all were watching it. Mr. Home's hands were quiet in front of him. The wooden lath was then seen to slide

an inch or so backwards and forwards. Mr. Home took the accordion in the usual manner, holding it under the table. It immediately began to sound. Mr. Home then brought it from under the table (he said it appeared to move of its own accord, dragging his hand after it), playing all the time, and at last held it hanging down at the back of his chair in a very constrained attitude, his teet being under the table and his other hand on the table. In this position the instrument played chords and separate notes, but not any definite tune. The sounds on it became louder and the table began to vibrate; this got stronger and stronger until the noise of the accordion playing simple chords was very great, whilst the table actually jumped up and down keeping accurate time with the music. This became so violent that it might have been heard all over the house. It ceased

suddenly and in a minute recommenced.

Miss D. said: "Dear spirits, how pleased you would have been had you lived to witness the progress Spiritualism is now making." Immediately a message was given in reply:
"We are not dead!"
Mr. Home brought the accordion back to

under the table, when it sounded notes again. There was a sound as of a man's bass voice accompanying it. On mentioning this, one note, "No," was given, and the musical bar repeated several times slowly, till we found A glass water bottle which was on the ta- out that it was caused by a peculiar discord ble now floated up and rapped against the | played on a bass note. On finding this out the instrument burst out with its usual ju-Mr. Home said: "I see a face. I see Phil- bilant bar.

Miss D. saying that she felt touched, I asked if we might get some direct writing. Two raps were given. I asked Miss D. to put tapping together whilst floating in the air the marked sheets of paper and pencil under about eight inches above the table, and mov- the table by her feet, and requested that ing backwards and forwards from one to the something might be written on it. Three raps.

> The power now seemed to go to the lath; it was lifted up several times at alternate ends to a height of several inches and then floated quite above the table. The planchette moved irregularly along

> the paper, making a mark with the pencil. Some of those who were present said they saw a luminous hand touching the paper. I saw the paper raised up at the side away from I felt touched strongly on the knee by

something feeling like fingers. On putting my hand down a sheet of paper was put into it. I said. "Is anything written on it?" It being too dark to see what was written.

asked that it might be told me by raps, and on repeating the alphabet I got the following: "Rctojdourdaniel." On striking a light the following was seen

neatly written:

Our Daniel.

questions, by bobbing up and down three Miss D said the R.C. was Robert Chambers, whilst J. D. were the initials of her own

name. As the paper was a sheet I had marked and it was free from any mark when put under the table, whilst no one had moved from the table in the meantime, this was as striking a

manifestation as I had ever seen. Mrs. Home, who for some time past had said a hand was holding her hand, now said that the hand was under her dress. Each of us in turn went round and felt it. To me it felt very small and I could not distinguish any form which I could be certain was a hand. Mrs. Wm. C. who went next, said it was at first very small but it seemed to grow large as she felt it until it was exactly like a large hand, the knuckles and fingers being very distinct. The hand remained with Mrs. Home for half an hour at least. On ask-

ing for the name of the hand which had held

hers, the name "Alexandrine" was spelt out.

A sound like the snapping of fingers was heard. On speaking of this it was repeated at our request in different parts of the room. The wooden lath which was lying just in front of me appeared to move slightly, whereupon I leaned forward and watched it intently. It rose up about half an inch, then sank down, and afterwards turned up on one end till it was upright, and then descended on the other side till it touched one of Mr. Home's hands. One end remained all the time on the table whilst the other end described a semicircle. The movement was

and stood quite upright on the table. It then slowly descended. The accordion, which has been for some time quiet under the table, now was heard

the planchette. Both it and the planchette

moved slightly. The lath then moved off

Home said he saw a dark form standing in front of the window moving the curtains, and Mrs. Wm. C. and Mr. C. G. also said they

The wooden lath now rose from the table and rested one end on my knuckles, the other end being on the table. It then rose up and tapped me several times. Questions which I put were answered "Yes" or "No," in this manner. I said, "Do you know the Morse alphabet?" "Yes." "Could you give me a message by it?" "Yes." As soon as this was rapped out the lath commenced rapping my knuckles in long and short taps, in a manner exactly resembling a "Morse" message. My knowledge of the code and of reading by sound is not sufficient to enable me to say positively that it was a message; but it sounded exactly like one; the long and short

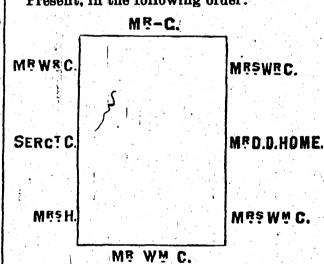
Afterwards at my request the Morse alphabet was given distinctly by taps on the table.
During this time Mrs. Wm. C. was standing
the other side of the table by Mrs. Home. Her chair between me and Mr. Home was empty and I could see Mr. Home's hands resting quietly on the table in front of

taps and the pauses were exactly similar, and Mr. C. G., who has had practice with the

Morse code, feels almost certain that it was

Mr. Home went into a trance, and addressed veral of us in turn. The séance ended at about 11:10 P. M.

(IX.) TUESDAY, APRIL 16TH. 1872.—Sitting at 20, Mornington-road. From 8:50 P. M. Fresent, in the following order:



On the table were flowers, an accordion, a lath, a bell, paper and pencils. Phenomena.—Creaks were heard, followed

by a trembling of the table and chairs. The table gently moved from Mr. Wr. C. to Mr. Home. Raps were heard on different parts of the

table. Mr. —. G. was under the table when the movements were going on. There was vibration and knocks on the floor. The table moved six inches from Mr. —. G. to me; and there was a strong trembling of the table. A shower of loud ticks by Mr. -. G. was heard, and thumps as of a foot on the floor. The table trembled two times at Mr. —. G.'s

interval. This was done several times. The table became light and heavy. Mr.-G. tested it, and there was no mistake.

request; then twice and a third time after an

There were strong movements of the table when Mr. —. G. was under it. Mr. Home's chair moved back six inches.

The accordion was taken by Mr. Home in the usual manner and sounded. Mr. — 🕽 G looked under, while it was expanding and contracting.

We were speaking of the music, when a message was given: "It comes from the heart. A hymn of

After which beautiful sacred music was played.

The bell was taken from Mrs. Wm. C., and tinkled under the table for some time. It was thrown down close to Mr. —. G., who took it.

The accordion laid down under the table by Serjt. C. and played a few notes, when all hands were on the table. Mrs. Wm. C. put her feet on Mr. Home's. A big hand pushed Mrs. Wm. C.'s feet away. The accordion played and then pushed into Mr. -. G.'s hand. Mr. —: G. held it for some time, but there was no sound, and it was given to Mr.

Mrs. Wr. C's dress was pulled round, while Mr. —. G. was looking on. Mrs. Wr. C. put her feet touching Mr. —. G's. The accordion played in Mr. Home's hands.

five raps, and a message came: "We did." "The Last Rose of Summer" was played ex-

He said he felt a touch, on which there were

quisitely. Mr. Home then put the accordion down. There was quietness for a minute, followed by movements of the table, and a message was given: "We have no more power."

(X.). SUNDAY, APRIL 21st, 1872. Sitting at 24 Molcombe street.

Present: Mr. D. D. Home (medium), Mrs. J., Capt. C., Mr. and Mrs. Wm. C., Mr. and In the drawing room, round the centre table.

MR WEC. MR D.O.HOME. [Maswe C

Phenomena: Strong vibrations of the cabinet behind Mr. Home; continuous raps on the table; very strong vibrations of the cab-inet. Then a long silence. Mr. Home went to the piano.

No.

On his return the vibrations recommenced; then there were powerful raps on the table in front of me. There were thumps on the table and then

on the floor. I was touched on the knee. I was touched again on the knee. The table

then rattled about so violently, that I could not Mr. Home took the accordion in the usual

manner. It played a tune.

Mrs. D's handkerchief was taken from her lap by a hand visible to her and Mr. Home, the accordion playing beautifully all the time. A message was given: "Try less light."

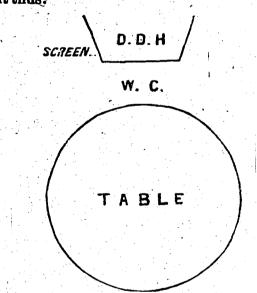
The handkerchief moved about along the

floor, visible to all. Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front off the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

He asked Mrs. Wr. C. to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

Then Mr. Home rested the extreme top of his head on a chair, and his feet on the sofa. He said he felt supported in the middle very comfortably. The chair then moved away of its own accord, and Mr. Home rested flat on the floor behind Mrs. Wr. C. A stool then moved up from behind Mrs.

Wr. C. to between her and Mr. Home. Mr. Home then got up, and after walking about the room went to a large glass screen and brought it close up to me, and opened it out thus:



Mr. Home then put his hands on the screen, and we had raps on the glass. (The gas was turned brightly up during these experiments.)

Then Mr. Home put his hand on one leaf of the screen, and I put my hand where I chose on the other leaf. Raps came from under my hand. The screen was then put thus:

> D. D. H. TABLE

Mr. Home stood behind the screen and had he gas light shining full on him. He rested has two hands lightly on the top of the centre leaf of the screen. In this position we had the tablecloth moved, raps on the table in front of the screen, and raps on the glass leaves (either one at request). A lady's dress was pulled, and the chairs were shaken.

The screen was then folded up and laid horizontally on two chairs, so as to form a glass table. Mr. Home sat at one side and I at the other side, by ourselves. The light was very good, and the whole of his legs and feet were easily seen through the screen.

Many experiments were then tried on this glass table. Raps came from it at my request where I desired. It was vibrated; and once raps came when Mr. Home was not touching it.

The light was then lowered and the screen put aside.

'The cushion from the sofa floated off it and came between Mr. Home and Mrs. Wr. C. Mr. Home took the accordion, and it played 'Auld Lang Syne." Some one was seen standing behind Mrs.

 \mathbf{Wm} . \mathbf{C} . Mrs. Wm. C. had severe pain in her head Mr. Home came behind her and mesmerized her, and the pain went.

A message came to Mrs. Wr. C. Nothing more took place after this.

It is reported that a Hindu gentleman has called a congress of Brahman priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last and spiritual Avatar or incarnation of Brahm, the supreme deity.

Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to | pointing to Mrs. Wm. C. It then rose up and asy, and "cut it short." All such communications will

be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organczation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will oe 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.]

Concluded

Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10 ft. from

Mr. Home, still standing behind Mrs. I. and Mr. Wr. C., the accordion was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and floating in the

Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. Wr. C.). We then saw the accordion expand and contract and heard a tune played. Mrs. Wm. C. and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then heard and saw the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, al-

though invisible (or nearly so) to us, had full control over the instrument. A beautiful tune was then played whilst Mr. Home was standing up holding the ac-

cordion out in full view of everyone. Mr. Home then came round behind me and telling me to hold my left arm out placed the accordion under my arm, the keys hang. ing down and the upper part pressing upwards against my upper arm. He then let go and the accordion remained there. He then placed his two hands one on each shoulder. In this position, no one touching the accordion but myself, and every one noticing what was taking place, the instru-

ment played notes but no tune. Mr. Home then sat down in his chair, and we were told by raps to open the table about an inch or an inch and a half. Mr. T. touched the point of the lath, when raps immediately came on it. The planchette, which was on the table

resting on a sheet of paper, now moved a Sounds were heard on the accordion, which was on the floor, not held by Mr. Home. The corner of the paper next to Mrs. Wm. C. (on which the planchette was standing) moved up and down. (These three last phe-

nomena were going on simultaneously.)

I felt something touch my knee; it then went to Mrs. I., then to Miss A. C. Whilst this was going on I held the bell under the table, and it was taken from me and rung around beneath. It was then given to Mrs. I. by a hand which she described as

soft and warm. The lath was now seen to move about a

the others only saw the flower and leaf of the table. moving through the air. Mrs. Wm. C. held a rose below the table; it was touched and then taken.

The lath lifted itself up on its edge, then inches and had got a liftle onto a large sheet about 18 inches. This was repeated several reared itself upon one end and fell down. It of paper. This movement continued whilst times.

The sound as of a drum, was heard on the

M.P.D.O.HOME MISS.D MRWMC. On the table were two glass troughs of very deliberate. The lath then moved away from Mr. Home's hands and laid itself across

flowers; accordion; paper; planchette; some The lath was on the table.

greater part of the time. When that was put out there was still light enough in the room from the fire and the street to enable | to sound and move about. Presently Miss D.

Mrs. Wm. C. saw a hand and fingers touch- We had scarcely sat down a minute when Ing the flower in Mr. Home's button-hole. raps were heard from different parts of the room furthest from the door, and seven feet The flower was then taken by the hand and given to Mrs. I. and the green leaf was in a the table; a strong vibration of our chairs and from where Mr. Home was sitting, were seen to move about. They opened in the centre similar manner given to Mr. T. Mrs. Wm. C. on the floor were heard. A curious metallic for a space of about a foot, exactly as if a and Mr. Home saw the hand doing this, tapping sound was heard on the iron screw man had divided them with his hands. Mr.

mark I made.

In the dining-room round the dining-table; no leaf in. Present: WĠĠHOME MRS WEC.

then floated up four inches above the ta-

ble, and moved quite around the circle,

The planchette moved about a good deal,

The cloth was dragged along the table. Whilst the lath was moving around the

circle, the accordion played a tune in Mr.

Home's hand whilst Mrs. Wm. C.'s hand was

Mrs. Wm. C. put her hand near the lath,

when it came up to it, and moved about it

The paper on which the planchette was

resting moved about us as if by a hand.

Many present saw a hand doing it. (Mr. Home and Mrs. Wm. C. saw this hand.)

Mr. H. C. saw a luminous hand come up

Some time during the evening Mr. Wm. C.'s handkerchief, which had been in her pocket,

I saw something white moving about in the further corner of the room (diagonal to door)

under a chair. On my remarking this, a

On getting up and taking it I saw that it was Mrs. Wm. C.'s pocket handkerchief tied in a knot, and having the stalk of the rose

which had been taken from her tied up in it.

The place where I picked up the handker-

chief was fifteen feet from where she had

The water and tumbler now rose up togeth-

er, and we had answers to questions by their

Mr. H. C. said a hand was tickling his

A finger was protruded up the opening of

Miss A. C., Mr. H. C., and Mrs. I. were then

Fingers came up the opening of the table a

The lath, which on its last excursion had

settled in front of the further window, quite

away from the circle, now moved along the

floor four or five times very noisily. It then

came up to Mr. T., and passed into the circle over his shoulder. It settled on the table

and then rose up again, pointing to Mrs.

The lath then went to the water bottle and

pushed it several times nearly over, to move

it away from the opening in the table. The

lath then went endways down the opening.

The lath moved up through the opening in

the table and answered "Yes" and "No" to

A hand was seen by some, and a luminous

cloud by others, pulling the flowers about

which were in a stand on the table. A flower

was then seen to be carried deliberately and

Another flower was taken by the hand

and brought over to Mrs. Wm. C.; it was

"We must go."

The raps then commenced loudly all over

(VIII.) Saturday, November 25th, 1871. Sit-

ting at 20, Mornington-road. From 9:15 p. m.

the room and got fainter and fainter until

dropped between her and Mr. Home.

