Truth wears no mask, bows at no human shrine, seeks beither place nor applause: she only asks a hearing.

#### VOL. XLVII.

#### CHICAGO, FEBRUARY 8, 1890.

No. 251

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

#### CONTENTS.

FIRST PAGE.—The Way to God.—A Sermon Delivered in Unity Church by Minot J. Savage.

SECOND PAGE. — Questions and Responses. Divine Secrets, or Rules for Soul Culture as applied to the Devel opment of Mediums Personal Rights League. The Pews Pull the Pulpit Forward. Mrs. Britten's Answer.

THIRD PAGE. - Woman's Department. New Books Received. Magazines for Februrary Received. Miscellane-

FOURTH PAGE. — "God in the Constitution," The Medi cal Profession. Orthodox, Toil and Trouble. Professor Stowe's Medumship, Topolobampo Again. Dr. Thomas on the Evolution of Creeds.

#### FIFTH PAGE.-Lights and Shadows. Mrs. Laura Curt General Items. Miscellaneous Advertisements

SIXTH PAGE. - To Lessing's Nath in. When Baby Souls Sail Out. Our Spiritualist Contemporaries. Creed. ing Thought. Knew Him. Notes and Extracts on Mis-

SEVENTH PAGE.-"She is not Dead." The Cause in St. Louis. Miscellaneous Advertisements.

EIGHTH PAGE. - The Second Coming of Christ. A New Psychical Organization, Miscellaneous Advertisements

#### THE WAY TO GOD.

A Sermon Delivered in Unity Church by Minot J. Savage.

The subject of my sermon this morning is "The Way to God"; and I have chosen as my text from the twenty-third chapter of the Book of Job, the third verse: "Oh that I knew where I might find Him, that I might come even to his seat!"

From the very beginning of human history, this strange human race of ours has been naturally and instinctively seeking after God. No people capable of thinking, capable of reaching out after something beyond the limits of its mere animal life, has been discovered in which there was not at least the germ of this outreaching for that life, that mystery which was beyond itself. It seems as natural as that plants in darkness should reach out after the light, or as that: underground roots of the trees should go everywhere in search of the springs of water, which are instinctively felt to be the source and secret of life. So I believe it can be easily demonstrated that this search of the human race has been from the first, and to holy associations of human love. And, must be until the end, if end ever be, just when we are there, we are, sympathetically this search for the secret of life.

Paul talks about being reconciled to God. Science talks about being adjusted to our environment. Do they not mean substantially has not this peculiar association. And there the same thing, and are they not hinting afthe same thing, and are they not hinting after that profounder truth that the secret of memories, where I pity the man who is not all things that we desire is to be found in getting into right relations to this Power that is outside of us, and to each other discovering the laws, conditions of life, and becoming obedient to them? This search after God, then, which is uttered so pathetically in this cry of this man in his affliction, is simply the utterance of the age-long yearning of the human heart,—"Oh that I knew where I might find Him!"

It is something else beyond the intellectual search that I have in mind this morning. I need not say to you that I have no objection to the intellectual search, that I believe, indeed, that this, on the part of those who are capable of thinking and asking questions, of doubting and being troubled by the world's great problems, is a necessity. We cannot engage in any heart-search for God, we cannot try to get even to his seat, to take hold of his hand, to find peace and help in his presence, unless we first believe intellectually that he is, and that a relation like this is a reasonable, a possible one. I waive, however, this morning, the intellectual side of the search, merely for the sake of placing emphasis on this deeper, heart, soul-hunger of

While it is true, then, that men in all ages and in all religions have been trying to find God, the way, the method by which they will pursue this search, will of course depend upon their thought about him.—what kind of being is he? where is he? what is his do? how can we get into the right kind of re-lation with him? The method, I say, of and burned a secretical near the fact that, after the flood, Noah-built an altar search will depend always upon the answer that is given to questions like these. I wish, therefore, at the outset, to note a few of the ways by which the world has tried to find ing the burning sacrifice, and being glad, God, and to note results, that we may be pleased,—so that, as the result of it, he promready to take the next step, which seems to me the profounder and deeper one.

that he dwelt there exclusively, they have be-lieved that he manifested himself at some particular place in some special way, and that, therefore, the true method of search would lead first to the going to these places where he was supposed to manifest himself.
You are familiar with the fact that among the Hebrews there were many of these sacred spots, these shrines, where God was supposed to dwell conspicuously and to be more easily found. There was the stone set up, as tradition said, by Jacob, marking the place where he slept and had his wondrous dream. There was the sacred oak at Mamre, beneath which Abraham, father of the faithful, for a long time made his dwelling. There was the tabernacle set up at Shiloh, where was the ark in which God was supposed so peculiarly to dwell that, when the ark was captured in time of war by the Philistines, it was supposed that Jehovah himself had been taken away from his people, and was for the time being in the hands of his enemies. Then in later time there was the temple, to which all faithful Hebrews must go up two or three times in the year, if it were possible, in order that they might come into the immediate presence of Jehovah, where the high priest ministered as his representative and interpreter. And you are aware also of the fact that in the Mohammedan religion there was the sacred city of Mecca, and from all over the Mohammedan lands, even to this day, Frauds. Mental Healing, Spirits and Mortals. Convivial Forty-Niners, From a High School Boy. Married by here they think is God manifested in some a Woman. Election of Officers, Howe on J. A. Bliss's peculiar way; and if, after long toil and la-Boycott, Mediumship Priceless if not Abused. A Pass- | bor and deprivation, they can at last bow in | superstitious side of this belief even yet. If | it. And so you never can know the musithis sacred spot and kiss the holy stone, they have somehow come into close, immediate communion with God. You are familiar with English history, and know how the pilgrims used to flock to Canterbury; how, even now, in all Catholic countries, there are sacred spots, holy shrines, where the faithful go with the full assurance that, if they reach these places, they are nearer God than they can be at home.

These simply as illustrations of the fact hat, throughout the history of the world, it has been one of the commonest things for men to suppose that they could find God by journeying through space,—that he was not here in such a peculiar way as he was there. The conversation that I read as a part of my lesson this morning, between the woman of Samaria and Jesus, likewise illustrates this fact. The Samaritan said, "The proper place to find God is on Mount Gerizim, our holy hill." The Jew said, "No, it is on Mount Moriah, where the temple has been builded." But Jesus said, "The hour cometh, yea, is already come, when neither in Gerizim nor at Jerusalem shall men worship the Father. God is spirit. not confined to places; and they that worship him must worship him in spirit and in truth." So the highest and finest thought of the world at last is released from this bondage to places, from this supposing that God is more in some one place than he is in any other.

And yet there is a truth—a half-truth. truth enough to explain the error that has become involved with it--in this idea that you can find God better in some one place than another. There are places in this world sacred and imaginatively,—so far as our sentiment our feeling, is concerned,-nearer to the friend than we are in some other place that touched, stirred, thrilled, as he is not in the common places of the world. So there is an element of truth here. And yet, when carried so far as it has been carried in most of the great religions of the world, it becomes a dangerous error that leads mankind astray For they have said, "If I can only come to this place which is the seat of the peculiar manifestation of God, then I am near God." And they have forgotten the deeper things of the heart, of character, of life,have forgotten that one might be in heaven itself, at the foot of the throne, and yet be separated by world diameters from every-

thing that was heavenly.

2. Again, men have thought that they could get very close to God by means of sack rifice,—by giving up something. It is not wholly an irrational idea that has led to the practice of sacrifice in connection with nearly all the religions of mankind,—not all fancy. Men have instinctively felt that it was proper, as a manifestation of love, a manifestation of fealty, a manifestation of their loyalty, of their devotion, that they should give something. And so altars have been erected all over the round earth, sacrifices have been consumed, and men have supposed, if they have sacrificed sometimes an enemy, sometimes their own child, sometimes fruits or flowers, sometimes selected specimens of the animal world, that in this way they have come to God,—have done that which he desired.

The ancient Hebrews, you remember, held and burned a sacrifice; and the writer, in means of coming to God. that childhood state of mind of that antique period in the history of men, represents God but they are enough to indicate the prinises certain grand things to Noah and his descendants?

1. One of the most marked peculiarities of It is not all fancy, I say; and yet this all the religions of the ancient world, and of method of sacrifice was carried so far that

honor of the Giver of life, and they have supposed that thus they could find him. And, at last, it came to such a pass in the ancient Hebrew religion that the old prophets flamed out against it as a misinterpretation of the wish and will of God, and put into the mouth of Jehovah the saying, "I am weary of all your burnt offerings: what mean to me the lives of bullocks and of lambs, and the rivers of oil that are poured out? That which I design is a broken and a contrib heart. I design sire is a broken and a contrite heart; I desire purity in the inward parts; I desire truth; I desire kindliness on the part of neighbor with neighbor; I desire justice; I desire the breaking of bonds; I desire letting the oppressed go free; I desire feeding the hungry and clothing the naked,—these things that mean human character, tenderness, and

Men have found, then, that, while giving, -and you will see before I am through that this which is instinctively sought after in sacrifice is the very essence of it all,—that, who intellectually knows all about him, and while in giving they might come near to yet has no soul of sympathy, may be comfod, if the giving was of the right sort, yet pletely shut out from anything which is that they might sacrifice their whole lives long, and still—in their hatreds, in their contentions, in their injustice, in their selfishness, in their animal living—be so far away from God that they should not even have the faintest glimmer of an idea as to his true nature and his real relation to man.

3. And, then, it has been another common thought on the part of men that they could find God in books. The most civilized part of his dream, is not interpreted to you, beof the religious world has not outgrown the cause there is nothing in you to respond to you were in Hindustan to-day, you might- cian, you never can know his work in this find men who spend their lives long in committing holy texts to memory. If they commit such and such texts, such and such rewards shall be theirs; and, if they go far enough, commit a sufficient number and one of the designated kind, through that very fact alone they suppose themselves to become partakers of the divine nature, suppose that they have earned an eternity of bliss. And yet these same men may have have spent with him or not, whether you have ever seen an hour in drinking in the meaning of these texts, in saturating their lives with the spir- if in any way you are roused and touched to it of that religion which these texts were intended to express.

made a fetish of our holy book, and have stration of the reality of heroism; you need supposed that, if they read chapters and not measure it, you need not study it in verses every day, if they went through the any other way. You know what these things routine of studying this which they claim to are, because deep answers unto deep, and the way they would surely find him,—come even to his seat, enter into the secret of his nature, which to fight against their fellow-men, but have used them as excuses for hatred, as excuses for persecuting, for casting out those who have in any way differed from them? So that the great religion of love, whose object would seem to be to bind men together, they have made the means of separating friend from friend and neighbor from neigh bor, kindling animosities and creating greater evils than existed in the world before So that not exclusively in books can God be found, however sacred, however holy they may

4. I must give one more illustration, because it is one of the commonest and one of the mightiest still, and the source of some of the greatest evils of the world. I wish to call your attention to the fact that men have thought they could find God in certain organizations. Men have banded together, lave called the bond that held them thus divine, have named the association a church and then have invented the theory that God regarded this organization as his body, so that every part and parcel of it was thrilled through and permeated with the divine life. And the theory has been taught, and is held by the Jargest organization in Christendom to-day, that all that is needed is that a person shall, by means of sacraments or in the prescribed way, become a part, a member, of this body of God on earth, and then the spirit of God shall flow into him, and he shall become a part of the divine manifestation. And yet read the history of that church, from the beginning until now, the darkest, the most cruel, the bloodiest, the least forgiving, the most relentless history, so far as I know, that is connected with any religious association on the face of all the earth. Have they found God by means of this type of organization? Rather, it seems to me, have they made this the representative on earth of that which to-day more than almost anything else stands in the way of finding God. For these organizations forbid free thought and search. They forbid growth and development of the human mind. They forbid charity, kindliness, and help, except within certain prescribed limits and on cer-tain terms; and they teach a God who is to take only the members of this organization, his supposed body, to himself and his bliss forever, while all others are to be left without pity, without hope, forever. They have not, then, found this a sure and certain

These illustrations might be multiplied; chiefly intellectual search for God that I was to deal with to-day, but the finding him in a

How would a man find an artist? How

into his eyes, and, as you know, see no Raphael there. He would see only what he was,—what he could see. That might be only a human animal. Let him read about Raphael, study his biography from his birth to his death, that would not necessarily help him to find Raphael. Let him look at his pictures,—the Sistine Madonna, all the mightiest and most wonderful creations of his genius. He might look at them, and never see the meaning, the soul, the essence, the thing that makes them what they are. Any man, though he never saw the artist, though he knew nothing of his life and history, though he could not catalogue his works,—any man who, standing in front of one of the creations of any genius, is suddenly thrilled, touched, moved, lifted, by the meaning of the art, finding something in him that answers to that which makes that what it is,—that man has found him, is with him, understands him, knows him; while he who intellectually knows all about him, and

properly called knowledge.

And is not the same thing true concerning music? Who can find a musician? You can find the man that wrote certain marks on paper that another musician can interpret. You can listen to an oratorio, a symphony, an opera; but it may not mean anything to you. That which the composer had in his mind, that which was the soul deeper sense in which we speak of finding the heart, the soul, of things.

