in the soul, avaiting its time for budding and blossoming, and up to the period of awakening, every fragmentary and incomprehensible. It is to his ignorance a wonderful kaleidoscope of continuous impositions, if wiser heads so will it. But let us not despise his impotent attempts to understand things, for his case is not hopeless, as we shall see, if the progress of the child is carefully watched. Stage by stage the mind progresses, until reason finally asserts its claim to eternal kingship over the brute creatures whose plane of life is so far inferior to its own.

Still we must admit that the ratio of debe astonished at the differences existing be tween those of the same country and race. Where, then, lies the difference between these men? The only rational solution is that the soning and reflective faculties are developed while the others are mental giants in the regions of causation, comparison and powers

of reflection. Now, shall I be far wrong if I say that the me explain: Children are all eyes and ears: goblins, in giants, and in the pit of fire, unending and unquenchable. Are there not not thought, if so taught, enough to see the absuratty of a dogma so insulting to creative love, and so degrading to human reason? If my premises are correct, then it must be obvious that but few men can be relied upon as safe leaders or dictators, since by so doing we shall be more likely to retrograde than advance.

If some men or women persist in seeing angels where we can discern only flaxen wigs, masks and painted muslin, we have a right to think it probable that such individuals are better developed in the region of ideality and imagination, than in those mental forces which lie at the base and root of all discoveries and inventions with which science has so largely enriched our earthly comforts and conditions.

Man was placed on this planet, in this garden of Eden, to beautify and improve it; to eradicate the weeds and nettles of irrational fancies which, if left, must inevitably choke out the good grain and the succulent fruits, which afford healthy nourishment to

the body and soul. The age we live in is remarkable, not only for the great advance made in science, philosophy and art, but for its continuous attempts to promote great humanitarian projects as seen in societies for the prevention of cruelty to animals as well as children, and among Spiritualists, basing his suggestion in hospitals and homes for the aged, etc. But it is also equally distinguished as the age of revelation of a life beyond the grave. The fraud! A spirit of evil seems to permeate writer goes on to expatiate on the practical and obsess all conditions of life. It runs through politics, religion and civil life. We are being deluged with fraud and deception. In politics it is party instead of principle. In religion it is popularity rather than piety. In our homes, esthetics have largely taken imitate the genuine articles.

another, thus raising the value from 10 to 100 | mediately after this incident. honest investigators with being schemers or per cent. Gold coin is denuded of its "true deteriorated.

Perhaps some will say that Spiritualism has stood the test; that no alloy can be found among its pure gold. Alas! that experience should show that even "the fine time was when those composing the little | body must be persecuted. discovery of new stars, or the motion of plan- | circles of earnest inquirers would sit down | "The true subject of my book is science. ets round their orbits, alter his status as a to a simple love feast of spiritual bread— and by this I mean the exercise of human will be very sick," he explained, that you must have—have—what you call it?"

facts brought to light by the untiring zeal of laces and diamonds to match, and mediums are of no account who cannot materialize forward his investigations until observation full formed spirits at sight! Our friends became confirmation? Did Golden and present themselves in full dress, with laces and diamonds to match, and mediums are of no account who cannot materialize full formed spirits at sight! Our friends this student and philosopher, who pushed are of no account who cannot materialize forward his investigations until observation became confirmation? Did Galileo persecute fine linen at so much a head, or the mediation of the Church of the Ch

But when we reflect upon the bondage of | ums object to the "conditions." Tests are no superstition, the horrors of the Inquisition, longer submitted to; the mediums have beterrupt the scance by inquiry or request. All that is required of us, is to sing loud, join offer, whether it is 'bread or a stone, a fish or a serpent." We can pay our two dollars and see the show, though if a chance doubt creeps into the mind, we are gently informed that no materializations can be guaranteed, as skeptical qualities destroy the magnetic conditions necessary for the spirits to work. Now, friends, how much of this talk about

'conditions" is correct, and how much nonsense or twaddle? Let us challenge these bogus mediums and extort from them the secrets of their materializing powers. The time has come when Spiritualism, as an ism, will be obliged to give und-niable proof of its truth, or be cast back into the vortex of useless and forgotten vagaries. Phenomena assuming to come from the spirit realms, must be submitted to the most searching and in elligent tests. We must no longer consent to sit in darkened rooms and subject our reason to the "conditions" imposed upon us by mercenary, designing tricksters: no longer the arbiter between truth and falsehood.

You are aware that great efforts are being made by certain parties, both by pen and voice, to defend cheating mediums by charging upon all honest skeptics, such dishonorable practices as carrying into these materializing circles such articles as will be exhibited, and then pretending to find them upon the medium. Is it not shameful and disgraceful to charge some of the best people among us with such attempts to injure and persecute wicked mediums and falsifiers? But such defenders of fraud are intoxicated with the "new wine" of this "new gospel" of spirit materializing. The dramatic element in their nature being for the time in the ascendant, it thus holds pure reason in such No v I nave that rocking chair still; it is shifting form and color. He is a subject for slavish abeyance, that rags and tinsel seem to be nothing but the materialized forms of the Virgin Mary or the beloved shape of some near and dear friend.

Mrs. Crindle, who has just left for parts unknown, said to a lady who travelled in her company from California, that the "Californians were sharp and wide awake, but New York was full of simpletons, who want ed nothing but to see a show, and were always ready to pay for it."

men as Newton, Kepler and Bacon, we shall our dearest interests, is it wise or patriotic, clasp hands with traitors? Is it not time to | curious, poetic, passionate." arouse ourselves to quick, prompt and vig orous action? At such times of danger, our worst and most dangerous enemies are timidfortitude to confront the adversary. The issues of our time. Old things are passing away. Men are casting off the dogmas and superstitions of past ages. Human intellithis spirit of inquiry ramifies through every branch of human interest. The battle now |

it is the vital question of life or death! We cannot go back to the vegetative life of fancy, but must have some strong meat which alone gives strength and tone to the mind, nerves and muscles.

Friends, we must rise to the demands of the time, and bravely battle against all forms of deception and fraud. Give the enemy no quarter! Hunt these materializ ing tramps and pirates from our hearts and | ters of the work M. Renan loudly demands homes, and then, and not till then, will we | the rights of reason to "organize humanity." echo the cry of the Banner correspondent: It seems that he was very much moved by "Brethren, let us have peace!"

The New Book of M. Renan.

[From Le Temps, October 18, 1889.] M. Renan is to publish, in the course of the

month of December next, a new work which is actually in print. It will be a volume of about five hundred pages and will bear the title, "The Future of Science," (l'Avenir de la Science.) With his usual indulgent good nature, he was quite willing to receive one of our reporters who went to interrogate him on this subject.

philosopher to him, "is in reality quite old; it dates from 1849. I have written it under the impression of the terrible events of that epoch—not that I was mixed up in it in any way. After my departure from Saint Sulspice in 1845, I lived duite retired and was little acquainted with the men of that time. I used to come frequently to the college of the place of solid comfort. We have gilt France. I was an assiduous listener to the paper in profusion, and good bread in limit- course of lectures of my dear master, Eugene ed quantities. Our flour is adulterated; the Burnouf, to whom the work is dedicated. One sugar is robbed of its natural sweetness, and day in June I encountered in the street Saint impregnated with glucose. Gunpowder, Jacques a barricade which I had all the diffi Oolong and Japan teas are but "incarna- | culty in the world to clear. In the vestibule tions" of poisonous chemicals, colored to of the college, I met Eugene Burnouf who said to me! 'come and see our lecture hall.' Bank notes are received with fear and It was transformed into a guard-room. 'Let trembling, since villainous experts can sub- us be off, said he to me, this is no time to tract a portion of one bill and paste it upon | study Sanscrit.' I commenced my book im-

"It has already been published that I treat inwardness," and refilled with copper, iron in it of the social problem. It is quite amand zinc, the weight being in this way pre- bitious. The social problem does not appear served, while the value is correspondingly to me to allow of solution, at least of immediate solution. I hope for nothing except from

"It has been said that I was treating of the separation of Church and State. God forbid. This separation has been brought about after gold here has become dim." Spiritualists all considerable mental effort, but the material over the country have sold their birthright separation—the political measure—is not my for even less than a mess of pottage. The affair. My only opinion in regard to it is, no

touch the social question.

When I returned in 1850, I was occupied in publishing it. But Victor Le Clerc and Au. zustin Thierry dissuaded me from it. They regarded the subject too considerable for a debut. I then went upon the staff of La Revue des Deux Mondes and I was compelled to modify a little my manner of writing. The public of this house desire that what is presented to it shall be adorned. Furthermore. it must be confessed that the French public in general has, in literature, strange requirements which sometimes compel us to

amend our ideas. "Of this book, I have corrected almost nothing. I published it almost without changing anything in it, just as it is in this yellow manuscript you see there on my table, and which was some time since recopied by my wife. It will be discovered, without a doubt. that it differs from my present style. However, you shall judge of it; here are the first

And M. Renan made our reporter a gift of a packet of proofs containing the first hundred pages of the book.

The work of Renan, such as it appears in this fragment, seems to be the exposition of ideas under the empire with which he was about to renounce the priest life to enter the life of a layman. A new faith was substitutconsent to have masks and muslin, gold leaf ed in him for the Catholic faith, and this and brazen impudence imposed upon us for book is the confession of it. This faith is angelic spirits from the Summer land. And the belief in the indefinite perfectibility of we must also be prepared to be made martyrs | the world in progress, and athwart all the by the unmanly opposition of those, who, hav- shades of a thought whose subtilities and ing been mortified and scandalized by their | ironies s metimes disconcert his most fervent own gullibility, still persist in hiding their admirers, he has remained true to it. We chagrin under the pretense of possessing a shall have here in its first expression the posgreater discrimination and deeper charity itive part of his philosophic armor. There is for persecuted mediums, than those who are no necessity of setting forth of what interest determined to make intelligent investigation this "confidence," as he calls it, will be for the biography of our eminent cotemporary. But it seems to us it will have a much higher bearing still, and which we should call historic. It is not only M. Renan, it is our entire age which has been called to choose definitively, between science and rayelation, all compromise having become impossible. Where will history seek for the spectacle of this memorable rending asonder if it is not in these pages of one of the finest intellects which have succumbed to it.

M. Renan commences by assuming the gravity of the subject. Remember that it was twenty-five years ago and that he was compelled to experience something of a shudder at the first contact with Parisian levity. It matters little to him to be treated like a Beotian. "For a long time I have been fixed among simple and dull minds who take things in a religious spirit."

"One thing only is necessary," he begins by asserting, "that is, to live a complete life to attract the perfect." And he gives of perfection this large definition on which he no more makes variation:

"It is too frequently imagined that morality alone produces perfection; that the pursuit of the true, of the beautiful constitutes North American Indian tribes, with such country, when danger lurks and threatens is that which the best represents all humanity. Now humanity which is colcivated is manly or heroic, to bury our weapons and | not only moral; it is moreover wise (savante)

. It is by science alone that the soul can approach that joy which ought to be in perfect harmony with the universality of things. He ity and craven fear—a lack of courage and | protests against the narrow style with which the English school understands ditruths of Spiritualism are among the vital ence, of which it demands only practical,

moral applications. "What wretchedness is all this? For me I' am acquainted with only one result of scigence is climbing to the mountain tops of | ence which is to resolve the enigma; it is to scientific investigation and research, and | tell definitively to man the answer to things; it is to explain it to himself; it is to give him. in the name of the only legitimate authority, waging is between the material and spirit- which is human nature all together, the symual; it is to be the hardest fought battle the bol which religions used to give him ready bol which religions used to give him ready millions of men on the earth to-day who have | world has ever witnessed; for all must take a | made, and which he can no longer accept. To part—there can be no one exempt, because live without a system over things is not living a man's life. I surely comprehend skepticism; it is a system as much as any other; it childhood or infancy. We can no longer has its greatness, its nobleness. I comprethrive upon the milk and water of faith and | hend faith; I envy it and regret it perhaps. But what seems to me a monster in 1 umanour quickened intelligence craves, and which | ity is the indifference and levity. However intellectual one will wish to be, he who in face of the Infinite does not see himself surrounded with mysteries and problems is in my eyes only a dolt."

> The influence of events at the close of 1848 is observed in this, that from the first chapthe reaction which was then produced. "From the moment that science has for its purpose the definitive explanation of the universe, there is nothing which ought to escape its speculations." Hence he goes on to defend the revolution, not that in its acting, which he judges to have been frequently improper and unintelligent, but in its principle. He calls, with Robert Owen, all which has preceded it the irrational period of human existence and he sees in it the first attempt of humanity to govern itself.

"What it is important to confirm is, that incomparable audacity, that marvelous and bold attempt to reform the world conform-"This new work," said the illustrious ably to reason; to attack everything which is prejudiced, blind establishment, usage, irrational in appearance in order to substitute for it a system calculated like a formula. combined like an artificial machine. This, I say, is unique and without parallel in all the prior ages; this constitutes an age in the history of humanity.

Surely, such an undertaking could not be in every respect irreproachable. For these institutions, which seem so absurd, are not so much so at the bottom as they seem to be; those prejudices have their reason which you do not see.

Principle is incontestable; mind outweighs alone; mind alone, that is to say, reason, ought to govern the world.

And replying, without doubt, in thought to those who were wont to regret the stationary mind of ancient times and who had just drawn over the majority of the country: "The dogma which must be maintained at every price is, that reason has for its mission to reform society according to its principles; it is not an attack on Providence to undertake to ameliorate his work by deliberate efforts.

True optimism is conceived of only on this condition. Optimism would be a mistake, if man were not perfectible; if it were not granted him to ameliorate, through science, the established order of things."

The formula: "Everything is for the best" would without this be only a bitter mockery. Yes, everything is for the be-t, thanks to human reason, capable of reforming imperfections necessary from the first establishment science of humanity and this is where only I re-established the harmony in the moral touch the social question. ceived of as made once for all time and

Woman's Department.

OF INTEREST TO WOMEN.

A CALL FOR A CONVENTION TO FORM A NEW ORGANIZATION FOR WOMEN.

TO LIBERAL-MINDED WOMEN.

The plan has been perfected for a national erganization of liberal thought women who can unitedly work against the forces most destructive to the republic. At the time of the woman's counsel, 1888, a preliminary meeting was held, but want of due preparation and pressure of other business prevented its consummation. The woman suffrage reform advances but slowly because of church influence externally, while within the national societies have gradually grown more conservative until the formation of a society of brave, far-seeing, liberal minded women has become an imperative necessity if she would secure her own enfranchisement.

Second: The imminent danger of a destruction of the secular form of our government, as shown by the action of both Catholic and Protestants, who together form the Christian party in politics, and its efficient aid the Woman's Christian Temperance Union, an organization most inimical to human liberty, renders a union of liberal thinking women even more obligatory.

To this end a convention has been arranged to be held in Washington, D. C., February 34th-25th, 1890. All persons in unison with this plan are invited to correspond with Matilda Joslyn Gage. Fayetteville, N. Y., to whom contributions in its aid may also be sent. Editors are invited to notice.

MARRIAGE AND THE HIGHER LAW

Synopsis of paper read December 10th, at a meeting of Moral Education Society, and December 17th, at meeting of Cook County Woman Suffrage Society, by Mrs. Lucinda B.

"Two souls with but a single thought Two hearts that beat as one."