The tumbler moved about a little.

the table between Miss A. C. and the water

between Mr. Home and Mrs. Wm. C.

was taken out of it by a hand.

message was given by raps:
"William! take it."

ip's face. Philip! Brother!"

second time and waved about.

been sitting.

other of the circle.

Wm. C.'s mouth.

times or once.

given to Mrs. Wr. C.

Raps then said:

they became inaudible.

to 11:30 p. m.

The seance then broke up

touched.

passed over our heads outside the circle.

marking the paper.

marked pieces of paper; pencils; hand-bell; spirit lamps; matches, etc. A cloth was on. There was a good fire in the room, which, however, got low towards the end of the sitting, and a gas light was burning during the

us to distinguish each other, and see the ob- felt it coming to her and push against her jects on the table.

A message:—"Selfish,"—in reply to a re-A rustling was heard on the table, and one | saw a shadow of a form. The form was then of the glass flower troughs was seen to move seen to go behind one curtain and move it along by jerks, till it had travelied about two outwards into the room for a distance of

QUESTIONSAND RESPONSES

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

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

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

What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and not

RESPONSE BY WILLIAM HYDE.

Government?

My parents were of the English Church, but are in the Spirit-world. I was born in Portsmouth, N. H., Feb. 28, 1799; went to Boston in 1815 and learned the trade of a baker. Boston was then a small town of 30.000 inhabitants. I went to central New York in 1826 and there joined the Episcopal church; have helped build churches, and was warden when the so-called Rochester knockings took place. I then became an investigator and attended circles.

2. For the last twenty-five years I have been a firm believer in the return of spirits. Many have returned whom I knew. I was well acquainted with Wm. White and Fanny Conant; attended, I think, as many as fifty circles in the Banner of Light rooms. I am also acquainted with the medium, Mrs. Shelhamer; have heard many of the public lectures of Prof. Denton, Prof. Buchanan, Eliza Doten, Mrs. Hardinge-Britten, here and in London. In Detroit I have heard Dr. Spinney, Whiting and Giles B. Stebbins, and Morse. Colville and many others in Europe, but my true knowledge of Spiritualism has been obtained in private family circles in Europe and this country. Have had the spirit telegraph in our own family-sent and received communications. Have also had materialization in our own family.

3. Twelve years ago I became a medium and clairvoyant; have had many communications from spirits whom I personally knewmen of high standing, bishops, ministers of the different sects. They tell me their teaching here was a great mistake-labor lost. They are now for all the human race. In a circle of four persons I have heard twelve lectures from Plato, who lived in Greece 3,000 years ago; from Wm. Ellery Channing, whom I knew in Boston, and Sprague, Seldon J. Finney and many Indian chiefs. I saw at those lectures a vast number of spirits and many dark wanderers seeking for light, some of them brought there by beautiful spirits. I could relate many wonderful inci-I would not exchange it for all the riches of this world. The more millions you have the greater slave you are to mammon. You have only one earth life and must leave all you possess, and by neglecting to learn the true object of life here, you may enter spirit life a poor wanderer. I could relate some dreadful tales from many, even rich Spiritualists, who neglected their opportunity to help advance the spiritual truth, and help the unfortunate, the down trodden who live in your midst and whom the world despise. Many have been brought into that condition by circumstances, some by drunken parents, and have had no chance in life, but they are God's children as much as the more favored in life! If you save only one you will have a credit mark in the real world you will soon enter. 4. I was in Boston at the time of the

great fire; there was a blind lecturer and

healer in Charlestown and I went on Sunday

to hear him. In the middle of the lecture.

the controlling force said, "To show you the power we have over this medium, we will extract the life from him." He fell to the floor and lay for twenty minutes; many thought he was dead, but he jumped up and finished his lecture. I went to his boarding-house the next day and met him in his parlor. I told him I came up to talk with him about his falling down. He replied that he did not know that he did. After a while a carriage drove up to his door. A man and a boy came in and the former said: "I have brought my boy here to see if you can cure him." I noticed he was a healthy looking lad but the medium said, "He has fits but I can cure him." The man then said, "Yes, that is the trouble." The medium prepared a bottle of medicine and told the boy he would never have any more fits. The man asked, "Dr. Richardson, what spirit doctors through you?" "Dr. John Warren of Boston," was the answer. "Dr. Warren," said I, "when I was a boy I carried bread to your house." "You did? Where did I live?" "On Park St." "My widow lives there now," he replied. "Well. what did the Boston folks say about me?" "They said you were the best physician in Boston. You were good to the poor, but hard on the rich." He then said he took no credit for that; the poor had no money; he had to get it of the rich. The man then asked: "Dr. Warren, do you recollect of taking a cancer out of a woman's face?" "Yes, twenty-five years ago. A woman came to me with one side of her face eaten out down to the jugular vein. I told her I did not want the job; that she would not live through it. She replied, 'If I die, all right, and if I live, all right.' I cut it out and she lived." The man then said: "Doctor, she was my sister. I took her there and paid you \$200 for that very job." I have abridged the conversation to save space. The man said that what he learned there had convinced him of the truth of Spiritualism. He further inquired of Dr. Warren if he saw any of his patients in the Spiritardson was blind from a boy. I was about to leave and Dr. Richardson said: "Stop! your uncle William is here and says 'you told me I should cross the ocean when the grass was green;" at that time I did not expect to, but did, in five years, when the grass was green in June. "Your wife is here also," he said, "and says you have your ticket to go west to Illinois; she wants you to go to Moravia, N. Y., and she will show you her face and her hand will swing with a red light." In Moravia I went to a circle of twenty per-

every day and saw my embarrassment. She told me that a man was coming to town the next week to open a small store and I had better sell him \$100 worth of crockery and other goods and not carry so heavy a stock. A man

nal punishment for the wicked, and that the the council of Nice. There were 900 dele- so others can see. gates to that council; 300 overruled 600 and 7. After obtain established the religion. The Romanists of psychic laws from good spirits, you should and Episcopalians both claim to have a suc-cession of bishops from that period; all other sects are modern, dividing and subdividing your family and all social relations, to the continually. We omit Hebrews as they are government you live under and all mankind. followers of Moses. Swedenborgians, Christians. Unitarians and Universalists are of the liberal element. Now when we look to the Great Author of our being, who is higher than the dome of the highest heaven, lower than the lowest depths, and broader than the widest expanse, greater than the utmost stretch of imagination of mortals or angels can grasp, when we realize him as the Creator of all worlds and the little speck of earth we inhabit, so beautiful with its attractive charms—peopled to day with 1,500,000,000 who have a temporary home in it---is it not important we should understand the great truth for which we are brought here? Let us understand the truth; this life is a school for our real life; we are to live through eternal ages, in love, truth and righteousness. This great creative power whom we call God has established a spiritual law and also a natu- I asked. It would violate the spiritual law ral law. All who violate these laws must suffer the penalty in the spiritual life accord- the spirits will throw open to your view a ing to the knowledge received while on earth. light that the world is waiting to receive. A dents that I have personally seen. Spirits The world has ever opposed this truth. There have been in all ages born seers, healconditions are right. What I have received from the Spirit-world is truly wonderful, and and lying spirits. In bygone ages monarchs opened its columns for the diffusion of this dental that will help bring attribute these intelligent rappings—the use this generation up to a higher plane, and as of a code of signals systematically used—to any special source, such as that of departed opened its columns for the diffusion of this suppressed them, for they were against their misrule. Even in the seventeenth century the Quakers were hung in Boston for disseminating the truth, and in Salem people were burned as witches. The so-called Rochester | thing to do here to lessen the burden of those kneckings were brought to light when the who are striving to carry it. The Spiritdeath penalty no longer existed for witchcraft. This 19th century is the new dispensation. The world has passed through those dark ages; steam and electric power are bringing the world together as one family; divine teaching is unfolding itself; true religion has always existed but the world has to pass through crucibles of affliction; the evils of life have been our school to bring us to the divine author of our being. Had he created us all beautiful and well circumstanced in life we should have been mere machines. Look at the world to-day, rushing like an arrow from a bow to hit some mark; to be rich in this world. Pride and vanity parade themselves at every corner. Now true religion is a spiritual religion—to love God with our whole soul; to have a love for all his works; to be clothed with the broad mantle of charity; to have sympathy for all suffering humanity; to live not for self; the strong to help the weak and downtrodden of our race. It is a religion of the soul, an every day religion for every household, and for every child that was ever born; however crushed here he will in due time be brought into the fold. There is but one God and one religion—a spiritual religion of the soul. I went to Boston in 1815 and met with the Christian church. It numbered about 250 members and we met in a barn. We had rough boards for seats, and in that little church I saw more true Christian piety than in any gild-

ed church I ever attended. 6. Spiritualism has existed in all ages of the world. Moses was a medium, physically; Joseph was a born seer; the prophets were, and Christ was the greatest in his time. He unfolded to the world the true light, and brought the same to his disciples for the establishment of his doctrine in the world. Millions have been put to death for proclaiming this truth. St. Paul, who is sainted by the church, had no decorated panoply, nor robes; he had chains. The churches, to day, preach the Master; dedicate their prayers and hymns to him, but do not follow his precepts. He says when thou makest a feast, call not in thy rich neighbors who can recompense thee, but the poor, the blind, the unfortunate; and there are thousands in that condition. They are children of the same Creator; they live near you; the world shuns them, and some help to crush them. I would say to all such, try to divest yourselves of these evils and embrace the true religion of righteousness, love and truth. Viewing all mankind as brothers and sisters, bound for the spiritual home, try and make that record here; it is all you can carry with you. To live the true religion does not require you to neglect your legitimate business; you will have plenty of time, when world. "Yes, hundreds of them. I used to alone, to commune with your dear ones in kill as many as I cured, but now I do not take spirit life. You may not see them but they a case unless I can cure it." This Dr. Rich- will impress you to do right. This religion of the soul is part and parcel of the divine being, be it ever so small. Cultivate it in spiritual growth. Strive to bring a united action in the growth of true religion among spiritual believers. The secular press tries to crush it out by mixing the spurious with the good. On the same principle, why not crush out good money because there is counterfeit money? The time is drawing wife came, as she told me in Boston she that spirits return to earth and that we have the Baroness awoke. would, showed her face and swung her hand an immortal soul, who will visit mediums,

State. I had a son who was the manager onto the few, but help according to your po-and he had overstocked the store by his too sition in life. Think of the millions passing large purchases. My wife came to me from | continually to spirit life, in ignorance, and spirit life and told me she was in my store | you, favored with the true light. The most important act of your temporary home in this life is to commune with angels for true light; they will hover around you and impress you with this light—the true spiritual religion of the soul. As this truth advances called the next week and told me he had sold it will open the eyes of worldly oppresshis farm and would move in town to school ors and show them the true object of our behis children. I sold him \$500 worth of goods; | ing brought into this world. We pass into he traded with me two years and then I sold | spirit life just as we are here, with all our him my store with all its contents and went | sectarianism prejudices and sins. Those passout of the business. My spirit wife also told | ing into spirit life who have had no advanme that a boy I had to deliver small packages | tages, are better cared for than those who was stealing from me. "Talk to him kindly, do not scold him; his father will move away in two weeks." The boy cried, was sorry and said he would never steal any more. His father moved away in two weeks.

5. The religion of the world to-day might be termed a religious belief of the different sects. The orthodox element believe in eterlife, or remain outside the golden gate with blood of Christ washes away sins; that he was born of immaculate conception and they will cleansed of all that affects the purity of worship him as the embodiment of God. The soul, and imbibe true love. I have been more liberal element say he was born of nat- taught many things of spirit life that I can ural parents; was inspired by the divine au-thority to bring light and truth into the water in the great ocean of life; yet I love to world. The first 325 years his followers suf- commune with spirits and see their beautifered persecution and many were put to ful faces, and gain instruction from them. death. Constantine then came into power; The new dispensation is now opening; all I he wanted the help of the so-called Chris- can say to Spiritualists, is, be true to the ditians to sustain him on the throne; he re-stored their confiscated property and called world needs. If you have a light, let it shine

7. After obtaining a thorough knowledge practice the best examples of life here: by living these examples, you would be true to When I was in London a society was formed of the most talented and scientific persons. I think Professors Huxley and Tyndall were in it, and it had over one hundred members They had meetings and discussed the subject. but it brought no new light. The one in Boston was like it in formation. In these great gatherings opposite minds unfold themselves; too many want to be leaders for them to be productive of grand results. My experience would suggest to form a society of six or eight persons, true and zealous for the work; take time and have meetings at stated times, work in harmony and seek for the great truth from trusty leaders in the Spiritworld, and you will learn by degrees some of the phases of spirit life. We cannot learn all here. I have been told by our daughter in so to do. By persevering in search of truth heavy burden, and I feel sure he will soon have relief. There is a broad field now opening for Spiritualists to enter; there is someworld is striving to spread the divine light of truth, and will never cease their labors till every hamlet on the globe receives a spark of this divine light, and truth. Aid in this work and receive your reward from the power of love and truth—the divine Author of Life.

When I had finished my last answer to the 7th question, at 4 p.m., in a room alone. a beautiful spirit appeared before me with a bright and beautiful countenance. He looked me in the face steadily a few minutes. As I looked upon him he had manuscripts for printing at his side; then golden letters appeared on his face which formed the name of William White, then disappeared. He looked as natural as in his palmiest days. The impression I got was that he approved of the

answer. Chicago, Ill.

Reproduction of Sounds Through [or by] an Entranced Medium.

[Light, London.]

One lovely evening in May, 1860, in the drawing-room of Baron and Baroness Guldunstubbe (brother and sister), the conversation turned upon the phenomena usually called spiritualistic. I expressed regret that, whenever present at meetings for their production, it had not been my good fortune to see anything which surpassed a moderate display of movements, such as might be accounted for by unconscious action on the part of those anxious to witness some manifestation of intelligence in table movements, etc., etc. In reply, I was told that the Baroness occasionally became entranced and that when she was in that condition it frequently happened that sounds made by anyone on the table near her would be repeated upon its surface beneath as truly as if it were an echo. This I asked leave to test, and we took our seats round an uncovered rosewood table Only four persons were in the room—the host and hostess, an annt of mine and myself. The light was excellent all the time.

Soon the Baroness became entranced, removed her hands from the table and leaned back in her easy chair; her hands lay flexible in her lap and were always in sight. If I took a pencil and wrote a word upon the surface of the table, the sounds were, after five or six seconds, reproduced under that part of the table on which the word had been written. I tried the same word at different speeds of writing; the imitation was always exact. Crossings of the letters "t," dots over the letters "i" whether made at the end of writing a word, or made so as at once to complete the letter, or made one after another at the end of a sentence-were reproduced exactly as written. If I wrote the first letters in a long word slowly, and the last letters quickly, so was the word re-written below. Flourishes in a circle, or straight lines of unequal length scored, were re-flourished, re-scored, with apparently mechanical precision. The final test was a severe one; instead of writing with the pencil in my right hand I, suddenly, with the left hand dashed my bunch of keys on the table with a sliding motion. The sounds were many and complinear when they will be glad to publish the whole truth. I do not write these things from hearsay, but from actual experience with on the surface of the table when struck; secsons at Mrs. A few got something goed spirits, whom I knew in life here but I got nothing. I had a nephew and his wife living there who were both mediums are passing over daily to the spirit and Spiritualists. They had circles in the land. No one volume could contain at the sound made by the keys sliding over dothe bidding of man who by certain magical such a such dining room; the cabinet was a black cloth | phases of spirit life, they are infinite. To a thick carpet. All these complicated sounds thrown across a part of the room with a lit- advance the cause of Spiritualism requires | were exactly reproduced, seemingly just a

I do not for one moment suppose that

west in my house. Fifteen years ago I kept a store in Belvidere, Boone county, in this great work to do; do not shove the burden state. I had a son who was the manager onto the few, but help according to your potance from it.