So how would you find out heroism? How would you discover a hero? How would you know him? Not by getting his biography or knowing his name, not even by visiting the places where his great deeds were achieved. No matter through which medium,—whether you ever saw him or not, whether you were one of the places consecrated by his deeds,an ability to thrill with the same heroic qualities which made him what he was, then So, throughout Christendom men have you know him. You need no further demonbe the infallible revelation of God, in this quantity of the one is interpreted by the

similar quality in the other. Now let us pause for just a moment, and become partakers with his life. And yet do | ask the old question as to where God is, and we not know that men have been familiar | what he is, that I may lead you to the heart with the Bible from beginning to end, and of that which I mean this morning. I need have not only used its texts as weapons with | not repeat what I have told you at length at other times, that science has demonstrated beyond any further question the utter incapacity of materialism to explain this universe. The only rational thought about it is that it is alive all through, as much as I am alive from head to foot. That which stumbles us, friends,—and I wish to call your attention to it, that you may rule it out of your thought,—is simply the overmastering infinity of the problem. I can hold a pebble in my hand, and say that in a certain sense I comprehend that. I cannot think the size of this globe; and yet we have sailed around it, and we know what the size is. Much less can I comprehend the size of the sun, when some one tells me that it is a million and a half times larger than the earth. Those figures mean nothing to me. And when another man, an authority, tells me that Sirius is millions of times larger than our sun, that means nothing, too; it is beyond my mental grasp. And when I know that, as I stand on Sirius, I am only on the threshold, that the universe is infinite, above and beneath and on every hand,—then when somebody tells me that there is one soul, one life, thrilling through

all this universe. I am utterly lost. And yet, friends, do you not see that it is not because this proposition is in the slightest degree irrational? it is only because it is too great for me to grasp. But suppose I could hold some little tiny insect in my hand, so small that it would need a powerful microscope for me to know anything was there, and that insect should be endowed with thought and imagination and should try to comprehend me, millions of times larger than it, it would be confronted with the same problem precisely. And yet that would not annihilate me. The only rational thought, then, is that there is one soul and one life through this universe, located nowhere and located everywhere, just as my life is object loved, that you could bear anything, located nowhere, but is everywhere, in my

How shall we find this life? Is it a hope

less task for you and me to think about it, to come into any sort of personal relation with this life? Friends, do not be the fool of ion; and it is the deepest truth of science as masses and diameters of matter. Remember | well. No matter what theory anybody may that a thought is greater than Sirius, a feel- have about this universe, the one thing we ing more than any galaxy of all those that know about it is that that force, that soul. swim and shine in the blue. We are akin that life which is the heart of it, is one perwith this spirit and life, because we think petual giving, one eternal outpouring of itand feel and hope and love. manifestation of this life. Here, again, I flower because it gives its beauty and its perwish to call your attention to an illustration fume; just as we know the existence of musk which, it seems to me, might help you very by its perpetual giving out of its odor; just much in your thought in this direction. A as we know the difference between a bit of

and see. I said at the outset that it was not | man can think something of the vast range | charcoal and a diamond, because the charof this universe, appreciate so much of it, | coal hides all its qualities in its own dull spend his life contemplating and measuring darkness, and the diamond pours out all in deeper sense. Let me hint to you, then, what | the distances and diameters of suns and planets. On the other hand, a man may spend this universe, this giving of itself. This is his life in the infinitesimal microscopical what religion means when it says that God many of those—most of those, indeed,—that the great religions of the world have consensually a man find Rephael, for example? Supstill exist, is the fact that they have located trated their chief thought, their chief attended to the possible trated the possible trated their chief attended to the possible trated the p

spend his life long in communion with her visible forms. So a man may get lost in any one of these departments, and forget that there is a unit, a life, a soul, anywhere. But precisely in the same way—and there have been plenty of cases of it—an anatomist may spend his life in dissecting and studying the human body, and never wake up to the fact of what manhood means. A physiologist may spend his time in studying this marvelous mechanism of the human frame; but when, in some hour of kinship and mutual revela-tion, a friend clasps the hand of a friend and looks into friendly eyes, feels the echoes of kindred thought, the response of soul to soul, then do you not see that there is comprehension, there is knowledge unspeakably more real than that which the anatomist or the physiologist could ever comprehend, simply in the light of his own single science? Here is knowledge of soul, knowledge of man; the other is only knowledge of body. So in this wider range, if there be possible this kinship, this answer of soul to soul, there is knowledge of God. In the other case there may be

only knowledge of Nature.

As illustrating this fact of how we get lost in the diversity of the manifestations of the life and lose the life itself, let me read you two verses which I wrote some years ago, entitled "Where is God?" Most of you are probably familiar with it already:

"Oh, where is the sea?" the fishes cried.
As they swam the crystal clearness through;
"We have heard from of old of the ocean's tide,
And we long to look on the waters blue. Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things, But singing and flying everywhere: In vain I have searched to find the air."

In Him we live and move and have our being, floating on his tides, borne up in his infinite arms, lost in that infinity we seek and do not find because it is so near.

Now let me raise one question as to what Jesus said about the way to find God. It has always seemed to me strange that this most familiar passage in the gospel is so commonly overlooked. I read to you as a part of the

"If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." That is, if these verses mean any-thing, it is that the doctine of Jesus was that humanity is the way to God,—getting into right relations with our fellow-men is the way to find him. And what does this mean? Let us see the secret of it, for it seems to me as luminous as a morning sunrise.

What does it mean to get into right relations with our fellow-men? It means to develop, cultivate, and put in practice those qualities that are most human and so most divine. It means justice, it means charity. it means tenderness, it means forgiveness, it means help, it means patience, it means love. And when we have cultivated and developed these highest qualities of our own nature. since we are akin with the divine, we have cultivated that which is divine in us, and we have become attuned to the divine nature. You know right well that if a musical instrument here be in perfect tune with another over here, and if the one be played on, there will be an echoing cord of response in the other. So, if we come into tune with that which is divine, then there is something in us for the divine to speak to; and, when the divine speaks, there is something to hear, something to recognize, something to re-

And so here is the key, after all, to our finding God, to become like him. And what does all this mean? It means, in one comprehensive word, love. Let me read you what Paul says about love:

"Love suffereth long, and is kind; love envi-th not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity. but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things Love never faileth."

Friends, do you know by any experience of your own what love means? Have you ever been swept out of yourself on its tide? Have you evel been borne up on its wings? Have you ever felt that the one grand secret of life was the giving of yourself utterly for the be anything, do anything, in the strength of such a love? If you have tested this divine secret, then in that moment you have known God; for God is love.

nd feel and hope and love.

Now, it is very easy for us to get lost in the gives of its rays forever; just as we know the its marvelous radiance,—so it is the secret of

Government?

#### QUESTIONSAND RESPONSES

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

How long have you been a Spiritualist? 8. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can entisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you

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

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 MRS. M. H. B. SNYDER.

1. My father and mother both were and are Spiritualists, the former being now in spirit life. I hold no connection with any church organization at present. I have been a Methodist during thirty-six of the best years of my life, that is, from the age of sweet 16

2. Four years.
3. The materia The materialized presence of my arisen father, and the hearing of independent voices, and last, but not least, mediumistic development in myself as an inspirational speaker and healer.

4. Clairvoyant vision or seeing the faces of my spirit friends. 5. Not in the sense of Webster's definition.

I consider it more of a science than a form of worship, but when defined as a form of doing good to our fellow man, I would call it doing right.—a religion. Some form of organization that will

enable the willing workers to come together to do more effective work, and at the same time not bind them to any set rules or restrictions; also some more effective means of cleansing Spiritualism from the scum of meliumship.

7. By enabling man to come en rapport with his fellow man, to know his needs spiritually, and also to be the better prepared to help his brother mentally, morally and physically.

Evarts, Mich.

RESPONSE BY JOEL PEFFLEY. 1. My parents belonged to the Dunkard church. I was in fellowship with the Chris-

tian church about three years. 2. I have been a Spiritualist for twenty-

3. At a seance, a Miss Jordon being the medium, I learned without a doubt of continued life beyond this rudimental sphere. 4. I had a sitting with Dr. Slade, when messages were written by a small pencil on

the inside of folding slates while the slates lay on my arm. The Doctor held one corner of the slates and one of my hands was time a hand caught hold of my knee with quite a grip. I was then, chair and all, lifted several inches from the floor and dropped. Raps were heard in different parts of the room, all in day light.

5. I regard Spiritualism as a science, as it analyzes and investigates, and thus lays the foundation for a true religion.

6. Funds, money, are the greatest needs for advancing the spiritual movement. We must hire No. 1 lecturers and mediums who shall work under license-something as ministers of the gospel do, and this will protect us from fraud. To accomplish this, we must Delphi, Indiana.

RESPONSE BY MRS. E. F. BULLARD.

First. That its advocates be honest per sons who endeavor to understand, and will assent only to such facts as can be proved. Second, That its adherents make as strennous efforts to promulgate what they know to be true, as its opposers do to establish

Third, That they will so unite their efforts that greater good may be accomplished by aiding humanity to perceive that there is truth in what is taught by those who have honestly espoused the cause, not through hearsay or on the authority of the written word, but upon the evidence of their own senses, which can be seen by any person who shall honestly investigate the question for

Fourth, By such effort the cause will advance, and mankind will learn that it is only through thought developed by reasoning upon truth that it will ever grow vigorous and

Fifth, By the advancement, which can only be obtained by the co-operation of the invisi ble world, will mankind attain such soulgrowth as will make them capable of judgjug for themselves what is right or wrong. Sixth, When the Busses are indoctrinated with spiritual truths and understand such laws as govern both the natural and the spiritual condition of man, the millennium will be drawing nearer, and heaven, so long sought both by the Christian and pagan, will be found here below.

Lastly, Through such knowledge understood, mankind will be blessed and made happier than by any previous religion ever promulgated upon the earth.

RESPONSE BY WM. H. INGHAM.

My father and mother, and their parents before them, were the strictest of Congregationalists in Connecticut. I was sent to Sunday-school when about six years of age and am now 64. In that denomination I remained till 16 years of age, when I broke loose and joined the Methodist Episcopal church, remaining a member some four years. I am not now in fellowship with any church, and have not been since I was 20 years of age.

Since 1861. I attended a regular weekly séance in the winter of 1861-2 at the house of George Ennis, New Haven, Conn., whose daughter, Mary Ennis, was a trance medium and among the many there developed. The second evening of my attendance, all being strangers to me excepting the friend I accompanied, the medium, who was 16 years old, sat by my side and gave me an accurate description of my sister, Minnie Ingham, who had passed to spirit life three years before. She then described a young man, James Able by name, to whom she had been betrothed. He had been studying at the Wesleyan University, Middletown. Conn., where my parents were residing at the time, my sister living at home. James Able's home was in New Orleans, La. While at home during a vacation he passed to spirit life. A year or more after his death she formed the acquaintance of another young man whose name I do not remember. He was also described by the medium, and their lives and surroundings in spirit life given. These young men I never knew, being at the time these things happened, in Kansas. Wishing to know the truth of the | body.

scriptions, asking if Minnie was ever acquainted with any such persons. Her answer was. "Where did you learn of these things?" facts given could not be denied. The medium, Mary Ennis, knew nothing of our family—did not at the time know my name.

4. While visiting at the house of some friends in Eureka, Kansas, in the winter of 1887, the following circumstance took place. The lady of the house being a clairvoyant and clairaudient, and sitting at the head of the table, after dinner was over gave a description of a sheaf of wheat she saw standing on the butt, leaning a little to one side, bound in the middle with a broad band; a sickle made of flowers hooked around the butts, and at the same time she heard the words, "The work is all done, the tools laid by." Previous to my coming the tools laid by." Previous to my coming this sheaf of wheat had been twice described without the friends being able to make any application of it to themselves. Twice was it described to me. all the other friends being present, and each time at the dinner table. The last time a lady was described as standing at my back leaning on my shoulders. The sheaf of wheat none of us could understand. Some weeks afterwards as I was looking over a lot of old pictures in search of other things, I unexpectedly came upon a photograph of a sheaf of wheat that was placed on my mother's coffin at her funeral. The photograph was sent me from the old home in Connecticut, I being in Kansas at the time of the funeral. I took the photograph to the house of the friends the next time I called there, and the same persons were present at dinner who before heard the description. I asked each one to repeat what he remembered of the sheaf of wheat and each gave a minute detail. Then I showed the photograph to them and all exclaimed "What does it mean?" Written on the back was a solution of the whole matter -"The sheaf of wheat on mother's coffin."

Then among a number of other photographs I included one of my mother, handing them to the lady for inspection. Immediately she selected that of my mother and said, "This is the lady I saw standing at your back, leaning on your shoulders." At this, each of us felt we had indeed been visited by dear spirit friends. This lady is not and never has been a public medium. Only among a few chosen friends does she exercise her powers.

> For the Religio-Philosophical Journal. DIVINE SECRETS.

Neal, Kas.

Or Rules for Soul Culture as Applied to the Development of Mediums.

MRS. R. S. LILLIE.

I was in the spirit and heard behind me a voice say-

write the things which thou has seen, and the things which are, and the things which shall be hereafter.—
Revelations, 1st Chapter, 10th and 19th. Of the latter clause I shall have least to say, but of the "things which I have seen' and some of the "things which are," I shall

That I am a Spiritualist unequivocally every one knows who knows me at all. I make the claim only of spirit mediumship, and that my public work is, and has been under the control and tutorship of spirits. My education as far as schools of earth are concerned is simply that of reading, writing, arithmetic, geography, grammar, and the elementary branches taught in a small country school

up to fourteen years of age. The rest I owe to spirt teaching, guidance, and contact with the world. What has all this to do with the theme and

of what particular interest is it to others? Simply this: A principle of Spiritualism, as consider, is involved. Just now some of the younger workers springing up in Spiritual ism, from the platform and in classes, are teaching certain methods, formulas, drills etc., for the development of mediumship, soul culture, psychic science, unfoldment and various other names by which it is known. In order to emphasize the new methoff they must talk down the old methods of Spiritualism in such words as these: "I don't believe in having mediums upon our platform who are not trained and educated. then possess themselves—hold their own individuality. Spirits can assist, but we should control ourselves." One lady speaker says: When the spirits first controlled me they made such dreadfal work of it that I just took control of it myself and went two years to a school of oratory." Now I wish ne one to think that I have the least feeling of ill will toward the person who advocates an entirely different view from what I may hold in a given direction, but I would say to this speaker that according to my experience and that of many others, had she done nothing of the kind, but had given as much time quietly at home to her spirit guides in which to have overcome of themselves the conditions of her organism, and had followed only their directions, she would have been as good an orator at the end of the two years as the school of oratory made of her. That she would not, she does not know; that she would, I do not know, but I do know that some, and a majority of the best speakers upon our platforms or that have ever adorned it, have come from no special school whatever but that of

the spirit or spirits. But to return. This teacher announces herself, from the Sunday platform, as prepared to teach soul science and give special knowledge which she possesses, generally adding that it is also a great advantage in the development of mediumship. This knowledge cannot be imparted in the public lectures for which she is engaged by the society, but is to be given in private doses or administered in semi-private classes. These classes are only for those willing to pay fifty or seventy-five cents admission: there are usually forty to sixty who join these classes for one or two afternoons a week, during the engagement of a month. The speaker then moves on to the next appointment, to stir the people up on this wonderful scheme of development; and the people in the last place are left in a state of bewilderment, wondering if there is anything in what they have heard and if it really has anything to do with use to make of. One lady, speaking of this purveyor of private information, said to me, "Why, she said, we 'must not allow spirits to control us, we must control them.' What did she mean?" I confessed ignorance service. she mean?" I confessed ignorance, saying, be benefited if we sit long enough." A ma-"My guides control me, I am happy to know." jority of them in that circle have now about Of course a speaker practicing this private all the mediumship they ever will or can business doubles the revenue otherwise ob-

tainable; that is all the gain I see for any

ple: Have you ever heard of any of the old workers holding these classes? Has Nellie Brigham, Lyman C. Howe, Mr. Baxter, Mrs. knowing that I never had seen them. She ac- Byrnes, Fred Willis or any of the old workknowledged the descriptions of the young men ters? No. Don't you think they would be to be perfect in every particular, though she flikely to know at least as much, they and condemned the source of information. The their guides? Yes. Don't you think if I announced next Sunday in our large gathering that I would hold a class for development, and that my guides would give special instruction, I would have a large class? O, certainly, why don't you? Because I know nothing about mediumship but what you are welcome to by asking questions of my guides at any time. Any knowledge I have gained by experience as a medium I will always gladly give. There are no secrets in regard to the development of mediumehip, as I understand. Spirits have all along given plain and simple instructions.