This poetic expression of the matchood of man and woman is prophetic of the perfect union of perfected human souls. The invariable proceeding of creative energy is to-ward the mating and coworking of masculine and feminine forces from molecule to man. In this sense, marriage, or the mating of man and woman is a divine institution. The union of man and woman is divine in proportion to its perfectness-i. e., the adaptation in soul harmony and temperament that makes them the supplement of each other. That so many matrimonial partners have travelled life's rough journey in the blessed sanctity of faithful and loyal friendship, if not as devoted lovers, is to the credit of human nature, and not to the virtue of statute law. Legal regulation to compel a permanent and single relation of one man and one woman, does not constitute the divine union which marriage ought to signify, if that word is used to imply the best and purest and truest relation of the sexes.

ognize mankind as more than intelligent | ments of the nigher law. animals. All that legality can properly add to the mutual compact for the benefit of the and equal protection to each party, and protection to children—which last, in a co-operative commonwealth, would not be requisite. juries to the person, even crime may be committed, and, unrecognized by statute are without redress in the courts or in society. The inviolability of person, without which there can be no sacredness nor sanctity in sex relations, is unrecognized by civil marriage. Neither is it recognized by the educational forces of religious canons and church authority.

The pastoral letter of the Episcopal convention three years ago, deploring "the decay of domestic religion and morality," claimed that the "theory?" which was working so much disaster to the church and the nation, was "claiming for woman absolute control over her patrimony and acquisitions as well as her person," etc. "Thus the Christian law of the household is not only disparaged but denounced as a degradation of woman and a social tyranny." The Christian Union has more recently stated that "the family is necessarily a despotism." The pastoral letter also affirmed that "The church regarded separation in any form as a dreadful expedient and only to be justified by the gravest considerations." Neither of these dogmatic authorities mentioned the "grave considerations" of the perpetuation of alcoholism, tobacco poisoning, insanity, scrofula or crime. They evidently base the purity and integrity of the conjugal relation and the family upon the indissolubility of legal marriage. Though peace of mind and health of body may be wrecked all must be set aside to preserve this form.

A really religious view of marriage would recognize the necessity of the fulfillment of the higher law of health and physiological and moral purity, to a whole, or holy union. It would recognize the illegitimacy of many a parenthood, and the iniquity of branding with illegitimacy the one innocent and irresponsible party. There is far more religion as well as g od sense in the reasons of a bachelor for not marrying, than in the claim that "separation in any form is a dreadful expedient." "The reason I never married is this," he said, "I never found a woman that stand well with yourself and with your neigh-I could love who was at the same time free from all of six fatal objections to a consort. These objections consist of hereditary taints he says, the author gives a list of more than of different kinds. The first is consumption, are fraudulent. In preparation he has marked the next is scrofula, the next is insanity, the them harmless, doubtful, and dangerous, some of next is epilepsy, the next is a proclivity to alof different kinds. The first is consumption, the next is scrotula, the next is insanity, the coholism, and the last and worst is klepto-

mania."

animal life.

The fact that a consumptive clergyman has made himself the father of eleven sickly children does not indicate that "teaching the fundamentals of religion in the public schools," as suggested in the beforementioned pastoral letter, would be the most promising means of salvation from illegitimate and criminal parenthood. The "decay of domestic religion" is the result of the subordination of woman. That the wife and mother should be fettered and benumbed, that her aspiration and her sensibilities, and that even her person should be outraged and violated, is the crying and monstrous iniquity of organize society. Man has exceeded his prerogative when in civil statute or ecclesiastical canons he interferes with the divine law in seeking to subject woman and motherhood to his law making, and to a state of inferiority in any department of social struc-

The tendency to divorce is, not as many apprehend, an indication of the dissolution of domestic integrity and social morals, but it is a disorder that tends to parification by making a higher standard of marriage practicable. This is the feverish stage of human

The generative forces need to be controlled, directed, and made subservient to the best and highest development of the whole man. A writer says, truly, in the admission that marriage is a failure, that "outrages so hideous that to describe them in print or even in private letters rendering the rash informer liable to prosecution, are perpetrated as of right." (For describing such an outrage a worthy editor is now under prosecution in Kansas.)

In the society of Friends marriages are presided over by neither priest nor lawyer, and their sacredness inheres in the integrity, fidelity, and truth of the parties who make the contract. Divorce is absolutely unknown in this denomination and instances of dissolute life and conduct are extremely rare. Romanism makes marriage a sacrament, with nuptial mass and complete surrender to the desire of the husband a re quirement of the wife, yet it makes celibacy a higher state of sanctity for the priest. Nor does the Protestant church promote the higher education of the higher law. No barrier of fitness, physiological, or otherwise, is placed where it may prevent a rash or fatal mistake. But once the parties have passed within the legal restrictions of civil marriage, the bars to separation are impassable. The subjection of woman is the fortress of ignorance and the stronghold of darkness.

John Stuart Mill said aptly: "If men are determined that the law of marriage shall be a law of despotism, they are quite right in point of mere policy, in leaving to women only Hobson's choice," (i. c. marriage or pecuniary disability.)

When woman has, in a co-operative commonwealth, placed her feet on the sure foundation of industrial independence, she will be in a position to accomplish woman's true work in human development. She can then rise to the full and grand proportions of womanbood, and in a voluntary motherhood help lift the race to a higher grade of intelli-gence, love and wisdom. Equality before the law and equality in every direction, in op-portunity and in domestic life, is the basis of a true relation of the sexes and of marriage. Civil statute has no more right to compel peoplo to remain together than it has to compel them to form a conjugal union.

The clandestine polygamy, the practical concubinage, the system of prositution everywhere pervading the municipal centers of civilization, and the divorce court records, prove the mistake of supposing that a compulsory holding of parties to a contract of marriage is conducive to sexual morality.

That civil marriage does not educate the moral sense to a recognition of the higher law, is also evidenced in the record of such unions as are based on mercenary and sor did motives, and in the shameless prostitution exemplified in the sale of a woman for a title by her own bargaining.

It is not civil statute we need, but higher education. Not barriers to separation, but a demand for better preparation to enter the matrimonial state. The world has plenty of moral imbeciles born of mismated men and women,—the product of ignorance and a It is not in the province of civilism to rec- criminal neglect of learning the require-

This is the dawn of a new cycle. The refuge of lies which our marriage system has social body, is the guarantee of civil rights | built must dissolve under the searching rays of the sun of righteousness. If the State and the Church license impurity and ignorance to perpetuate itself in the race, and set up But protection of the wife we do not have no protest against poisoning the coming under civil marriage. Flagrant wrongs, in- | child with tobacco, alcohol, and scrofula, nor against breeding insanity and crime, the womanhood and motherhood standing in the light of the higher law, have this responsibility upon them.

> A new candidate for favor has appeared in a paper published in New York, called "The Woman's Cycle," taking for its motto the words of Victor Hugo, "This is the Woman's Century." Mrs. J. C. Croly, better known as Jennie June, is editor and Mrs. C. J. Haley, 19. publisher. They announce the object as fol

"The purpose of this periodical is to represent the life, and particularly the associative life of the modern woman; its interests and working activities—literary, social, educational and industrial. It invites the cooperation of all who are interested in an effort to represent the aims of thinking women—their honest opinions—and practical efforts on the lines of human advancement in morals and ideas. It especially desires to be put in communication with all clubs and societies of women, and will keep a record, so far as informed, of their movements and lines of work. Contributions paid for, or returned if stamps are enclosed.

Price, \$2 50 per annum; single numbers, 10 cents. 253 Fifth Avenue, New York City.

BOOK REVIEWS.

[All books noticed under .this head, are for sale at, or can be ordered through the office of the Excisio-Phil Geophical Jcursal.

THE TARTUFFIAN AGE. By Paul Mantegazza Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$125.

This book is a translation from the Italian by W. A. Nettleton and Prof. L. D. Ventura. The Tartuffian Age is the age of hypocrisy, and some of the frauds of the present age are dwelt upon. In the Chapter of Deceptions of Courtesy—the author says, "Make an analysis of your doings for one day only of your life, and you will find at least a hundred lies per day are necessary in order that you may for instance, Honey Soap, he calls harmless, as is made of good yellow soap or fine soft soap and escence of lemon.

New Books Received.

A Christian Science Sermon on the Nonentity of a Personal Devil, proved from the Basis of Nature or Common Sense. By Joseph Adams. Price, 05. Prince Starbeam. A Fairy Tale of Fairyland. By Arthur Edward Watte. London: James Burns. Beneath Two Flags. By Maud B. Booth. New York: Funk & Wagnalls. Price, \$1.00.

Foot-Prints of Christ. By Rev. Wm. M. Campbell. New York: Funk & Wagnalls. Price, \$1.50. Condensed Thoughts about Christian Science. By Dr. William H. Holcombe. Chicago: Purdy Pub. Co. Seventh Edition. Price, 25 cents.

Liberty and Life. Discourses by E. P. Powell. Chicago: Chas. H. Kerr & Co. Price, 75 cents. Three Sevens. A Story of Aucient Initiations By The Phelons. Chicago: Hermetic Pub. Co. Price, \$1.25.

January Magazines Received.

The Kindergarten. (Chicago.) A series of articles translated from the German of the Baroness von Marenholz -Bulow on Froebel's System will be is struggling to free us from the bondage of tions and Sestematic Seize Medicarten Occupa-

The Century. (New York.) The Life of Lincoln contains a graphic account of Lincoln's last days and his assassination. The frontispiece of this number is a portrait of Prof. James Bryce, and accompanying the portrait is a sketch of Prof. Bryce's life. A notable paper is Miss Amelia B. Edwarde's account of the recent very extraordinary discoveries at Bubastis, in Egypt. A very full installment of Jefferson's Autobiography gives some amusing tales of the erry adventures of the author. Henry James has a fully illustrated paper on Daumier, the famous has a fully illustrated paper on Daumier, the famous French caricaturist. The second of the Present Day Pap rs is by Rev. Dr. Dike, and has to do with Problems of the Family.

The Popular Science Monthly. (New York.) The Future Situs of the Cotton Manufacture of the United States opens the pages of this monthly for January. Benjamin Reece writes of Public Schools as affecting Crime and Vice. The Taquist Religion is an interesting article by Warren G. Benton Letters on the Land Question are letters reprinted from the London Pimes of recent dates and of in-terest on account of the light thrown upon this subject. Other valuable articles from able writers aud to the variety of this number.

The Atlantic Monthly. (Boston.) Dr. Holmes' Over the Teacups, and the first installment of Frank daylord Cook's series of papers on Forgotten Politi cal Celebrities make the Atlantic for January a number to be remembered. Another political ar-ticle, The United States Pension Office, by Gaillard Hunt, contains some suggestions as to the reform of the present pension system. The short story of the number is one of Miss Jewett's best New England dialect sketches. Agnes Repplier writes about English Love Songs. A Precursor of Milton forms also the subject of an interesting paper.

The North American Review. (New York.) The first fifty-four pages of this issue are occupied by a discussion on Free Trade or Protection, and the two sides are ably sustained by the Hon. William E Gladstone and the Hon. James G. Blaine. The rem niscences of Robert E. Lee by Jefferson Davis are particularly interesting at this time. In the Border land of Science are found some daring speculations. A Romance of Ola Rome, and By-gone days in Boston, are interestingly told. An installment on the subject of Divorce is given, the contributors

The Forum. (New. York.) John G. Carlisle's article upon the Tariff and the Farmer is in answer to Senator Cullom's recent article in The Forum. In Prehistoric Man in America Major J. W. Powell denies that there is any Scientific Evidence of an American people preceding the Indians. The Ethics of Marriage is treated by W. S. Lilly, the eminent English essayist. Woman's Place in the State, by Prof. Goldwin Smith is an argument against woman suffrage. Maguetism and Hypnotism are explained by Dr. J. M. Charcot.

St. Nicholas. (New York.) Many short stories and serials appear for January. The young readers will find much to amuse them. The seventh paper of the Routine of the Republic still keeps up its interest, and the Inter-Collegiate Foot Ball in America is continued. Other articles are: An Ostrich Ranch in the United States; Pilot Torching by Night; and Crowded out o' Crofield.

The Eclectic. (New York.) A good table of contents appears for January. A Problem in Money, and The Natural Evolution of Men and Women of To-day will be read with much intere-t. Et za-beth Licky writes pleasantly of the Gardens of Pompeil. The Origin and History of Murray's Hand-book for Travelers is given, and Grant Allen has a descriptive article on Africa.

The Jenness Miller Magazine. (New York.) The current number of Dress comes out in an attractive cover, fine paper and good type. The articles are mostly upon the subject of Physical Culture and The Home-Maker. (New York.) The usual good

eading fills the pages of this popular monthly for January. The contributors are well known and the topics discussed are most important to woman and those interested in her work and welfare. The Chautauquan. (Meadville, Pa.) A most instructive table of contents has been prepared for the January issue of this popular monthly. It is

well called an educator. Rome still takes up much space; but not more than the readers can enjoy. The Homiletic Review. (New York.) The several departments are well filled this month. The

prospectus for the year gives a list of topics by writers of variety and ability. The Arena. (Boston.) The frontispiece for January is a portrait of Dion Boucicauit, and his article on The Spots on the Sun will be read with interest. Robert G. Ingersoll and other liberal writers contribute articles.

Golden Days. (Philadelphia.) The usual good stories for boys and girls fill the pages of this week-

The Nationalist. (Boston.) A varied table of contents appears for December.

Also: The Esoteric, Boston. Horticultural Art Journal, Rochester, N. Y. Our Little Ones' and the Nursery, Boston. Christian Science, Chicago. The Path, New York. Sidereal Messenger, Northfield, Minn.

Consumption Surely Cured. TO THE EDITOR :--

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cas s have been permanently cured. I shall be glad to send two bottles of my nemedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T.A. SLOCUM, M. C., 181 Pearl St., New York

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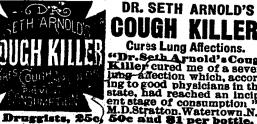
A number of coffers, containing about \$30,000 in gold and silver in Spanish pieces dated 1666 were recently taken out of the sea_near the Island of Andros at the mouth of the Ægean sea, in Greece. Six bronze cannon were also recovered. It was supposed some Spanish man-of-war was wrecked

Dyspepsia

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

Prof. Coues on Creeds and Woman's Rights.

We print in this issue of the Journal a very able and characteristic communication from Prof. Coues. Although we are authorized, in a private note, to reduce its length to the regulation standard allowed contributors, we give him full space for his well put and able contribution. In doing this, however, we beg to call attention to some of his remarks which, on their face, are too sweeping and need qualifying.

In criticizing the "creeds" of the worldespecially the creed or creeds of Christendom -he uses this language: "If we turn from a question of principle to a matter of policy, of what real social use or advantage is any creed in any genuinely progressive or liberalizing movement? Every creed in Christendom and heathendom alike is in its very nature unprogressive. If it were not fixed it would not be creed."

Like every partial statement, this is only a half-truth. In philosophy every thing "va-"fixed," simply because the variable—the phenomenal—is the finite side of the one absolute truth. The finite can only become "fixed"—the permanent, constant—by the thoughts, and theologies, if one pleases.

theme Prof. Cones unwittingly permits himself to incline to the level of the mob in its tirade against the permanent in history, in life, in all that goes to make up the conthe Infinite Diversity.

The Journal deprecates the mistakes of the past—especially the mistakes, if not expressed in the Journal their congratulacrimes, of what is called Christianity. But while it sees and abhors these mistakes it at the same time sees underneath the letter of this Christianity the genuine spirit of its founder. Paulism, churchism, sectism is not what he gave to the world. He gave the Christ spirit—the spirit of truth—as Prof. Coues has beautifully expressed it: "The Christ is here and now, as the Christ was then and there, always and everywhere, for those whose hearts can know the Christ."