This description of repeated sounds is extracted from my MS. dealing with a great variety of classified psychical phenomena, carefully sifted and influentially attested. Swanage. J. HAWKINS SIMPSON.

The Editor of Light, who is not only a highly educated man but a fine medium, comments on the above at considerable length, and his remarks are so full of thought-breeding and wise suggestion that we transfer them bodily to these columns.

Mr. Hawkins Simpson's, interesting letter

on the reproduction of sounds in the presence of an entranced medium leads me to supply some facts within my own experience. It was a very common experiment at our circle for me to rap with the fingers on the table, the sounds being copied, after a more or less prolonged interval, on the lower surface or pedestal. In this way complicated raps would be reproduced, but not at all as an echo, for the interval between my making them and their reproduction varied with their complexity, and sometimes the communicating intelligence would fail to grasp the situation, and would knock a disconsolate two-the signal for "I do not know" or "doubtful." It is noteworthy that the sounds were never copied otherwise than accurately. If the intelligence governing the raps felt at fault the attempt was not made. And at times a third repetition was necessary before the re-production was accomplished. I have never attempted anything so complicated as Mr. Simpson's experiment with a bunch of keys, But I have got a reproduction of a complicated Masonic rap by drumming it first on the table; and I have also got a perfect reproduction in sound on the lower surface of the table of an elaborate series of raps which I had formed in my imagination without producing them audibly. It may be further noticed that some communicating intelligences hear only through the medium, and are perfectly unconscious of raps or noises, questions or remarks made by other members of the circle. It, for example, one of us knocked loudly on the table no notice was wondered whether Mr. Simpson and other observers have noticed this.

Mr. Hawkins Simpson states that he did not between mere unintelligent noises, which seem at times to be made for purposes of equilibration or equalization of forces, and the intelligent use of raps for the purpose of conveying information by means of a code of signals. In this latter case to what source does Mr. Simpson refer the communication? Who is the "intelligent operator at the other end" Can Mr. Simpson satisfy himself that any theory-which ignores the explanation given by the intelligence itself is satisfactory Does any one that he may select cover the whole ground—for, if it does not, it is valueless? Here are these facts; surely it is time to seek an explanation of their occurrence. They are not produced by normal means; then by what abnormal methods are they caused? They will occur in the presence of one person, man or woman or child indiffer ently. They will occur in the presence of a score of persons indifferently selected. Yet the introduction of one person will, at times, interfere with the orderly evolution of these manifestations of abnormal power. They will occur, in daylight, in full artificial light, in clear air, in perfect darkness; yet an electrical atmosphere will paralyze the power, or so minimize it (with some mediums at any rate) as to reduce it to zero. Can Mr. Simpson distinguish between the power and the employer of it, and say what is the force, how it is generated, and who is the intelligent operator? It is worth while to approach these questions with a view to their discussion on a wider and broader basis than that

hitherto affected. To this end it may be well to put certain questions, assuming certain positions. First these noises and disturbances of various kinds -- but of essentially cognate character — are testified to in a way that justifies us in assuming their real existence objectively. Next there are many theories spun, by active brains to account for them. There is one theory or explanation given by the reputed operator. Has any one received from the intelligence a consistent and coherent account—not suggested or conveyed from a mind with a preconcep tion active in it—of the source of these phe nomena which refers them to any origin oth er than that which is so generally claimed for them, viz., the departed souls of human beings? Theory apart, what reason is there for rejecting this claim? Is there any evidence to show that elemental spirits, i. e., the spirits said by occultists to be those of the elements, are at work? Is there any proof that elementary spirits are operative? How is that ubiquitous falsehood—if so it be contended that it is—to be accounted for? Why with one consent, do these invisible intelli gences allege themselves to be that which theorists say they are not? These are ques tions that are important. For, I take it, psy chic force we know; but what wields psychic force we do not know, unless we are to accep the explanation that the uneen being gives The pains taken in collecting "cases" might in my judgment, be usefully supplemented by at least an equal amount of pains in the

direction that my questions indicate. Among the perplexities that beset the study of this tangled subject this seems to me to stand out. Students in old time and in Eastern lands received all sorts of explanations as to the operative cause of the phenomena called Spiritualistic now-please not spiritual, a very different thing-except, that which we Spiritualists receive and accept. The occultist would discourse learnedly of elementals—beings supposed to dwell in the elements, earth, air, fire, water, and to isfaction, and to which I could send forth proof of his simility with the by durning of blistering the flesh of his evoker. I hear some with the red light. I. stayed there two attend social gatherings and rest there. Now weeks. At one time there were three faces to be a true Spiritualist is to live the spirit-shown, one a niece of mine who died at the control of the departed had anything to do course of a long experience I never made the grasp and comprehend the central truth of acquaintance of one of these Sylphs, Unsuggestion.

The first solves are problems. Let in the subject demands, family to find the first at a long experience I never made the grasp and comprehend the central truth of acquaintance of one of these Sylphs, Unsuggestion.

Shown, one a niece of mine who died at the like. Nor did I religion; to live not for self and a few able to repeat the tests at a later time

sounds—and were not due to some echo-producing process in the interior of the brain under the guidance of the spirit body of the entranced lady. The only test I of the entranced lady. The only test thought of at the time was, to place one ear on the table where I had just written, and that of a little being with whose education I then the repeated sound seemed to enter the table and with greater force awaiting his incarnation, and who, as I believe that the table and with greater force laft our circle to that end. He was, when I first was aware of his presence, quite unable to communicate with us, but gradually learnt to do so. Yet even these two cases were governed and brought to our notice by the presiding spirit, at whose orders all was done. How, then, is it that to me all comes from departed souls, to my neighbor from elementals, to his neighbor from the liberated soul of the medium, to yet another from invisible intelligences that profess to be only temporarily disenthralled from the body which they still occupy on earth?

These are problems worth more than a passing thought. One cannot attempt to write about them without recognizing the necessity for a revised and exact terminology in reference to this subject. I am glad, indeed, to find Mr. Hayes and Mr. Venman drawing attention to the terminology of hypnotism. We may trust that the Society for Psychical Research, in conjunction with the French schools of Paris and Nancy, may give us an authoritative glossary and definition of terms on this subject. But we want it all over the area with which we are concerned. Spiritualism and Spiritism are bad enough, but it is hard to dislodge them now. Medium and Psychic jostle each other, and just as Psychic is getting established (as they say of a business or trade) we find some inconsiderate writer using the noun as an adjective (instead of psychical), and some other person steps in with psychics, moulded on the analogous word physics. We hear of the "phenomena called spiritual"-I am afraid Mr. Crookes is responsible for that phrasewhereas there is nothing demonstrably spiritual about them, though they belong to the group of abnormal occurrences which we associate with Spiritualism. Further research acquaints us with occultism and mysticism. We deviate into mesmerism, hypnotism, statuvolism (or should it be statuvolence?), odism, odylism, and so forth. Then we get odyle and psychodyle (good words both), and a variety of others. This is to say nothing of the Hindu terms that have crept into our discussions, breaking our jaws and bewildering our brains. We want a glossary and some careful definitions. If there were any power residing in any body to impose a fine on every use of a term that a writer did taken: as soon as I made the same noise it not himself understand and could not rea-was reproduced with perfect accuracy. I sonably expect his readers to comprehend it would be nice to have it used.

> For the Religio-Philosophical Journal. A Modern Church.

PROF. J. R. BUCHANAN.

The leading ideas of Rev. Mr. Alcott's es say in the last Journal are so similar to those which I have been accustomed to express that it gave me much pleasure to see them in print.

Nevertheless, practicability should be our leading thought in such matters, and a common recognition of the truth presented by Mr. A. does not give much assurance of a successful movement in that direction. One of our Unitarian newspapers has for its motto the admirable expression, "freedom, fellowship and character in religion;" but has Unitarianism been very successful in realizing such conceptions or developing the soul

growth which Mr. A. desires? What we need is not merely an intellectual recognition of certain principles but an active impulse which comes from the emotions. Thousands will verbally agree with Mr. A. but of those thousands how few can be found to inaugurate the life of love and duty. A true religious standard is far above the average character of our best people, and what is needed to introduce it is a personal leadera personal exemplar of the virtues to be incalcated. This is the merit that the world ascribes to Jesus, and which was recognized and felt in him by his disciples. Without such leadership I see no indications of rapid progress in that direction—no matter how many beautiful essays may point the way.

I must differ somewhat with Mr. A. in reference to the importance of Spiritualism in true "modern church." A church to lead off in the proposed direction must not be composed of inferior material-of narrowminded, bigoted, uncharitable, dogmatic or contentious people. Liberality, faith, sympathy and progressiveness are indispensable qualities in what I would recognize as a mødern church."'

In the present condition of psychic science -its wide diffusion and triumphant demonstration—I cannot recognize its opponents as furnishing the material for a true church, for they are either too narrow-minded and stubborn to yield to absolute demonstration or they have contemptuously ignored the best results of the investigations of able, learned and conscientious men, keeping themselves in voluntary and unpardonable ignorance of positive science of the highest importance to humanity. Such individuals may properly belong to the old churches, but not to a modern progressive church, for they are deficient in some of the elements of a true religious

Neither could members of such a church be found among those who believe the Al mighty an infinite flend whose chief aim in creation was the infinite torture of countless millions. The mental or moral defect which tolerates such theology disqualifies for a modern church of love, duty and progress. We cannot, therefore, discard all thought of the creeds or opinions entertained, when these are opinions which evince a moral disqualification, and which place the individual in antagonism to philanthropic sympathy and.

real progress. Boston, Jan. 19, 1890.

ORGANIZATION.

JOHN FRANKLIN CLARK.

Many things have appeared in the columns of the Journal from time to time that I have appreciated, and to which I could say amen, but among them all, there has been no idea advanced that brought me as much real sat-

thought. From week to week I have read with deep tle aperture in it. We sat around in a circle, unity of thought and action. We know degree or two less loud, without more falter- of my friends referring anything that they interest the articles appearing in the Joursang a hymn, and the aperture opened. My there are many in our ranks who have learned | ing and delay than in previous cases. Then | cannot otherwise explain to the action of an | NAL discussing this question, not all of which. elemental, who is to them the Deus ex as seemed to me, did rise to the full hight machina that solves all problems. Yet in the that the subject demands; failing to fully

the Christ principle should be the animating human, and the recent division in their ranks soul of any movement that may be made for is most necessary. Had they kept on in the the organization of Spiritualists into a religious body, your recurring editorials, each impressing this thought upon your readers, have received my most hearty endorsement.
But I have felt, and still feel that a Spirit-

ualist sect is not wanted, but a broad movement consonant with the inherent principles of being itself that should produce an organization within which every person within whose life the Christ principle has sprung up and grown unto fruitage, could find a satisfactory spiritual home. Not only a place of rest and refreshment for the weary earthworn soul, but also a place where spiritual power and love can be generated and sent forth to uplift and bless humanity.

Before writing a word upon the subject myself, I thought I would wait until some one of your correspondents should strike the keynote of the great symphony and send it vibrating through the many hearts that are waiting to be thrilled by its sweetness. Nor have I waited in vain. In the article of the Rev. A. N. Alcott, published in your issue of January 18th, I find said all that I would have said, and much better than I could have said it; that I need only to endorse it to let you know where I stand upon this important

Let the discussion go on. The seed has been planted. It will be watered by the thoughts and warmed by the love of those souls who are ripe for the movement, and the perfect fruitage will come as the organization of a modern church that will be broad enough in thought, and deep enough in feeling, to furnish an abiding place and spiritual home

for all hamanity.
God bless you for the course you are pursning in this matter. 59 Cedar st., New York.

Woman's Department.

OF INTEREST TO WOMEN.

In a recent number of the Journal are three communications, all referring to the same subject and one which every reformer must feel an interest in. I refer to the "Woman Question," or so-called "Woman's Rights." One article is by a lady referring to a convention call, another by Prof. Coues, and the editorial makes the third.

There is no question now before the public that is greater, as a reform movement, than that of the educated freedom of woman; and there is no question that comes so wholly within the realms of "Practical Spiritism."

The basis of spiritual philosophy is that

all human beings, from the moment of birth, have a God-given birthright to an individual eternal life, of which none can rob them. But the conditions of the rightful use, healthy, active enjoyment of that birthright, first through the mortal part of existence, then afterwards in spirit life, are almost wholly dependent upon the health, happiness, and the book which has not already been embodied in right environment of the mother during a the writings of the Spiritual and Harmonial Philos-few months; and after, during the life of the opby, except, indeed, her ingenious interpretation of Genesis. And this has not been considered necmore direct contact with and influence over it tory is valuable. Mrs. Gestefeld truly declares than the father, for the reason that in every that much of the controversy over Christian science well regulated household the mother rules, or. at least, she should.

You and I, as well as many others, know that upon this question depends, in time, the elimination of the most of what is now termed sin and evil which are individual, mental and moral diseases, just as surely as there are physical hereditary diseases handed

down from parent to child.
While this Woman's Rights movement has not settled upon anything as a future goal of attainment, being yet in the threes of accomplishing legal emancipation, this part must, in time, be its ultimate object. All women must be educated for what belongs to them—and to them alone—the God-given right of being intelligent mothers, and their condition of life must be protected by all laws, human as well as divine.

Upon this rests the future evolutional progress of humanity in spirit life as well as in mortal life, for the one is the natural sequence of the other; and with the mothers of future generations of humanity protected, cared for, surrounded with what is good and true, educated from girlhood to properly become what is their divine right, then, and then only, will sin and disease be wholly eliminated from among mankind, and the dawn begin to show of that prophesied time that many are looking forward to in this condition of life, as well as that in the next, be-

sides the believers in Bellamy's millennium. It is a satisfaction found only in spiritism, that when the time does come, we shall all be there. In the meanwhile, whether in this life or in the conditions of spirit life, we can work for such an end.

JUAN DE AMIGOS.