The movement of Spiritualism has been a movement on the part of spirits, and on the spirit side toward those still in the mortal. To attract attention they took possession of individuals and houses, in rather an unceremonious yet effectual manner, and as soon as they could they gave rules for forming circles and developing mediums.

The early workers have given these rules in a form to assist others, as Emma Harding-Britten's "Rules for Forming Circles," and "Home Circles" by Giles B. Stebbins and Hudson Tuttle, for instance. In mediumship we are to become the willing instruments; spir; its, the operators. All find when an individual has been selected as a medium by spirits, that they, the spirits, give directions as to what they want the individual to do. It has also been found that no two mediums are handled alike, therefore, no rules that would do in one case could be said to be certain of application in another. Nearly if not all spirits give advice, immediately, in regard to eating, drinking, bathing, caring for and purifying the body.

Among the many phases of mediumship is what has been called, "The Developing Medium," one who has by his or her band of spirits and by their magnetic power, directed by these spirits, been able to assist in bringing about conditions for the development of has more than thirty thousand members,

others. These act sometimes as healers, and throw the higher spiritual ones. Spirits around a developed medium aid those around the undeveloped one to organize and make preparations upon the spirit side. All this is beneficial and a legitimate part of Spiritualism.

All who have passed through development sufficient to attain any considerable degree of excellence, know it was the work of several | bosses to contemplate. And what are the years, and that if a medium, while developing, can have the right advice and kindly care of one already developed it is the best condition and the one always desired by spirits. This, to be of any particular benefit, must be sonal rights are unalienable, and that neithsome one to whom the novice can turn for | er the fanaticism of prohibitionists nor the advice or aid until progress has reached the overzeal of narrow-minded puritanism shall point where the spirits around them have be suffered to interfere with man as a free full possession and can from their own stand- moral agent; that good cannot be accom-

a wise spirit, controlling an already well developed medium. Through a course of treatment and the wise councils of this spirit I was healed of physical ailments, while a work of reconstruction or reorganization of the body, as is almost always found necessary, was accomplished. It was a work of slow growth under the watchful care and wise councils of the older medium and spirit attendants, and this I believe to be the true way of developing.

Mediumship is not something which can be forced into growth or development like a plant by some hot-house process, as some seem to think, and these forcing methods I believe to be injurious. Where they are not positively detrimental there is no permanent benefit to be derived from them. I will relate here one incident.

During the last summer camp meeting season I found myself at one of the western camps where a speaker, a young man, had preceded me and departed just previous to my arrival. Considerable excitement and discussion was in progress concerning his "remarkable" powers; some "wonderful" things he had done and some he had not done. One of the quite "wonderful" things he had done, as it seemed to me, was that he had succeeded in convincing thirty persons in that rather small assembly that each possessed peculbelieve they should educate themselves and | iar and remarkable phases of mediumship. and that he had guides who through him had great powers of development, and if these people would unite as a class; paying him three dollars a piece for the four sittings of an hour each, on four successive mornings, (the length of time he was to remain) that in that time they would find some astonishing developments. This added only the snug little sum of ninety dollars to his regular engagement fee. Of course no one could think of attributing any selfish motive, therefore they tried the experiment of hurrying the development of their mediumship by this young man's method. To some he promised clairvoyance, clairaudience or something of the kind inside of the four days, and when reminded at the close that no special development in their cases was apparent he answered, "O, not in these sittings, but if you keep right on sitting my guides will still aid you." I think they must have seen about that time that if they kept on sitting an hour or less each day, their own guides or some spirit would do as much for them as they were capable of receiving, even if they had never seen this pretender. On the fourth and last morning he requested all members of the circle to come dressed in white to receive the mystic blessing to be given in this last hour. Before the expected meeting he wandered into the woods, returning with thirty green wreathes on his arm and proceeded to the charmed circle to leave with its members the illumination of his presence for the last time. Whatever the process, the signs and secrets given, of course those outside may never know; they could simply stand and look on as thirty innocents filed out dressed in white, with green wreathes on their heads, following their young teacher to the place of his departure. The onlookers might, however, conjecture that it must have been something quite solemn and important. Some of the initiates said they received a secret password and a grip, as well as the crown of green. Of course they know he had a grip on their money and the green

favorable, good mediums; but as it is a little in the way of silent unfoldment, visions for their own soul's good, is all they will ever be likely to have. Others had just as good mediumship as the one claiming to develop them. It was amusing as well as painful to hear the reports he had set affoat of his wealth, his elegant home near Boston with the room devoted to ordedicated to his queen control, wherein he placed such things as gold chains and whatever might be given her, not that he cared for them but they would act as a magnet between the giver and the spirit. To tell the truth it was rather a difficult place for the speakers who followed to know where duty lay, whether to speak and be misjudged or remain silent. A lecturer may have made ever so many resolutions to say naught against a co-worker, but under such circumstances the right calls for a voice in its defense and please score one for me right here; I did not keep entirely silent. (To be continued.)

#### Personal Rights League.

Chicago is becoming the hub of the universe and not Boston. With the world's fair virtually decided in her favor; with the "Personal Rights League," whose "creed" is printed below—and the Journal's effort to found the Modern Church, she is on the high road to make her dent on the coming civilization. She is looking forward not backward for her inspiration. This Chicago's creed is bound to win. It will win because it strikes against corruption which the average politician and church-man can understand. Let the good work go on. Read it:

No political or social organization in Chicago can boast of such phenomenal growth as the Personal Rights League. Incorporated but a little more than a year ago, it already and its zealous and untiring projectors are confident that within the next six months off gross physical conditions preparatory to the membership rolls will have not less than one hundred thousand names. Of those who now belong to the league, 25,000 are citizens of Chicago. Think of it! A political organization in Chicago that is antagonistic to the machine rule of both the republican and democratic parties—an organization of 25,000 voters. It is something for political aims and purposes of the league? The gentleman who drafted its constitution outlines them as follows:

"Some of the salient features are that perplished by legislation or the baser propensi-In my own experience I found, through a ties extirpated by guardianship laws; that season of development lasting more than the primary conditions of progress are found three years, that I received great benefit from | in the education of the youth, in the education of the people. Our league will oppose corruption in politics, by whomseever practiced, regardless of party, and with a view to eliminate machine and gang politicians and to make the ballot sacred and inviolate. We will oppose the control by corporations, trusts and monopolies of street and steam railroads gas franchises, telephone and telegraph systems. We shall take active measures to punish severely adulterants of food. We demand that justice shall be accessible to the most humble citizen. We demand on behalf of the people all rights and privileges not absolutely necessary to carry on government and will brook no interference on the part of zealous clergymen whose mission seems to be in the political arena rather than the pulpit. We will endeavor to prevent people from indulging in excesses, not by prohibitory measures, which we consider fruitless, but by moral sussion. Although strongly opposed to intoxication, we hold that amelioration from that deplorable condition can only be compassed by changing the environments, by changing the tastes and appetites of the people to a keener appreciation of the ideal We do not want to be misunderstood as being in any way subservient to the liquor interests. The names found on our membership rolls guarantee that. On the contrary, we are more zealous in our advocacy of true and genuine temperance, which is moderation. We are opposed to vile places of resort groggeries and politicians' saloons, all of which we consider should be abolished as public nuisances. We believe that saloons should be subject to regulations and supervision, that licenses should be granted to responsible parties only and revoked whenever the place becomes indecent. We believe that the evils of liquor can best be combated by introducing as much as possible mild beverages, such as beer and wine; that the articles of consumption be unadulterated; that they be drank in respectable family resorts, such as exist in Germany, Scandinavia and France; that the presence of the family has more restraint upon the baser propensities of man than any restrictive measures that can art galleries will supplant the natural desires and be more effective in bringing about reform than any other known force that can be employed."—Chicago Herald.

### The Pews Pull the Pulpit Forward.

It was stated at the meeting of the New York Presbytery day before yesterday that of forty-five presbyteries which had been heard from on the question of the revision of the Confession of Faith, thirty five had voted in the affirmative. Of 1,200 ministers 498 had voted "No," but of the church members 177,-270, or nearly all heard from, had been in the

It is becoming apparent that the occupants of the pews have at last decided to have something to say as to the creed which is to be preached to them, and will not leave it to the ministers to say what they shall believe and what they shall reject. The laymen have reached that state of mind where they can no longer digest the iron doctrine of the past that Jehovah, foreknowing what Adam would do untold billions of years before he ever walked in Eden, nevertheless made him just as he was in mind and body, and for the puted to their first parents—be sent to the bottomless pit borever. Having made up their mind that his doctrine is too improbation of the evolution of the highest good. ble for belief, because it is not what can be jority of them in that circle have now about all the mediumship they ever will or can have. Their spirit friends have done for them all that can be done on this side. Some of them well advanced in years might have the medium will be revised and softened.

10. "If a person is endowed with exceptional intellectual powers, which he uses for the benefit of humanity, will not such an one determined that the old hard Confession of a growing the projected and assisted by good spiritaison as to enable him to centinue his good work during his material existence?—Yours faith—

matter I wrote my mother giving her the de- I have said in one or two instances to peo- been in earlier life, had circumstances been This is putting some of the pastors in a fully AGNOSTIC."

curious plight. There are many of them whose views have changed so that they agree with those of their congregations, but there are others who love to believe that there is a hot hell, and that from the beginning of time the Deity picked out the great majority of all mankind to be its tortured tenants forever. Yet they see that those who occupy the pews and pay their rent must be placated. Some will yield quietly to the irresistible tide which is carrying along all the Evangelical denominations. Others are making a fight, though a losing one, for the cold Calvinism of two centuries ago.

Dr. Patton, formerly of this city, who drove: Prof. Swing from the church because he thought Socrates and Confucius might besaved, is one of those who do not like to lessen the attributes of Jehovah by denying that He is yearly damning millions of people. The present creed, he thinks, "has been a breakwater against the waves of error," and he fears that if it were toned down and made less sulphurous "the result would be a church where men believed what they pleased." For that matter they are doing it now. He also feared that if the creed was made to state that God did not foreordain evil and sin. and temptation, and the Devil. and all other disagreeable things, "Presbyterians would be no better than so many Universalists."

The well-known commentator, Dr. Shaff. took issue with Dr. Patton, and from the text that "God so loved the world that He gave His only begotten Son" for it, and from the fact that "Christ prayed for murderers." he argued that "the atonement was for the benefit of all, and that all would be saved." But it makes little difference how creeds read or the popular pulse. It comes down into the what preachers may say if the laymen have life of the unsanctified, and deals blows made up their minds. It was the congregations rather than the preachers who led in earlier movements of religious thought, and so it will be in this. The ministers will "fight against the stream, but all in vain." Half a century hence the rear will be where the van stands to day. The real meaning of the Scriptures and of Christ's mission and teachings on earth is being seriously rethought over by the occupants of the pews by the aid of modern light and knowledge, and nothing can stop them from doing it .- [Chicago Tribune.

#### Mrs. Britten's Answers.

The Two Worlds (Manchester, England) has a "Question Department" where the talented editor, lecturer and medium. Emma. Hardinge-Britten, answers questions of general interest. The views on important questions of this representative woman, who has travelled the world around on her mission, will be of as much interest in America as in England. Here are some of the questions and her answers in a late number of The Two-Worlds:

"I suppose you believe in the God the Christians believe in, with this exception, that He is not the spiteful and revengeful creature they look upon Him as being?

2. "Are not God and Nature the same?" Answer.—We believe as surely in an infinite and eternal source and center of Spiritual Being whom men call God, as we believe in a spiritual cause and effect for the existence of man. As is the soul to the body, so is the over soul of Being-the Alpha and Omega -God to Nature. Nature, we believe to be only the visible, sensuous, and material body of the Universe. Ten thousand lectures or theses, on God, could never so fully express or demonstrate his Being as the one word Spirit, the eternal, uncreated, and deathless sum of all power, law, wisdom and love. We do not believe in the Christian's God, for the linch-pin of Christianity is "vicarious atonement for sin"—a doctrine so unjust and immoral that there lives not on the face of the earth any magistrate that would dare to punish the innocent and let the guilty go free Is man better, and more just than his god? We believe God is all goodness, all wisdom. and all power, and the Gods of any sects or nations that conflict with that idea we utter-

3. "Do you mean by God, the power that rules the Universe?" 4. "If you do, then God and Nature are convertible terms, are they not?" Answer.-

'All are but parts of one stupendous whole Whose body Nature is—and God the soul.' "If God lives as the spirits are supposed to live, can the latter see Him as they see

each other?" Answer.—Can the atom comprehend the totality, or the unit master the sum of Being? We have met with no spirits yet Godlike enough to see or comprehend the totality of Being, though many teach with Swedenborg, that God is the Central Sun of the uni-

verse. Who Knows?
6. "Will not a highly educated medium stand a better chance of being controlled by a highly educated spirit than a less tutored medium?"

Answer.—The answer in this case is a selfevident affirmative. At the same time messages, and especially physical phenomena, be adopted and that the establishment and may be produced through the most uneducatpatronage of museums, reading rooms and ed and ignorant media, just as telegraphic messages are sent through copper and zinc batteries, or on coarse metalic wires.

7. "Is it possible for a man to prevent a spirit from controlling him?" 8. "How can a person tell whether he be-

mediumistic or not?" Answer.—To both these questions we can only give a modified answer. Experience in mediumship and with mediums is the best means of learning the nature of spirit control, how to use it, and how to prevent its

abuse and recognize its action. 9. "Have spirits the power to keep people who try to live good lives, out of serious dan-

Answer.—Spirits can only aid their friends on earth—whether good or bad—when those friends are receptive of their influence, or when they can find some mediumistic force by which to reach them. Even then spirits may warn, but cannot so control nature or events as to prevent harm to those they would save. The fire burns the good and bad alike; the ship goes down whether freighted with saints or sinners, and spirits cannot always control the circumstances of the catastrophe even when they foresee it. This answer applies also to the last and succeeding

10. "If a person is endowed with excepduring his material existence?—Yours faithwe have only to add that spirit power to do, see, and operate on matter, is as much limited by the laws of spiritual existence as man is fettered by material laws from ascending to spiritual existence. Let it be remembered that spirits, though freed from the bonds of matter, are still human—human in their loves, affections, and recognition of good and evil. Who then can doubt that the good and the true are watched over, and as far as possible protected by the good and true of the higher life—whilst the endeavors of good spirits to elevate and reform evil men and women are just as often baffled by the tendency of earth's lower natures to attract spirits of corresponding characters to themsives. its of corresponding characters to themslves.
Thus, we may close by returning to the old but ever-true proverb in as it is—"Like attracts likel" and "God for us all."