Declaration of Independence declare the "equality" of the sexes. The "creed" of Christ is not at fault; it has been perverted | their slanders, if you even allow them to come into by Paul and his followers. The true disciple accepts the words of the Master instead of the words of Paul.

your presence, much less your séances where they have a chance to "put up a job" on you. We say first, last and forever. Boycott them! BOYCOTT THEM!!! the words of Paul.

of Independence instead of its perversions. All are "equal" according to the creed of Christ; all should be equal before the law as fundamentally announced in the Declaration of Independence-which is the creed of the American people. The creed of the American people, like the creed of the external founder of Christianity, cannot be done away by the churches, the sects, the perverters of truth in any form, or by the slaveholders-slave-drivers, whether of man or woman. The creed of the Christ has been grinding error and falsehood for over eighteen centuries and it is grinding to-day, as the spirit of truth in man, and it will grind on until every man and woman in the world is freed from sin, servitude, and savagery of all kinds. The creed of the American people, declared in the face of organized slavery over a century ago, has stood as a protest against, and a pulverizer of, every anti-equal condition of American fraternal life.

In the light of these statements will Prof. Coues contend that "creeds," in their true sense, are of no use to humanity? We hardly think he means to be so understood.

Again, in the heart of every man who really thinks, there is a creed of some sort. He cannot think without formulating his thought. He must have a creed of some kind or he can make no advance; no ascent. Creeds are the stepping stones-not alone to conserve the past, but to make sure and steadfast the present attainments and opening of the vision to behold the fair virgin Truth as she presents herself for acceptance and adoration.

The trouble is not in the creeds of the world, but in making them finalities or in segregating them from the roundings, the crystallizations of Truth in its adaptation to the world's progress and needs.

The Journal is at one with Prof. Coues and all other chivalrous men for the advancement and final redemption of woman from priestly, pietistic and masculine domination. But we must not, in our zeal, forget that the laws of Nature are eternal and that? their evolution into concreteness is by slow and silent stages. Woman herself has not in the past realized her true place in the progress of the race. After ages of struggle she is beginning to see that she is not the slave but the equal, the counterpart of man; that she has her distinctive offices to fill: that she alone can finish what man has at-

In our friendly criticism of a single point in the paper of Prof. Coues we desire to strengthen rather than weaken the tremendous force of his masterly presentation. We thank him and have no doubt the liberal thought women of America will thank him for his timely and stirring words. When these women gather in Washington next month the first thing they are sure to do is to formulate a creed; a creed foreshadowed in the call for a convention published in the Woman's Department on the third page of this paper. Without such a platform they cannot form an organization, and Prof. Coues will give in his adherence to it, and with voice and pen will prove one of its ablest champions.

Help from Hoedlumdom.

In its aggressive and persistent work for pure Spiritualism, its uncompromising demand for accurate observation and scientific methods in dealing with phenomena its rejection of the doubtful, and its exposures of commercial spiritism the Religio PHILOSOPHICAL JOURNAL has naturally drawn sharp lines. It has attempted to differentiate honest mediums and verifiable spirit manifestations from tricksters and all questiona ble phenomena and illicit traffic in psychics riable" is seeking to become the "constant," It has for years sought to separate in fact and in public opinion the rational, moral and spiritually inclined in the Spiritualist movement, constituting the great majority, from the irrational, superstitious, materialprocess of neucleation, growth, flowering and | istic element on which pseudo-mediums and fruitage. This is the law of all things and dishonest and immoral mediums have fat tened, multiplied, and grown insolent as well No one knows this better than Prof. Coues; as daring and expert in plying their trade his scientific training teaches him this. The Naturally we have had the sympathy and law of progress is by steps, "creeds." neucle- encouragement of the best and most intel ation; by degrees, discrete and continuous; ligent class, and the enmity of the ignorant by cycles and circles—never on straight fanatical and diabolical. The latter have lines in continuity. Here is the mistake of persisted in keeping their poisonous tenta Prof. Coues and many others. Progress is cles on the Movement and in clouding it the law of the universe; but it is a progress | with their fetid breath and superstitious fog. under the law of the Variable as well as of | Now comes help from out of the very bottom of the pit. One James A. Bliss, notorious for In the admirable enthusiasm inspired by his more than a dozen years as one of the vilest rascals that ever cursed mediumship and Spiritualism, publishes a little sheet in which to advertise his swindling schemes. In a late issue of his advertising circular. stant accretions to the one Unity containing | which he calls The Sower, Bliss pays attention to those representative Spiritualists, mediums, and speakers who at that date had tions for our victory over the Newton-Wells combination. Here is his fulmination:

> MEDIUMS! as your true friend, we advise you to boycott from your circles and séances, the following named noted "Mediums' Enemies," of whom John C. Bundy is the chief:

W. W. Currier. Milton Rathbun.

Charles D. Lakey. Prof. and Dr. J. R. Buchanan.

Mrs. F. O. Hyzer. Each of these are quoted as being upon the side

of Bundy in the vile attempt he has made to ruin the fair name and fame of Henry J. Newton, a well The teaching of Jesus, and the American Friend and Mrs. Eliza A. Wells, the faithful and tried materialization medium. If these people are one medium's persecutors they are all mediums' enemies. Hence, your reputations are not safe from

This is exactly what we have been working

for, but did not expect to be assisted in by own merits free from all entangling allithe boss devil of the diabolical guild. The and all decent Spiritualists, the better for any other movement. the boycotted and for Spiritualism.

Gone Before.

After a brief illness of only a few days' duration, Mrs. Caroline E. Eddy of 666 Fulton street, this city, an old citizen and well known medium, passed quietly and peacefully away on Tuesday morning the 7th inst. Mrs. Eddy, whose maiden name was Lamp- | Moreover, there must be no taint of sect-nor son, was born in Boston, Oct. 25, 1830. Her of ism of any sort, and especially no smell mother was a native of England and her of materialism or irreligion about this ship. father was born in France. The latter was given a military education in a Parisian | al Lloyds. When she puts to sea care must school and afterwards became an officer in | be taken that her officers are tried and the French army. Later on he came to this country, and offering his services to the United States government he was accepted and made Inspector of Powder at Charlestown, Mass. In the prosecution of his duties he lost his life by an explosion when Caroline was about eight years of age.

In earliest childhood she was in possession of the clairvoyant faculty to a remarkable degree. She could read people's characters and thoughts and even tell what was going on in distant places. This was not understood by those around her, and being ridiculed by her family, she learned to keep her knowledge to herself. At the early age of fourteen she married Orrin Loomis who became a railroad official of some note in Masconnected himself with the Chicago and the breaking out of the civil war he enlisted as a soldier and was afterwards transferred to a battery that gained some renown as the Loomis Battery. He served during the whole Mrs. Loomis' mother then came from the East to reside with her. During these years her powers of clairvoyance, clairaudience and psychometry had greatly increased, and clairvoyance was also developed in her mother, which unbeknown to her had been lying dor-

In 1873 she was married to Mr. Eddy, who having spent many years in the investigation of the higher phases of Spiritualism, was attracted to her. He took her to his Chicago home where they ever after resided. unusual; as an instance, it is stated that parties from abroad who had heard of her peculiar gift came to her in great trouble. Their inheritance to some property was distheir right. Mrs. Eddy told them that at a certain date books and papers had been deposited in the Bank of England, and, not only that, but she told the contents of the papers. Demand was made of the bank authorities in accordance with the data given, and the documents were produced which secured the inheritance. At the time of her death there was a person in the city who had come 3,000 miles to see her from a republic in South America, and waited in hope of her recovery but was doomed to disappoint ment. He had been recommended to her by a Romish prelate of that country who had made her acquaintance.

Mrs. Eddy would never pander to the mere gratification of a morbid curiosity nor prostitute her gifts to the low uses of fortune telling. She was ever ready to comfort the afflicted and give hope to the despairing She was a Spiritualist of the religious type and had implicit confidence in her early Bible teachings which always abided with her. On the 24th of February, 1876, she prophesied how and when she should die; she exceeded the limits by a few months but the manner was as she described. On Sunday, the 29th of December, she took a slight cold, but did not complain of feeling unwell until Thursday, Jan. 2, and on Friday a physican was sent for who found that her cold might terminate in pneumonia On Sanday the fifth she was very ill but on Monday was up and dressed. She was, however, put back to bed and gradually grew weaker, until heart failure terminated the scene on the date as stated in the outset of this notice. Her life ebbed away so gradually and peacefully that the spirit had flown sometime before the friends were aware of the fact, though anxiously watching by her bedside. The funeral was largely attended, Mrs. De Wolf conducting the services.

Liberal-Thought Women to the Front.

On another page will be found a call bearing only the name of Matilda Joslyn Gage, but backed, we naturally infer, by other of the well known women connected with the Woman's Rights Movement. The "Call" is brief but strong and to the point. We bid the movement Godspeed, and hope a large and representative gathering will congregate at Washing: ton in response to the invitation. It remains to be seen whether liberal-thought women will rally to this bugle call and do their duty. If they exhibit but half the zeal of their orthodox sisters, if they are willing to make a tithe of the sacrifice for their convictions which priest-and-preacher-led womruary 24.

ances and beyond the possibility of being sooner Bliss and his ilk boycott the Journal used as motive power to propel the car of

> This new warship which is to protect rights already secured and capture those which it pursues needs to be carefully constructed. Let every stick of timber, every piece of material, the boilers and the engines, be rigidly inspected. Then, when she is launched. Ah! look out then, or she will lurch to port or starboard, or founder before her coal and armament are on board. And she must rate "A 1," at the world's mortrusty; such as have not only the allegiance of the crew but the respect of the world. There are many rocks and shoals to threaten this new craft. They are to be looked for, not along the enemy's coast line, but in her own waters.

"Let us Have Peace."

Every now and then there echoes across the tempestuous sea of Spiritualism the wail, "Let us have peace." It always comes from moral cowards and those inextricably tangled in the meshes of Commercial Spiritism-from those who long to be let alone to cherish their idols of tinsel and cotton on the one hand, and on the other from those who sachusetts, but in 1856 he came West and object to being disturbed or thwarted in their attempts to swindle the public. "First Milwaukee railroad (now Northwestern). At | pure, then peaceable!" is the reply of the courageous and rational host. On the second page we republish by request a paper with the above heading, written by one of the brainiest and most experienced woman that war and returning at its close broken down | ever honored the Spiritualist movement. in health expired during the year of 1865. Open-hearted, generous, an excellent medium, she ever had the courage of her convictions. Sometimes she was deceived. but she never hesitated to proclaim it to the world when made aware of her mistake. For years she was the inspiration and life of a refined circle of friends interested in Spiritualism. All of the older New York City Spiritualists will remember Mrs. Caroline Jewett. She passed on to her home in the Spirit-world some years ago, but her memory will ever be green in the hearts of her friends among whom are many mediums The clairvoyant phase of her mediumship is | who owe her debts of gratitude that can reported to have been at times somewhat never be cancelled. Eight years have past since her paper was read; conditions have changed for the better in many respects, but her criticisms are, alas! all too appropriate even for to-day. Let her repeated message puted and the proof was wanting to establish | be as from one having authority—the authority of one having close connection with the higher intelligences of both spheres; let it accentuate the motto:

"First pure, then peaceable!"

Transition of Mrs. Garretson.

The transition to a higher life of Mrs. S. H. Gar:etson of Council Bluffs, Ia., on January 3. takes from this life a most estimable weman. Few women of her age (75) enjoyed the same mental and physical strength, or have been permitted to end an honorable and useful life under so favored circumstances. Mrs. Garretson was a constant reader, a deep thinker and a bright conversationalist. She was devotedly attached to the principles taught in the harmonial philosophy and lived her every-day life in accordance with her highest light. She passed from earth in the faith that did so much to make her life beautiful and useful. She was greatly beloved by a large circle of friends of whom she never ceased to think and in the memory of whom she is held in dear remembrance to-day. On December 23 she called at the Journal office and renewed her subscription. She asked to see the editor and when told he was busily engaged, expressed her regret so strongly that the subscription clerk broke over the rule and took her into the sanctum. Her presence was a benediction and we shall always treasure the memory of that brief interview.

Nellie Bly's All-Around Trip.

. Miss Nellie Bly of the New York World left New York on the 14th of November last by the steamer Augusta Victoria, at 9:40 A. M., on a flying tour around the world. Prior to her departure the itinerary of her voyage was all planned in the World office for a seventy-five days' trip and she was not to resort to any methods of travel except those provided for the general traveling public. The dominating idea of the enterprise has been to more then realize the achievement of the idealistic hero, Phileas Fogg, in Jules Verne's attractive story "Around the World in Eighty Days," written eighteen years ago. Of course such a rapid transit around this globe of ours was among the impossibilities twenty years ago, and the journey of Phileas was only a dream of the fancy. No such tour was ever made by mortal man, and if Nellie Bly lives to see Jan. 25 it will be a mortal woman who beats the record of the imagnary Phileas Fogg. Nellie's only baggage is a small hand-satchel. She left New en cheerfully make, the proposed organiza- on. Her satchel contained only necessary | "When we think of the hundreds of sects tion will be an assured success from the changes of clothing and £500 in bank of that are competing for about one-tenthof moment the gavel calls to order on Feb. England notes besides her railroad and steam- the people of this favored land, while nearly The Journal has a word of caution to cap, a light plaid ulster with a hood, and a they can outside the churches, it seems a pitoffer: Let these women be careful about pair of easy fitting shoes completed her lable and narrow business.... Is it not time accepting the advances of any organization equipment. She carries a 24-hour watch and to give a thought to this immense majority. or representatives of any organization now when she gets back to New York it will be ex- who in trying to be intellectually sincere existing, whether of men or women, or actly 24 hours late—in other words she will are unable to give obedience to conventionboth. Let the new movement stand on its be nominally a day younger then when she ality?"

started out on her journey. She has been heard from at intervals all along the route and is on schedule time. At Amiens, in France, she had a delightful visit with Jules Verne and his wife, and when last heard fr om Jan. 7, she had sailed from Yokohoma. Japan, for San Francisco where she is due Jan. 20. Everybody will be on the lookout for the wonderful story of the brave girl's travel.

A Modern Church.

Among the many valuable and suggestive contributions on organization published in the JOURNAL during the last three months. none rank superior to that of Rev. A. N. Alcott which appears on the eighth page. Formerly a Presbyterian, we believe, Mr. Alcott now affilliates with the liberal wing of Universalists. That he is wholly free from all sectarian spirit is apparent. His matured thought is worthy of the most profound attention, which we hope it will receive from every thoughtful mind interested in the present agitation. We shall be glad to hear from those who may be inspired by it to express their highest thought. We only ask that Mr. Alcott's words be duly considered in a broad, high, and dispassionate spirit, free from all sectarian bias. They are of interest to all the world—not alone to Spiritualists.

Olcott in England.