A PLEA FOR THE W. C. T. U. I was much interested in reading the various articles in your last issue regarding the progress of woman, all showing the evolutionary signs of the day in which we live. Having inherited the spirit of freedom from my parents who were among the early anti-slavery workers, I have always chafed under the ban placed upon my sex, and I hail with gladness every effort which tends to ameliorate our condition. It is true as Prof. Coues and Mrs. Gage say, that the church and priestcraft have helped more than all else to keep women in bondage, but I do not think they estimate the W. C. T. U. movement correctly, as I believe it has been "God's way," brought about by unseen influences, to help women rise above their inheritance, education and environment, and withal has been the most potent agent in the evolution of woman which has ever come to the world. Compare the magnificent manner with which Frances Willard and hosts of other women can manage a large convention, or with burning words of eloquence plead for suffering humanity, with the way the average religious woman twenty-five years ago would rise with inaudible voice, trembling lip and tearful eye, to "testify for Jesus." What but a deep religious sense of duty could have brought this great body of 200,000 women out of their conservative shells? Little did they expect to help themselves more than men, and would have stood aghast with holy horror had they supposed they would ever join the "horrid women's rights" band who had with bleeding feet beat the path which made it possible for them to do their work. But all the same they are now among the foremest workers for the enfranchisement of their sex, having found their limitations. It is true they started out thinking to reform intemperate men by/prayer, but soon found they must work as well as pray, and in so doing have come out of the narrowness of the four walls of their own homes, have studied the relation of cause and effect until they have, in my opinion, become the grandest and largest body of humanitarian workers ever united for a common purpose. Their internal dissentions show they are but

is most necessary. Had they kept on in the old way as a "mutual admiration society," waving their handkerchiefs to their "temperance queen;" they would have presented to the world a much more sorry spectacle than now when divided upon the vital question of "methods of work" methods of work."

Mrs. Gage need have no fear of their put-ting "God in the constitution," in the near future... The National will be too busy trying to thwart the efforts of the dissatisfied sisters who have recently left their ranks, to-gether with looking after their libel suit which is before them, while the non-parti-san women will need to use their forces in collecting their scattered hosts and marshal-ling them on to duty in their chosen way. Besides it will be necessary for them to get more of the Christ spirit into their own hearts before they will be able to convince the free, progressive American people that it is necessary to recognize God by a set phrase in the constitution.

A LIBERAL W. C. T. U. WORKER. Chicago, Jan., 18, 1890.

BOOK REVIEWS.

[All books noticed under ,this head, are for saelat, or can be ordered through the office of the Religio Phil osophical JCURNAL.

THE SCIENCE OF THE CHRIST. An advanced statement of Christian science with an interpretation of Genesis. By Urshla N. Gestefeld; published by the author, Chicago: large 12mo pp 463; price \$3.00.

No book written from the standpoint of Christian science, pure and simple, has yet appeared which approximates in value to this elaborate volume of Mrs. Gestefeld. It is a book evincing profound thought, and embodies in a copious measure the results of intuition, and yet, in perusing its statements, while there is much to praise, there is also much to regret. "The Science of the Christ" contains 290 closely-packed pages concerning the book of Genesis; the remainder is occupied with an exposition of the New Testament, with a condensation of previous pages and with extracts from "Science and Health," and comments thereon. It will, therefore, readily be seen that the chief interest centering in the work must be felt by theterest centering in the work must be felt by the-ologians and by those who range themselves under the banner held aloft by the author of that magical and pretentious book, "Science and Health," and who has lately and summarily retired into private life. To such this book ought to be a work of inestimable value. Here, for the first time, is to be found an intelligible exposition of the grounds upon which Christian scientists establish their faith. As such it is in great advance of a previous book upon the subject by the same author. With painstaking care and repetition she has set forth and illustrated her propositions, and after wading through vague and conflicting statements made by other writers, it is a pleasure to read the results of close, consecutive thinking even though laboriously expressed and over-weighted with un-necessary capital letters. It is a pity that the Theologian and the Christian scientist are compelled to sift such an immense amount of words to secure their grains of wheat. The explanations as to teachings and their meanings has come from the arbitrary use of terms. She might have added that a large proportion of its followers were un-trained in logic and without spiritual development; witness the multitude of crude statements put forth respecting spirit, soul and mind, and the exploiting, as new revelations, many truths which the spiritual minded have always understood. Briefly stated, Mrs. Gestefeld declares that "The Science of the Christ is expressed in and manifest in the Bible, which is a text-book of this science of sciences. Its statements are forms or figurative expressions, making problems which reveal their principles when solved." It must be confessed that the author's mode of solving them is most ingenious and, in very many cases, very plausible. That on the third chapter of Genesis, entitled "Mortal Ex-perience and the Manifestation of the Immortal through it," is especially valuable. Among other services it dissipates the mist which has brooded about Mrs. Eddy's "Mortal Mind."

It is needless to say that Mrs. Gestefeld rejects with horror the orthodox view of the blood-atonement; that she recognizes the Divine in all men with Jesus as the archetype and leader; that she disclaims the loose statements made by many pseudo scientists who declare there is no matter, no body, and no world; that she asserts that man is distinct from God but not separated from Him; that the creative power of God is thought; that there is but one mind and that One is God, and other truths which are generally accepted by all intuitional or spiritual minded persons. And she very truthfully declares that "the great struggle which closes the nineteenth century is the struggle between dogma and the abstract truth."

The Boston Post on Heaven Revised

Heaven Revised. A Narrative of Personal Experiences After the Change called Death. By Mrs. E. B. Duffey. Chicago: Religio-Philosophical Pub-

There can be no question that the ideas of many people as to heaven need revision, but we should hardly commend the chart of that realm which the writer of "Heaven Revised" furnishes. This pamphlet is an "inspirational" production, and abounds in marvellous statements. At the heart of it lies wholesome rebuke of material and selfish conceptions of God's administration.

The winter in St. Petersburg is described as "the mildest and unhealthiest known for many years." A Wheeling inventor is at work upon a watch which is expected to run a month without winding

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is a peculiar medicine. It is carefully prepared from Sarsaparilla. Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

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DR. SETH ARNOLD'S





THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint, at the breakfast-table, as he asked for a second cup of coffee, "I've made a discovery."
"Well, Cyrus, you're about the last one I'd suspect of such a thing; but

"I've found that the heavy end of a match is its light end," responded Cyrus, with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery, too, Cyrus. It was made by Dr. R. V. Pierce, and is called 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system, and makes one feel brand-new. Why, it cured Cousin Ben, who had consumption, and was almost reduced to a skeleton. Before his wife began to use it, she was a pale, sickly thing, but look at her: she's rosy-cheeked and healthy, and weighs one hundred and sixty-five pounds. That,

rosy-cheeked and healthy, and weighs one hundred and sixty-five pounds. That, Cyrus, is a discovery that's worth mentioning."

The farmer's wife was right, for the "Golden Medical Discovery" is in fact the only medicine for purifying the blood and curing all manner of pimples, blotches, eruptions, and other Skin and Scalp diseases, Scrofulous Sores and Swellings, and kindred ailments, possessed of such positive curative properties as to warrant its manufacturers in selling it, as they are doing, through druggists, under a positive guarantee that it will either benefit or cure in every case, or money paid for it will be refunded. It also cures Bronchial, Throat and Lung diseases. Even Consumption (which is Lung-scrofula) yields to its marvelous curative properties, if taken in time and given a fair trial.

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Social Regeneration. It is meant to be a broad-minded, unsectarian meeting place for the representatives of all schools of Religious and Economic thought. Orthodox and Liberal Christians, Spiritualists, Hebrews, Agnostics, and Secularists of every shade of opinion; Protectionists, Freetraders, Single-taxers, Nationalists, Socialists and Anarchists; advocates of peaceful measures of social regeneration and revolutionists, will all be welcomed to its columns with equal cordiality fairness and respect. As an indication of the broad scope of the magazine here are the names of

SOME CONTRIBUTORS:

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W. L. Sheldon. Lecturer of the Society for Ethical Culture of St. Louis. SERGIUS G. SHEVITCH, editor or "The New York Volks Zeitung." GEN. M. M. TRUMBULL, author of "Life of Thomas Jefferson."

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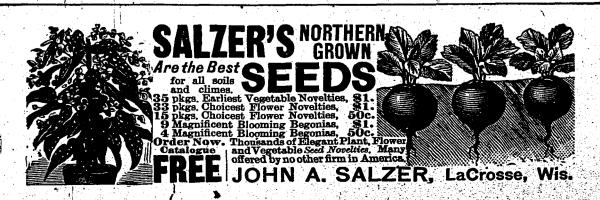
JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston). OTTO WETTSTEIN, Atheist and Materialist. A. VAN DEUSEN. J. W. SULLIVAN. VICTOR YARROS.

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Wells vs. Bundy.

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

Damages Claimed \$20,000

ELIZA A. WELLS, Plaintiff, 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'ls is a vile swindler, and has been for years us-ing trick Cabinets and confederates." Plaintiff's cause championed by H. J. Newton.—Case called for trial December 3d, 1889, in a court of Plaintiff's selection. With a jury in the box, the Judge on the beach 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

AN OPEN CONFESSION OF GUILT

In Pamphlet Form. Brief History of the Career

ELIZA ANN WELLS

As an alleged Materializing Medium, together with Plaintiff's Bill of Complaint and Defendant's Amended Answer. the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel

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 fanatical dupes are to the welfare of the community in general and Spiritualism in particular he publishes this pamphlet.

Single copies, 5 cents. Ten copies to one address, 25 cents. One Hundred copies to one address, \$2.00. Religio-Philosophical Publishing House, CHICAGO.

His Life and Mission,

Madame Dunglas Home.

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Within the compass of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be realized.

The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low

Price, \$2.00, Gilt top, 2.25, postage free to Journal subscribers, to all others, 17 cents extra.

For sale wholesale and retail, at the office of the Beliefo-Philosophical Publishing House, Chicago.

Heaven Revised

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literator many a day."

Another says: This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school......Altogether it is well worth careful reading by all candid minds.

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The 'Rev. Joseph Cook, like the Rev. T. De Witt Talmage, does not care so much about promulgating the truth as he does about shekels, but occasionally he forgets himself. It is not forgotten that a few years ago he made in one of his Monday morning lectures in Tremont Temple, Boston, as strong a declaration in favor of Spiritualism as the most ardent promotor could desire, but when he found that he had stirred up a Congregational swarm of bumble-bees which came humming about his head and ears, stinging him without mercy or forgiveness, he took who denied his Master when the maidens jeered at him and said "I know not the man." He couldn't stand the ridicule. And so it was with Joseph—he denied as false the as-Talmage, deep down in his soul knows that Spiritualism is true. He has proved it so. Galileo when threatened with matyrdom took back his assertion that the earth rotates, but when he got to where he wasn't afraid he said "but it does move, nevertheless." And Mr. Cook, while standing lately in the pulpit made famous by Henry Ward Beecher, and emboldened by the presence of a people who had been accustomed to hear spiritual truths, notwithstanding his recantation, offered the following incidents as demonstration of a life hereafter:

"Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister. says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother. too, saw this strange thing. When they asked the physician about it be said. You saw life departing visibly from the physicial form.' This was at Corcord remember, where there is no superstition. "Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then sud-

denly passed away. "Dr. Oliver Wendell Holmes in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching by a deathbed, the impression was conveyed to him that something—that i

the word he uses—passed from the body into space "I am citing from our own times--a scientific, unsuperstitious age, no: as in the time of Christ, when s Mrs. Ward says, there was an omnipresent belief in the miraculous "Physicians say that somnambulism is a state in

which the soul is partly separated from the body. Your soul will soon go hence. You are not at ease here to-day. Will you be at ease then?. "'After some more wakings and sleepings,' says Ralph, Waldo Emerson, I shall lie on this couch asleep, then dead, and through my gay entry men

Prof. Crookes on Psychical Phenomena.

With this number we conclude the publication of the "Notes" of Prof. Crookes. Although only the rough notes of experiences occurring more than eighteen years ago, they are valuable on many accounts; and not the least is that their present publication in the Proceedings of the Society for Psychical Research prefaced by the Professor's statement shows that he has not changed his mind.

Creinfreieretereview ch statements put forth by me nearly twenty years ago," says Mr. Crookes, "I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them." In an editorial on these Notes appearing in Light the editor says: "The most interesting part to us is the personal introduction prefacing the Notes. For it has been repeatedly asked why the records of so competent an observer, with such facilities for witnessing occult phenomena as few can command, had never seen the light since 1874. A censorious world assumed that he had seen the error of his ways, and had renounced the great delusion." It will be seen from the present statement that nothing could be falser than the oft-repeated story of renunciation. The simplicity and clearness of the notes, together with the evidences of accuracy of observation everywhere seen in them, furnish a model which amateur researchers should strive to imitate. There is plenty of material in this country for even more extended and complex experiments than those of Prof. Crookes. What is most needed is money wherewith to pay the expenses of conducting, including fair compensation to those qualified for the work. Mr. Richard Hodgson, Secretary of the American Branch of the Psychical Society has proven himself competent, zealous, and every way worthy of confidence. We hope he will be liberally aided both with money and co-operation from this time forward. His address is 5 Boylston Place, Boston, Mass.

Mrs. Laura Curts the Healer.

As is well known, we are slow to recommend to the public any person or thing. We cannot do it on the assertions of the interested party nor on the face of things. Some weeks ago, Mrs. Laura Curts, late of St. Louis and now located at 119 Lincoln street, called at the Journal office with her brother and we were told of her development and success as a healer. We found, Mrs. Curts a quiet, prepossessing young woman and evidently sincere in her claims. She volunteered to give us practical illustration and proof of her powers if we would only help her to cases on which to exemplify her claims. We felt this was fair and decided to test the matter. We sent her to Dr. C. G. Davis, a well known and popular physican of extensive practice. He listened kindly and gave her an opportuniand a severe test for Mrs. Curts. Mrs. Moody was suffering from paralysis and not able to wait on herself. From the first treatment

and continued to improve under the treatment. A few days ago she called at the office and spoke in the highest terms of Mrs. Curts's powers and the benefit she had received. While she feels she owes her life in gaining popularity and gathering in the the earlier stages of her trouble to Dr. Davis. she readily concedes great credit to Mrs. Curts for help received. Another still more investigated Spiritualism pretty thoroughly striking case may be mentioned. In the and became convinced of its verity; that he southern part of the city a lady of seventy years had been suffering intensely for seven weeks from some obscure disease which "regulars" failed to understand or affect with medicine. Several councils of eminent physicians resulted in disagreements as to the nature of the trouble, and in the meantime the patient was growing weaker and the case more hopeless. We sent Mrs. Curts to the fright and-recanted. He was like Peter sufferer knowning it was a crucial test for her and really more severe than she ought fairly to be subjected to, but feeling that if her power was as great as she thought, this was a splendid opportunity to prove it. The sertions which he before had declared to be | family was not over-enthusiastic to have Mrs. true. But Joseph Cook, as well as De Witt | Curts treat the case, but the patient was so clearly benefited that she at once, though a skeptical person, began to have confidence in the strange healer who had so opportunely appeared. From the day Mrs. Curts began to treat this lady a steady improvement was perceptible and now, after some three weeks, the patient is convalescing, is able to be up and dressed and has a fair prospect of a new lease of life. From our personal knowledge of the case we are satisfied that without the intervention of Mrs. Curts the sufferer stood but a very slim chance of recovery, though attended as before mentioned by some of the most skillful physicians in the city. We make this statement purely as a matter of justice to Mrs. Curts and as an another evidence of the superiority of psychical, or mental, or spirit healingwhichever term suits one best-over the ordinary empirical practice and medication.

Blair Frozen Out.