#### Woman's Department.

#### OF INTEREST TO WOMEN.

IS IT TIMELY? The call for the formation of a "national organization of liberal-thought women" to work against the forces most dangerous to the republic, seems to me timely and needful. For twenty five years the National Reform Association has held persistently to its effort to subvert the vital principle of Americanism, and transform the United States constitution into a religious document in form, by placing in it the word God.

A Sunday Reform Union is doing organized work in many, if not all the States and territories to introduce justinction in "the

territories, to introduce instruction in "the principles of the Christian religion" in the public schools. A bill was framed and presented in the first session of the fifty first Congress, and again in the opening of the second session. Shall we wait until these measures have been passed before we raise the note of alarm? Shall we keep silence while the advocates of Sunday reform boldly state that governments "do not derive their just powers from the consent of the governed, and that the object of this (Sunday reform) movement is an effort to change that feature in our fundamental law?

Protestantism and Popery have clasped hands across the dividing line to secure legislation that tends to destroy the fundamental principle of our constitution the right of the individual to be directed by his own intelligence and conscience. The quick alarm and earnest opposition in the orthodox church to any possible mixing of religion and politics," fifty years ago—the vigilance ever on the alert to discover any bias toward "church and state," are vividly brought to mind in these days of Sunday reform unions, God in the constitution organizations, and proposed legislation to have the principles of the Christian religion taught in the public schools. too earnestly reaffirm the principles of Americanism, nor guard too carefully the price less liberty of conscience guaranteed by our constitution. Yes, let us have an organization to oppose these un-American movements and forces that belong to despotism and Jesuitism. American womanhood cannot do more noble service to country, to truth, and to womanhood and humanity, than in creat-ing a revival of Americanism, and emphacising the constitution of the United States, to day. The God of truth and justice, of liberty, equality and fraternity, is in the Declaration of Independence, and the constitu-

The American woman though still labor ing under the injustice of political disabili-ty, cannot afford to be silent while organized efforts are seeking to establish religious

"No danger," say many. Would it have been possible for such a claim as that "gov ernments do not derive their just powers from the consent of the governed." to have been made fifty years ago, or twenty, or even ten, without meeting the warm denunciation of both religious and secular press? Nay. There's Jesuitism in the air, and its hypnotic influence is widespread and deadly. LUCINDA B. CHANDLER.

A WORD TO WOMEN.

The "Call for a Convention to form a New Organization for Women," published in the JOURNAL of January 18th, is one to which all liberal-thought women should hasten to respond to and substantially encourage. As stated in the call, the "cause of woman's suffrage advances, but slowly, owing to the church influence from without and differences within," and we may add, owing to the inexcusable apathy and indifference of all those women who. comparatively happy and sheltered and protected by loving husbands or kind fathers, contentedly fold their hands and say, "We have all the rights we want," and thus keep others out of theirs.

It is also retarded by those thousands of women who, born and bred under the stultifying influence of priestcraft, have not come to a realization of their oppression and bondage, nor a consciousness of the deprivations of their rights.

To emphasize this statement, the following may serve as a typical illustration of the life of one of these unfortunate creatures:

She is taught and unquestionably believes that woman is an inferior being, a sort of after-thought of the Lord, created for the express purpose of waiting upon man, and the special office of populating the planet. Any other vocation is considered unwomanly, and inasmuch as she fills or not fulfills the above bill is she pronounced a success or a failure. To marry, consequently, becomes the ultimatum of her ambition, and she generally manages, by hook or by crook, to fasten herself on to something in the guise of a man. Love is an unnecessary luxury, if not an unknown quantity, and if she has any ideas or sentiments of her own, she speedily learns to hide if not to discard them and heroically settles if not to discard them, and heroically settles down to the business of life. She performs the monotonous duties of housekeeping and attends to her husband's wants from year to year, without ever receiving the slightest encouragement or thanks. She suffers the pangs and discharges the encourage duties of maternity with patience and indefatigable fidelity; she rears her offspring with tender-ness and care, and endures, the countless de-privations and flagrant insults to her womanhood with silent resignation to the inevita-ble and as part of the penalty her sex has to pay for being a daughter of disobedient Eve.

In return for services rendered, she is entitled to her board and lodgings. Solid remuneration she gets none, money to do with as she pleases she never has, and often is she obliged to actually plead and beg for the money with which to clothe her body. If at any time she grow restive, her owner calls in the priest who treats her to an elaborate lecture on womanly submission and obedience as substantiated by holy writ and exempli-fied by holy women, for did not Sarah, Abra-ham's wife, call him "Lord," and obey him.

Answer.—Admitting all the modifications | If that does not bring her to terms, she is arand conditions suggested in the last answer, raigned before a court of his choosing and we have only to add that spirit power to do, sentenced by laws of his making, which desentenced by laws of his making, which de-cree that what is hers is her husband's, and what is his is his own.

Finding no redress in either court, and despairing of her strength to successfully cope with the "powers that be," she is per force compelled to resume her hateful yoke and to continue to walk the treadmill of her joyless existence until bent and crippled with age and the burden upon her, she yields up the ghost and—another is harnessed in

her place.

Verily, it is time men and women were brought to a realization of the atrocities practiced under the guise of authority and religion, and that they were brought to an understanding of their true mutual relations and positions; time woman was incited to revolt against all self-constituted authority, and each and every thing that retards her development into the "perfect woman, nobly planned," designed " to warn, to cherish, and command;" time she ceased to be a martyr to an unjust cause and remembered the thrilling words of the poet:

In the world's broad field of labor, In the bivouac of Life; Be not like dumb, driven cattle, Be a hero in the strife.

But a heroine she will never be until she is brought to a full realization of her slavery, and consequent determination to become and consequent determination to become free. Hasten, then, all ye women of advanced thought and ability, hasten to educate men and women up to perceiving that woman is neither man's superior, nor his inferior, but his equal and complement. Teach man that in exact proportion as he elevates woman does he increase her capacity of being, and of making him happy, and advance her from a mere automaton and medium for the gratification of his physical wants and pleasures. ification of his physical wants and pleasures, to an intellectual companion and spiritual mate as well as physical. Teach, talk, act, help the cause along by more than a tacit consent or silent approval. Answer to the "call" and thus help to speed the day of woman's emancipation from slavery and CAROLINE. oppression. Washington, D. C., January, 1890.

#### New Books Received.

A Connecticut Yankee in King Arthur's Court. By Mark Twain. New York. Chas. L. Webster & Co.

Hiero-Salem: The Vision of Peace. By E. L. Mason. Boston: J. G. Cupples Company. Price, Hymns for Theists. Collected by E. P. Powell. Utica, N. Y.: Independent Religious Society.

#### Magazines for February Received.

The Popular Science Monthly. (New York). Dr Andrew B. White's series of New Chapters in the Warfare of Science deals with the legends invented to explain curiously shaped or distributed rocks: The Localization of Industries is treated by J. J. Menzies; a searching examination of the single-tax doctrine, is contributed by Horace White, who maintains that great injustice would be done by laying the burden of all taxation upon the land; there is a second installment of Letters on the Land Question, by Huyaly Stepper and others. by Huxely, Spencer, and others; a curious article is the one on Chinese Silk-Lore, and Chrysanthemums, by Jean Dybowski, is illustrated with Japanese pic-

The Atlantic Monthly. (Boston.) Sidney, a serial by Mrs. Deland, steadily develops strong scenes in the author's best manner. The third of Dr. Holmes's papers, Ever the Teacups, describes the people at his table; The Behring Sea Question is discussed by Charles B. Elliott; Mr. K. Kaneko, head of the Japanese commission, has a paper on An Outline of the Japanese Constitution; an article which will arouse discussion is by Gen. Francis which will arouse discussion is by Gen. Francis Walker, about Mr. Bellamy and the new Nationalist Party. A review of Mr. Lowell on Izaak Walton, a notice of Browning, and poems by Mr. Woodberry and others, close a most entertaining number.

Wide Awake. (Boston.) A Persian ballad opens this month's installment of good reading. Lieut. Frémont contributes a stirring episode of Western Life; A Boyhood in Athens has a good moral. Mrs. Fremont's account of Kit Carson will interest all readers. Wednesday the Tenth is concluded. Te-Norse serial by Boyeson comes to a close. The Wed Waterbury Clock is one of John Brownjohn' best stories. Many more short stories add to the

amusement of the reader. St. Nichelas. (New York.) The story of the Great Storm at Samoa with illustrations is most realistic. May Bartlett's Stepmother, is continued; A Wonderful Pair of Slippers are described by Mark Twain; Some Asiatic Dogs is a description of dogs little if ever written about. Foot-Ball in America will interest the lovers of this game. There is also a variety of poems, short stories and illustrations.

The Arena. (Boston.) Edgar Eawcett opens this number with In the Year Ten Thousand; Industrial Partnership; Robert Browning's message to the Nineteenth Century, and Henry George and the Rum Power are good reading. Helena Modjeska writes in a most pleasing way of Beminiscences of Debuts in many Landa. in many Lands.

Bibliotheca Platonica. (Osceola, Mo.) An Exponent of the Platonic Philosophy edited by Thos. M. Johnson. The contents for November and December is as follows: Damaskias on First Principles; Philosophic Morality; Plato and his writings; Platonic Theory of Education, etc.

The Nationalist. (Boston.) For January popular writers contribute articles of much value, as the following show: The Australian ballot; Cc-operative Society of Ghent; Prof. Harris's Lack of Vision; Paternalism vs. Infernalism, etc.

The Statesman. (Chicago.) The January number contains an article upon Law and Order by Hon. C. U. Bonney, and is followed by Another say about Women; The Federal Government; An Odd Reformer; Personal Liberty and Prohibition, etc.

The Chautauquan. (Meadville, Pa.) A valuable table of contents appears for February. A variety of subjects is treated, by popular writers. The Homiletic Review. (New York.) The departments are well represented for February.

Our Little One's and the Nursery, Boston. The Kindergarten, Chicago. The Freethinkers' Magazine, Buffalo, N. Y., Phrenological Journal, New York.

# **Peculiar**

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom. Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sar-

saparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and de not produce as good results as Hood's Sarsaparilla. Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Preparedonly by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



"Tell me," the teacher, smiling, said,
"The name of names most dear."
And she glanced at each thoughtful little face
As she waited the answer to hear.
But startled was she when a hand was raised,
And a face between smiles and tears
Was turned to her and in eager tone,
A little maid's answer—all her own—
Was lisped: "Please, Miss, Dr. Pierce."

The teacher laughed heartily as she told her friends, but when she discovered that the little one's mother had for years been a sufferer from disease peculiar to her sex, and had been cured by Dr. Pierce's Favorite Prescription, she felt like hugging the little darling whose answer thus spoke her love for

brought to their attention.
"Favorite Prescription" is the only remedy for woman's peculiar weaknesses and delicate ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded. Certificate of guarantee printed on its wrapper, and faithfully carried out by the proprietors for many years.

As an invigorating tonic, it imparts strength to the whole system. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription | N. Y.

Thousands of women bless the day when is the greatest earthly boon; being une-Dr. Pierce's Favorite Prescription was first qualed as an appetizing cordial and restorative tonic.

As a soothing and strengthening nervine, "Favorite Prescription" is unequaled and is invaluable in allaying and subduing nervous excitability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional and organic disease. It

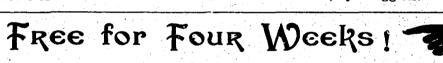
induces refreshing sleep and relieves men-tal anxiety and despondency.

A Book of 160 pages, on Woman: Her Dis-eases and their Self-cure, mailed (sealed in plain envelope) on receipt of ten cents, in Address, World's DISPENSARY MEDICAL

Association, No. 663 Main Street, Buffalo,

# DR. PIERCE'S PELLETS: PURELY VEGETABLE and PERFECTLY HARMLESS.

Smallest, Cheapest, Easiest to take. One tiny, Sugar-coated Pellet a dose. Cures Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the Stomach and Bowels. 25 cents a vial, by druggists.



# Twentieth Century,

+A Weekly Magazine. +

HUGH O. PENTECOST, Editor.

T L. M'CREADY, Associate Editor.

Each number contains Mr. Pentecost's Lecture of the preceding Sunday, delivered in Newark, Brooklyn and New York.

MOTTO: "HEAR THE OTHER JIDE."

This Magazine advocates Personal Sovereignty in place of State Sovereignty, Voluntary Cooperation instead of Compulsory Cooperaation, the Liberation of the human mind from Superstition, and the application of the principles of Ethics toward 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:

EDWARD BELLAMY, author of "Looking Backward." REV. JOHN W. CHADWICK, author of 'The Faith or Reason," "The Bible of To-day," etc. REV. W. S. CROWE, editor of the "Universalist Record."

CLINTON FURBISH, editor of "The Leader," (Chicago). REV. HENRY FRANK, Independent Church, Jamestown, N. Y. RABBI G. GOTTHEIL, of the Temple Emanu El, Fifth avenue, New York City.

HELEN H. GARDENER, author of "Men, Women and Gods." LAURENCE GRONLUND, author of 'Cooperative Commonwealth." J. K. Ingalls, author of "Social Wealth"

REV. JOHN C. KIMBALL, Radical Unitarian. HARRY L. KOOPMAN Librarian University of Vermont. Dr. Daniel DeLeon, late Professor of International Law, Columbia College. DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc.

MARIE LOUISE, Philosophical Anarchist. REV. R. HEBER NEWTON Episcopalian; author of "Right and Wrong Uses of the Bible." EDMUND MONTGOMERY author of many scientific treatises in German and in English.

Hon, Frank T. Reid. Single-Taxer. PROF. WILLIAM G. SUMNER. author of "What the Social Classes Owe to Each Other," and Professor of Political Economy in Yale College.

WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion." 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." BENJ. R. TUCKER, editor of "Liberty," (Boston). T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.

REV. J. M. WHITON, Ph. D.. Congregationalist; author of a number of works. JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston). OTTO WEITSTEIN, Atheist and Materialist. A. VAN DEUSEN. J. W. SULLIVAN. VICTOR YARROS.

An economic symposium by thinkers of national and international reputation, will soon begin in our columns: to be followed by a symposium on the ferment in religion, by the leaders in that line of thought.