Colonel Olcott has been looked upon as a somewhat more respectable and consistent builder of eastern fakes and western falsehoods than his co fakir and magnetizer Blavatsky; but it is questionable whether he is entitled to this discrimination. Lately he has been "working" the provincial towns of the British Isles, with only moderate success. In December he was at Newcastle and made a speech characterized by the usual Koot Hoomish kinks. Here are some of them: 'It has been stated freely in America that there are 100,000 members of the Theosophical society who have each paid £1. for joining.' So far from this being true not one of the Theosophical teachers has received any compensation whatever." We challenge Olcott to produce the evidence that any such extravagant statement was ever made in America. It is a downright falsehood. It is a fact well known that there are not in America to-day and never have been five hundred members of the Theosophical Society. Olcott says the teachers "have been obliged to supplement their revenue out of their own pockets"; implying that he has done this. As a matter of fact, he had nothing in his pockets and has lived off his fakiring. He forgets that he has written letters in which he made much of the very fact that he had got on without having money of his own, and how his path had been opened up, everything paid for when he hadn't a cent himself. Such adventurers should be careful how they write letters. Mr Hodgson, who went out to India for the Psychical Society, and at Olcott's invitation, to investigate the alleged psychic marvels Blavatsky was performing with the help of the supposititious "masters," and who exposed the swindle most completely, made Olcott eat his own words on this very point. Olcott made the same implication, that he had helped the T.S. pecuniarily, but when cornered by Mr. Hodgson was forced to admit he had given nothing and had received everything. In his Newcastle lecture Olcott asserted, "Mr. Edison, the great electrician, was a member of their society and had been since 1888." This is a falsehood. It is only a few months ago that we published a denial from Mr. Edison of all connection with the T. S. He is not and never was a Theosophist-if his own evidence is to be taken.

Olcott repeats in his speeches a favorite mouthful, "The human heart is always longing for some refreshment." Then he proceeds to satisfy the hunger of the hearts before him with "philosophic concepts," with phrases such as "potentiality of the development of the objective universe," with jingle about "Rounds," "Rings," the "Seven princiciples of man," "Nirvana," "Paranirvana," "Absorption into the Eternal," etc., etc. Verily, verily, the English heart must ere this be satiated with the refreshment of this Yankee "Guru."

The clay model of the Gen. Grant equestrian statue for Lincoln Park, in this city, having been completed by Louis Rebisso of Cincinnati, the designer, a committee of inspection proceeded to that city on the 6th inst., and after careful survey pronounced it entirely satisfactory. A plaster cast will now be formed and shipped in sections to Chicopee. Mass., where it will be cast in bronze. The pedestal and arch are already in place and nothing is wanting but the statue, which will be ready in September next. The whole will cost \$75,000, which was long ago raised by voluntary subscriptions. It will be dedicated in September with imposing ceremonies, the Army of the Tennessee and Gen. Sherman taking part in the ceremonies.

From beyond the Rocky Mountains a correspondent of Unity throws out a thought and propounds a query that gives it pause: and all sects and isms may find in them. York with but one gown and that she had if they will, food for serious. reflection: er tickets for the whole trip. A snug fitting | nine-tenths are making their way as best

Prof. Coues on the Woman Question.

To the Editor of the Religio-Philosophical Journal. .

You will be pleased to hear of the next phase which the woman question—always a vital one-seems to be about to assume, since it closely accords with the line of policy which the JOURNAL has advocated and urged in so far as concerns the bearing of church discipline upon the rights and duties of one half of our population. Too much could hardly be said in praise of the courage, zeal earnestness, and energy of many noble women whose names are high in public esteem, and rightfully so, for their services and sacrifices in the cause of their sex. I need not name them: and it is the more to their great credit that they have worked so well, and done so much good with the priestly curse upon them, and the millstone of masculine ecclesiasticism about their necks. That relic of barbarism which orthodoxy-be it Protestant Scylla or Catholic Charybdis—still imposes moon some of the best and most mistaken of their sex-still confesses to be barbarous by making poor old St. Paul its scapegoat—yet continues to impose with an arrogance peculiar to priestcraft in its every guise—that relic, I say, has done more to hurt, hinder, belittle, belie, befog and bedevil women than all the politicians and all the rumsellers, and all the drunken fathers, sons and husbands combined. Mind-not a word against religion do I utter: we need more, not less, of that real thing. But the Church—the Church as it stands to-day, whether the windy old barn of Protestantism where sheer senseless stupidity presses the clerical yoke upon women as if they were patient cattlewhether the impregnable fortress in which a wily Romanism cages women as if they were wild beasts-it is always the Church that is woman's hardest taskmaster and most oppressive tyrant. The Church stands for authority—nay, divine authority—on its own part, and subjection—yea, of the soul as well as the body—on the rest of mankind and on all womenkind. The Church is the bulwark of slavery-it stood to its colors and quoted scripture for negro slavery in the days of the heroes, Phillips, Garrison and Pillsbury-it stands by its colors for woman slavery in these days of the heroines, Anthony, Stanton Hooker, Blake, Willard, Joslyn Gage and Clara Barton. The Church wants its God in the constitution—not that wise, just and honest God which our fathers put in the constitution, declaring the equality and assuring the liberty under the civil law of all its citizens-but some pitiful, pettifogging God of its own creedal creation to shuffle scripture for men and against women, and practice the most atrocious cruelties upon little children in the public schools by holding its bogus God-head up to them for a bogey. That sort of a God is one whom—as Minot Savage once said to me—nobody would speak to if he were met as a man on the street. It is time to cry halt to—rather, it is time to incite revolt against, any movement looking to woman's advancement and emancipation which professes such a God, or practices such un-Godly professions.

It is a mistake to suppose that the true interests of women are not subserved best outside the pale of orthodoxy. It is a grievous mistake to suppose that in turning the back upon ecclesiastism, thereby the spirit of Christ is denied. The Christ is here and now, as the Christ was then and there, always and everywhere, for those whose hearts can know the Christ. No greater denial of the master -not thrice but perpetually-could be devised than that attitude of nominal Chris- Or, tians who uphold a church that upholds slavery in race or in sex. Yet again, if we turn from a question of principle to a matter of policy, of what real solid use or advantage is any creed in any genuinely progressive or liberalizing movement. Every creed in Christendom and heathendom alike is in its very nature unprogressive. If it were not fixed, it would not be creed. Our present church creeds are fossil feelings and extinct thoughts. Theology belongs to geologywhat is it but a petrifaction of the past? Why should we revere in these bright days the stony concretions we have hewn with such reverence out of the bed-rock of the dark ages. It is neither a good principle nor a sound policy to do so. "Let the dead past bury its dead"-"act, act in the living pres-

Did you not once read our good sister Frances Willard a little sermon on this very point? Does that wise and far seeing woman, so fruitful of good works, really fear that a Woman's Temperance Union would not succeed so well as a Woman's Christian Temperance Union? Does she fear she would lose her southern branches if that "fetish" were not upheld? If so, I am sure she has mistaken for the wiser the less wise policy. Numerically, in quantity, and temporarily, she would be perhaps appreciably affected; for creed is a narcotic stupifying thing, leaving many people's souls so lethargic that they do not know the difference between the bed-rock of the dark ages and the fruitful soil of human hope, endeavor, aspiration, and fulfilment. But she would gain in the endbefore the end, in the near future—in the quality of her friends, well-wishers, supporters and sustainers. I would not be afraid to submit this question to her own answer: Who, on the whole, has treated you and your cause best—the clergymen of your own church and the members of your own communion, or the average sinner who knows you are his friend. And I should like to ask another noble woman, for whom my respect is not less sincere, and my admiration not less hearty-I should like to ask Clara Barton a question: Who helped you most at a pinch in war, flood and pestilence—was it the man

who prayed or the man who swore—the orthodox saint or the regulation sinner? Whom did you rely most upon at Johnstown-the priest or the other man, whoever he was? Who stole the most money during the vellow fever at Jacksonville--the orthodox thieves or the other thieves? I really do not knew what her answer would be in any of these cases: but I have such an abiding faith in the nature of human nature under naturally sinful and unnaturally sanctified conditions of environment that I am not afraid to put

my questions to the prick of a reply. FI am the last man in the world to underestimate the services which women have rendered to women in the past, or depreciate the positive, great and good results of their labors. Without these women and without these works the present outlook would be gloomy-it would have been impossible. That record is imperishable—that forty years' work passes into history as a veritable wheel in the slowly but surely grinding mill of the Gods. It was not less indispensable than inevitable that the Woman's Rights Movement should have taken the turn that it did. It is all the more honorable that it moved at allsince every inch of the way was stoutly disputed and hotly confested—by whom? By all bad, weak and foolish men-yes; especially those in the pulpit and in the pews of the churches to which these ladies belonged. Am I wrong, Mrs. Stanton?

But forty years is more than an average generation—and longer, usually, than a given movement in any direction can keep in one straight line of progress. The Spiritualism of to-day as the Editor of the JOURNAL knows better than any one else, is not that of even twenty years ago; and he knows that further progress along those "old lines" is neither desirable nor possible. The "perpetual flux" of Heraclitus was no cobweb of that philosopher's brain, but a fact in nature. All things change; evolution is the law; those that change to suit new environments survive: to live is to be plastic; to die is petrifaction. Long before the Emancipation Proclamation of Lincoln a band of martyrs and heroes proclaimed emancipation in the teeth of-slavery? Yes—but to the teeth of the Bible and the Church and the pulpit and the pew, rather than the money, the chain and the lash of the slave-holding autocracy. The "Cursed be Canaan" was less open to argument. These men came to prepare the way: they prepared the way. Then the scene shifted. The time for words was passed: and with that time passed many of the speakers on into the silence. But then, at Harper's Ferry, a condemed felon, about to be executed, old, weak, worn, haggard, in rags, raised himself from the straw of his dungeon, with clinched hand, piercing eye and steady voice to say: "Now this thing has got to be fought out!" Who shall say that the soul of this prophet did not go, marching on till the war was ended?-Whether with words only, or with words and blows, I know not; but the time is full, the situation grave, and Woman's Rights will never have been proclaimed in fact till prociamation of her emancipation from the ELLIOTT COUES. slavery of the church. Washington, Jan. 11, 1890.

"How does Prof. Coues pronounce his name?" This is a pertinent inquiry; few people ever hit the correct pronunciation from seeing the name in print. It rhymes with rows or cows or boughs.

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When a flaxen-haired boy, this Elliott Coues Was wont to corral the Alderney cows.

Hidden away in the magnolia's boughs A mocking bird warbled for Elliott Coues.

There is to be a Paine celebration at La Fayette hall, 311 Wood St., Pittsburg, Pa., Wednesday evening, January 29, 1890, at 8 P. M., under the auspices of the Pittsburg Secular Society. Mr. and Mrs. Hugh O. Pentecost of New York are to be present. 'Chere will be an admission fee of \$1.00 for gentlemen; ladies, free.

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Lassed to Spirit-Life.

At Sturgis, Michigan, January 4th, Mrs. Jane M. Prentiss passed to the higher life, aged 81 years. A ploneer in La Grange county, Indiana, in 1881, she had her share in the toils of life on a new farm, and was ever cheerful as a gleam of sunshine, and kindly helpful to all. She had been a Spiritualist for many years, and her last illness was cheered by the presence and voices of her spirit friends, her mind being clear and strong to the hour of the regarding transition. S. clear and strong to the hour of her peaceful transition. S.

The Fall of the Christians:

An Historical Romance of Japan in the 17th Century.

By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.

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Life in Ericish America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous cance trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps. This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manœuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett. Mrs. Margaret Deland. Mrs. Florence Howe Hall. Mrs. Madeleine Vinton Dahlgren. Mrs. Harriet Prescott Spofford. Mrs. Emma Alice Browne. Mary Kyle Dallas. Marion Harland. Clara Whitridge. Judge Albion W. Tourgee.

Robert Louis Stevenson. Anna Sheilds. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne. Prof. W. C. Kitchin Robert Grant.

Rev. Dr. H. M. Field. M. W. Hazeltine. Thomas Dunn English. George F. Parsons. Col. Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. Prof. J. H. Comstock. Harold Frederic.

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T. V. POWDERBY, "Restriction of Immigration."
CHAUNCRY M. DEPEW, SENATOR JOHN J. INGALLS, MRS.
JOHN A. LOGAN and REV. Dr. JOHN R. PAXTON, topics here-

ALBERT GRIFFIN, "Temperance Among Germans."
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S. C. T. Dodd, "Advantages of Truste."
"JOSIAH ALLEN'S WIFE," "Small Salaries of Country lergymen, SENATOR WM. M. STEWART, "Unlimited Silver Coinage." SENATOR WM. M. STEWART, "Untillited Silver Collage."
FRED S. TALLMADGE, "Mon of the Revolution."
KATE FIELD, "Mormon Question."
PROF. J. RUSSELL SOLEY, Ü.S.N., 'America's New Navy."
ERASTUS WIMAN, "How Fortunes are Made."
REV. E. E. HALE, "New England of To-Day."
BISHOP H. C. POTTER, "Rural Reinforcement of City Population."

EMILY HUNTINGTON, "Household Science."

MARSHAL P. WILDER, "Humor of England and America."

"Trust Should be Limited in Power."

I. C. RUSSELL, U.S. Geol. Survey, "Highest Peaks."

WM. M. GROSYENOE, "Gold and Sliver as Money."

PROF. WM. PEPPER, University of Pennsylvania, "A Col-

Education Good for All ege Education Good for All. L. E. Quige, "The Last of Our Public Domain." Ernest Whitney, "Peculiarities of American Pronunciaion." Geo. W. Cable, "Some Strange Legislation in the South." M. Y, Brach, "Slayer of 436 Bears."

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THE TRIBUNE will also print, during 1890, in addition to its regular G. A. R. and S. of V. page, not less than 25 entertaining Stories of Actual Experiences in the War, written by privates and by officers of the Union of a rank not higher than that of captain. Prizes of \$250, \$150 and \$75 will be paid for the best three.

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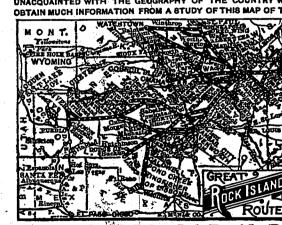
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Voices From the Reople. INFORMATION ON VARIOUS SUBJECTS

For the Religio Philosophical Journal.

IUMORTALITY. "From Death arises still more precious Life!" So says the poet, and his lafty, word Is true and strong as is the word of God. It finds an easy door to every heart, And breathes of immortality to man. With this conception, man caunot believe That, though his mortal frame to ruin fall,

In dark annihilation lost and gone. So man, nature and science join to teach That nothing vanishes which once had birth. The form may change; the inner being lives; The germ, the living force, must still survive; And, as man's mortal frame doth change and pass But never vanishes, so does his spirit But pass, and not expire.

His spirit too will vanish into naught.

For, since no thing can perish in the germ, Man's spirit can not die-it still must live; Eternal life is his. The sun may fade, And hoary Time may totter with his years; Still fresh and fair, man's life of life remains. The stare will pass away, but on man's spirit The star of immortality will shine From life to life, a luminous intelligence, Forever and forever.

FREDERICK GERHARD.

For the Religio-Philosophical Journal THE GOD WHOM I ADORE.

EDGAB A. HALL.

His presence fills the universe-Of evil there is none; And when my soul this truth receives. My God and it are one. Then I become a son of God. As Christ my brother is,

Imbued with hope and charity,

And faith like unto his. Oh! what an aid to victory, When doubt asserts its power To seek through prayer the God who finds Expression in a flower!

To know that he my Father is The tenderest of friends; To know his angels are my guides, Until my journey ends. He comprehends our human need.

He pities all our pain, And faintest, feeblest prayer to him. Was nev-r voiced in vain. Sustained by the consoling faith. Of his paternal care, In sun or storm, in life or death,

And so speed on, speed on the day When up to all is known, With what undeviating love He care b for his own. O praise the Omnipresent Good, The Universal Soul. Creator of unnumbered worlds,

And Ruler of the whole.