In the Senate, Jan. 21, Mr. Blair presented the memorial of the Board of Missions of the African Methodist Episcopal church of America, in favor of the Blair education bill and asked to have it printed in full in the Record. Objection was made by Mr. Harris and then a motion for leave to print was made by Mr. sent by some unknown correspondent with Blair, but he was the only senator voting for only these words: "Please find \$10. Let it the motion, and the Vice President declared become contagious. Religio Philosophical the motion, lost. Then Mr. Blair demanded | JOURNAL, Jan. 11th, page 4." We thank our the yeas and nays, but again he was the only anonymous friend in the name of the "Boys senator to second the demand. He thereupon in Blue." and will send the Journal or proceeded to state some of the views set out | year to the four Soldiers' Homes whose adin the memorial, because, he said, the memo dresses first come to hand. In the case of all rial would be virtually buried out of sight. such donations we prefer that the donor He also presented numerous other memorials of the same character, among them one from the Republican Club of New York City. They were all laid on the table.

It is encouraging to the lovers of American liberty to find enough manhood in the Senate to snub the blatant demagogue, Blair, in his attempt to play into the hands of the Catholic and Protestant conspiracy. The trick is becoming too transparent. The people are beginning to see the tiger teeth concealed under the Blair movement. This is still "the land of the free and the home of

That Topolobampo Hoax.

A dispatch from Topeka, Kan., to a Chi-

cago paper last week says: "Letters received here by State officials show that the Topolobampo Bay colonization scheme has proved to be a fraud. The cc-operative colony was started at Topolobampo and La Logia, in Sinaloa, Mexico, and a colony of several hundred Kansas people, under the leadership of Senator C. B. Hoffman, of Dickinson county, were induced to emigrate to the place under the representation that there was an abundance of rich land to be ha for nothing. C. C. Remley, one of the Kansas col onists, writes that the scheme is a great swindle and hundreds of people are suffering. They found on their arrival that the colony owned only four thousand acres which is subject to overflow twice a year, rendering it unfit for agriculture, and no crop was raised last year. He says the colonists have become selfish, morose, many of them hungry and without clothing. The, resident directors appointed by the founder cannot be displaced by the colonists, consequently, they rule as a czar, handling what money there may be and rendering no account of the investment. The colonists who worked all last season were allowed to draw only \$19 from the commissary for provisions.

This is the uniform report, varying only in detail that has come from Topolobampo ever since the lame, the lazy and the lunatic began to land in that place in response to the was taken severely to task several years ago contemporaries in helping on the wicked As usual, time and events have proved the Journal correct.

Make Religion and Reason Conform.

Professor Swing selected as his text, last for making religion conform to reason. "It is necessary," he said, "in our age for religion to conform rapidly as possible to the requirements of reason. The words 'common sense' imply that mankind knows of a common ground in which all interests meet When Thomas Paine wrote his essay upon liberty and the rights of the colonies, he selected the words 'common sense' as the name under which his thoughts were to move out upon society. The truth of his conclusions could be denied by a king or an autocrat, ty to try her gifts on Mrs. Moody of West | but the millions of America, England and Monroe street, whose case was complicated France were compelled to yield their assent. scholarly Franklins and Burkes, the millions looked upon Paine's treatise as being an embodiment of fact and wisdom. It seemed by Mrs. Curts, she received marked benefit | the sense of humanity.

"Common sense is only a high tide of thoughtfulness rushing in upon the homes and streets of the people: It has been working inland for three centuries. It will not probably ever retreat; but it is not a wave of ruin but only of blessing. All religion, Jewish, Deistic and Christian, is hastening to conform as closely as possible to the dictates of this prevalent sense. As politics hastened thitherward in the times of Franklin, Jefferson and Washington, thus in these later days thitherward must move our beloved Christianity to pass through the ordeal of the wider and deeper reflection. As the old politics without thought fell before the new politics with thought, so a thoughtless religion must give place to a Christianity of reflection.

What is God?' is a question that has been asked by different peoples in all ages of the world and answered by each according to their perceptions and understanding of Deity. Calvin defined God as a person who made the eternal woe of countless millions depend upon the choice an Adam should make in a garden in which Omnipotence had decreed he should

'The main inquiry now before the Presbyterian church is the brief but difficult one: What is God? It is a wholly new problem to that denomination, for it has always found the contest hottest around the question: What is Christ? Here it met the Unitarians and the common deists like Hume and Paine. For a hundred years it has offered as a thesis to its theological students the Latin form: Quid est Christus? little dreaming of a day when the active cause of battle would be changed, and from East to West would run the deeper inquiry: What is God? Quid est Deus? Thus there springs up an unseen question greater than the one that was once so visible and so great. The Presbyterians find now worse opponents than the old infidels like Hume and Paine—their war must

now be waged against millions of Christians "The best move the Presbyterian church can make is to break up camp at Geneva and march back to Judea. When compared with the simple gospel of Luke or John, Calvinism is a desert. As birds go south in winter, the Presbyterians should perceive the dead leaves and the deepening snows of their sojourning place and should seek Palestine in which Christ is a perpetual springtime. The time has come for them to let Calvin fall and take up Christ.'

Signs of Contagion.

In a late number we chronicled the receipt of \$10.00 from Mr. McVicker to be used in sending the Journal to Soldiers' Homes; and we expressed the desire that his example might become contagious. We are just in receipt of ten dollars from San Francisco name the beneficiaries to whom the paper is to be sent, whether public institution or private individual, hospital or home.

Nellie Bly finished her race around the world at 3:51 P. M. Jan. 25, occupying seventythree days for the purpose. Her voyage over the Pacific Ocean was a poisterous one, and she was fearful of not making port in good time, but the delay was of no great moment-She found a special train in waiting for her which took her over the Atlantic and Pacific road thus avoiding the snow blockade on the Central Pacific, and Friday, the 24th, she reached Chicago. Her march from ocean to ocean was a triumphal' one, interested crowds gathering at every station along the route to cheer her on. A telegram from New York says of her reception in Jersey City that no chieftain returning from a tour of conquest ever received a more royal welcome. The depot was crowded to the very bridges of the ferries, fully fifteen thousand people having gathered to welcome the plucky mite of womanhood. Miss Bly was escorted cut upon the ferry platform, where thousands who could not by hook or crook gain a passage beyond the depot gates crushed upon each other to get a glimpse of the pretty white face set in black, wavy hair. On reaching Park Row she found that thoroughfare packed from the postoffice to the World building and from Ann to Spruce streets with a shouting populace, who had been gathering there all the afternoon in anticipation of her arrival. Street cars were blockaded beyond relief, for the crowd would not move an inch, and trucks that had unfortunately driven into Park Row and were hemmed in there by the eager seductive bait of its promoters. The JOURNAL | crowd were utilized as standing places, and every truck was crowded full of men till by some of its friends because it declined the carriage bearing the heroine of it to follow the example of some of its appeared, when a shout of "Bravo Nellie Bly!" rent the air. This flying trip has scheme, and told the truth about the place. been made all the more interesting from the fact that Nellie Bly had a rival. On the same day that she set sail a Miss Bisland, representing the Cosmopolitan Magazine, started in an opposite direction to girdle the world. She has had many mishaps to encounter and to cap the climax of Sunday morning, "You have left undone the her misfortunes she took a slow going steam. weightier matters of the law."-Math. xxiii | er at Queenstown for New York, Jan. 19. The 23, from which he drew forth an argument | weather has been bad and her arrival was prolonged several days after the arrival of her lucky competitor.

GENERAL ITEMS.

L. C. Howe closed his engagement at Meadville last Sunday. The Sundays of February he speaks in Mr. Ayer's temple in Boston.

The response to questions on our 2nd page is notable as proceeding from the pen of one who on the 28th of February next will have completed his ninety-first year.

J. Clegg Wright is engaged to speak at the following camps next season: Niantic, Has. litt Park, Cassadaga and Queen City Park. He speaks in Cincinnati, Ohio, during the month.

Mrs. R. S. Lillie lectures in Cleveland Ohio, during February. She will no doubt be open to engagements for week-day evenings within 100 miles of that city, though we are not authorized to say so. She may be addressed at 59 Vienna street, Cleveland.

A Cleveland subscriber writes in strong commendation of Mr. J. C. Wright's lectures in that city during January. "His lectures." says this correspondent, "are of a quality superior to any he ever gave before, I think, and I have heard him many times in various parts of the country. He seems to have a higher, more masterful inspiration. His meetings have been very well attended."

O, that all controversialists had the courage and candor of Hon. Warren Chase. Our readers will remember that we traversed his statements and position on organization, in a late issue, very frankly and pointedly. He writes in reference thereto: "Thanks for your comments on my article: they are correct." It takes a good sized, well disciplined character to say that.

A new cabinet photograph of our valued friend and co-worker, W. Stainton-Moses, M. A. editor of Light, has been added to the JOURNAL'S extensive collection. The picture shows him somewhat stouter than when we met him in London in 1881, but it shows the same genial, thoughtful, self-possessed character which impresses itself on one in meeting him, and also is always clearly discernible in his voluminous writings.

The prospectus for the third season of Farmington lectures on Philosophy and Ethics has been issued by Prof. Thomas Davidson. the founder. The lectures will begin June 17 and close on July 2. "The leading aim of the whole," says Prof. Davidson, "will be to bring out the essential relation between theory and practice in the moral life. to discover whether a rational ethical doctrine (and none other can have permanent value) does, or does not, demand. as its basis, a metaphysical theory of the world and of man. Parmington is a quaint old Connecticut town, an ideal place for such a school. Such of the Journal's readers as may desire further information can address Prof. Thos. Davidson, 239 West 105th St., New Yory City, N.Y.

Mrs. Julia M. Carpenter is widely known as a successful healer and medium, as well as a noble woman. Her poems have frequently been published and commended, both in the Spiritualist and the secular press. A beautiful brochure came to us in the holidays with the compliments of Mrs. Carpenter and containing eight of her poems. The first poem, entitled, "My Creed," well describes the beautiful, gentle spirit of the author. We transfer to the Journal the first and last

I count the day as lost that I have done No loving deed nor word of kindness said, While ever near me wherese'er I go, Are sad hearts waiting to be comforted.

And at the last if only I may feel That full of helpfulness my life hath been, I will have peace; for this I know is true, He serves God best who loves his fellow-men.

When great German-African explorers return to civilization they find it the proper thing to do to fall out of balconies and windows and thus the better improve their chances of going down to fame. For example, as soon as Emin Pasha got out of the woods he goes and tumbles out of a balcony and comes within one of breaking his neck. Karl Mauch was another great German explorer of the Dark Continent. He spent several years in the interior and came out successfully, but to add lustre to his name, he fell out of a window receiving injuries that terminated fatally. American and English explorers cannot afford to do that; they think themselves only too fortunate to escape the civilized haunts of men and hasten back to have their bones bleached by the torrid snn of an inhospitable climate to which they civilized haunts of men and hasten back to sooner or later succumb.

Have You Catarrh?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kala-mazoo, Mich., for trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 2cts. Judge for yourself. Mention this

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover, 50 cents. For sale here..

"On January 28 the C., H. & D. B. R., in connection with the L. & N. R. R. will sell roundtrip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days, The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion.

Public Speakers and Singers

Can use "Brown's Bronchial Troches" freely without fear of injury, as they contain nothing in jurious. They are invaluable for allaying the hoarse ness and irritation incident to vocal exertion, ef fectually clearing and strengthening the voice They greatly relieve any uneasiness in the throat. -S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "Brown's Bronchial Troches." 25 cents a box.

The correct way to buy any manufactured article is direct from the manufacturer when possible and save the middleman's profit. The Eikhart Car riage and Harness Mfg. Co., of Elkhart, Ind., have dealt with consumers direct for the past sixteen years at wholsesale prices. They have no agente. Any one can buy of them, and, as their work is fully warranted, and all goods are shipped subject to approval (they paying all_charges if not satisfactory), the buyer runs no risk. Their 64-page illustrated catalogue will be mailed free to any address. Send for it.

In the forthcoming Midwinter (February) Century, the fortieth and final instalment of "The Life of Lincoln" will appear. It is by mere accident that this instalment and the supplementary papers deal. not only with the "End of the Rebellion" and "Lincoln's Fame," but with the "Capture of Jefferson Davis." In the same number of The Century will appear an "Open Letter" by Dr. Terry, of Colum bus. Georgia, telling of Mr. Davis's indignation at an offer made to him of an invention, consisting of explosive hollow iron castings resembling coal which was intended to be used in blowing up Fed-

A REPRESENTATIVE AMERICAN INSTITUTION.

The New York Central and Hudson River Railroad is to-day recognized by the traveling public. and also quite generally by its competitors, as being n many respects the representative Trunk Line leading from the Atlantic seaboard. The mer it of this distinction rests largely upon unsurpassed natural advantages, supplemented by a liberal and pro-

It is the aim of the Central's management to protainable, and to this end all the resources of this great company are intelligently directed. A splendid roadway, admirable train service, and magnificent equipment, are features which place the New York Central in the foremost rank among the railroads of the United States.

Directed by a Dream.

Josie Long, a lady of color, who resides south o the avenue, has been trying for a long time to raise enough money to pay for a license to sell liquor. One night, however, she had a dream, and a decidedly lucky one for her. A spirit appeared and told her to take \$1.15 and place it on the "louse row" and she would win.

When Josie awoke in the morning her dream was recalled, and it made such an impression on her that she borrowed the money and played policy, placing it as the "spirit" had directed. Strange to say, the numbers came up, and she won \$115, and last nigh went to the First Precinct and deposited \$105 for her license, and departed a happy woman and a firm believer in "dreams."—Washington Post.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Lassed to Spirit-Life.

Passed to spirit life from her home at Thompsen, Ohio, Mrs. Amanda Sumner, aged 85 years. Though Mrs. Sumner's earthly surroundings were not the most favorable, she was always cheerful and happy, and fond of mingling in society. For many years she had been a firm believer in spirit

About Washing Flannels

Dr. A. N. Bell, Editor of the Sanitarian, New York, writes: "Pearline has gained special ascendency in my household and in many others to my knowledge, for cleansing flannels. Your own directions for its use are those we abide by: 'Wash flannels by hand in lukewarm Pearline suds; rinse thoroughly in warm water; wring dry (by pressure through clothes wringer); pull and shake well; dry in warm temperature and they will keep soft without shrinking.'

As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unsermology.

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BEECHAM'S PILLS A WEAK STOMACH. 25cts. a Box OF ALL DRUCCISTS.

The Secret of Health is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while impurities exist in the system. The blood must be purified; it is the vital principle, ramifying through every part of the body. Dr. Tutt's Pills expelall impurities and vitalize the whole system.

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stomach and nervousness. I never had anything to do me so much good. I recommend
them as the best pill in existence, and do all
I can to acquaint others with their merits
They are a special blessing."

Rev. F. R. OSGOOD, New York.

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EAST TACOMA.

will be the brief, but eloquent, history of our \$38, 3 EAST TACOMA WALTERS & CO.,

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THE CROSS AND THE STEEPLE

By HUDSON TUTTLE.

In this pamphlet the author takes up the origin and signifi-cance of the Cross in an intensely interesting manner. Price 10 cents. For sale, wholesale and retall, by the RELIGIO-PHILOSOPHI-LL PUBLISHING HOUSE, Chicago.

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

JUDGMENT.

RICHARD E. BURTON.