PUBLISHED WEEKLY, 24 PAGES.
SUBSCRIPTIONS: - ONE YEAR, \$2; SIX MONTHS, \$1; THREE MONTHS, 60 CENTS. Free for Four Weeks to all Applicants. Read Helen Gardener's New Story, published complete in the issue of January 2. This free trial offer will remain open during January and February. Send a postal card with

> Twentieth Century, 4 WARREN STREET, NEW YORK CITY.

#### PARTURITION WITHOUT PAIN, PLANETARY EVOLUTION A Code of Directions for Escaping from

the Primal Curse.

Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. LOZIEB, Dean of the New York Medical College, for Women,

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs-Price, postage paid, \$1.00.

For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House, Chicago.

-0B-

# A New Cosmogony.

THE LATEST DISCOVERIES IN -THE REALMS OF NATURE AND THEIR RELATION TO LIFE.

Price; cloth, \$1.00; Paper, 50c.

SALARY. \$40 EXPENSES IN ADVANCE, allowed each month. Steady employment at home or traveling. No soliciting Duties delivering and making collections. No Postal Cards. Address with stump, HAFER & Co., Piqua, O



PERFECT COFFEE MAKER. A new Invention for making Coffee or Tea better than any thing now in use. Saves 4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.

PRAIRIE CITY NOVELTY CO., 45 Randolph St., CHICAGO.

# When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a rediend green them the stop them return again.

warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

## Light of Egypt

The Science of The Soul and The Stars.

IN TWO PARTS.

By AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compile. tion, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained /It claims to fully reveal the most recondite mysteries of

man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it. The secrets and Occult mysteries of Astrology are revealed

and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and

the Science of the Stars are the twin mysteries which com-Drise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for the work by

To the spiritual investigator this book is indispensible To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science."

portant work of the present century.

OPINIONS OF PRESS AND PROPLE. "A noble, philosophical and instructive work,"-Wrs. "A work of remarkable ability and interest."—Dr J. K.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times. "It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension......of any cultivated scholarly reader."—The Chicago Daily Inter-

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection." Hartford Daily Times.

"This book is respectfully commended to the American Theosophical society."—St. Louis Republic. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production......The philosophy of the book is, perhaps: as profound as any yet attempted, and so far reaching in its scope as to take in about all that r lates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune, (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser. "It is an Occult work but not a Theosophical one.....It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the "Wisdom Religion" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosephy."-Kansas Herald.

"The work makes a very good counterfold to Theosophic publications."—The Theosophist, (India). the What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle,

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

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 netices of books, pamphiets, 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 Regway, 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 not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, lact and reason, to the groundless assertions of theosophy, some of which appear is quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy 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 insult, and compel the editor of this journal to express her regrets that she has not the smallest claim te stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient 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 his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

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

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy eloth hinding. Price, \$8.00. No extra charge fo For sale, wholesale and retail, by the Religio-Philosoffic CAL Publishing House, Chicago.

#### BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the Brileio-Philoso 11. Publishine House, Chicago

## Keligio Philosopheal Iguenal.

PUSLISHED WEEKLY AT 92 LA SALLE ST, CHICAGO

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago as

TERMS OF SUBSCRIPTION IN ADVANCE. 6 months,.....

SINGLE COPIES, 5 CENTS. SPECIMEN CORY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Drafton either New York or Chicago.

DO NCT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be adgressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, andolph Street, Chicago. All communications

relative to advertising should be addressed to them-Entered at the postoffice in Chicago, Ill., as second-class matter.

#### SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to disinguish between editorial articles and the communica-

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be teturned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, February 8, 1890.

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

"God in the Constitution."

In the Arena for January Robert G. Inger soll has an article in his usual vein, under the above caption, which to many will prove pleasant reading as it is embellished with wholesome truths from their standpoint, while to others it will be satisfactory evi dence that Robert is still on the side of the devil. Both these classes of readers are fit subjects for criticism; and both, if reason ever dawns upon them, will find they are wrong. Col. Ingersoll is not on the side of the spirit of evil with intent, nor are his witty sayings re garding the ancient dogmas wholesome truth except to those who do not care to reason Mr. Ingersoll is leader of a class who believe -if they believe anything-that man, as seen in his daily walk, is the be-all and the endall of life. Doubtless in his youth the great orator was under the influence of an old theology by which he was so hypnotized as to be unable to think of any God but a jealous one "who visited the sins of the father," etc. With his early manhood, aided by a glimmer of reason, he could no longer believe the lesson of childhood, but still traveling in a nar row channel he could reach but one conclusion; as the God of the Bible to him was a myth, there could be no other. Robert's eloquence and dramatic power soon won for him many followers to whom "I do not know" relieved them of any effort to seek and find. These followers of Ingersoll and those who desire to have "God in the Constitution" can only be likened to the blossoms which seem bright on the tree but never produce fruit. It shapes, but falls before it ripens.

That portion of mankind who desire to have the seventh, fifteenth and fourth letters of the alphabet form an important part of the Constitution and would doubtless have every section terminate with. "In the name of God, amen," are doomed to fade like the blossoms from which they sprang. They simply are helpmates of Mr. Ingersoll and he demurs to their plea with the alacrity of a well feed lawyer who is ever on watch for a new move on the part of his opponent which bids fair to prolong a case that pays richly. Should he and those who follow him as blindly as Moses was followed, leave their narrow channel and sail out into the broad sea of Nature and gaze with unclouded reason, they would reach the conclusion that Nature's God is the principal of both the Declaration of Independence and the American Constitution and need not be named therein. The men who conceived those documents had lived in the atmosphere of error in matters pertaining to the welfare of man, until oppression aroused their progressive natures; then, infused with a spirit of right, they unconsciously became the advance guard of the new the Scripture, but in these last days even theology which was and is struggling to en- the righteous are not at peace. The New lighten mankind. They felt the truth of im- York Presbytery have had two weeks' debate mortality and gave to the world works which will live to the end of time.

The spirit of goodness permeates the American Constitution, and every additional amendment will breathe the same grand believe in those days, but which their ortho- led either as a sixth sense revealing

good will to all; and when man is thoroughly prepared there will be one making intelli gence the crown of freedom, and dooming willful ignorance to oblivion in all matters intended for the betterment of man. Regarding the God Mr. Ingersoll has been battling with for many years, some one might quote to bim:

"Thou mak'st a testament, As worldlings do, giving thy sum of more

In these days of untrammeled thought, of which Ingersoll claims to be an apostle, he should learn from his own chosen bible that the Deity of the new theology is not one of jealousy, nor of revenge, but of justice truth and love, and that His followers "find tongues in trees,-books in running brooks, sermons in stones, and God (good) in everything."

#### The Medical Profession.

A correspondent takes us to task for animadversions upon the medical profession and says: "I fail to see why the Spiritualist press should be constantly censuring and opposing educated and diplomatized physicians." We infer that this correspondent is not a regular, or at least not a careful reader of the JOURNAL, and also that he fails to remember the attitude in which the medical profession has been placed by the acts of some of its members. We have the highest respect for a majority of the members of the profession. No other profession can surpass its record of usefulness; indeed, none can equal it. Heroes, martyrs, humanitarians thickly stud its history. Innumerable examples of most sublime courage, self-ab negation and devotion to duty and to humanity are to be found in its ranks. In war and in postilence, by the sick bed of the wealthy and in the hovels of squalid poverty, the men and women of this profession are ever to be found risking their lives without hesi tation for others. Heroism, patient endurance, charity and good-will characterize the profession; and among its members are those who magnify the divine in man. All this and much more might be truthfully said on one side, and we say it gladly. When, however, the other side is considered, there are grave causes for adverse criticism and positive opposition. No more severe critics of the personnel of the profession and of the profession itself are to be found than among the members of the medical fraternity—men who are too great and too honest to be blind or to be tied to the selfish interests of any cult. That the practice of medicine is largely empirical no honest physician will deny; this is not the fault but the misfortune both of the physician and the patient, and furnishes no just ground for sweeping denun-

Antagonism to the medical profession arises from the attempts of some of its members to secure undue advantages for their vocation. Class legislation is intolerable in a free country. Incompetent doctors, doctors with limited incomes or ambitious for larger, and professors interested in medical colleges have in various States and with varying success sought to encroach upon the liberties of the people by securing legislation which should help them to more money and power. The people never asked for such legislation, and it is plainly for the purpose of monopoly. The welfare of the "dear people" is the last thing these mercenary medicos trouble themselves about. Very naturally this persistent raid upon the rights of the community arouses antagonism. When skilled nurses, and experienced mothers are forbidden, under the penalty of dire consequences, to administer simple herbs, or to act in emergencies, or to treat diseases which they have handled successfully all their lives, it is going too far. When persons who have proven by the best of evidence that they are experts in psychological therapeutics, whether they call themselves magnetic healers, mental healers, or Christian scientists, doesn't matter,—are forbidden to aid the afflicted, it is time for robust and effective resistance. Those who resist these audacious attempts to abridge personal rights cannot be continually stopping to discriminate, but must hold the entire "regular" medical profession responsible, as in fact it really is. That the great majority of respectable and successful physicians do not desire these restrictive laws is probably true, but until they manifest active opposition to the schemes of their fellows, they must be held as willing or passive allies of those who seek to rob and tyrannize a free people. As much responsible as are honest mediums, and lecturers, and healers who do not protest, but by their silence and inaction aid and abet the frauds and charlatans in their several vocations. The Jour-NAL does not unqualifiedly or sweepingly espouse the case of the so-called irregulars, nor ters. If the people err they must pay the penalty; it does not fall upon these "regulars" who seem so solicitous for the welfare of the longed-for clientele which they are trying to corral within formidable statutory fences.

Orthodox Toil and Trouble.

Our evangelical friends seem to be stirred up. "There is no peace for the wicked," saith on the proposed revision of the Westminster Cathechism,—an ancient document full of hell, and the devil, and other medieval dog- | into the world possessed of an uncommon mas, such as good men thought they must | attribute, which may be adversely consider-

dox descendants find it hard to believe to day. The debate waxed warm. A clerical revisionist made the happy suggestion that revision was in the air. whereat Rev. John Hall, whose hearers, in his magnificent church, have laid up much treasure on earth -goodly millions it is said, -graphically paraphased this by declaring. "The power of the devil is in the air." Rev. Dr. Hastings, chairman of the revision committee, in his closing speech declared this a personal insult. He said, speaking for the revisionists: "What we have said we mean, like honest men, without concealment or fear, and we shall stand by it whether the Presbytery stands by it or not." This looks like a split unless revision is allowed.

The American Board of Foreign Missions is also in troubled waters. Forty years ago or more, Nathaniel P. Rogers of New Hamp shire, a plain-spoken and witty abolitionist, called this Board. "A useless pile of dead lumber," and it verily looks as though some good and pious people are coming to agree with

Rev. R. S. Storrs, its President, has written letter defending its action, which is, substantially, that it will send out no missionaries to convert the heathen who dare to preach the doctrine of future probation. Once in hell, always in hell—is the blessed gospel! No more mercy, only despair; no more hope, only torment. And to teach this hideous dogma, and babble to the poor pagans about the love of a God who foreordained this awful torture, and thus convert them, is to be the work of the Board, through its far-off preachers. Its success has been small in the past, and the future promises still less; for light spreads at home and abroad, souls grow rich while the Board's treasury grows poor,—the shekels not pouring in as of old since this vexed probation question came up.

The missionary may doubt, may think that there may be hope beyond the grave; but that thought he must not utter. If he preaches to the heathen, and is paid for it. he must preach what he doubts, not what he earnestly belleves. There's ethics for you.

The Christian Union and The Independent have sent out circulars to members of the Board asking their views of Dr. Storr's letter, and published scores of replies, some on both sides, frankly and sincerely in earnest, others of an uncertain sound and in language rather fitted to confound than to expound. A strange and troubled unrest is manifest in some of the letters. Rev. N. A. Hyde of Indianapolis writes of "the dangerous character of the doctrine of probation after death" which "should not be recognized." Rev. J. L. Withrow of Chicago is against the "disturbing dogma." From Springfield, Mass., Homer Merriam writes: "I have noticed that when a man drops away from the evangelical faith and becomes, say, a Unitarian, he is somewhat apt to go on the downward road to Universalism. Spiritualism, or infidelity. I should be likely to vote against sending as a missionary, a man whose opinions were unsettled on the question of a future probation, and I should expect the sending such a man back to Andover for further light would result in leading him to a full belief in a future probation. My judgment, or feeling, or belief, is not, therefore, in full accord with the letter and the comments."

Here is a warning needed in these days of creed revision, against dropping from the old faith, and a hit at poor old Andover, once the Gibralter of New England orthodoxy, but its battlements now undermined by the probation flood.

Of course the Bible is the standard; what a book and an outworn creed say, not what the soul says, is the final question with these clergymen-men not by any means destitute of grace, but trained in too narrow a school, under the shadow of painful bigotry. Let them stand erect and free, throw off their fetters, seek light within and light from the Spirit-world, find ministering spirits over there helping the weak and sinful to rise and be strong and then they can say:

"From many a blunder it doth free us,

Prof. Stowe's Mediumship.

And much vexation."

The biography of Harriet Beecher Stowe necessarily abounds in interesting incidents From "The Life-Work of the Author of Uncle Tom's Cabin" by Florine Thayer McCray, we make the following extracts illustrative of the psychical and medial powers of Prof.

"The fact that Mrs. Stowe wrote to George Eliot, with whom she entered into an interesting correspondence at about this period, that Professor Stowe was the 'Visionary boy,' whom she made the hero of 'Old Town Folks,' and that the experiences which she related were phenomena of frequent ocbelittle the work of the so-called regulars. | currence with him, and had been so even What the JOURNAL demands is simply equal | from his earliest childhood, makes relevant rights for all, and that the people be left to a notice of some of the psychological condijudge what is best for them in medical mat- tions which were peculiar to the scholarly man, one who was by temperament and trend of mind as far as possible from the credulity or hallucination commonly attributed to believers in manifestations that appear to be supernatural. The descriptions of clairvoyant phenomena which in themselves scarcely give adequate excuse for their frequent introduction in the experiences of Horace Holyoke, the hero of 'Old Town Folks,' take on new significance and interest, when it appears that they are unexaggerated instances of the spiritual visitations, if one chooses to so call them, which were a life-long and recurring fact with Professor Stowe.