I never can despair.

Although adown the centuries Have rung, from times of old, The glories of his attributes.
The half has not been told. His bounteous blessings manifold, The measure fill and more-And this, the Great Shekicab, is The God whom I adore.

OUR POLYCLOT EXCHANGES.

Op de Grenzen van Twee Werelden, is a Dutch monthly publication of eighty pages, supposably coming from some place in Holland although there is nothing but the language to indicate that this is the case. It is in its 13 h year and the number before us is the 12th of a new series, its publisher being H. C. Von Calcar. It is a scaled book so far as we are concerned; we only know that it is an organ of Spiritualism; "it is all Dutch to us."

Le Messager of Liege, Belgium, finds the folowing anecdote, related in an Andelusian journal. which took place in a pawn-shop at Bonda: "A little girl, pale and sobbing, appeared at the office: 'What do you want, my child?' inquired the broker. 'My parents are very sick in bed and we have nothing to 'And what do you bring to pawn?' 'My-my doll! I have nothing else! Confronted with such an act of fillial love-the real sacrifice which the innocent child was desirous of making, the money lender. moved with pity, put ten france into the brave little girl's hand and said: 'Take this to your parents that they may buy some food, and keep your doll.' The child ran away jubilant, doubly rejoicing for the aid that she was going to take to her parents and that her cherished toy was still here to play with. Spontaneous charity is truly the touch-etone of moral progress. The deed enacted by this child is sublime. She was about to surrender all she possessed in order to carry comfort to her sick parents! It was a beroic act which denotes an incarnation of an advanced spirit that has lived long and learned

La Bevne Spirite of Nov. 15, has the following account of a wonderfully sagacious dog: "The examples are numerous of dogs jumping into the water to rescue a person who is drowning, but it is rarely that you find a dog that will stop runaway horses. This was the fact yesterday, however, as witnessed in Lyon street. At about one o'clock P. M. a horse harpe-sed to back No. 7,038, etationed at Biscornet street, ran away and turning on the corner of Biscorbet and Lyon streets set out at full speed, producing consternation all along his route. All at once is redish-haired dog that had followed the vehicle for a few moments leaped at the horse's head and seizing the bridle in his jaws pulled it violently. A rough shake by the horse sent the dog rolling upon the pavement, but he soon picked himself up and sprang at the horse again, and was a econd time thrown to the ground. He came to the charge for the third time and enapping his teeth into the horse's nostfils brought him to a stop. It was in good time, for the back was entering the place of the Bastille where the travel is very great and grave accidents would certainly have taken place. Mr. Pourpat, the police commissary to whom the facts were reported, has learned that the hero of this courageous act' belongs to a merchant on Biscornet street and has several times distinguished himself by stopping runaway horses."

L'Aurere for November contains an article on re-incarnation from which we make a short extract: "The recent International Congress of Spiritists and Spiritualists which took place in Paris in the month of September last, has caused great commotion among the Spiritualists of England greatly attached | ly away with the shadows of the past. to the cause but who profess much horror for the doctrine of plurality of existences of the soul, or 16incarnation, generally accepted by Spiritists on the continent. The idea of coming back to earth after once quitting it, is so repugnant to many of them that they will not even reason upon the suofect but reject it with indignation. On leaving this world they look upon it as left forever. They are willing to admit that they will be able to return to visit i in spirit, but as mortals, never, never,

The hatred they have for this doctrine of re-incarnation so widely taught by modern Spiritualists of the Latin race, as well as by the Eastern and Western theosophists, is such that they (the English) stipulated in advance that the subject should not be discussed in the Congress.... Our readers worse than nothing. Every act of my earthly life will see that Spiritualists differ among themselves is seen to be soiled by some sordid motive. I can on some points of doctrine; but, it seems to us that no longer endure the brightness around me. My these divergencies are not widely separate from the differences of religious teachings received by each class in their infancy. Having made it a duty to examine into all the different views presented to our

Catholicism are in accord with each other, and that of my spirit, and I was ready for the work of my it is the intellect of English Protestants (we do not speak of American, who are Protestants as well) which has so much difficulty in modi ying itself, and clings with extreme tenacity to the evangelical doctrine. In the meantime it seems to us that the dectrine of re-incarnation is found many times enunciated with insistency in the very scriptures which they take for their guide.... Our Savior has affirmet no less than eighteen times that John the Baptist was Elias - Verily, be is that Elias who was to come." [The writer then proceeds to make many other quotations from the old and New Testament in support of Allen Kardec's theory.]

Reformador, our Portuguese exchange of Rio Janeiro, Br zil, gives the following under the head of "An Unconscious Medium." An important fact of intuitive mediumship came to light in this city of late, in connection with Dr. P., a well known physician little inclined to spiritist ideas. One Mr. R., a man somewhat advanced in years, had been suffering for some ime with complicated paraly-is together with other morbid complaints which caused him much suffering. He had put himself under the care of notable physicians both here and in Paris without obtaining any alleviation. At last, while conversing with Dr. P., the latter said to him, "the only thing the matter with you is, you have worms."
The sick man could not refrain from laughing, but the doctor insisted and prescribed a remedy for worms. Without any hope whatever, Mr. R. used the receipt as given, and was cured, for it really turned out that the doctor's diagnosis was correct With a frankness worthy of all praise Dr. P. declared that the idea came to him without knowing how; that the symptoms were not indicative of such an opinion and that he gave the prescription without expecting the result obtained. Mr. B. laughingly related the fact and added, "I expended nine million reis without receiving any benefit and finally was cured with an outlay of only 640 reis." [Nine million reis is \$4 500 of American money].

Spiritualistische Blaetter of Berlin, is publishing in its weekly issue "Heaven Revised" which first appeared in the JOURNAL. In the last number it copies from the Berlin Volksblatt of Oct. 12, ult., a curious circumstance under the title of "Chance or Providence," the translation of which

Y-sterday morning a driver by the name of Krause, employed in an iron foundry, was in the greatest dauger of losing his life. At about eleven o'clock heavy truck loade ! with two arched iron piers, each weighing about 6,000 pounds, passed Demminer street, the driver walking by the side of it. When the team was very near to Brunner street the whip fell out of tue driver's hand. Letting the reins fall he hastily bent over to pick up the same, the horses moving slowly on, leaving him's step or two behind. Suddenly there was a fearful crash. In consequence of careless loading, probably, one of the heavy piers bad fallen over and up n the wagon, breaking it in pieces, just grezing the head and shoulder of the driver. Had he not bent down to pick up the whip that had fallen from his hands the pier would have undoubtedly struck and killed him instantly.

Sphinx is an excellent monthly magazine of 80 page, published in Gera (R-uss), and one of the most artistic publications that comes to us from the German Empire. From the December number we translate an article of interest entitled "Phantom of a Dead Man":

A patient, a miner by the name of Schubert of Rodliz, in whom I took particular interest, was taken sick whilst I was absent from home. He in whose care he remained until he died. For weeks I had heard nothing from the sick man but on Monday, October the 14 h, at balf past four-o'clock, having left the little town to visit my patients in the country, I met him comirg out of a side street. He passed, saluting me in a peculiarly ead manner. On Wednesday, Oct. 16 b, I happened to pass his resi dence and was surprised to hear that Schubert died the ame morning at half past two ciclock. "What," I exclaimed, "that is impossible I met him only day before yesterday in the city." The people looked at one another in surprise and said that I certainly must be mistaken, as Schubert had not regained consciousness since Sunday. October 13th. But I was not mistaken and am willing to vouch for the truth of the facts stated above. Was this the phantom of a living person?—Dr. Zenker.

Jonathan Edwards in Spirit-Lite.

To the Editor of the Religio Philosophical Journal. In your number for Nov. 2, I find the following in a communication from Jennie Chandler: "I have wondered many times while reading the life of this remarkable man, (Jonathan Edwards), why he has never visited the realms of earth since his death? Why he has never thought it worth while to undo the wrong he did while here." In response to this query, and in justice to a noble, though once greatly mistaken man-now long of the spirit-life-I send you for publication passages from a record of some very interesting and characteristic interviews had with this spirit in 1881, through one of the best and most conscientious mediums I have ever known, Mrs. Anna D. Loucks of San Francisco. The visit was wholly from spirit promptings, neither the medium nor myself having had anything to do in bringing it about excepting the fact that, for severa years we had been accustomed to hold regular sé ances for the benefit of those needing our help in or closely upon, the confines of the Spirit-world I think that, especially to those conversant with early New England theological history, there will be found in what follows strong internal evidence of genuineness; but to myself, there was an additioual strength of evidence arising from a deeply felt consciousness during the entire séances of the noble and dignified presence of this one who, having been always bonest and earnest in his personal convictions and efforts, sadly erroneous though they often were, had now reached a position in the higher life well fitted to impress one with aff-ction and reverence toward him; at any rate this was the result with me, although previous to this experience was greatly prejudiced against this unrelenting and powerful exponent of a terrible theology. He said "When I come once more into earthly surroundnge, it seeme but a day since I laid myself down n the arms of death with the expectation that centuries would elapse ere I should go forth, at the sound of the trump. to answer for the deeds done in the body, whether good or evil. But great was my astonishment when immediately, as it were, I found myself standing upon the bright shores of the eternal world with that before and around me fitted to call forth the deepest gratitude and love. Fields of beauty in ffable, as far as my perceptions could reach, were spread out before me, stretching on and on, blending ever with that which was higher and still more beautiful; and then the vast influx of human beings, fresh from the earthly life like myself. I was astonished to see so many entering into this joyful life. Whilst on earth, I had succe-ded in becoming satisfied that but a small fraction of the human family would escape to the heavenly life, whilst the great multitudes would go away into pains unutterable and as eternal in their nature as were the joye of the redeemed. But now, the old doctrine began to appear to me in all its falsity; the horrible phantom could not withstand the light of the present; it fled swift-

"My astonishment at past errors was only equalled by the admiration and joy of the present. O the magnitude, the unlimited display of wisdom and love now unfolded before me! Such a wonderful plan every human being to be redeemed from evil and be gathered into one happy brotherhood under the Father and Mother God, the one true Godhead of perfect wisdom and love!

'The scene enlarges before me; such a perfect blending of beauty and use! Temples, cathedrals, difices of grandeur on all hands, indicating and enlarged education, a harmonious unfolding from within. I am entranced with wonder and admiration....But now has my day of judgment overtaken me. My crown of glory crumbles into dust. I am looking into the darkness of the past. I am nothing, whole existence appears but a dreary failure. I would fain hide myself in some dark obscurity.... But this was comparatively a momentary experience. Soon, a revelation of the divine uses of all understanding, we notice that Spiritualists of the Latin race, that is, those who come out of Roman once more with peace and gladness the innermost

The epeaker went on somewhat extendedly to speak of his earthly past. He said that he could now. iu a measure, excuse the false teachings he had uttered, but only on the ground that they were spoken in iguorance, not in malice. He could now judge himself even as he would another under similar conditions of henest ignorance. He dwelt with feeling eloquence upon his joy and hope, when at length be found himself standing upon the immortal shores with the shackles of his thelogical education thrown behind, with other hurtful and hindering rubbish. Sights and sounds and thoughts unknown to the earthly life were now wih him, wholly impossible for him rightly to express under present imperfect conditions. These words, however, were conveyed to me clearly and with especial emphasis: "Every soul is endowed with the capacities of a God, and the happiness of the heavenly life consists in the growth and perfection of those capacities."....
"Many years of happiness have been mine since I

first received the knowledge already explained to you. I will now give as clearly as possible some of the leading thoughts and experiences that grew out of this knowledge. Realizing that I was an heir of salvation through a general law of unfoldment and progress, I went to work with a zeal none of your earthly life may know, to transmit the gift to those less favored in spirit-life; to those on a lower plane of development, even to those in complete darkness.

. How I loved my work I may not be able to por-

tray to you. It was a happiness to aid those in darkness, surpassing the sublimest joys I have ever known in all my earthy existence. When the heart is given up to do good for the sake of doing good, then, and then only, comes the compensation.
"I, too, needed assistance; teachers on every hand were ready, as I besought them for knowledge and assistance; it was ple sant to me, even as to a child, to ask wisdom of those shining lights above me. The more I became conscious of the powers I possessed, the more urgent the necessity of using such force for the good of those ignorant of their own inheritance. This fact entered deeply into my consciousness; the further advanced a being he-comes in spiritual wisdom, the less dominant and imperative is self. The most God-like I have known dwelt largely in bumility and simplicity. These laws, governing the spirit-life, if brought home to you in the earthly life, shall bring you into a higher consciousness when you leave the beginnings and retake the threads not severed by the change called death....In my own experience I have

unfoldment of all human beings... "Words coming from one who has passed through the river called death, and known beyond a peradventure that of which he speaks, must have their weight where the individual mind is sufficiently developed to appreciate spiritual truth. It must be conceded by all thoughtful minds, that the earthworld is receiving light and facilities for knowledge -spiritual truths-such as were never before experienced. It is but the commencement of what may be realized fifty or one hundred years from now. For the rivulets of spiritual truth are broadening, sending out advancing lines, carrying the waters of life to all parts of the world. The future results of your own work, though comparatively small, may end in much good. Be encouraged to pursue that course which shall be for the highest good of all, that your lives may bless and be blessed If I may aid you in any future time, in any good, is

earned that the unfoldment of one, symbolizes the

shall be my privilege so to do." It should be understood that the above is but a fragmentary sketch of the most important thoughts and personal experiences as recorded more at large during these successive séances. At the beginning the personality of the communicating intelligence was announced by a representative of our working spirit band, but in closing, these words were added with a special air of inderendent emphasis:

necticut, an impartial frend of all humanity; believing salvation to be within the reach of all, and for all; believing in no bell but ignorance; that beaven is the orderly development of the individual. and is therefore within. Cultivate all the good; overcome the evil, and all will be well."

HERMAN SNOW.

The Good Old Times.

to the Editor or the Religio-Philosophical Journal: In reading the articles of Bro. Stebbins and others on labor and present condition of laborers, as compared with the past, it has occurred to me that a little of the experience of one who came up through some of the old times might be of interest.