A man died yesternight. Tc-day the town Makes mention of his taking off, and sums His virtues and his failings. On the street, Midst many barterings and lures of trade, In homes where he was known, in busy marts, Or public places where the common weal Gathers the town-folk; up and down his name Is spoken of in various ways of speech As are the voices various sounding it: Gruff-throated base, shrill treble of old age, Soft sibilancy of a woman's tongue, Or reed-like utterance of a little child. Thus one, his mate in business: "Ah! a shrewd Dry head was that; much loss to us, much loss, And as for heart!"-wise shrug of shoulders now-"Well, 'tis but little quoted here on 'change." Another, who had summered with him once In leisure-time: "A right good fellow gone! Tis true, he liked his ease; but who does not? For me, give me the man that Horace loved, Who deemed it wise to fool when seasonable." A tiny one who oft had found great store Of sweetmeats in his hand, and, prized far less, Great store of tenderness within his heart: O, won't he come and see us any more? His surpliced pastor, bound to save his soul, Balanced a bit by inconsistencies He thought he saw, in private to his wife: 'Alas, poor soul! if only he had grasped That matter of the creed and made us sure! But then—his heart was right and God is good." And one, a woman, who had found his arms An all-protecting shelter through long years, Said naught, but kissed the tokens he had left, And dreamt of heaven for his sake alone. Meanwhile, what was this man, and what his place? You ask, confused by all this Babel talk Of here and yonder, from his fellow-men. I am as ignorant as any one Whose speech you heard, and yet I love him well, Nay, ask me not; ask only God. He knows.

THE ROSARY OF MY YEARS.

FATHER RYAN.

Some reckon their ages by years, Some measure their life by art, But some tell the days by the flow of their tears, And their life by the moans of their heart.

The dials of earth may show

The length, not the depth, of years. Few or many may come, few or many may go; But our time is best measured by tears.

Ah! not by the silver gray That creeps through the sunny hair, And not by the scenes we pass on our way-And not by the furrows the finger of care On forehead and face have made; Not so do we count our years; Not by the sun of the earth—but the shade Of our souls-and the fall of our tears.

For the young are ofttimes old, Though their brow be bright and fair, While their blood beats warm their hearts lie cold-O'er them the spring time—but winter is there—
And the old are ofttimes young,
When their hair is thin and white;
And they sing in age as in youth they sung,
And they laugh for their cross was light.

But bead by The rosary of my years, From a cross to a crown they lead—'tis well! And they are blessed with a blessing of tears. Better a day of strife Than a century of sleep; Give me instead of a long stream of life The tempest and tears of the deep.

A thousand joys may foam On the billows of all the years: But never the foam brings the brave bark home-It reaches the haven through tears.

OUR POLYCLOT EXCHANGES.

La Psiche is a new Italian journal which made its first appearance in Rome on New Years. It is devoted to the interests of hypnotism, magnetism and spiritism and is to be a bi-monthly. With this initial number we have received a little work entitled "I Morti Vivono," (The Dead Live), which the proprietors present to each subscriber of the paper, and in which the question "Che cose e lo Spir-itismo," (what is Spiritualism) is quite exhaustively and entertainingly answered.

O Reformador of Rio de Janeiro, Brazil comes rejoicing over the establishment of a Republic in place of the Empire. The Brazilian Spiritist Federation met in council shortly after the peaceful revolution and voted to send a congratulatory message to the Provisional Government for the quiet advent of the Republic; and a committee was appointed to make a suitable address. It commence by congratulating themselves and the government hat so desirable a change was brought about without bloodshed or even the disturbance of business or the domestic affairs of life. They expressed the feeling that scattered though their membership is throughout the whole country they have contributed very considerably to the result by the propagation of liberal thought which lead gradually up to a change in political ideas. And now that their wishes for a purer democracy have been crowned with success they call upon all citizens to render homage and thanks to the illustrious men who have co-operated so patriotically and devotedly to bring into reality the trinity of words so dear to a freedom loving people--"Liberty, Equality, Fraternity."

La Hustracion Espirita of Mexico, is quite jubilant because, it says, "El Monitor Republicano, the systematic anti-spiritist paper could not abstain from inserting in its telegraphic department on the 20th of December the following, which it copies literally, under the caption of 'An Extraordinary Scientific Case:"

"Guaymas, Dec. 19.-- \(\) young woman 17 years of age, Teresa Urrea by name, is attracting much attention in the village of Cabor, near Rio Mago, who after an apparent death which lasted for five hours, was restored to life and has been effecting numerous and surprising cures, according to reports brought by persons worthy of credence who have lately come from that place. She says that God has made revelations to her, and counsels those who visit her to have charity and love for their neighbors and not to believe in priests who make a speculation out of religion. Multitudes of believers from all parts of the State are crowding to see this saint or extraordinary doctor. Physicians and other scientific persons consider her case as one of catalepsy or natural bypnotism, for they also say that she gives her revelations and performs her cures after being prostrate in bed a victim, for several hours. to most extraordinary suffering." To this the Itustracion remarks that the "physicians and other scientific persons do not get very near to a correct explanation, but they do not at least give the devil the credit of performing a miracle as the priests will certainly do, nor do they commend the case to the police as our esteemed colleague, the Monitor, ordi-

La Revue Spirite copies from one of its Parisian contemporaries a singular story having for its heading "Bavadage," which in an English dress

we heard not later than yesterday from a scientist days passed in review before me and seemed like a who does not wish his name known for the present. dream. One must deal warily with the Academies. The said scientist has invented an optical instrument for seeing ghosts! "This experiment," says the savant, "was very difficult. Recollecting that it had been asserted that it was possible to see the astral body (le corps fluidique). leave the body at the moment of death, I was not willing to remain any longer in a state of prejudice and ignorance. I therefore arranged the apparatus, and when I had just and I was as wide awake as ever in my life. My

arrangement as to light and magnifying power, I was called to the bedside of a dying person. I waited during long hours, until the moment when the dying man was about to breathe his last breath. A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnined many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. The particles appeared to pursue one another, as if obedient to some sort of central attraction. The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal. At this time there was around us a feeling as of terrible stillness. An indescribable sensation held us fast, our hearts no longer seemed to beat. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the shape seemed to be asleep. By a double impulse, we both of us experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly modelled form, a violent flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the hand with a gesture of adieu, then vanished condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow." And why not?—Mot d'Ordre.

Adventism Newly Defined.

To the Editor of the Religio Philosophical Journal.

Living for many years on the bi-derland of civilization, I have lost track of the many new and progressive ideas that in former days I used to gather from your paper. I have been living all these years among a strictly orthodox people, some of whom are looking earnestly for the second coming of Christ, as was predicted by one Miller, now nearly a half century ago. I like to talk with them upon this theme, but would like it if you could assist me by telling me what works are written upon the sub-

I take the ground that Christ and the angels did come in 1847, when the first raps were heard. They came in the clouds of heaven, and every prophecy as far as I am able to see, was literally fuffilled; the wonderful works now done in the world are but the same that were done centuries ago by the humble Nazarene and his immediate followers, his dis-

Thus I have never viewed Spiritualism as a new revelation, but a light upon the old—a light of such marvellous brightness that, like Paul of Tarsus, we were blinded by it. Never having been bound by creeds, I was not long blind to what I know to be the true light. I am myself orthodox, though not bound by church or creed, having had the name of Spiritualism given by angelic voices more than thirty-five years ago. I have tested it in every manner I could think of till those of the same faith with myself have said, "That was the Nazarene who talked to you." It has thrown a marvellous light upon the scriptures to me. I would that all Spiritualists were united on this sure foundation, accepting Spiritualism as I feel it should be accepted—as

An adventist lady friend remarked, "Why, the Bible says that every eye shall see him." "Very true," I replied, "but how would you like to see one angel say nothing of all of them?" She looked as if with fear of seeing even one. A Presbyterian friend said one day, making a face of scorn, "You wouldn't confound anything so low as that is with the coming of Christ, would you?" I replied that I failed to see that it was much lower than his first coming. An Episcopal friend is delighted to hear me talk, if only I will not call myself a Spiritualist, "it is so unpopular, you know." I replied that it was unpopular, and that it was a pity it was so considering how very popular Jesus Christ was, a man reviled, and scourged, and spit upon, and crucified. Another says: "I've lived among Spiritualists a great deal but this is the first of this kind I have

the second coming of the Lord.

ever yet heard; I can accept this. I am writing for pastime, knowing that your waste-basket is convenient, for I once saw it: yes. for a pastime, for I am living alone in this bleak Dakota. The cemetery has tested my faith to the utmost, and in no instance is it found wanting, for the dead are not dead, they are just over there. I long to tell you some of the comforting words they send me which fall like the dew of heaven upon my otherwise isolated life.

Just a few words more, please, and as my Methodist friend says, I'll speak a word for Jesus. The heavenly gates are to-day wide open, and there is no more death, but transition to spirit life, there to learn what we have failed to accept from the great Example while here on earth, for there is no other way than that for all. Christ is our example, even to the giving of a cup of cold water or his life, and every good deed is a garment of Christ, with which the most skeptical loves to clothe himself, even though he may deny or crucify the owner thereof Is it because of ambition to be greater than the owner? or is it envy or jealousy, or more degrading still in this wondrous light, is it ignorance? Well, whatever it be, it will pass away and in this new order of things, Christ will be vindicated, and God will be all in all. Then with eyes that see and ears that hear, and with hearts that understand, the kingdom of God has come, and we are learning our first lesson in Christian charity. Groton, South Dakota. MRS. HARRIET PARKER.

A Sick Man's Visions.

To the Editor of the Religio-Philosophical Journal. I have a letter which I think will be of interest to the readers of your paper, written by a young man who has been spending the past eleven months in the south on account of failing health. For several weeks he had mentioned, by letter, an experience ne hoped to relate to me, and would, as soon as strong enough. Wherever well known he is greatly respected for his uprightness of character, and I can vouch for his truthfulness. A few extracts are

I will endeavor to tell you a little of my experience during sickness. About the middle of September I was quite ill, and from that time up to Oct. 3rd was confined to the house a good share of the time and thought I should perhaps never rise from my bed again—that the end was near at hand. Near the 25th of September, E-, Mr. A-'s son was taken sick. I was able to be up a little but after he had been sick three or four days I was again bedfast, suffering untold pain. At about 8 o'clock in the evening of Oct. 2, as I was lying in bed and dreading the night, a white dove flew in at the open door and I was about to say "Thanks be to God, my time is near at hand," when the dove flew into E.-'s room which was next to mine, the door being ajar. "The good Lord cannot be going to take both of us" I thought, and all that night I was in meditation, forgetting in part my suffering and praying that if any one was to be taken it might be ne. The morning found me immersed in thought and E—was worse. By evening E—became delirious, and before the clock struck twelve, I heard him calling "Jack," a familiar nickname he had iven me, and on repeating the call a few times felt that he was nearing the brighter home. was weak, but I summoned strength enough to go to E-'s bedside. bathed his head and was as useful as one could make himself at such a time. He continued talking-seemed to be on the ocean, and would tell me to pull harder on the oars for he was in a hurry to get home and ashore. He continued so until morning and died at eight o'clock.

The death, so unexpected, overwhelmed the family with grief. I prayed with and comforted them as best f could. I was physically weak but spiritually strong. On Saturday the 5th he was buried and I attended the funeral. Weary beyond expression I Would you like to shiver a little? Hear, then, what I retired early but sleep was impossible. The last few

strange power. I seemed to be translated to a higher sphere. I was apparently at ease, physically and spiritually, but it seemed as though I was rising, searching for something. The hall lamp had been left burning; my room opened into the hall and the door was partly ajar. It was quite light in the room about finished developing at my leisure its proper. I thoughts were of E-- and my impulse was to call

him, for I missed him as I would miss any relative; loftlest aspirations to live constantly en-rapport so I called two or three times, maybe more, and he with the good and pure in spirit life; stimulate answered me! Then I called again and again, saying "come here" and soon who should I behold, with my eyes open, but E--in the form of an angel clad in white, a crown upon his head that glistened like purest gold. He seemed to hover over my bed like a bird. His countenance had a most happy expression. I commenced talking to him, asking him numerous questions and received answers to most of them. Some of the people in the house hearing me talk came in to see what was the matter. When they came in I asked, "Do you see E--?" "No" they said. Said I, "See him up there!" for he still was with me. They did not see him. Then I talked to E-, telling him his father, mother and sisters were in the room, and asked him if he saw them. He said he did. I continued conversing for some few minutes and he disappeared. I called in vain to him to come back, but he did not, then. I fell asleep being greatly in need of rest but awoke about 7 o'clock in the morning. I arose and went out of doors for a while when 1 felt the strange influence coming back upon me. Returning to my room I threw myself across the bed. The friends in the house coming to me wanted me to take some breakfast but I could not. I could do nothing but think of my experience the night before; I thought of E- and wanted to see him again. I called to him a few times, telling him I wanted to talk with him and had something to tell him. To my delight he appeared to me in broad daylight-in the same raiment as that of the night before, but to my surprise he was not alone; he was accompanied by a female companion whom I did not recognize, but the features became so distinct I was positive that at some time and somewhere I had seen her or a picture of her. The people standing around the bed kept ask-ing me at times if I could tell who it was and finally I decided that it looked like a picture I had seen in the parlor. One of the girls asked another if it could be their sister Jennie who had passed to the spirit land some six years ago, and I was impressed, as one would say, to find out; so I asked E-- who he had with him, and he told me it was his sister Jennie. I talked to him continuously, receiving answers to most of my questions which it would take too long to particularize. I was with them, on E-- rather, although she appeared with him every time--all that day, they, appearing and disappearing four times during the day. One thing we talked about was this: it seemed as though we had etarted on a journey together and got along very well for some time until we came to a cross road, or rather a starting point; one road was light and smooth, although narrow, leading up hill, apparently; the other dark and rough, although wide, leading down hill. We stopped but a short time to decide which to take and concluded that though parrow, the smooth road stopped but a short time to decide which to take and concluded that, though narrow, the smooth road, with light, was preferable to the other, so we started, E-- shead, "Jack" following in the rear. We traveled many a mile, it seemed, but tired not until finally I came to a stop, and upon looking found that there had been a big stump rolled in the path. I was on this side, E-- on the other. He said, "good by" and went on; I called and called, begging him to come to my aid, and help move away the stump. to come to my aid, and help move away the stump, but all in vain. I was annoyed at him, but he soon appeared to me in spirit form and explained that we both could not go, that I must stay and take his place, to help his father and mother and comfort his sisters; so he finally persuaded me to return, which I did. This was about the close of day, so they disappeared for the fourth time and the last. Kansas City, Kan. R. U. P.

A New Organization.

Mr. D. B. Edwards of Orient, N. Y., sends us a leaflet headed, "Formula of the Orient Unity League, adopted Sunday, Nov. 3, 1889, and writes: "The inclosed is in part the outcome of your editorial in the JOURNAL of Oct. 12. The object in view is the banding together of people of liberal thought for mutual benefit. The JOURNAL has already had a hearing and will continue to have. Its weekly visits to this gathering must, it seems to me, bring good results." The limits of our paper will not admit of the publication of the entire declaration of principles, but we cheerfully give place to an extract which we think is the part most essential:

"We accept what seems to us to be truth whereever found, whether it bein the Hebrew or Christian scriptures, the Vedas of the Hindoo, the Zendavesta of the Persians, or the Koran of the Mohammedans, but we deny plenary inspiration or infallibility to

any of the teachings of these books. It has been charged by the promulgators of the orthodox faith that those who have broken away from church organizations in obedience to their convictions—have nothing to restrain them from vice and immorality—that the heart is prone to evil 'as the sparks that fly upward,' therefore it is necessary to preach the 'terrors of the law,' to make and keep men good. The purity of the lives of that large and liberal body of men and women known as Unitarians, and the ethical character of the scientists and investigators of our own country and of Europe, as well as thousands of noble men, who, having the courage of their convictions, have thrown to the winds the barbarous creeds of the past and are now preaching the religion of humanity, is the best evidence of the falsity of the charge.