"Certain it is that Professor Stowe came

hidden things, or as peculiar hallucinations. The latter conclusion, and the more natural, one, perhaps, is hardly compatible with his clear mentality and the sound judgment, which he brought to bear upon this phenomenon itself, no less than upon all other topics. Neither is the theory held by Professor Park of Andover that his sight of things which were not apparent to other people was due to a disease of the optic nerve, altogether reasonable in consideration of the nervous ebullition which preceded and accompanied his vision, as has been described in 'Old Town Folks.' The conclusion must be from the reader's point of view. Suffice to say that he was at times utterly unable to distinguish between tangible objects and the visions which passed before his mind's eve. In early childhood he was quite unaware that he held any power which was not common to humanity, supposing, naturally, that all people saw as he did, objects which were far out of reach of the eye.

"As a near-sighted child sooner or later becomes aware that it is wanting in the far sight which is common, so Calvin E. Stowe early inferred that his friends could not see absent things and departed souls as he did, and he became, as a young man, somewhat in awe of his power and loth to speak of it. When, however, in later years he recognized it as a peculiarity which he shared with a few other people, he came to regard it as an interesting fact, and conversed freely with intimate friends as to his sights and perceptions. In common with most other intelligent people, and especially so because of his strange experience, Professor and Mrs. Stowe became deeply interested in psychological manifestations. The matter was under frequent discussion and with friends they evoked surprising manifestations from 'Planchette,' and attended various so-called spiritualistic séances in New York. While in Rome, Mrs. Stowe in company with Elizabeth Barret Browning and others, received some surprising evidences of things occult and strange.

"Upon this theme much of the correspondence with George Eliot dwelt, and Mrs. Stowe most feelingly interpreted the wave of Spiritualism, then rushing over America, as a sort of Rachel-cry of bereavement towards the invisible existence of the loved ones; but her mature judgment, like that of a liar or not—and we are quite prepared to her husband's, was against the value of me- think he is—we cannot conscientiously addiumistic testimonies. So involved were they in trickeries, and so defiled by low adventurers, that it was impossible to regard the movement in its imperfect development (which has not materially changed in twenty years), as otherwise than repulsive.

"Though filled with the yearning which draws human hearts so strongly towards the hidden future, Mrs. Stowe could not be satisfied that the veil had ever been rent for human eyes. Professor Stowe, never allied himself in any way with Spiritualists, not deeming such revelations as had been given him, evidence which could be formulated into a creed, or depended upon as a religion. He joined his wife in the delightful correspondence with George Eliot and said, referring to the subject, I have had no connection with any of the modern movements, except as father confessor.

"He investigated his personal condition intelligently, and noted that the action of this sense depended greatly upon his physical condition, observing that when he was not in perfect health his visions were of an unpleasant nature, though he did not perceive that an unhealthy state of the nerves or body at all increased the frequency or clearness of his visions. This fact, of course, will in the mind of most readers, tend to relegate them to the realm of waking dreams, though it does not conclusively disprove the theory of the existence, either bodily or spiritually, of what he saw. -

"Those who desire to believe that Professor Stowe was a 'medium' will receive as valuable testimony the fact that he not only saw but believed he heard and conversed with these etherealized personalities. He was in the habit of conversing freely, during the last ten years of his life, with a dear friend, a young clergyman of Hartford, whom he found particularly vigorous in thought, and refreshing to his intellectual life. He often spoke to him of talking with his son Henry who had died years before, and one morning told him that the devil, taking advantage of his illness, had been grievously tempting him, night after night, coming in the guise of a horseman with terribly dark, hostile and violent manner, yelling that his son Charles was dead, and questioning his faith in various aggravating ways.

"'But,' said he smiling with satisfaction, I was ready for him last night. I had for tified myself with passages of Scripture. found some things in Ephesians which were just what I wanted, and when he came last night I hurled them at him. I tell you, it made him bark like a dog, and he took himself off. He won't trouble me again.'

"Professor Stowe also recounted to a friend an interview which he declared he had with Goethe, one day out under the trees. He intensely enjoyed the discussion with the great mind of the German Shakespeare and reported a most interesting explanation which the author of Faust gave of the celebrated closing lines of the second part of that great

All of mortality is but a symbol shown, Here to reality longings have grown; How superhumanly wondrous, 'tis done. The eternal, the womanly love leads us on.

"These experiences, which seem to so singularly combine scholarship and speculation, positive knowledge of the highest order and beliefs which by a literal minded generation tolerating differences. They could not suppre

are generally deemed weakness, were not peculiar to his old age, but had continued with him all through his long, remarkably vigorous and logical, intellectual career."

Topolobampo Again.

Dallas, Texas, Jan. 27, 1890.

to the Editor of the Religio-Philosophical Journal. I see reproduced from the Chicago Tribune, in your paper of the 3d of January, an article reflecting severely and as I think, unjustly upon the American co-operative colony established in the state of Sinaloa, Mexico. Now you are too fair to desire to do harm to the people down there or to those elsewhere interested in the experiment. I, one of your Texas readers, respectfully request that you examine carefully the last number of the Topeka (Kansas) effersonian, a copy of which I send you, and see if you shall not find therein evidence conclusive that the people of the Credit Foncier Co. have been willfully misrepresented. Stockholder C. F. Co.

In addition to the above, Hon. C. B. Hoffman of Enterprise, Kansas, sends in a communication declaring Remley, whose statement we copied from the Tribune, to be a lazy, disreputable fellow, and a falsifier. At. considerable length Mr. Hoffman sets forth the arguments and scheme of the Topolobampo promoters. We have carefully read the Jeffersonian and confess that we find nothing therein calculated to inspire any industrious, thrifty citizen of the United States tobreak up his present associations and cast inhis lot with this Mexican experiment. Experiment it is and must be for many years tocome. On paper the scheme is pretty and. appeals to the sentimental side of human nature, but we have no confidence in its final. success along its present lines. We do not question the sincerity and good faith of Mr. Hoffman and other enthusiasts who areso deeply interested in this new sociologic venture, but we are fully convinced they aremoving outside the lines along which the world is to work out the problem of liberty, fraternity and equality. Even should they succeed, after heroic efforts and sacrifices, in making their arid possessions productive by irrigation, and facilities for getting their surplus products to market should be supplied, the colony would at once find itself in competition with its neighbors who with cheap peon labor which—according to the statement of the Topolobampo Colony-"is paid next to nothing for its services."

We believe that disappointment and misery awaits most of those who may be attracted to this scheme. Hence, whether Remley is vise any good citizen to risk his money or the welfare of his family in helping to verify the sanguine expectations of Topolobampo's promoters. Speaking of the promoters: of the Mexican Colony, Mr. Hoffman says: "They see what Pullman did by laying out the town of Pullman, (now a part of Chicago-Ed.)...What Godin in France does in productive co-operation." Mr. Hoffman is not entirely felicitous in his illustrations. Pullman is the property of a gigantic privatecorporation and monopoly. Not an employ of all the thousands there can own his home on the company's grounds. Miles of snug brick cottages arose like magic and were filled at once with mechanics and their families who are ruled with despotic power by the owners of Pullman, and must obey the regulations of their masters or move away. There was no thought or pretense of other than personal gain on the part of the Pullman Company. They make big profits butthey do not share with their employes. Thereis no liberty, equality, fraternity or co-operation in the town of Pullman. The workmen are paid current wages, charged fair rents, but have no more voice or proprietary. interest than the man in the moon or the Mexican peon whose master is waiting to pit. him against Topolobampo's white laborer. The conditions under which Godin wrought his success were as different from those which met the Topolobampo promoters as it. is possible to conceive. we have not space or inclination to go at length into this big subject at this time. We are heartily in sympathy with the motive which inspires men who seek to better the condition of the masses, but it does not follow that we can therefore always approve their methods or forward their schemes. We sincerely hope that time will prove us a false prophet as to the Topolobampo colony; but our present opinion is that these pioneer enthusiasts and their illy-informed followers will only succeed-if even to that extent-in blazing the way for and attracting the attention of a host who will go in and possess that country for their own individual benefit, when it becomes worth while to do so.

Dr. Thomas on the Evolution of Creeds.

The Presbyterian dilemma supplied Dr. Thomas with a theme last Sunday. McVicker's Theater was filled as usual to hear this. optimistic preacher who is everybody's friend and has the happy faculty of making everybody realize it, too, which is in itself a powerful accessory of success. His last sermon was one of the best we ever heard him deliver, and we wish space permitted its reproduction in the Journal. He gave a masterly history of the orthodox creed. His treatment showed a power of generalization and an acuteness of analysis not often found in the pulpit. No abstract can do the preacher justice but we venture a few extracts:

"For centuries," said Dr. Thomas, "the Romish Church has kept up its alliance with the temporal powers to support its authority. But with all this authority it could not prevent the Reformation. The church power failed there. And in a similar way the Protestant churches, with the Bible accepted as the infallible text-book, were unable to agree. Each one defined a number of texts that seemed to support its theory. In England there arose the dissenters and the Established Church. There were wars and troubles in trying to harmonize these things, and they could not be harmonized nor could peace come until at last there came the larger thought of

these differences of opinion and sectarianism springing up on every side, and hence the unity of Christendom for which all were striving could not be realized. That was the point of the Romish Church and the Established Church in England. That was what Calvin secured in Geneva, and if one did no accept it, as Servetus, burn him or get him out of

This external authority not only failed to unite the Christians but it failed and was failing more and more, to hold the faith of the outside masses. It was growing weaker every day. If religion was to have an authoritative place in the world and be a power for good there had to be some other basis. 'At last this was found in an appeal to reason, to

the religious consciousness of man himself. Hence, in the eighteenth century we find in the foreground of thought for the first time in any large or prominent way what we call natural theology-natural religion—turning away from what man had deduced from the Bible as the doctrine of God. For the first time in ten centuries religion and reason stood face to face."...We cannot wonder that the atheists of the French revolution sought to get rid of the God of Augustine, and Loyola, and Calvin, and in his

The Church of Calvin, that demanded justice from man, said Dr. Thomas, had made God himself arbitrary, and unjust, and a "monster of crueity, damning infants, damning the heathen world." The deism of the eighteenth century was not a great vitalizing power, but it was the turning point that brought reason into a relationship with God. Man heren to see that if man was to be just God could began to see that if man was to be just God could not be a sovereign arbitrary power, irresponsible and irrespective of the ideas of justice. Man began

to seek for greater harmony.
"Now our world," said the preacher, "has only in our day entered upon that great era in which the rational and moral consciousness of the world is to be the conscience, the Kingdom of God is to be the throne of reason and justice, is to be the criterion of truth and right. Inspiration and revelation are comtinuous. God spake to the Jewish people, but not alone to them, but to the Buddhas and Zoroasters and the great thinkers of the Greeks. And He is speaking to all men to-day and is being better un-derstood. God's love is the great light which is revealing the horribleness and blackness of the old doctrine of wrath and is making our time-honored Presbyterian church of its own self ask for a Gospel of love and a Gospel of hope."

#### Lights and Shadows. \*

The publication of this book by Mr. Home brought down upon his devoted head a storm which seriously affected the constitution of a noble man, already somewhat broken in health by his arduous and prolonged labors in the interest of honest mediumship and pure Spiritualism. A man constitutionally honest and with an organism which the Spirit-world found beautifully and harmoniously adapted as a medium for demonstrating spirit manifestations, was this Daniel Dunglas Home. He prepared and published "Lights and Shadows" with the highest motives, free from all personal jealousies and ambitions. He portrayed with a masterly hand both the bright and the dark side of the Spiritualist movement. In consequence he incurred the antagonism of the venal, the fanatical, the superstitious, in a word the opposition of the very classes which the JOURNAL has so long and successfully antagonized. To show the spirit in which Mr. Home wrote "Lights and Shadows" it is only necessary to quote the beautiful and truthful dedication which he gives: "To my wife, whose loving sympathy and constant care have soothed me in many hours of trial and pain; and whose superior counsels have aided me in composing a work, the end and aim of which is to place a much-insulted truth on a plane where honest lovers of such truth would not have cause to blush in avowing themselves to be what she is—a Christian, and a Spiritualist, I, in affection and esteem dedicate this book." Believing that the time was ripe for the reception of this book in a kindlier and more intelligent spirit than when it first appeared, and desiring to forward a cause to which her husband gave his time, talent, and finally his life, Mrs. Home has placed in our hands the English sheets of Lights and Shadows for three hundred copies. These we have had bound in a superior manner and we now offer this limited number of a book which no intelligent Spiritualist or researcher can afford to be without. For further particulars and table of contents see advertisement.

\* Lights and Shadows of Spiritualism. London: Trubner & Co., Chicago: Religic-Philosophical Publishing House. 8vo. 412. pp. Price, \$2.

#### Mrs. Laura Curts.

Mrs. Laura Curts of whose healing we spoke last week has removed to number 598 West Monroe street, flat B, near the corner of Ogden avenue. She may be consulted at her residence from 9 a. m. to 2 p. m., daily except on Sundays. Mrs. Curts will visit patients at their houses by appointment.

#### GEN ERAL ITEMS.

Memorial services for Mrs. M. F. Seeley will be held on Sunday, Feb. 8th, at Martine's Hall, Ada St., 10:45 a.m. Mediums are particularly requested to attend as well as all friends.

A Society for Psychical Research has been formed in Berlin, Germany, in which Eduard von Hartman, Bastian, Friederich von Hellwald, Carl du Prel, Lombross and Prof. Ferrel are colaborers.

Lyman C, Howe closed his work in Meadville, Penn., on Sunday the 25th ult., and the following Wednesday evening spoke in Waverly, N. Y. From thence he proceeded to Boston, Mass., and during February his address will be No. 8, Worcester Square, that

city. The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price \$1.00, postage 8 cents extra. For sale at this office.

Mrs. Julia M. Carpenter, personally known and beloved by many Journal readers, has been dangerously sick in Washington where she went to spend the holidays with her husband. She is now recovering, and surely she will have a "psychic wave" of strength sent her from all old friends and those whom she has helped to health and happiness in the past.

That venerable Quaker woman, Prudence Crandall Philleo, who was mobbed in 1833 by the dear people of Connecticut for opening a school for colored children, passed to spirit life last week from her home at Elk Grove

The editor is constantly flooded with letters of inquiry covering subjects of various kinds, and which, if attended to, would not only consume all his time but that of several assistants. He is obliged to peremptorily decline attention to most of these requests. and hopes his correspondents will understand how impossible it is for him to devote his time to unrecompensed labor, and pay his assistants as well, when the legitimate work of his profession demands all his energies and all the accessories of dispatch which he can command.

During 1889 Miss Jennie B. Hagan delivered 239 lectures, attended 17 funerals, and traveled more than 8,000 miles. She spoke in Washington, D.C., the Sundays of January, 1890; will be in New York City the present month. The month of March she will be in Buffalo, N. Y., April in New York City; May, first and second Sundays in Fitchburg, Mass.; the third Sunday in Westboro, Mass.; the fourth Sunday in Columbus, Ohio. She will be in the Western States from Sept. 1st about two months, and would like Sunday engagements in Illinois, Iowa and Nebraska.