It was my fortune to make a start in life in the spring of 1841 - forty-nine years ago next spring. Times were exceedingly dull and hard; \$10 per month on a farm was good wages, and no steady work at that. On the lake shore west of the mountains in Vermont was a good grass region, and the stock business was such that there was a good demand for men in baying time. In Shoreham I knew one man in the summer of '41 who was famous for the wages he earged in having, receiving \$26 per month. It was considered extraordinary that a man should get such wages, but he could mow his two acres of grass right along every day, and was just as good as anything else in having time; \$20 per month was about average that

In the fall of '51 I went out onto the Western Referve, in Ohio, a new country then, heavy timbered and expensive to get into a productive condition. I was there several weeks with a relative, and no job. Finally I heard of a new comer who wanted help in clearing off a building spot, and would give three bits per day (37½ cents) in coin. I jumped at the chance, put in the day, got the cash, and when I got home I found a letter there from Vermont which took two of my three bits for postage, and I assure you I was glad to have the coin. say coin, because although there were plenty of State banks, bills were not accepted for postage, the postmaster insisting on having the silver, and postage then was 25 cents for any distance over 600 miles, I think. I spent that winter there, and in May I started in to work for a man clearing land, making "black salts." To make that article, one goes into the woods, cuts his timber, burns it, gathers the ashes, leaches them, and boils the lye until it becomes solid, and he has black salts. If I remember correctly, it was estimated that one acre of the heavy timber of that section all consumed and worked carefully, would make 500 pounds of the salts, and they were worth \$4 per hundred pounds. cash, and was at that time the only product of the farm that a farmer could get cash for. I put in a month there of solid work. There was a son on the place about my age, and the old farmer always called us, so we were up at half past 5 every morning and in the field generally, putting up log heaps. At half past six the horn blew for breakfast. Supper horn at five, then we went out and worked until about eight o'clock, and usually back in the house at eight. There was no rest at all at dinner or at any time in that almost sixteen hours. It was the closest, hardest month's work of my life, and for it I was to have, and got, \$11—\$5 in cash and \$6 out of the store. I could have had \$12 if I would take all out of the store, but he would not give me \$10 all cash—couldn't afford the money he said. The money I got was "wild cat," not coin but bank bills of the State. One bank of Erie, Pennsylvania, was considered slippery-lik-ly to fail at any time. One of the stockholders was one Gen. Reed, I think. He owned a steamer that ran from Buffalo to Cleveland, and would take his own money for freight or passage; so as a favor to my employer I took \$2 of that; fare was \$1.50. In Buffalo, next morning, at Huff's hotel, I passed out another bill; clerk said he wouldn't take that, or if he did he must shave it. said, "Shave it, of course." So he took a shilling, I think, out of that dollar.

In '53 I was in Illinois and Wisconsin. Worked in harvest for a man on English Prairie who had 100 and bind and keep up with a cradle. A young man who was along got a job of two and a half months at same work for \$40, \$16 per month. My friends thought I was fortunate to get the job, but that \$40 b was much the best. I was offered a year's work on that place at \$11 per month, the best offer I ever bad in that State, but I was anxious to see the country, so I did not accept the offer. I would have been much better off in money, I am certain, if I had, for I did not have balf of that at the end of the year. There was always plenty of work if the farmer could see his way to pay. I went to Chicago that fall in pursuit of work, and finally struck a job with

concluded to strike for an advance of wages. So on the first morning of the second month my employer set me at some work. I hesitated at the audacity of the claim a little, but finally eaid the month was up. "Well," he said, "go light on and work another month." I said it was March now and the days quite long, and I ought to have \$10 for next month. He flared up at once and said he could not give that and I could quit. So inside half an hour from the beginning of the strike I was a tramp once more, and I tramped some six weeks as I recollect. was in Milwa kee, thence out to Janesville and Beloit, generally with men of means. The first question was, "Well, how much cau you take out of the store?" I finally struck a job at \$11 for one month. I made up for the bad luck in barvest when two of us cut wheat by the acre at \$1 per acre to cut, bind and shock up, with board. That was about 55 miles west of Chicago, and farmers used to bitch up an ox team of three or four yoke and take a load of wheat into Chicago, board themselves from nome, sleep on the prairie, and in all ways practice the utmost frugality; and if, on getting home and overhauling accounts, they had been able to net 50 cents per bushel for the wheat, they were satisfired that they were on the road to wealth. At that time there was an abundance of government land everywhere, almost, and I have never since seen apything to surpass the counties of McHenry and Boone, and across the line into Wisconsin, for beauty of location; small prairies and timber fairly plenty, and fertile as any land anywhere. But a man at \$11 per month must be very economical, tolerably fortunate, and in good health to be able to pay for his eighty acres of government land in one year. Preemption law was first passed in 1854, I think and that gave a man some time to pay for his land. Government land has about disappeared now, but with advantages for earning money, I think a man can easier pay for eighty acres at rail-road prices than he could at that time pay govern-

ment price.
California is prolific in tramps as well as many other products. Climate is very favorable, so much so that that they are all indigenous, so to speak. Then there are other causes; the farmer is at fault, in a measure, but largely it is the fault of the parents. Almost universally labor is shunned, somehing easier and nicer is sought by parents for their children. We have fathers here who visit the saloons with their sons, and the sons take a game of billiards, get stuck, and the generous sire pays the shot, even when the fortune of the family springs entirely from the wash-tub. If you interview the party at the tub, you will find that she likes to have her boys go to the saloons and play the games ikes the boys to win of course, but if they do not he prefers that the finances shall be supplied from the wash-tub than that the boys shall not frequent the saloon. Such, cases, and they are all too abundant, are full of promise for recruits for that grand army of tramps Ferndale, Cal. O. L. STODDARD.

Mr. Carnegie on Philanthropy.

To the Editor of the Religio-Philosophical Journal In the North American Review for December last, Andrew Carnegie has a thoughtful paper on "The Best Fields for Philanthropy." It is supplementary to "wealth," a paper of his in the June number of this same magazine. The paper on "wealth" assumes that "The present laws of competition, accumulation, and distribution are the best attainable conditions." "Under these, says Mr. Carnegie, "great wealth must inevitably flow into the hands of the few exceptional managers of men." And he reaches the conclusion that, one who dies possessed of miliions of available wealth which he might have administered during his life to promote the permaneut good of the communities from which this wealth has been gathered, "dies disgraced."

Mr. Carnegie takes the right view of charity when others to help themselves, and not foster in the recipient a perpetual, lazy dependence upon the charity (?) of others. He has these good words: "One man or woman who succeeds in living comfortably by begging, is more dangerous to society and a greater obstacle to the progress of humanity than a score of wordy socialists." With this in mind, no wonder that Mr. Camegie believes that 95 per cent. of the money spent in so-called charity, to-day, it were better to "throw into the sea." And yet, withal, he insists that the millionaire should regard himself as "only the trustee" of great wealth. Among the very many objects of a wise philanthropy to which he may devote his surplus wealth, Mr. Carnegie enumerates seven, to-wit:

First. Founding universities, or enlarging the scope and capabilities of those already in existence. Second. Founding free public libraries. And he suggests that, "Closely alited to the library, and where possible, attached to it, there should be rooms for an art gallery and museum, and a hall for such lectures and instructions as are provided in the Cooper Union?

Third. Founding medical colleges, hospitals, etc., for the alleviation and especially the prevention of human sufferin*g.*

Fourth. Public parks. Fifth. Public halls.

Sixth. Swimming baths for the people. Seventh. Churches—but only the edifice—no bequests to those already built, because "the support of

he church should be upon its own people. In all in-tances, Mr. Carnegie insists that the fortunate communities or municipalities which are the recipients of these favors shall, on their part, be bound to maintain and support them as public institutions. Thus they will use the aid which they have received as a stimulant to further effort on their part, rather than as a soporific to a lazy lethargy. He also suggests that those with smaller means can exercise a like, wise philanthropy in smaller fields, while those without means can give their time and labor. Thus it will be seen that whatever of surplus wealth one has, be it wealth of purse, wealth of muscle, wealth of brain, or wealth of spirit, Mr. Carnegie evidently thinks, and suggests, should be held in trust and used for the

benefit of the whole community. Now, it occurs to the writer, that in the last analysis, Mr. Carnegie's scheme of philanthropy amounts to what the higher socialism is striving for. Does it not make every human being who gathers at all, a trustee bound to use the surplus of his garnerings for the benefit of the community? There seems to be this difference between Mr. Carnegie and the higher socialism. He takes man as he finds him; it idealizes man and proposes to work with him now as though he were already in the exalted condition in which Mr. Bellamy's Looking Backward" imagines him in the future Which of the two methods will most encourage and develop individual industry, enterprise, ambition, aspiration, philanthropy; and which is the more practical, the hard-headed common-sense of this utilitarian age will determine. C. W. Cook. utilitarian age will determine.

H. B. S. writes: Five years ago I would not read your paper; but you are not all wrong, is my opinion, now.

E. L. Gallatin writes: Your paper fills the bill for all honest, earnest believers in our philosophy and should have their support; and the excrescences who prey upon and disgust two thirds of the investigaters, should feel your lash well laid

Mrs. W. H. Pelton writes: I am very thankful that y 'u came off more than conqueror in the wells case and hope you will continue to expose and prosecute, if need be, until the last fraud is dispensed with. Such heartless deception is a disgrace to humanity.

Mr. P. Thompson writes: I am much interested in the subject of "Unity," that is being so ably discussed. I think it is high time Spiritualists should establish a central idea around which all may acres of wheat, at wages \$20 for one month, to rake and bind and keep up with a cradle. A young man one than the Fatherhood of God and the Brother. hood of Man. Count me in with the first battalion?

R. P. Walden writes: I can not afford to do without the Journal. I am much pleased with many articles I see in it, especially on "Unity." They voice my sentiments, although I am away out here in Texas where there is very little said or known about Spiritualism. I greatly wish we could have some missionaries sent here in the way of speakers and mediums.

T. J. Skidmore of Lily Dale, N. Y., writes By the address you will see that we are still in camp: an old farmer some twenty miles out of Chicago, at ! We expected to go to Topeka for the winter. but \$9 per month hauling manure, and right glad I was Mrs. Skidmore's sickness has kept us here. She is to get it too. When the work was done, I struck slowly improving all the time. Building is going another job close by for the same pay. At the end along lively; so far there have been ten new cotof a month, I had been thinking that as it had got to | tages built since campmeeting and the foundations be March, my pay ought to be revised, and I finally are being laid for four more.

Dr. C. S. Smith, writes: Though an old sub criber of some twelve or more years I have never before half way appreciated the great comfort afforded me by the dear old BELIGIO-PHILOSOPHICAL JOURNAL. I have felt the loss of the paper more than all the rest of my reading matter. Though a firm endorser of the philosophy and religion of Spiritualism, I have never yet witnessed any of its phenomena but hope I may be able to do so here after à while.

A Bower, writes: I have taken your paper since September, 1876, an i can hardly do without it, there are so many good writers who contribute to its columns. Although many of our loved ones are laid away out of our earthly sight, we see their forms and hear their voices often in our home circle; also many others, some who come for instruction here to earth mortals, for very many pass away quite ignorant in regard to anything which has to be done to help them to progress after they are burn to a new

G. C. McGregor of Texas writes: I realize the task you have in fighting for the truth in the midst of so much ignorance and superstition, yet you have the consolation of feeling that you are doing your duly towards enlightening many who are investigating and searching for proof of importality and spirit return. All shams and humbugs had better give you a wide berth, otherwise they will find themselves shown up in their true colors. All true Spiritualists rejoice to see you exposing those who are not true to the great and noble doctrine of real Spiritualism. Sift the chaff and hold fast to the wheat. You are fighting a noble battle for humanity and may you succeed in your great undertaking.

Mrs. J. Boyd of California writes: I have had the JOURNAL for only five months, but it has been a teacher and a comforter to me. I live on a ranch; never have the privilege of hearing a lecture, nor of visiting a circle. I wish I could take your hand and personally thank you for what you have written of Maggie Fox, it is so truly just. I hope you will succeed in your movement for organization. I have often been tantalized about it or rather for the want of it. I am getting old and am nervous but have tried to be as brief as possible. I am thankful to you for your exposure of frauds. You have my best wishes for your success in the good work.

J. G. Jackson writes: You deserve all the congratulations that are tendered on account of the victory over that Wells woman, or more truly, perhaps, over her foolish backer, who ought to be ashamed of his folly. Is it not surprising to you how fast the light is breaking in and exposing superannuated follies on all sides? How bold and out spoken has old Romish propagandism become. Is there not sense enough left in the American people to arise, all the sooner, and trample upon the superstitions that have rested so long upon an expanding world? Oh! how gladly would I fight to the uttermost, with my small remaining strength, in that battle, and I long for a few more years of life on earth to give to it. The prospect of some continued strength seems reasonably good; but no one knows.

Notes and Extracts on Miscellaneous Subjects.

Les surrendered on Friday. Moscow was burned on Friday. Washington was born on Friday. Shakespeare was born on Friday. America was discovered on Friday. Richmond was evacuated on Friday. The Bastile was destroyed on Friday. The Mayflower was landed on Friday. Queen Victoria was married on Friday. King Charles I was beheaded on Friday. Fort Sumpter was bombarded on Friday. Julius Cæsar was assassinated on Friday. Napoleon Bonaparte was born on Friday.

The battle of Marengo was fought on Friday. The battle of Waterloo was fought on Friday. The Battle of Bunker Hill was fought on Friday Joan of Arc was burned at the stake on Fri-

The Declaration of Independence was signed on Friday.

The battle of New Orleans was fought on Friday.—San Francisco Examiner. The people of the United States use 1,500,000 postal cards every day.

The chorolistha is the last London dance; from choros, a dance, and olisthanein, to glide. The Johnstown (Pa.) flood census shows the names of 128 widows. They have received from

\$800 to \$1,250 apiece. A Swiss cheese which was received by an Atchison grocery firm the other day weighed 700 pounds exclusive of the holes.

A magnificent specimen of the white swan, shot not long since in Alaska, had wings nine feet eight. inches long when extended.

It is said that fixty-three millionaires reside in the territory between Dobb's Ferry and Tarrytown, N.

Y., a distance of only six miles. No name nugget, found at Bakery Hill, Ballarat, March 5, 1885, near the surface, weighed 47 pounds 7 ounces, and was sold for \$11,420.

The Welcome nugget was found at Bakery Hill, June 9, 1858; it weighed 184 pounds, 9 ounces, 16 pennyweigute, and was worth \$44,356. The Japanese government has coined \$30,000 worth of nickel five-cent pieces. The people like

them much, and the coinage will be continued. There are ruins near Gallup, Cal., the foundation walls of which can be traced for two miles, indica-ting the existence of a large town in the locality in by-gone times.

The government of Corea has bought a quartz crushing machine for the purpose of getting out more gold. Placer washings already produce a considerable quantity.

It is estimated that the amount of gold and silver coin at the bottom of the Atlantic Ocean is about \$50,000,000, and it is further estimated that most of it will stay right where it is. A tramp confined in the Lancaster (Pa.) jail en-

tertained the attendants and policemen with tales of adventure and travel. He had almost walked around the world. A farmer at Anaheim. Cal., sent East for some

Wonderfield beans to experiment with. He received as many as would fill a small teacup and planted them. He gathered a crop of 100 sacks in 1889. One of the most remarkable feats of photography on record is the photographing of the terrible explo-

sion at Antwerp of, if not the explosion, the immense cloud of smoke produced at the moment. Lyon is rolled so thin at the Pittsburg iron mills that 12,000 sheets are required to make a single inch in thickness. Light shines through one of these sheets as readily as it does through greased tissue

The Russian military authorities are testing a new rifle which is said to combine the best features of the repeating and Berdan rifles. If the tests prove satisfactory the government will provide the army with 1,000,000 of the new rifles.

The latest "fad" in jewelry is a small open-faced watch set in the handle of a cane, three or four inches from the top. It is wound and regulated after the fashion of stem-winders by turning the knob or head of the cane.

Mrs. Nancy Picard, of Biddeford, Me., who celebrated her one-hundredth birthday last July, continues to cook and do the household work for a family of six. The family seem to agree that exercise is good for the old lady's health.

A few days ago workmen at Morrisville, opposite Trenton, N. J., unearthed a fine paleolith of argillite, ten feet below the surface, which is pronounced a relic of pre-glacial man. It had a jagged edge, evidently having been fashioned for a weapon.