A well defined belief of ours is, the Fatherhood of dod and the brotherhood of man. We will cheerfully join in and work with any whose religion impels them to acts of mercy and benevolence. We believe in lifting men up from their lower nature, into a higher and nobler life. We do not profess to have special knowledge as to the outcome of this life, but with Plato and Socrates, and other philosophers of the past, as well as many of our own era, we will trust the wisdom and goodness of Him from whom we are an emanation, that this life will be supplemented by a brighter and better one.

Let us, therefore, as members of this League, live virtuous and upright lives, performing every duty devolving upon us as men and citizens, buoyed up by the hope that somehow, somewhere, we shall reach the goal of our highest aspirations."

The Ball Starts Rolling.

To the Editor of the Religio Philosophical Journal.

Enclosed please find preamble and constitution of the New Boston Association of Spiritualists, organized a short time ago. We have read the articles in the Journal, with much interest, on organization, and have concluded to start the ball rolling in our little town. What the result will be the future will disclose. We have twelve members now and expect to double our number within the next month. We are determined to push ahead, for we can only be successful through organization.

The preamble reads as follows: We, the undersigned, believing that progress of all reform movements, intellectual culture and spiritual advancement are strengthened and improved by organized effort in the study of either philosophical, scientific. practical or theoretical subjects, and as the spiritual philosophy, denominated "Spiritualism," embraces all the above and more—and also seeing the necessity of a better protection of our liberties as a free and liberty loving people, it demands our earnest and strongest efforts to sustain the legacy of freedom of speech left us by our forefathers as declared in the Declaration of Independence and in the Constitution of the United States, and inculcated in our

system of common schools. The constitution embraces five articles. The 1st declares that Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence and spiritual forces, especially all truths relating to the human spirit, the disembodied existence and conditions thereof; that progress is the law of all life; that life is eternal and that the life of man does not cease at the death of the body. The 2nd affirms that spirits of our departed friends can and do come back to the scenes of their earthly life under proper conditions and in accordance with natural law. The 3d, that the process of physical death of the body does not change the mental condition or moral character of those who experience it. The 4th, that the spiritual world is not far off, but interblended with our present state of existence. That the other existence includes all grades of character from the lowest to the one will gravitate to his or her own place by natu-

ral law of attraction. And finally, the 5th concludes that practically, a belief in the platform of principles should enulate to all that is good and elevating, restrain the passions and all that is evil and impure; prompt the mind to the largest investigation and the fre-est of thought on all subjects, that it may be qual-ified to judge for itself what is right and true, in-spiring to the work and aiding it forward to a cer-

tain and a glorious issue. The officers of the association are John Roberts president, and Jane Lewis, secretary.

New Boston, Ill., Jan. 15. Wm. P. Hunt.

Spirit Child at the Piano.

To the Editor of the Religio-Philosophical Journal. Experience teaches me that to advance Spiritual sm we must steer away from the phenomenal

planez. The latter is of necessity to beginners, but once the facts have been driven home, the spiritual unfoldment should begin in right earnest.

I am decidedly of opinion that the spirit of the Journal must be appreciated by all broad thinking Spiritualists in the long run. I having been a reader of your paper for some four years past and I still adhere to the necessity for purging the ranks of shams, cranks, and one-sided fads. We want a broad, open gospel of truth, a religion in harmony with the facts and philosophy. In my travels I am with the facts and philosophy. In my travels I am continually learning of most remarkable phenomena, even in private families. Only yesterday I learned from a business man of some standing that in a friend's house of his, a spirit child (a daughter) comes to the drawing-room and takes her place at the piano whenever her mother sits down to play and sing. The spirit shakes hand with those present and is seen and recognized by all. I have names and addresses of those people but I did not sak permission to publish the same.

not ask permission to publish the same. We are going ahead here, seven new members were enrolled last week, and more names are coming in. There is a great deal of the orthodox element among us. The "Divinity of Christ" and "the Word of God," are still worshipped by many, but we are ploughing away and clearing the ground of

prejudice, bigotry, and superstition.

GEO. W. WALBOND.

Montreal, Canada, Jan. 14th, 1890.

Who Knows a Remedy?

Te the Editor of the Religio-Philosophical Journal.

Some time ago I saw a statement in the Journal from a writer who had years ago received commu-nications by table tippings and raps, in his own family. He said that he gave it up in a short time because unreliable and deceptive communications were given, but that if he had then known as much about such matters as he does now he could have controlled the forces so as to shut out deception and given his true spirit friends the opportunity uninterrupted to communicate, and thus have retained in his home the blessing of an open door to the spirit world. I have mislaid the paper and do not remember who the writer was, but if he or any one else can tell how to control a home circle so that none but true and high spirits can come in, he will give most valuable information to many of us. While it is true that there is scarcely a family circle where there cannot be developed some phase of phenomena, it is also true that in most cases the forces sooner or later become unreliable, untruthful and misleading, so much so that it is a question whether the cause of Spiritualism is not more injured than helped by these manifestations. In my own family I find that we have two persons through whom some of the lower form of physical manifestations are produced. At times friends come and give us highly instructive and truthful messages, and then for a time the most silly and contradictory messages possible come and fill us with disgust at the whole matter. Now, if any one can give a remedy for these evils of the home circle, I am sure hundreds of beginners will be benefited. Kiowa.

Work in St. Louis.

To the Editor of the Religio-Philosophical Journal

I have, been engaged to speak for the First Avenue Spiritualists of St. Louis for January and February and have begun my labors. We have here in St. Louis 11.000 Spiritualists, many of the most cultured and influential citizens being believers, and it will be my effort to draw these people into mem-bership by giving them the intellectual and philosophical rule of Spiritualism. Heretofore the better class have kept away from the public meetings be-cause, as they say, there has been too much looseness and sensationalism and too little intellectuality. have had very good success so far, and hope by insisting on strict organization and rigid morality as a basis for membership to build up a strong, intelligent society. There is so much looseness of morality allowed among members of many societies that I do not wonder good people dislike to become identified with them. We are taking steps to reorganize, with some of the best citizens in the lead. I want no better ally in teaching Spiritualism than the JOURNAL. I wish every Spiritualist were a subscriber. JAS. DE BUCHANANNE.

Passed Over.

To the Editor of the Religio-Philosophical Journal.

On the 29th of December our beloved sister and friend, Caroline Avery Riddle, finished her labors for the good of humanity, laid aside the garments of earth in which she had been clad for sixty-nine years, and clothed upon with the glorious robes of immortality passed over the river to her bright inheritance beyond. She was one of the excellent of the earth, instant in season and out of season in works of love and charity, especially for the poor and needy. She was for many years at the head, as president, of a little band of kindred souls who worked with her, in whose most sacred memory she is enshrined, and whose blessings follow her. In all her deeds of charity she was unostentations and retiring, preferring not to let her right hand know what her left hand did. The loss of her presence s keenly felt by her family and all who knew her. Her little band of co-workers, (The Ladies Union) while they feel her loss very deeply, rejoice with her in the assuredly glorious change which has translated her from earth to the "Home of the An-Washington, D. C., Jan. 12.

From Grand Rapids, Mich.

To the Editor of the Religio Philosophical Journal The Religio-Philosophical Society of this city held an unusually interesting meeting Jan. 19, which was well attended. A most able address was de-livered by Mrs. Lena Bible, the president of our sister society here, the "Spiritual Union." Her subject was "Forgetten Women," and it was handled in a brilliant, earnest and impressive manner which would have done honor to one much older in the field of this much needed reform in our social system, although the speaker has but just budded into the field of spiritual activities. She also gave three strangers psychometric readings with great success. We have established a class system in connection with our society for the purpose of developing mediums, in private, home and neighborhood circles, and are already reaching and interesting some of the church people in this way.

The Wonderful Spirit Doctors.

To the Editor of the Religio-Philosophical Journal. As it has often been asked what benefit Spiritualism has been to humanity, we will answer the question by saying that diseases have been cured and are now being cured by the aid of spirits. Two mediums, now located at 119 Lincoln street, Chicago, have treated a large number of patients within the last twelve months, the cures having been produced by the aid of disembodied spirits without the use of drugs. This phase of mediumship should be investigated by Spiritualists and all who are interested in the advancement of science. The history connected with the development of the two mediums mentioned is about the same as the history connected with the development of all mediums; they were first entranced by the writer of this article. who found that they could be kept in the trance state for any length of time if he would place his hands over their eyes, and when completely unconscious they were controlled to speak by the spirits of the departed. After three or four years of development Ere the hour of 12, midnight, I know not how, highest; but as happiness or misery depends on in they concluded to take a course of lectures from a or what caused it, but I was endowed with a ternal conditions of mental and moral growth, each Christian scientist. After the second lecture the spirits took possession of them and commenced to treat diseases by the use of mind force, thought force, sentient force; at any rate the patients did not see, taste or seldom feel any force, yet they always kindle lofty desires and spiritual aspirations; stim- gained relief. Mental healing is probably the most useful form of mediumship and the easiest to obtain. Any medium can become a mental healer; to earnest endeavor by purity of living and by the 1 the writer is satisfied that any human being can be

entranced, and any person who can be entranced can be controlled by spirits; and any spirit who controls a medium can cure diseases by the aid of the mental force. The assertion is a broad one, yet the writer has never failed to entrance any one he has worked with for a sufficient length of time, and every person who has been entranced could be or was controlled by disembodied spirits. It might appear a build to some readers to accept that every him pear absurd to some readers to assert that every human being can be developed as a medium, yet it is a fact all the same. Spiritualism is in its infancy; the day will soon be here when its possibilities will be known to all. The difference between the material and spiritual are not as great as are supposed. The next few years will unfold much that is now unknown to mankind. · J. W. CURTS. 119 Lincoln St., Chicago, Ill.

Notes and Extracts on Miscellaneous Subjects.

Wanamaker's first salary was \$1.25 a week.

A. T. Stewart made his start as a school teacher; Jim Keene drove a milk wagon in a California

Pulitzer once acted as a stoker on a Mississippi

Cyrus Field began life as a clerk in a New Eng-Dave Swinton sold sugar over an Ohio counter for

\$1 a week. Moses Taylor clerked in Water street, New York at \$2 a week.

George W. Childs was an errand boy for a book-seller at \$4 a month.

C. P. Huntington sold butter and eggs for what he could get a pound or dozen. Jay Could canvassed Delaware county, New York,

elling maps at \$1.50 apiece. Andrew Carnegie did his first work in a Pittsburg

telegraph office for \$3 a week. Whitelaw Beld did work as a correspondent of a Cincinnati newspaper for \$5 a week.

Adam Forepaugh was a butcher in Philadelphia when he decided to go into the show business. Senator Joe Brown made his first money by plowing his neighbor's field with a pair of bull calves.— Philadelphia Saturday Review.

No name nugget, found at Ballarat, Feb. 3, 1853, just 12 feet below the surface, weighing 30 pounds, was sold for \$7,300.

In Clearwater Harbor, Fla., is a spring of delicious water bubbling up through the mass of salt water in the briny deep. Oates & Delson nugget, found at Donnelly gold

field in 1880, at the roots of a tree, weighed 189 pounds, and sold for \$50,000. At Tucanche, in Guatemala, the boys in a school recently seized the master and hanged him in the school house. None of the culprits were arrested.

In 1838 there were about 90,000 acres of fruit trees growing in England; now there are 214,000 acres. Yet last year 3,800,000 bushels of apples were imported by the mother country at a cost of £800,000. E. A. Taylor, who lives about three miles from Smithville, Ga., caught in a trap in Kinchafoonee creek Sunday and Sunday night 1,200 pounds of fish. One catish weighed over forty-five pounds.

Rev. Robert Collyer has a little grandchild that lately stumped him in mental arithmetic. This was her problem: "A boy went five miles a-fishing; now, how many fish did he catch?"

Under the laws of Bulgaria, if a patent medicine is warranted to cure a certain disease and fails to do it the manufacturer can be prosecuted and sent to prison. No cures for co that country.

A Michigan man buried his wife, put up a headstone, repainted his house, married a second wife, and dug five acres of potatoes within seventeen days, and yet he says he can't begin to hustle as his

Miss Addie Hamilton, just appointed a notary public in Washington by the President, it is said is the second of her sex ever appointed to a similar position in Washington, the other lady being Miss Emma Gilletty.

A sand pump near Boise City, Idaho, recently brought up a flint idol from a depth of 320 feet. It is claimed to be the oldest mark of human life on record by Professor Wright of Oberlin College,

It is said that Miss Huntington's father made over to her betrothed, Prince Hatzfeldt, an equivalent of \$2,000,000 in American securities before the husband-to-be would consent to make the young lady

For the first time it is said, since their discovery the Straits of Mackinaw are free from ice at this season of the year, and if the government had not put out the lights for the winter, vessels would pass

through as usual. The largest body of fresh water on the globe is Lake Superior. It is 400 miles long, 160 miles wide at its greatest breadth, and has an area of 32,000 square miles. Its mean depth is said to be 200 feet and its greatest depth about 900 fathoms. Its sur-

face is 635 feet above the sea. Julia Ward Howe, who wrote the "Battle Hymn of the Republic," and began and mastered the study of Greek after she had turned fifty, has the most beautiful little hands, that are kept with exquisite care, and her dress is always the work of the best dresemakers and a model of elderly daintiness and

It is said that the number of cloisters and monks in Spain has increased with astounding rapidity of late years. In Spain there are now 29,220 monks and 25,000 nuns in 1,330 cloisters and 179 orders. Barcelona alone has 163 cloisters of women. During fourteen years the number of Spain's monks has been sextupled and the number of nuns doubled.

The batch of dough set on the hearth to raise by an Erie county, Pennsylvania, housewife raised so effectively that it aroused the family, as the dish which had been placed over it rolled on the floor. The lady, in order to save the "batch," got up in the middle of the night and baked her bread

A queer circumstance has just been brought to light in the Marvinville, Ohio, postoffice. A large rat was discovered by the postmaster which was in the habit of making one meal a day out of the adhesive portion of postage stamps and another out of postal cards. After being deprived of this diet the animal soon died.

A letter from Port Spain, Trinidad, speaks of the recently discovered curative qualities of a plant locally known as cousin mahoe, whose botanic name is the triumfetta semitriloba. In cases of dyspepsia, indigestion and liver complaints the therapeutic effects of this plant have been simply wonderful. The doctors on the island prescribe it largely, knowing its valuable properties.

Dr. S. W. Sanford, Henning, Tenn., reports the case of a physician to whom a man with a cut-off finger came, bringing the finger. The doctor was drunk when he sewed the finger on. It united nicely. But the doctor sewed it on with the palm surface turned the wrong way. The doctor, after sobering up, wanted to amoutate the finger and put it back right, but the patient declined.