The first installment of a paper from the popular speaker, Mrs. R. S. Lillie, will be found on the second page of this issue. Should any reader feel to review any portion of her essay, we trust it will not be done until Mrs. Lillie has finished her theme. By waiting, all misconceptions of her attitude will be avoided. Although Mrs. Lillie suppresses the name of the shrewd young mountebank who imposed upon the foolish campers, yet all familiar with the facts will know she refers to one Frank C. Algerton and his performances at the Vicksburg, Michigan, camp.

J. M. Potter writes: "The Haslett Park Association will hold its regular annual camp meeting commencing July 24th and closing September 1st, 1890, comprising six Sundays. Definite engagements have been made with Geo. H. Brooks, Mrs. R. S. Lillie, L. V. Moulton, J. Clegg Wright and Mrs. Adah Shehan. The association is now regularly organized under the laws of Michigan, and the bonds on the market for those who desire | completely covers everything of note, a wonderfully to aid. They are issued in sums of five dollars and upwards, each holder entitled to one vote in the association and no more. The growth of the enterprise and the attendance. so far, has exceeded the expectations of its projectors."

Florence, Ala. The personally conducted excursions to this rapidly growing city have been so successful that the Chicago and Eastern Illinois Bailroad, Evansville Route, will run one on each of the following dates: February 4, 11, 18 and 25.

For copy of "Alabama As It Is" and further information, send to William Hill, General Passenger Agent, Chicago, Ill.

A beautiful young lady became so sadly disfigured with pimples and blotches that it was feared she would die of grief. A friend recommended Ayer's Sarsaparilla, which she took, and was completely cured. She is now one of the fairest of the fair.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

The Daily News Almanac and Political Register for 1890 is out and contains a vast amount of information for the general reader. It is issued by the Daily News, Chicago. Price, 25 cents.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

#### Fruit Packages and Baskets.

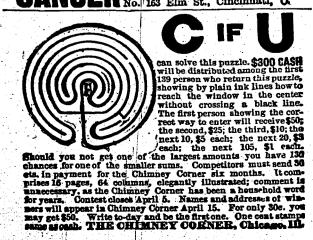
The attention of fruit-growers is called to the advertisement of Heath, Morris & Co., New Albany, Indiana. This firm is enterprising and reliable. They are in just the right popular lumber district, and, with splendid factory facilities, offer the best inducements both in quality of goods and price.

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."

Funk & Wagnalls, of New York, announce the following booke now tn preparation and soon to be ready: Wendell Phillips, the Agitator. By Carlos Martyn. The author, who enjoyed a personal acquaintance with the great orator and philanthropist. nas undertaken to give him the place in permanent history to which his marvelous talents entitled him: The Seven Churches of Asia. By Howard Crosby, D. D., LL. D. The author's scholarly abilities are a sufficient guarantee that this book will be worthy of careful perusal; Cavalry Pulpit; or, Christ and Him Crucified. A book of sermons by R. S. MacArthur, D. D., a leading Baptist minister in New York City; The Economics of Prohibition. By Rev. J. C. Fernald. (This is an attempt to apply the principles of political economy comprehensively to the whole subject of the Liquor Traffic; A Cyclopedia of Temperance and Prohibition. This is to be a large and valuable work, treating every relevant topic, from the most elementary to the most advanced phase of the liquor question.

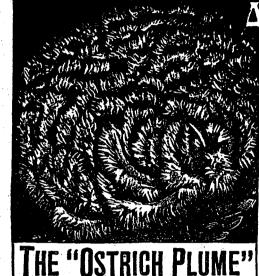
CANCER and Tumors CURED: no knife, book free. Drs. Gratigny & Bush, No. 163 Elm St., Cincinnati, A





For Weak Stomach—Impaired Digestion—Disordered Liver. SOLD BY ALL DRUGGISTS. PRICE 25 CENTS PER BOX.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. B. F. ALLEN & CO., Sole Agents FOR UNITED STATES, 365 & 367 CANAL ST., NEW YORK, Who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. (Please mention this paper.)



CHRYSANTHEMUM

No engraving can do justice to the unique and peer completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then

begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season fit does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.) PRICE.—For fine plants, certain to bloom, 40c. each three plants for \$1; seven plants for \$2; twelve plants

for \$3. Free by mail. With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on con dition that you will say in what paper you saw this advertisement. Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.

nplete, with fast-selling specialties. OUTFIT FREE, We guarantee what we advertise ite at once to BROWN BROS., Nurserymen, Chicago, Ill. (This house is reliable.)

#### A LIST OF BOOKS ON TRAVEL AND

IN AND AROUND BERLIN. By Minerva B. Norton

12mo...... \$1 00 "In the first place the book charms us because it tells nothing that is not worth hearing, is not of genuine interest to travelers intending to sojourn for a long or short time in the city, and in the second place because it is thoroughly unhackneyed and hard task, but wonderfully well done. It is simply written, easy and graceful in style, giving one the feeling that one is reading the chatty letter of a clever and observing friend."—The New London Telegraph. HISTORIC WATERWAYS. Six Hundred Miles of Canoeing Down the Rock, Fox and Wisconsin

Rivers. By Reuben G. Thwaites. With two maps of the routes and a table of distances. 12mo..... 1 25 "No better opportunity could be afforded an author for writing bright descriptions of out-of-the way parts of the country, romantic bits of history, and unhackneved incidents of travel; and no author could make more of such an opportunity than did Mr. Thwaites of this one. One can not read it without longing to make a similar journey."—The Chautauquad.

AROUND AND ABOUT SOUTH AMERICA. Twenty Months of Quest and Query. By Frank Vincent. With Maps, Plans, and 54 full page illustrations. 8vo.. 5 00 THE CONGO AND THE FOUNDING OF ITS FREE STATE. By Henry M. Stanley. With over 100 iljustrations, 2 large maps, and several smaller ones.

2 vols., 8vo..... 10 00 THE LAND OF THE MIDNIGHT SUN. Summer and Winter Journeys Through Sweden, Norway, Lapland, and Northern Finland. By Paul B. Du Chaillu. With Map and 285 Illustrations, 2 vols., 8vo.. 7 50 A JOURNEY TO ASHANGO-LAND, and Further Penetration Into Equatorial Africa. By Paul B. Du

Chaillu. With Map and Illustrations, 8vo...... 5 00 RUSSIA IN CENTRAL ASIA IN 1889. By the Hon. George N. Curzon, M. P. With Appendices. Maps, Illustrations and an Index. 8vo...... 6 00 SKETCHES FROM A TOUR THROUGH HOLLAND AND GERMANY. By J. P. Mahaify and J. E. Rog-

ers. Illustrated. 12mo...... 3 00 THE LAND OF DESOLATION. Being a Personal Narrative of Observation and Adventure in Greenland. By Isaac I. Hayes, M. D. Illustrated. 12mo..... 1 75 RIDE TO KHIVA. Travels and adventures in Central Asia. By Fred Burnaby. With Maps and an Appendix Portrait. 12mo...... 2 00 TRAVELS IN THE ATLAS AND SOUTHERN MOROC-

CO. By Joseph Thompson, F. R. G. S. Illustrated. 12mo..... 3 00 BITS OF TRAVEL. By H. H. Portrait. 16mo...... 1 25 BITS OF TRAVEL AT HOME. By H. H. Illustrated.

GLIMPSES OF THREE COASTS. By Helen Jackson (H. A TRAMP TRIP. How to See Europe on Fifty Cents a Day. By Lee Meriwether. Portrait. 12mo ...... 1 25 THE NEW ELDORADO. A Summer Journey to Alaska. 

UNKNOWN SWITZERLAND. Translated from the French of Victor Tissot. 12mo..... 1 50 ON HORSEBACK AND MEXICAN NOTES. By Charles Budley Warner. 12mo...... 1 25

SIAM. The Land of the White Elephant as It Was and Is. Compiled and Arranged by George B. Bacon, Illustrated. 12mo...... 1 25 DUE WEST; or, Round the World in Ten Months. By 

DUE SOUTH; or, Cuba Past and Present. By Maturin M. Ballou, Crown 8vo...... 1 50 UNDER THE SOUTHERN CROSS; or, Travels in Australia, Tasmania, New Zealand, Samoa, and other Pacific Islands. By Martin M. Ballou. Crown 8vo.. 1 50 AN UNKNOWN COUNTRY. By the author of "John

Halifax, Gentleman." Illustrated by F. Ndel Paton. Small 4to..... 2 50 SPANISH VISTAS. By Geroge Parsons Lathrop. Illustrated by Charles S. Reinhart. Small 4to...... 3 00 KNOCKING ROUND THE ROCKIES. By Ernest Inger-

soil, Illustrated. Small 4to...... 2 00 WINTERS IN ALGERIA. Written and Illustrated by Frederick A. Bridgman. Small 4to. ...... 2 50 DUE NORTH; or, Glimpses of Scandinavia and Russia. By Maturin M. Ballou. 12mo................................... 1 50 ARCTIC ALASKA AND SIBERIA; or, Eight months with

UNTRODDEN PEAKS AND UNFREQUENTED VAL-LEYS; A Midsummer Ramble in the Dolomites. By Amelia B. Edwards. Illustrated. 8vo...... 2 50

the Arctic Whalemen, By Herbert L. Aldrich 12mo 2 00

**EXPLORATION** A GIRDLE ROUND THE EARTH. Home Letters from Foreign Lands. By the Hon. D. N. Richard-

son. 8vo...... 2 00 "It is as fresh as a breeze, as brisk as a northwester, and as crisp as a frosty January morning."—The Literary World, Boston. "In this epoch of 'globe trotters,' many of whom be-

come book-writers, it is pleasant to meet with one of the few who know how to write and convey information while keeping the reader's interest awake. Mr. Richa more agreeable volume of travels."—The Evening Bulietin, Philadelohia.

WESTWO ALONE IN EUROPE. By Mary I. Ninde. With illustrations from original designs. 12mo.... 1 50 "We venture the prediction that to most readers this little book will tell them exactly what they wish to know, and give a more realistic picture of the ordinary incidents, delights and drawbacks of the European trip than many a more ambitious work."The Times Buffalo.

TRAVELS IN INDIA BY JEAN BAPTISLE TAVERN-IER, BARON OF AUBONNE. Franslated from the Original French Edition of 1676, with a Biographical Sketch of the Author, Notes, Appendices, etc. By V. Ball, LL D., F. R. S., F. G. S. Portrait. 2 

AROUND THE WORLD ON A BICYCLE, By Thomas Stevens, Illustrated. 2 vols., 8vo...... 8 00

ARACE WITH THE SUN; or, A Sixteen Months' Tour from Chicago Around the World. By Carter H. Harrison. Small 4to...... 5 00 NARRATIVE OF AN EXPEDITION TO THE ZAMBESI AND ITS TRIBUTARIES: and of the Di covery of the Lakes Shirwa and Nyassa. By David and Charles Livingstone. With Map and Illustrations. 8vo.... 5 00

ACROSS AFRICA. By Verney Lovett Cameron. C. B., D. C. L. With Numerous Illustrations. 8vo.... 5 00 TUSCAN CITIES. By William D. Howells. With illustrations from drawings and etchings by Joseph Pennell and others. Small 4to...... 5 00

ROUNDABOUT TO MOSCOW. An Epicurean Journey. CHINA. Travels and Investigations in the "Middle Kingdom": a Study of its Civilization and Pessibilities with a Glance at Japan. By James H. Wilson. With Map. 12mo...... 1 75

FIVE THOUSAND MILES IN A SLEDGE. A MId-Winter Journey Across Siberia. By Lionel F. Gowing. With a Map and 31 Illustrations. 12mo.... 1 50 JOURNEY THROUGH THE CHINESE EMPIRE. By M. Huc. 2 vols., 12mo....... 8 00

REINDEER, DOGS, AND SNOW-SHOES. A Journal of Siberian Travel and Exploration. By Richard J. Bush. Illustrated. 12mo...... 3 00 DOWN THE ISLANDS. A Voyage to the Caribbees. By William Agnew Paton. Illustrated. 8vo......

PEOPLE AND COUNTRIES VISITED IN A WINDING JOURNEY AROUND THE WORLD. By O. W. Wight. 8vo...... 2 00

TOUR AROUND THE WORLD. By George E Raum A THOUSAND MILES' WALK ACROSS SOUTH AMER. ICA. By Nathaniel H. Bishop. 12mo...... 1 50 OVER THE OCEAN; or, Sights and Scenes in Foreign Lands. By Curtis Guild. 12mo...... 2 50 ABROAD AGAIN; or, A Fresh Foray in Foreign Fields.

By Curtis Guild. 12mo...... 2 50 LIFE AND TRAVEL IN INDIA; Being Recollections of a Journey Before the Days of Railroads. By Anna H. Leonowens. Illustrated. 12mo...... 2 50 ORIENT SUNBEAMS; or, From the Porte to the Pyramids, by Way of Palestine, By Samuel S Cox. Il-

lustrated. 12mo...... 1 75 ARCTIC SUNBEAMS; or, From Broadway to the Bosphorus by Way of the North Cape. By Samuel S. Cox. Illustrated. 12mo...... 1 75 UNBEATEN TRACKS IN JAPAN: An Account of Travels on Horseback in the Interior, including Visits to

the Aborigines of Yezo and the Shrines of Nikko

and Ise. By Isabella L. Bird. With Maps and Il-

lustrations. 2 vols. 12mo ...... 2 50 ACHOSS AMERICA AND ASIA; Notes of a Five Years' Journey Around the World and a Residence in Arizon, Japan and China. By Raphael Pumpelly. Illustrated. 12mo...... 2 50

TWO YEARS IN EUROPE. By Professor Rodney Glisan, M. D. Illustrated. Small 4to..... 2 50 TRAVEL IN MEXICO AND LIFE AMONG THE MEX-ICANS. By Frederick A. Ober. With 190 illustra-

STUDIES IN THE SOUTH AND WEST, with Comments on Canada. By Charles Dudley Warner. 12mo.. 1 75 BRAZIL, Its Conditions and Prospects, By C. C. Andrews, ex Consul General to Brazil, 12mo..... 1 50

We will mail any book in this list, post-paid on receipt of the price. A. C. McCLURG & CO.

## Wabash-Av. and Madison-St., Chicago.

WIND. THOUGHT AND CEREBRATION. BY ALEXANDER WILDER.

Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOFEL-UI PUBLISHING HOUSE, Chicago. THE SOUL.

{BY} ALEXANDER WILDER. Pamphlet form, price 15 cents.
For sale, wholesale and retail, by the Religio-Philosoffer-CAL Publishing House, Chicago.