That large class of people inflicted more or less with insomnia due to dyspeptic troubles will be grateful for a remedy without medicine. In a communication to the American Medical Inurnal Dr. Eggleston says he instructs all such patients to eat before going to bed, provided all work has been laid aside at least an hour before taking the nocturnal repast. There is a popular superstition that grown people should not eat before going to sleep. But Dr. Eggleston forcibly asks wby adults be so very different in this respect from babies. During sleep digestion proceeds slowly, but this is no vali reason why food should not be taken shortly before retiring. But the food should be simple and should not be taken in the sleeping apartment.

For the Religio-Philosophical Journal THEY'LL COME AGAIN.

Answer to Mrs. A. M Munger's poem, entitled "Falling Leaves."

My sister, grieve not o'er it e leaves That have lived their evert mission through Type of a grand life's garnered el eaves

Though not just there, they'll come again, Their essence in the fabric wove, That wraps the shapely boughs of plain, Of vale, of forest, glen, and grove.

Of work, to love, and mercy true.

The elements, combined to form These lovely, changeful, fregile thinge, Will be, through winter's cold and storm, Di robed and utilized as springs.

To sink heneath the earth, a dark mould, (As coffined, loved ones, we oft see,) And of the thirsty roots take hold, And nourish next year's verdant tree.

O yee, all multiplied they'll come, For a new, mystic growth of shoots Will urge a rightful claim for some. All succored by those nourished roots.

Our eister, weep not o'er the leaves Of trown, and gold, and scatlet bue; Thus. Fall each cherished tree bereaves, To firm, well-ordered Nature true.

Lessons of comfort, great, they give, To dry earth's scalding, bitter tears, For the sweet life our loved ones live Is lost not through Time's changing years.

Though lost to earth, and us, their lives Are imitated, loved, and wrought; And their pure mind in each soul thrives Who came within their range of thought.

On whom the lovely mantle lies
Of the pure works of our sweet dead,
They will, in turn, impart the prize To future lives, for tears unshed.

Listen, receive this truth sublime, And sigh o'er the sweet leaves no more, But, like them, let's bide our brief time, Till the dark curtain of Death's shore-

of Death's and Time's is lift d pp Before our raptured, wondering view. And we let go Life's hitter cup, Leaf-like, to live a life anew.

MRS. A. WITTER. Newton, Fla.

A watch for blind people has been invented in Switz-riand. In the middle of every figure is a small peg. which drops when the hour band reaches the figure. The owner feels that the peg s down and counts back to twelve to determine

A queer decision by a New Jersey justice of the peace is reported. John Wolf put a stuffed wolf at the door to represent his name. A dog destroyed the sign, and the justice holds that, as the stuffed wolf represented John Wolf, the dog is guilty of biting the man, and his owner must pay \$25 damages.

Koseuth for a number of years gave lessons in the English language to the young men at Turin, where he has resided for thirty years. Old as he is, these pupils are now clamorous for him to become a naturalized subject in order to be elected a senator of the kingdom, but he prefers to remain a Hun.

Salvation Oil is at once prompt and reliable as pain-cure. Price only 25 cents a bottle.

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The Modern Science Essayist. (Boston) Numbere 16 and 17 contain The Scope and Principles of the Evolution Philosophy, by Lowis G. Japes, and The Moral and Religious Aspects of Herbert Spent cer's Philosophy, by Sylvan Drey. Popular lectures and essays are published fortnightly in this form and sold at ten cents single number.

Beecham's Pills act like magic on a weak stomach!

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

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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RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the fellowing important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copiessent to one

The removal of the great monolity, the Goddess of Water, from the ancient Mexican city of Teotibuacan is attracting widespread attention among the scientific men. The top of the statue is below the surface of the surrounding plain, and as it is over ten feet lower it is seen that the task of its removal is no ordinary or e. It is of granite, contains 262 1-2 cubic feet of solid rock. Its weight is estimated at twenty-five tops. . A temporary railroad track nearly three miles long will be laid from the station on the Mexican Railway over to the place where the statue now stands. Its age is supposed to be about 1.400

PUBLISHER'S NOTICE.

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

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

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

this office. The date of expiration of the time paid for, is printed with every subscriber's address. Let each phecriber examine and see how his account stands. Back numbers of any particular date over four weeks old. 10 cents each.

An old farmer couple brought in two \$1,000 United States bonds to an Adrian, Mich., banker which they had been ignorantly hearding eince the second year after the war, and until the cashier told them that they had been called in in 1874 they supposed the bonds had been bearing interest all the wh le. Then the bank man consoled them with the statement that the interest on \$2,000 for fifteen years at 3 per cent. would have amounted to \$900 if the bonds had been cashed and the money put into the bank.

While re nodeling a chimner in an o'd homes end in Chercyfield, Ma, for the purpose of attaching a bot air furnace, an interesting relic in the form of a little brown jug of u usual shape was found in an arch of the chimney, which certainly had not seen the light of day for 100 years. It was empty, butsmelled of other days.

A duck recently killed near Jamestown, N. Y., has caused great excitement in that region. In its crop was found a piece of gold quartz. The bird had be-n feeding on the borders of Chautauqua Lake near by, and it is claimed that an examination of the locality revealed many more specimens of rich goldb aring quartz.

The production of Bessemer steel ingots in the United States during 1886 was 2 269,190 gross tons Of rails the output was compused at 1,562 510 gross ons. The production of Bessemer steel it gots in 1886 was 689 670 tons more that of 1885 while the production of tails had increased by 802 939 tons. A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large s le and is still meeting with great success For sale at this office, price, \$2.00

COR Sore Eyes, Cancerous Humors, Ayer's Sarsaparilla arrests blood-Prurigo, and other manifestations poisoning before it pervades the system. of depraved blood, is Ayer's Sarsapa- Don't delay till the forces of nature are rilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.

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"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and Ayer's Sarsaparilla did the work comwith the best results. I think this medwith the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver have since appeared. I have recombally the since appeared. I have recombally the since appeared.

Valentine, 144 Quincy st., Brooklyn, New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely results."—A. H. Christy, Bourbon, Ind. cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

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on. Begin at once the use of this medicine, and be sure you take no other

Ayer's Sarsaparilla cured me of a bad case of blockpoisoning and restored me to health.

My system was saturated with which all

"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, "For several years afflicted with dis- I decided to try it, and have done so orders of the blood, I have received with the most gratifying effects. I am

saparilla than from all other medicines." is the best possible blood-medicine."—B. Rice, 140 Endicott st., Boston, Mass. John W. Starr, Laconia, Ind. Made by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles. \$5. Worth \$5 a hottles.

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We have taken an ordinary pint measure, filled it with ordinary white pea beans, poured the beans into an ordinary pint fruit jar such as is used for preserving fruit, sealed it securely, and deposited it with a Brooklyn Trust Company. It cannot be opened or counted until April 15th, 1890, and no person now knows how many beans the jar contains. HOW BEANS?

The following 4895 PRESENTS will be GIVEN to the 4895 persons making the BEST GUESSES of the NUMBER of BEANS the JAR CONTAINS: Present to the person guessing the correct number, "nearest the correct number making the next best guess, Presents to the 5 persons making next best guess, \$100 each,

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SEND YOUR GUESS with name and address plainly written on a piece of paper the size of a postal guess, but in order to introduce our old and well established publication, THE POST AND TRIBUNE, our publication for at least three months, and send us thirty cents in postage stamps, postal note or silver, or fifty cents for six months' subscription, which entitles the subscriber to two guesses, or \$2.00 for one year and sending a guesses. nifty cents for six months' subscription, which entitles the subscriber to two guesses, or \$1.00 for one year and four guesses. The Jar will be opened and beans counted April 15th, 1890, by a committee chosen by the subscribers. Should no one guess the correct number, then the one guessing nearest will receive the first present of \$1.500. Should two or more persons guess the correct number, then the one whose guess is first received will receive the \$1,500 and the next the \$1,000, and \$60 on.

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Light of Egypt

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the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Biavatsky school."—San Francisco Chronicle. A "NOBLE, PHILOSOPHICAL AND INSPRIORIVE Mrs. Emma Hardinge Britten in the Troo Worlds makes

brief editorial reference to "The Light of Egypt." Here is what she says: what she says:

We deeply regret that other matters of pressing moment
have, of late, occupied our colum s to the exclusion of those
notices of boo's, 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 dieorge Reuway,
of London, emitted "The Light of Eg. pt." We had boped to
have found space to give ab indant quotations from this admirable tractic, and which supplies 1.04 mig fine suggestive have found space to give ab indant quotations non this admirable treative, one which supplies lot inly fine suggestive views of planetary cosmogony; bit also furnishes as od corrective founded on the basis of science, lact and reason to the groundless assertions of theosophy, seme of which appear in quotation in this number's L ader. He ewe close this merely preliminary notice that we have been favored with a coly of "Ine Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Macroscopic and the fact that a certain American editor of this fine work.

the fact that a certain American editor of a Thersophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in elence that his mailes could dictate, ends by adding that this book is by Mrs Emma Hardina e Britten." We trust it needs no op n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mend actly could only have been designed by the writer to add injury to insuit, and compel the editor of this journal to express ner regrets that she has not the smalls telain to stand in a position implying ability far beyond her capacity to attain to. ity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Agypt," and ex. lain to him the animus with which his omments on the fancastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF BOTHT." In the August issue of his bright little paper, L'oheon de Way, Dr. Geo. A. Fuller, medium and lecturer, refers to

"The Light of Egypt" in the following terms: "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in inture numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in se deing we would simply show our ignorance. The work is absorbingly interesting a diplows much needed light upon subjects of vital importance. It is not written like many thee-sophical works for the purpose of exclining curiosity in the ignorant, but instead appeals to the highest in man and extainly is uplifting and exalting throughout. Instead of a noview we it tend to allow the book to speak for itself and will view we it tend to allow the book to speak for itself and will follow the property of the state of the speak for itself and will be a speak for itself and will follow the speak for itself and will speak for its now pre-ent a few s-lections...... In our next we will sol-low! The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at ence, as it would prove a source of constant delight and instruction."

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For the Religio-Philosophical Journal, A MODERN CHURCH.

Rev. A. N. Alcott, Pastor of the Univer salist Church, Elgin; Ill.

Having promised a word on the subject of organization among Spiritualists, the writer, although an outsider as it regards technical Spiritualism, is glad to express his hearty sympathy with the proposed movement, and his hope that it will come to fruition and

The following remarks will be confined to a few points which seem to be most pertinent

and vital in the present discussion. 1. Can Spiritualists and other liberals enter into an organization and remain truly free? The reply is, the problem of liberty must be solved in human organizations; not out of them. And the sufficient reason is that a social element, as well as an element of individuality, has been inwrought into every man's nature. We shall not successfully solve any of the great problems or questions of human life by omitting, in its selution, duly to recognize, or by neglecting to find a place for every element which has been put by nature into man's inmost fiber. The fear of a trespass on freedom is coming to be a disease among men, and it is entirely forgotten that there is danger and weakness equally great in disorganization and isolation. Guerilla warfare is the most inefficient warfare possible.

2. What new thing might Spiritualism bring into church life? My experience, once, in listening to a prominent and noble Spiritualist, informed me. It was at Wat kin's Glen. It was many years ago. The speaker, who had not been known to me as a Spiritualist, now resides in Detroit. The specialty of Spiritualism was not on that occasion at all obtrusive in his discourse. We were looking for an elaboration of technical Spiritualism from him—the advocacy of a dogma-the thing which all the other speakers were at, each one for himself, and herself. It did not appear. But there was a substance, a tinge, a glow, a sweetness about that address, which, as at least one listener saw, could not have been furnished out of either the orthodox, or the so-called liberal Christian articles of faith alone; and it charmed me. An element had come in religious discourse that was without question an addition to it. This element had its root. it is true, in the assumed facts of spiritual phenomena. But these latter were not particularly displayed. The speaker gave us not the seed, nor the root, nor the mold, but the lily. It was a new flower. And, after the lapse of all these years, the impression still left on me is, that it was a genuine lily of the valley. The ism was not in sight to deform it. But had there not been in the speaker's mind the supposed facts and truths of Spiritualism, he could not have given us that beautiful and helpful address. There new. This thing Spiritualism might bring into church life, and yet leave its specialty of spirit communion for the most part out of sight, and to specialists. An organization need not, as a whole, be committed to it.

Is a Church of the Spirit needed among Spiritualists and other liberals at the present juncture? Yes, for a most important reason. Organization would divert them from the exclusive and sole occupation with experiments and investigation to general spiritual culture. The work of religion is only ready to begin when the fundamental facts on which it rests have been certainly ascertained and demonstrated. The demonstration of the continuity of life may leave soul-education just where it finds it. Many a man, as soon as he is thoroughly convinced of the truth of the specialty of Universalism, for example, that all souls will ultimately be saved to a pure and happy life, will hunt, or fish, or do his secular work on Sunday, and utterly neglect his own, and, if he have them, his children's mental, moral and spiritual culture and life. His speculative conviction does not contribute to his soul growth. Rather; he so misuses it as positively to hinder the latter. Many a man, if convinced of the truth of the specialty of Unitarianism, again, that God is in the strict sense one, is in such a way impressed by the theological consequences that henceforth he entirely neglects the farther development of his own religious life. If he need not believe nor confess the deity of Jesus, and his substitution in the stead of the sinner as a suffering Savior, why, he reasons, should he make farther effort to unfold his own moral and spiritual life? Similarly, convince a human mind of the theocracy of Rome, and even unhesitating assent to it may leave the heart and mind just where it finds them. Or, utmost confidence in Calvinism or in Arminianism, may leave one no better than it finds him in moral character or spiritual life, no more noble as a human being, no more fit for human society. The demonstration of another life through the phenomena of Spiritualism, if one accepts this, in like manner only reveals to him with utmost certitude that truth in which the majority of people already believe. Does it necessarily make him any better as a man? Suppose that one not only believes, but absolutely knows that he has relations in Iceland. Does this knowledge necessarily make him more cultured as a man-any more intelligent, brotherly, devoted, reasonable, or true? There is no more intrinsic potency in the mere proof of the continuity of life, by means of spirit communications, to make a man superior, than there is in the proof of the speculative dogma of Universalism or Unitarianism, or Roman Catholicism. It may be a comfort to know the truth, and there may be a tendency in the truth to lead to higher life. No doubt this is the tendency of all fact and all truth. But the work of religion, if it does its work, is soul-expansion. Soulgrowth, soul-saving, in the old sense, by means of religious faith, has become ridiculously mal apropost. But not so the educatory evolution of the mental, moral, and spiritual germs which are already in us by nature. This work is a function of a true church. We take the crab apple and make it a golden pippin. Soul up-building comes of man's understanding and harmonizing himself more and more in character, act, and life with the real relations he sustains to his environing home, its entire content of creature-life, and its invisible, undefinable, but intelligent great First Cause, which has in some way produced it. To know immortality to a demonstrable certainty might well stimulate his effort and ennoble his hope. It would stretch out before him the sweetest possible vision of the future. But the mere establishment of propositions, or

classes has proven more clearly than others, they are that the mere knowledge of facts, no matter how important, or the mere pushhow momentous or certain it may be, does not necessarily improve the moral and spiritual life, nor necessarily make people more intellectual and religious than they already are. How does fact or speculative doctrine cure one of meanness, dishonesty, fraud, sordidness, narrowness, selfishness, dogmatism, illiberality, general blindness, misinformation, ignorance, littleness, or a thousand other contemptible and despicable soul-traits which an earnest and honest endeavor in the use of all proper persuasions and incentives to conform one's nature to the largeness, grandeur, purity, beauty and charity of our magnificent world-home, would gradually cure? In this quarter lies the peculiar work of a Church of the Spirit. It is to unfold the best elements in souls to full flower. This is its distinctive office. It is not its function, as an organization, to investigate, nor to champion, as all denominations heretofore have done, specialties. The time has come for a modern and a true church; and such a church can look with favoring and fostering eye on all honest investigations and on all specialties which are meritorious. Suppose all the alleged facts of Spiritualism, for example, to be true and demonstrable whenever the conditions are proper, or already so abundantly proved as to make further demonstration superfluous. And suppose them, moreover, to be accepted by all the people of all the world. The peculiar work of religion or of a Church of the Spirit would not necessarily be begun. It would be only ready to begin under the new advantages, and inspirations. Even granting the facts ly different, when men have a firm faith in. but not absolute demonstration of, immortal-

ity. The difference between men in general and Spiritualists is, as it relates to the subject under consideration, that the latter think, or if you please, know they have light and facts on the doctrine of immortality which the former do not feel that they have. But the former confidently assume that death, nevertheless, is not the end of us. In one aspect of it there is a specific difference between them, it is true, that is most important and beyond all price. But, practically, as it affects the religious life and the development of the moral and spiritual pature, it has not yet been shown by experience that those who have faith only, are much inferior to those who have both faith and knowledge. For, one, the writer cannot see how he could be much more firmly persuaded of immortality than he now is, even if he were to see and los to the cultivation of all intellectual and moral excellence; but, also, how it might, though never so certain, degenerate into a mere idle, debauching curiosity, an imbecile evolving man's higher nature, but must use broadly all truth of all time.