Recent excavations in Rome show that the ancient plumbers in the Eternal City were obliged to be very particular with their work. There have been unearthed great quantities of lead water-pipe, each plainly stamped with the name of the owner of the bouse, the year of the plumbing, the name of the consuls for that year, and that of the reigning

A proof-reader in the New York World office recently wrote to Jules Verne to know the precise name of the hero of the story "Around the World in Eighty Days." "Replying to your letter, I will tell you that it is really Phileas and not Phineas that it should be written, also that the hero of "Around the World" is named Fogg. I take advantage of this occasion to send you my best wishes for the new year. Jules Verne."

A Chinese giant, by name Chang-hoo-gu, has just landed at Marseilles on his way to Paris, and if not already engaged by Mr. Barnum, he deserves to be. Chang, who is over seven feet in height, has not been in Paris since the days before the war in 1870, when he was exhibited in a cafe concert. With the money thus obtained he geturned to the flowery land, set up in business and amassed a fair fortune which would now serve to render him independent of the "showman." It is probable, however, that he will return for a while to his old trade as a human curiosity.

For the Beligio-Philosophical Journal. A HEAVENLY GIFT.

I'm a wand'ring spirit from worlds afar, Passing in glory from star to star; I'm the bearer to thee of wealth untold— Not gems, or jewels, or gifts of gold, But a gift whose power is mightier far Than the fabled treasures of Istatchar; Bright as the sun in the Heaven above. Is this glorious gift—a spirit's love.

It gleams, not the length of a summer's day And the dank chill even that passeth away, But ever increasing, more bright and clear, It shines like a gem from a far off sphere. Though thou frown'st upon it thou can'st not stay, For it gleams in beauty for ever and aye; It is mighty and far thy power above And though shunned by thee, it is spirit love.

Then take it, oh take for the hour draws nigh When I must away to my home on high; For the mists of the morning now onward roll, I must circle the earth from pole to pole, For many a message of love I bear, And many a spell that will banish care, But I will return ere long to see
If thou likest the gift I have brought to thee.

An Optional Sentence.

A fellow named Dooks was lately tried at Yuba City, California, for entering a miner's tent and seizing a bag of gold dust valued at \$84. The testimony showed that he had once been employed there and knew exactly where the owner kept his dust that on the night specified he cut a slit in the tent, reached in, took the bag and then ran off.

Jim Buller the principal witness, testified that he saw the hole cut, saw the man reach in and heard

him run away. "I rushed after him at once," continued the witness, "but when I cotched him I didn't find Bill's bag, but it was found where he had thrown it." "How far did he get in when he took the dust?" inquired the counsel.

"Well, he was stoopin' over, about half in, I should say," replied the witness.

"May it please, your honor," interposed the coursel, "the indictment isn't sustained, and I shall demand an acquittal on direction of the court. The prisoner is on trial for entering a dwelling in the prisoner is on trial for entering a dwelling in the night time with intent to steal. The testimony is clear that he made an opening, through which he protruded about half way, and, stretching out his arms, committed the theft. But the indictment charges that be actually entered the tent or dwel!ing. How, your honor, can a man enter a house when only one-half of his body is in and the other

"I shall leave the whole matter to the jury. They must judge of the law and the fact as proved," replied the judge.

The jury brought in a verdict of "guilty" as to one-half of his body from the waist up, and "not

guilty" as to the other balf. The judge sentenced the guilty part to two years imprisonment, leaving it to the prisoner's option to have the not guilty half cut off or take it along with

Adam and Lve and that Apple.

How many Apples did Adam and Eve eat? Some say Eve 8 and Adam 2—a total of 10 only. Now some figure the thing out differently. Eve 8 and Adam 8 also—total 16. Again others think the above figures entirely wrong. If Eve 8 and Adam 8 2, the total will certainly be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason something like this: Eve 8 1 and Adam 8 2--total 168.
But what can be clearer than that if Eve 8 1 and

Adam 8-12, the total is 893. Then again, if Eve 8 1 1st and Adam 8 1 2, would not the total be 1,623? The following however may be the true solution: Eve 8 1 4 Adam, Adam 8 1 2 4 Eve—total 8,938. Still another calculation is as follows: If Eve 8 14 Adam, Adam 8 1 24 2 ohlige Eve-total, 82,056. We think this however not a sufficient quantity. For though we admit that Eve 814 Adam. Adam But a terrible grumbler says that the figures are all wrong; that Eve, when she 81812 many and

0 2 8 2 1 2 4 2 keep Eve company—total, 8,082,056. probably felt sorry for it, but her companion, in order to relieve her grief, 8 1 2. Therefore Adam if he 8 1 8 1 4 2 40fy Eve's depressed spirits. Hence both ate 81,896,864 apples.

A boon to the people is Salvation Oil. You can afford to pay 25 cents for a good liniment.

In 38 states and 13 territories of the United States the people use Dr. Bull's Cough Syrup.

A spring medicine is needed by everyone. Winter food, largely consisting of salt meat and animal fats, causes the liver to become disordered and the blood impure, hence the necessity of a cleansing medicine. The best is Ayer's Sarsaparilla.

Capitalists and Small Investors read "War" Rob-

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

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send tc-day.

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.

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 cases have been permanently cured. I shall be giad to send two bottles of my remedy 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

For a disordered liver try Beecham's pills.

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 is creating much interest 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.

"Mrs. Winslow's Soothing Syrup for Children .Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a

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

The growth of the organization known as the Christian Endeavor Society is phenomenal. Three years ago last July there were 1,400 members in New York State, and about 50,000 in the world; a year ago there were in all 310,000 members, of whom 58,000 lived in New York; to-day there are 500,000 Christian Endeavorers and New York heads the list with 80,000 names, three-fourths of whom are church members.

JUST DO YOUR BEST.

The signs is bad when folks commence A-findin' fault with Providence, And balkin' cause the earth don't shake At ev'ry prancin' step they take. No man is great till he can see How les than little he would be Ef stripped to self, and stark and bare, He hung his sign out anywhere.

My doctern is to lay aside Contentions, and be satisfied; Just do your best and praise er blame That follers, that counts jest the same. I've allus noticed great success Is mixed with troubles, more or less, And it's the man who does the best That gits more kicks than all the rest. -James Whitcomb Biley.

The growth of religious tolerance in the old world becomes every year more striking. In England the question of church preference seems to be no longer debated. A prominent London daily now tomes out commending the episcopalian dean of Waterborough for saying that there are "other churches besides those of the episcopalian government," and admitting the truth of his aphorism: "Where the spirit of God is, there is the church."

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ing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—
Mary A. Jackson, Salem, Mass. "I have used Ayer's Hair Vigor for promoting the growth of the hair, and

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makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio. "I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y. "My father, at about the age of fifty,

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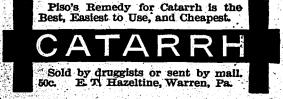
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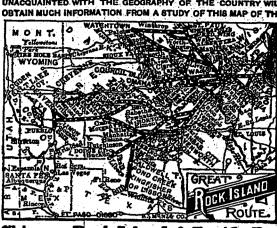
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVES WORK." Mrs. Emma Hardinge Britten in the Two Worlds makes

brief editorial reference to "The Light of Egypt." Here is what she says: We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have renotices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise; one which supplies Lot only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a coly of "The Light of Egypt." we could call its author's attention to preliminary notice that we have been favored with a coty of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insuit, and compel the editor of this journal to express her regrets that she has not the smallest claim 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 Egypt," and explain to him the animus with which

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

his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"The Light of Egypt" in the following terms:

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For the Religio-Philosophical Journal. Current Topics Reviewed.

highly your editorial of November 30, headed "Maggie Fox's latest." It appears so just, so wise, so consistent with true charity, and so according to the light in which all true Spiritualists should regard that unfortunate and erratic sister. Some would be so weak as to expect a perfect reformation in this effort of hers to leap back again into fellowship with those she has so falsely slandered. Little are they possessed of either the "wisdom of the serpent or the harmlessness of the dove" who anteipate such a purification. But, as regards "Swing, on the Unity of Faith," published Nov. 9. I can not unite with your expressions of approval. Surely you were carried aside from your usual state of astute perception and judgment by the eloquent delivery of the learned gentleman, or by the

magnetism of appreciation of his numerous

and less critical hearers. I trust you will excuse the presumption of your old friend, for it is no hypercritical feeling that prompts a sharp review of some radical points stated in his sermon of that date, but a very earnest interest; for I am very sure that thousands of progressive minds can feel little heart in joining with any unity of faith, based upon the views Mr. Swing then set forth. Strong objections arise to his very first sentence—"This wonderful period, while it is taking Christianity away from its unnatural place among the exact sciences is taking the word faith" away from the world of commercial exchange." This, to your humble scribe, (like much that is preached in these sensational days) seems a very airy method of saying nothing, or at least nothing with solid, prac-

tical sense in it. The "exact sciences," when demonstrated, Where was then either the loving "Fatl become truths of the divine cosmos of God" or the tender hearted brother man? spiritual and material being and form part and parcel of that grand united chain of truth, in which and in accord with which. Christianity, if true, must have and maintain its ever harmonious, consistent and natural place.

When Galileo (whom our preacher names), along with other exact scientists, proved the diurnal revolution of our earth and the existence of other planets, the then dominant and Faithful church decided that belief in such discoveries was contrary to church dogma—to true faith and duty. Weak in the hands of poor persecuted Galileo and his compeers, yet strong in this grand unity of everlasting truth. Exact science has gradually broken the power of that blind unreasoning faith which the Rev. Mr. Swing now tries again to exalt as the only proper religious bond of human unity and brotherhood. From the growth of knowledge, such as burst forth in the days of Galileo, these exact flowing out towards all the sentient "mystesciences have pressed forward. The reign of ries of being"—towards the animal life so the reign of so-called miracle. The thunderbolt is no longer specially in the hands of so attractive in their blooming presence—God, but is in divine hands subject to the towards the vault of heaven with its infinioverruling laws with which it is held for tude of worlds and its unerasible records of a proper co operation with the laws of all limitless past and ever glowing present—all

If existing surroundings be the same it will blast with sudden stroke, alike the infant in its cradle, the saint of harmonious life and law. fant in its cradle, the saint at her prayers, the king upon his throne, or the preacher in his pulpit, under the spire that is erected for inciting souls to heavenly aspirations.

The only way to ensure safety from its seemingly erratic and sudden stroke, is to ascertain the laws of its life and action, and use the knowledge acquired as reason dic-

Ah! but "exact sciences" have still traeled forward. They have shown that the Bible stories on which the Christian system rests are mythical fables—that man fell, not as therein set forth, but has ever been on the Tise and must go on to rise. The miraculous Messiahship of the Jewish Nation can have neither need nor place in a law-governed universe. The only Son of an Infinite Deity, born of a maiden and of an obscure tribe, in a comparatively obscure world—only a small one amongst the millions of millions of brighter and braver worlds, shocks all rational sense of order and proportion, and comes before the cultured mind of the modern scholar appended to the same mythological list of still earlier, less enlightened ages, and of men, equally imaginative, as were the semi-barbarous Jews who installed Mars, the God of war, as the son of Jupiter and Juno, -Neptune, the God of old ocean as the son of Saturn and Rhea, or Calypso the seaisland goddess as the daughter of Atlas.

Has the Rev. Mr. Swing never observed the fruits borne by the ignorant, unreasoning faith of the early Christian Church—in God the Father; in Christ the only begotten Son; in the immaculate virgin and in Chirst's vicegerent upon earth—that he attempts to preach at this day a like nureasoning faith and love, in he knows not what, as the only reliable bond of Unity?

Let him study the history of the dark ages of Europe and learn the contemptible depths of vice and folly to which the blinded piety and professed love of God sunk the sons of men, until science helped to break their

You may think hard of me to write thus, and that Mr. Swing does not mean as herein construed; but he clearly says in as many words, that "religious faith need not wait to know the nature of Jesus Christ any farther than (1) that he leads the soul toward God, (2) that his mission was such leading, (3) that he has led millions thitherward and stands most evidently able to lead millions more." And (he continues) "a mind should be deemed fortunate that should know what God. or man, or Christ is; but more fortunate, than such a mind is the heart that can love deeply those three forms of the mystery of being."

What is this but blind love without wisdom?

To what a pandemonium of imbeciles and paradise of fools will we be led by any ethical

system thus based! But we dare even to question absolutely the truth of these three points just enumerated, as the only needful for the unity of

We deny the axiomatic character of the assumption, "That he leads the soul towards God"--towards any God that is worthy of enlightened reverence and love, and claim that he can not be so proven from his own

reported words. He, Jesus, was a Jew, and taught faith in Jewish God with openience to the law from which neither "jot nor tittle" should

His God was the same God that "walked in the garden in the cool of the evening, like a gentleman of leisure after a hot day; that made all things in six days; that made man, without the knowledge of good and evil, and then repented of having made him because

he ate of the tree that opened his eyes to knowledge—the same God that led the murderous hoards of the more than semi-barbarons Jews with a "cloud by day and a pillar of fire by night" to the slaughter of the people of Palestine; the same as King David had hauled in an ox cart as he himself danced I can not resist the impulse to commend before him; the same God that kept a Devil as part of his grand plan, and put his reputed only son through a course of exercises under said Devil's tuition.

If this slight, fragmentary sample enumeration be not a true picture of the God to-wards whom Jesus led, how dare the Christian churches, or any offshoot from them call the Bible the "word of God"? And if it be a true picture (as we assume it is) and susceptible of enlargement to an indefinite extent in the same line, how dare any sensible, reasonable person still cling to Jesus and ask us to accept as an unquestioned basis of loving unity and faith, such a fanfaronade of folly and absurdity?

The character of Jesus of Nazareth, like that of many other men, varied with his moods, and was ofttimes inconsistent with that manifested on other occasions, and especially with that assumed for him by enthusiastic disciples.

Mahomed, while a humble prophet. was an amiable, considerate man to his servants and family, but became a bloody and cruel propagandist when he attained to power.

Jesus taught, "love your enemies," "bless them that curse you" when a humble medium and psychic healer; but when his mind was excited by the possession of these abnormal powers, and by the flattery of the traditional Messiaship of the Jewish people, he faucied himself "coming in the clouds of heaven with power and great glory," and then it became as the tyrant claiming homage. He expressed no pity for his weak and erring brother men#no love for his enemies, represented by the goats; but on the contrary could foresee himself casting them "into everlasting fire prepared for the devil and his angels." Where was then either the loving "Father

No! no! Mr. Swing, you can not palm off onto us, by any plausible rodomontade, the idea that we may build a useful and lasting "unity of faith" on a blind unquestioning reverence and love for your three enumerated "mysteries of being." The universe is full of these mysteries. It is not for men to exist either here or hereafter as blind and ignorant worshipers, or cringing paupers upon the divine bounty, or to become or to remain sickly parasites upon the merits of any gifted brother man, of this or any other age—be he never so worthy; but to arise like children of the Father's house, eating freely of the tree of knowledge, perfecting and strengthening soul growth, and finding work throughout the cycles of extended life, in solving these many mysteries, to the increase of love, reverence and beatitude—not in supine blindness and imbecility.

the laws of development has taken the place of wonderful and so similar to our own—towards the mystery of the tree and the flower,

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