And this brings me to the last query. What should the doctrinal basis of a Church of the Spirit be? Does not the question itself contain by implication the answer?

Can a Church of the Spirit repose either on specialties, or dogmas, or sacred documents? Must it not be grandly and widely eclectic? brotherhood of man, with love as the operating instrument of faith and knowledge, and freedom for individual mind in the pursuit of all special inquiries, seem to be the only practicable basis for a Church of the Spirit is room, and work for one. But such a church ence and of philosophy." cannot be the church of a specialty, though "All or nothing, absolu sis of the truth of the phenomena of Spiriteral partialisms, are already about numerous | Acropolis: enough. It is time now to have a church edge must be shut against men. We are sons and daughters in a Father's house. In the the eternal city. But the narrowest and most undeveloped people in the world are those stop there, chew the juiceless speculative husk forever, and henceforth lose sight of, and consequently utterly neglect, truth's rest on truth's great whole, and consequently can specify no particular part of it. Such a church does not yet exist. But each one, liberal and all, is ticketed with its own little dogma; and if you endeavor to in-soul even a liberal one with a great philosophy you are in danger, because of the smallness of the original unitary principle, of rending it into fragments. Specified, speculative truth is not the proper basis of a modern church. Its true basis is only the intent to unfold to the fullest and highest, man's whole mental, moral, and spiritual nature; and its instruments in this work will be all speculative truths whatsoever. But itself must be a Church of the Spirit only. It must hold all its truths in type, not in stereotype; in solution, not in crystallization. All truths and facts will then have horizons which are, not fixed,

The New Book of M. Renan.

but free. The letter killeth; but the Spirit

giveth life.

(Concluded from Second Page.) the mere demonstration of facts, even though | thenceforward to remain such as it is, where |

theories, so numerous then, did not frighten him. They may be false but the end of their researches could not be regarded as uning of some special conviction, no matter natural. It is probable that this passage was one of those which made his masters afraid for their young friend; he was quite bold for a violent epoch which would certainly have ill understood him. It is probably also this passage, which has produced the report that the work treats of the social ques-

"Without embracing any system of social reform, an elevated and penetrating mind cannot refuse to recognize that the very question of this reform is not of a nature different from political reform whose legitimacy is. I hope, noncontested. The social establishment, like the political establishment, has been formed under the empire of blind instinct. It is for reason to correct it. It is no more revolutionary to say that we ought to ameliorate society than it is to say we desire better government for the Shah of Persia. The first time that this terrible problem was taken up, to reform through reason political society, people must have cried out at the unexpected boldness, the unheard of attack. The conservatives of 1889 may oppose to revolutionists what the conservatives of 1849 opposed to socialists: "You attempt what is without precedent; you are engaging in a work of ages; you take no account of history or of human nature." The easy declamations of the bourgeoiste against a hereditary nobility, "You have had only the trouble to be born," etc., may be retorted with advantage against the plutocracy. It is clear that the order of nobility is not rational; that it is the result of the blind establishment of humanity. But in reasoning on this footing where shall we stop? To reproach it for its irrationof Spiritualism, it is not a situation so whol- ality has no great merit; it is an unsustainable truism. I confess even that, weighing everything well, the attempt of the political reformers of 1889 seems to me bolder in respect to its object and especially more unheard of than that of the social reformers of our days. I do not understand, then, how those who admit 1889, can reject rightly the social reform. (As to the means, I acknowledge, I repeat, the most radical differences.) No general difficulty to the socialists can be made which cannot be turned against the constituents. It is rash to place limits to the reforming power of reason and reject any attempt whatever because it is without any antecedent. All reforms have had their defect in their origin and besides, those who address this reproach to them, do so almost always because they have not a sufficiently extended idea of the various forms of human society and of its history.

After having insisted further on the lawhear a disembodied spirit beyond all question. He thinks he can understand how the demonstration might be a most noble stimuwhich he returns frequently thereafter, for he has never ceased to believe in the "God makes himself," of Hegel.
"I go still farther yet. The universal work

was a specific difference between that kind tinkering with spirits,—a mere wasting of of everything which lives being to make God spun round a few times and rolled into the perfect, that is to say, the grand definite recustomed to hear even in the liberal Christally and morally worse than it found him. needed to secure, uniformly among men, the former species of fruitage; and in order to do has operated blindly and by the miserable this it could not make spiritualistic phetronery of everything which exists, reason, nomena its sole instrument in the work of I say, will some day take in hand the tendency of this great work, and, after having organized humanity will organize God.'

M. Renau feels how many beliefs, which he respects, he is going to shock. In a chapter of the most elevated interest he shows with much force that, if God and humanity were part of the domain of science, there would be no science at all. "Science is of value only so far as it can make research not what revela-Would not the Fatherhood of God, and the | tion claims to teach.... If you present to me a system already made, what remains for me

"For me, I will say with that frankness which will, I hope, be recognized as my characteristic, (whoever is not frank at twenty-The spirit would find its all-sufficient root in five is a miserable fellow). I conceive of the realities, God and man, and in the im- | high science, science comprehending its purplied relations. If Spiritualists are prepared | pose and end only as outside of all superto join with other liberals in organizing | natural belief. It is pure love of science such a church, they would help to create a which makes me break the bonds of all retruly modern church. There is not a vealed belief, and I have felt that the day truly modern church, taken as a whole, at wherein I proclaimed myself without any present, on the face of the earth. And there | master but reason, I set the condition of sci

"All or nothing, absolute supernaturalism it must be a church that favors and fosters or rationalism without reserve," says he, still all honestly pursued specialties. If Spirit, further, and all filled with the beauties of ualists were to organize a church on the bat his religious faith in progress, suffering still without doubt, from reproaches which he was ualism, making such alleged truth one of compelled to endure on abandoning the Caththeir dogmas, they would at one stroke sun- olic religion, he turns towards the defenders der themselves from all the rest of the world, of revelation and lances at them this warm and only succeed in adding another to the reply all vibrating with conviction in which sects. Partialisms, even though they be lib- one has a foretaste of the prayer on the

"It is you who are the skeptics and we who whose only covenant, or religious tie, is with are believers. We believe in the work of reason, heart, understanding, and conscience. | modern times in its sacredness, its future Dogmatic and documentary religion is no longer possible to people who desire the light of our time. True liberals will have to go back and reoccupy many fields which have been passed in the haste and scramble. In the sacretures, its future, and you curse it. We believe in reason and you insult it. We believe in the dignity of man, in his divine destinies, in his imperishable future and you laugh at it. We believe have been passed in the haste and scramble. to demonstrate specialties. Modern religion in the rectitude of his heart, in the right he now has need of all the scriptures, litera-tures, sciences, facts, and truths of the world. | has to arrive at perfection and you shake your head over these consoling truths and Without these we cannot understand our- you descant complaisantly on evil, and the selves to-day. And no department of knowl- | holiest aspirations for a heavenly ideal you call the works of Satan, and you talk of rebellion, of sin, of punishment, of expiation golden box of intellectual liberty we have humiliation, penitence, execution to him been each one presented with the freedom of who should be talked to only by expansion and deification. We believe in everything which is true. We love everything which is who settle down on some one single truth, beautiful, and you with your eyes closed to the infinite charms of things, you will go through this beautiful world without having a smile for it. Is the world a cemetery great whole. A church of the spirit must Life a funeral ceremony? In the place of reality you love an abstraction. Who is it that denies, you or me? And he who denies is he not the skeptic?

Catholic Assertions vs. History.

Reading the addresses and orations before the Catholic assembly in Baltimore recently one can hardly avoid the conclusion that whatever there is in America of the good and the useful, of the moral and the upright, is due entirely and individually to the Roman Catholic Church. The country was discovered by a Catholic aided and encouraged by a catholic king and queen. Art, literature, law and the sciences are all due to the Cath olics. The war of the Revolution would have been a failure but for the Trish Catholics in the colonial army, and the war of the Rebellion was fought on the union side by Irish Catholics alone. It however happens that mere assertion will not stand against history. The historical statistics of the Catholic church in connection with the rebellious colonies have already been published in these columns in which it is shown it be the great fact of the continuity of life, human effort against fatality is considered a that the Roman Catholic clergy of Iremay still leave in existence all the human sacrilege, they are vanquished and out of land took decided grounds against the colonists and went so far as to send a priest If there are any two things that the ex- M. Renan recognizes no limits to the ef- to England to express their sympathy with perience of liberal Christian people of all forts of reason. This is why the socialist the English government and their detesta-

tion of the rebels across the water. The Roman Catholic Irish Parliament tendered the king of England the use of the Irish army to aid in suppressing the people of the new world. There were very few Irish catholics in the continental army and very few catholics of any nationality took sides with the Americans in the war of the revolution. There was one Irish catholic whose name stains the pages of history. Bancroft says General Conway prided himself on being an Irish Roman Catholic and that he was as treacherous and more contemptible than Benedict Arnold. Ireland offered 9,000 picked men to prove the Irish people's "abhorrence of the rebels in America," and in the name of the English King, Lord North accepted them. In the war of the rebellion urged by a sentiment of patriotism or a desire to get the bounty, 144,200 Irishmen went into the union army and seventy-two per cent. of these same bounty patriots deserted. These are ugly statements, but they are history. [American Standard.

A Wonder that is a Daisy.

The wave of psychic phenomena in its ebb and flow stirs up commotion in quarters little anticipated—now on the soil of icebound Canada and now under the balmy skies of the "Sunny South." The latest case that we have seen reported is from Columbia, S. C., to the New York World. Aspecial says:

"Daisy Robinson, an ordinary looking colored girl, twelve years old, is exciting wonder in the town of Sumter, S. C., by the inexplicable manifestations of some hidden force which seems to follow her every act. The first demonstration was the falling over of a sideboard upon the floor, and a short while after a water bucket was thrown from a shelf, striking the girl upon the shoulders. Her mother, thinking that the room was haunted, moved into another, when the same agency moved tables over the floor, and dishes, pitchers, smoothing-irons and other household articles could not be kept in their places. An investigation of the strange power was made by a committee of competent persons, and in the girl's room were found a bed, a bureau, cupboard and a small chair. The household crockeryware—or rather all that was left of it, for it had nearly all been broken-was packed away in a bucket under the bed. For a few minutes the party was silent, awaiting developments, but gradually a general conversation was indulged in upon the subject, each member of the party keeping an eye on Daisy. Suddenly a large, heavy teacup was thrown upon the floor. It tongs, candlesticks, kerosene lamps and fire-

room was afterwards examined and was found to be closely sealed above and all around. The floor is tight, and a careful examination from the outside failed to reveal a crack that even a ten-cent piece could have been thrown through. Daisy was removed to another room, and the same singular occurrences manifested themselves in the new locality. While Daisy was eating, the bedstead in the room was actually wrenched to pieces by an unseen power. Doctors of medicine and divinity were present at this strange sight, and throughout the day the crowds that gathered around the house have been so large that a policeman had to be detailed to keep out the throng. As yet not the faintest hint at a solution of the matter has

dogs leaped into the centre of the room, some-

times being broken into atoms and at other times not being injured at all. The whole

Frank Kelly is a young clerk in the Chicago postoffice, who was born at Madison, Wis. something like twenty-one years ago. When about eighteen months old he was given away to a family by the name of Kelly, with whom he lived until quite recently, and in all this time, though his mother is living, he has never seen her, his father having died when young Kelly was yet in the cradle. His mother lived in this city for many years and he has made diligent inquiries to find her

been given."

whereabouts without avail until within a few days, when his faithfulness has been rewarded by receiving information from South Dakota which will lead to the discovery of his long lost parent.

A bridge seven miles long is the latest wonder projected in New York. It is to reach from the Hackensack river in New Jersey passing across and over buildings in Jersey City, crossing the Hudson river to New York It will be a suspension bridge, and wide enough for at least six lines of railroad tracks and is for the purpose of securing | ELIZA A. WELLS, Plaintiff, rapid transit with the metropolis. It is to be so high that the tallest masted vessel can pass beneath it and no river pier is to be permitted; it will be constructed under the supervision of the war department. A bridge of such gigantic proportions will throw the Brooklyn marvel completely into the shade.

The Reverend W. O. Pierce, D. D. of Cincinnati, a journalist as well as preacher, concludes a letter to the editor of the JOURNAL thus: "Though far from agreeing with you, I must concede my admiration for the honest. AN OPEN CONFESSION OF CUILT candid, persevering way you have of conducting the JOURNAL, God bless you!" It is a satisfaction and a hopeful sign that while Dr. Pierce and hundreds of his brethren in the pulpit differ from us, yet that they are slowly, almost unconsciously, coming nearer and nearer to the JOURNAL'S platform as time rolls on. The "Church of the Spirit" lies in tim's Bill of Complaint and Defendant's Amended Answer, the womb of the future!

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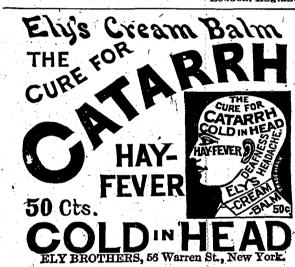
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Supreme Court of New York. **ACTION FOR LIBEL.**

Damages Claimed \$20,000

JNO. C. BUNDY, Defendant,

Case Dismissed at Plaintiff's Costs with an

Allowance of \$200 to Defendant. The offense charged was the publication of the following:

"If necessary we can prove in the courts of New York City that Mrs. We is a vile swindler, and has been for years using trick Cabinets and confe erates." Plaintiff's cause championed by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's sejection. With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as

In Pamphlet Form.

Brief History of the Career

ELIZA ANN WELLS

As an alleged Materializing Medium, together with Pianthe Questions of her lawyer to the Jury, Argument with the

Court, Rulings of the Court, Action of Befendant's Counse

and Dismissal of the Case-

The Editor of the Journal asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before uttering opinions either in print or otherwise. For this purpose and for public convenience, and to show the dangerous menace such tricksters and their favatical dupes are to the welfare of the community in general and Spiritualism in particular he publishes this pamphlet.

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