TITANTED!

"THE HOME BEYOND"

or "View of Heaven," by BISHOP FALLOWS. The choices commendations from leading clergymen and religiou papers. Address

NATIONAL LIBRARY ASSOCIATION 103 State Street, Chicago,

Name this paper every time you write. 45 Randolph St. Chicago, III.

A. PHILLIPS & CO.'S

SEMI-MONTHLY, SELECT PERSONALLY-CONDUCTED EXCURSIONS
IN THROUGH CARS TO CALIFORNIA,
OREGON AND WASHINGTON.

A. Phillips & Co's Excursions leave Chicago every twoweeks, for all points on the Pacific, Coast, in Pullman Tourits sleeping Cars. No change of cars between Chicago and
Pacific Coast points. For reservation of berths, and full information, apply to
A. PHILLIPS & CO.,
192 South Clark Street, Chicago, Ill.

## FOR GIRLS.

#### Health and Hygiene for Young Women.

A special Physiology by Mrs. E. R. Shepherd, 225 pages. Illustrated, extra cloth. Price, only \$1.00 postpaid. Ad-DANIEL AMBROSE

watch these columns 2 or 3 weeks
for a Voice from order for your album at almost
california.

very house I visit. My profit is
often as much as \$20 for a
single day's work." Willard J.
Emore, Bangor, Maine. On account of a forced manufacturer's sale 125,000 tem
dollar Photograph Albums are to be sold to the people
for \$22 each. Bound in Royal
Crimson Silk Velvet Plush. Charm-

Crimson Silk Velvet Plush. Charmingly decorated insides. Handsomest albums in the world. Largest size. Greatest bargains ever known. Agents wanted. Liberal terms. Big money for agents. Any one can bcome a successful agent. Sells itself on sight—little or net at king necessary. Wherever shown, every one wants to purchase. Agents take hundreds and class. Agents take hundreds and republic prover before known. Great From a Photograph. chase. Agents take hundreds and thousands of orders with rapidity never before known. Great profits await every worker. Agents are making fortunes. Ladies make as much as men. You, reader, can do as well as any one. Full information and terms free, together with particulars and terms for our Family Bibles, Books and Periodicals. Better write us at once and see for yourself. After you know all, should you conclude to go no further, why no harm is done. Address, E. C. ALLEN & CO., Augusta, Maine.

Imported Edition.

## Lights and Shadows

**SPIRITUALISM** 

D. D. HOME.

TABLE OF CONTENTS:

PART FIRST.

ANCIENT SPIRITUALISM. CHAPTER I. THE FAITHS OF ANCIENT PROPLES. Spirit-ual sm as old as our planet. Lights and shadows of Pagan time CHAPTER IL ASSYRIA, CHALDRA, EGYPT, AND PRESIA "Chaldea's seers are good." The prophecy of Alexander's death, Spiritualism in the shadow of the Pyramids. Sethon and Psammeticus. Prophecies regarding Cyrus. The

and Pasammeticus. Prophecies regarding Cyrus. The "Golden Star" of Persia.

CHAPTER III. INDIA AND CHINA. Apolionius and the Brahmins The creed of "Nirvana." Laotse and Confucius. Present corruption of the Chinese. CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Helias. Communion between world and world three thousand years ago. The Delphian Oracle. Pausanius and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens, Valens and the Greek Theurgists. The days of the Cæsars.

#### PART SECOND.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER L THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. 'The Light of the World." Unseen armies who aided in the triumph of the

CHAPTER II. THE SPIRITUAL IN THE BARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers.
Martyrdom of Polycarp. The return of Evagrius after
death, Augustines fatth. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGRS, The
counterfeiting of miracles St. Bernard, The case of
Mademoiselle Perrier. The tomb of the Abbe Paris. "The
Lives of Saints." Levitation. Prophecy of the death of
Geography CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM.
Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.
CHAPTER V. THE SPIRITUALISM OF THE WALDENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of persecution. Arraud's march. The deeds of Laporte and Cavallier. The ordeal of fire. End of the Cevennois War.

CHAPTER VI. PROTESTANT SPIRIT ALISM. Precursors of the Reformation, Luther and Satan. Calvin. Wishart's martyrdom. Witchcraft. Famous accounts of apparltions. Bunyan, Fox, and Wesley. CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SERENS. "The Reveries of Jacob Behmen." Sweden org's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and

#### PART THIRD. MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY. CHAPTER I. INTRODUCTORY.

CHAPTER II. DELUSIONS American false prophets. Two
ex-reverends claim to be the witnesses foretold by St. John.

"The New Jerusalem." A strange episode in the history
of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality. ed for the attainment of earthy immortancy.

CHAPTER III. DRIUSIONS (continued). The revival of
Pythagorean dreams. Allan Kardec's communication
after death. Fancied evocation of the spirit of
a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for sylphs and gnomes. Chemical processes for the manufacture of spirits. A magician

CHAPTER IV. Mental diseases little understood, CHAPTER V. "PROPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories. CHAPTER VI. SERFTICS AND TESTS, Mistaken Spirit-ualists. Libels on the Spirit-world. The whitewashing of Ethiopians.
CHAPTER VII. ABSURDITIES "When Greek meets Greek."

The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits, A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium, The Crystal Palaces of Jupiter. Re-incarnative literature, The mission of John King. A penniless archangel, A spirit with a taste for diamonds. The most wonderful medium in the world.

medium in the world.

CHAPTER VIII. TRICKERY AND ITS EXPOSURE, Dark seances. A letter from Serjeant Cox. The concealment of "spirit-drapery." Rope-tring and handcuffs. Narratives of exposed imposture. Various modes of fraud.

CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers. The ordinary dark seance. Variations of phenomenal" trickery. "Spirit-Photography," Moulds of ghostly hands and feet. Baron Kirkup's experience. The

reading of sealed letters, CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM.
The theological Heaven A story regarding a coffin. As
incident with "L. M." A London Drama. "Blackwood's Magazine" and some seances in Geneva CHAPTER XI. "OUR PATHER."
CHAPTER XII. THE HIGHER ASPECTS OF SPIRITUALISM

#### APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published at \$4.00. It is a large book equal to 600 pages of the average 12mq and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve rears have justified the work and proven Mr. Home a true prophet. guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo, 412 pages. Price, \$2.00, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOFEE

CAL PUBLISHIN HOUSE Chicago.

FREDERICK GERHARD.

"The genuine ring probably has been lost."-- Na

The ring was never lost, no, Nathan, never! Deep rests the jewel in the human breast ind twill be born again to sparkie ever With purest joys of heart by heaven blest. to, Nathan, no, men's faith in God undying thall prosper still, all human speech defying.

n vain shall atheistic mind endeavor To pluck this treasur'd jewel from our hearts, to foster selfishness and curb forever The feeling that a holier life imparts, But while we yearn for nobler things and higher No pow'r shall quench our souls most sacred fire.

In vain shall priests, with thoughts sectarian teem-

In pious frenzy, strive to dim the light. Of God eternal; vain the craftiest scheming, For reason still shall conquer in her might; And while the stars shall gleam above us nightly The lasting light of life shall glimmer brightly.

The ring was never lost, no, Nathan, never! Deep rests the jewel in the human breast And 'twill be born again to sparkle ever With purest joys of heart by heaven blest. No. Nathan, no, men's faith in God undying Shall prosper still, all human speech defying. Weehawken, N. J.

#### WHEN BABY SOULS SAIL OUT.

When from our mortal vision Grown men and women go To sail strange seas elysian, And know what spirits know. I think of them as tourists In some sun-gilded clime, Mong happy eights and dear delights

We all shall find in time. But when a child goes youder And leaves its mother here, Its little feet must wander, It seems to me, in fear. What paths of Eden beauty. What scenes of peace and rest

Can bring content to babes that went Forth from a mother's breast? In palace gardens lonely A child astray will moan, And weep for pleasures only Found in its humbler home. It is not won by splendor,

To hide from harm in mother's arm Makes all its sum of joys. It must be, when the baby Goes journeying off alone, Some angel (Mary, maybe,)

Nor bought by costly toys;

Adopts it as her own. Yet when a child is taken Whose mother stays below, With weeping eyes through paradise I seem to see it go. With happy angels trying

To drive away its fear. I seem to hear it crying, 'I want my mamma here!" I do not court the fancy, It is not based on doubt---It is a thought that comes unsought When baby souls sail out.

--- Ella Wheeler Wilcox, in Pittsburg Bulletin.

#### OUR SPIRITUALIST CONTEMPORARIES.

Golden Gate calls attention to what it regards as "one of the most gifted mediums of the world," a Mrs. H. Mitchell, 1637 Mission street. The method of receiving messages through her mediumship is altogether a novel one and if true is indeed remarkable. It says: "Write the question you wish answered, address it to your friend in spirit life, fold the paper before the medium enters the room, and without losing sight of it a moment, burn it and distribute the ashes, in a few moments you will get a written reply signed by your friend. Our friends will do well to call." It is fair to state that though the item is among the editorial notes it is signed

The Two Worlds: Educated mediums, whose moral characters are above reproach, and whose lives are blameless, who will be able not only to let higher intelligences speak through them but who are themselves competent to give an intelligent reason for the hope that is in them, will be an incalculable blessing to the world, and what in comparison is, after all, a trivial matter—will make the name of Spiritualist respected. This cannot be accomplished, however, either with or without the aid of the spirit world unless we have within us a profound sense of the solidarity of mankind, and a strong desire to lift a little of the heavy burden of woe that oppresses our race.

More Light of Greytown, New Zealand: The fault of a deceiving message may not always lie with the medium. We should consider well, in approaching the sacred altar of spirit communion whether our own hearts are clean and honest, and in a fitting frame to receive the truth. The man who spends his days in an endeavor to gircumvent his neighbors and get the best of a trade-the one of impure life and dishonest tendencies,—what right (circulation is arrested, the spaces between the parhas he to expect absolute honesty of communication through any medium? His spirit friends may be on the same moral plane as himself, and would delight in leading him astray. If we would have the best from the other side of life, we should seek for the best in our own lives, ever aspiring for the truth, ever living and acting the truth, and ever drawing nearer and nearer to the Infinite Good.

Banner of Light: We are in receipt of several letters—the writers of which, however, decline to allow us to use there names—in which we are warned against Frank G. Algerton, the lecturer, as being an unprincipled man. He has been filling engagements of late in Springfield, Haverhill and other places in this State. We have never to our knowledge seen the man; he is an entire stranger to us personally; his name has appeared in these columns in the reports of Societies that have employed him, however. We learn from the RELIGIO-PHIL-OSOPHICAL JOURNAL that this individual some years ago left Nova Scotia and landed in Chicago, and subsequently struck out for other localities; its latest issue states that  $M_{r}$ , Algerton and a confederate recently entrapped an old man in Springfield, and then blackmailed him out of two thousand dollars.

Light of London: A correspondent writes that "About two months ago a friend experienced the following remarkable dream. Its authenticity being andoubted I think it may be of some interest to your readers. She dreamed that she was, with her husband, busily preparing to leave England, their destination being Australia. The household furniture had been disposed of and trunks and boxes were being packed with all possible haste. The departure delicately prepared meal placed before hungry was to take place in a day or so, the port of embarkation being London. The name of the vessel genial and successful landlord. Cassadaga would do was a short word and appeared to her to be Oporto. The vision returned several times during the night, and had a deep effect upon her mind. These details she related early in the morning to her husband, and also to a gentleman who was staying with them at the time. The idea was so extremely improbable that the possibility of its possessing any prophetic tendency was dismissed from their minds. and the subject soon after forgotten. A fortnight ago, however, her husband received a communication from Melbourne, which led to the acceptance

to their new home across the seas. It has been found, moreover, that the letter was written within a few hours of the time when the vision occurred. I may add that the idea of leaving England had never occupied her thoughts for a moment, and certainly was not 'upon her mind' at that period. These particulars can be corroborated by the gentle-man above referred to, whose name and address I

Carrier Dove has changed from the form of a magazine to an eight-page paper, the outcome of a series of misfortunes from fire and flood. It speaks thus:

"The upper portion of the building directly over our rooms was completely burned away, and three women who occupied rooms on the top floor were unable to escape, and were burned to death. The fire originated in the extreme rear portion of the old church, which was occupied by a large furniture store, and before any alarm was given or fire discovered, it had extended the entire length of the building, and the flames burst forth simultaneously from the row of windows extending from front to rear. The solid brick walls of the interior alone saved us from utter destruction. We were just recovering from the effects of the fire which occurred in our rooms four weeks previous, and had resumed our accustomed duties, feeling at home again, when the second catastrophe visited us. As there was no insurance on anything belonging to the Dove office, the loss in each case is keenly felt, as we were in no condition to sustain it." The JOURNAL has already expressed its sympathy and good will, and hopes to see the *Dove* again buoyant and proudly soaring on airy wings high above fire and flood.

#### Creed.

To the Editor of the Religio-Philosophical Journal.

As you have written considerable of late on the subject of creeds, I have been looking up the history of the creeds of the church. I find that the Apostle's creed was not known until about the 9th century. One thing about it is clear; the Apostles had nothing to do with it. The Athenasian creed is equally apocryphal. This symbol is of Latin, not Greek origin. It was not known to the Greek church until after the year 1000, A. D. In the Western Church it appeared between the 8th and 9th centuries. The following is the original Nicene

"We believe in one God, the Father Almighty, Maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say of the substance of the Father, God of God and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation, came down and was made flesh, made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead; and in the Holy Ghest."

This is the original Catholic faith as announced by the Nicene council, held at Nicea, Bethany, in the year 325. It will be seen that it differs materially from the creed now called by that name and read in the church. It will strike the average reader that the present creed is not an improvement on the

Parkersburg, W. Va. Frauds.

To the Editor of the Religio-Philosophical Journal.

Your exposure of the Wells fraud, although to you exceedingly vexatious, it is to be hoped will not totally discourage you in your good work of exposure. You must be aware you have the anathemas of all tramping tricksters. Spiritualism of itself is a great truth and has manifested itself in a vast variety of strange ways in private families. from which mediums have been developed, of whom the public never heard. It does seem the height of criminality to impose upon the credulity of honest, earnest and sincere people by fraudu-

It is strange how instantaneously these people flare up at the exposure of some detected fraud. When the JOURNAL and myself were exposing the box trick, practiced for some time successfully in this neighborhood, a certain creature giving his name as James A. Bliss of Boston, sent me a missive. The letter was strangely abusive of me inasmuch as I had never heard of the man before, although I have heard much to his disadvantage since. The box trick is practiced no more, in this

As you may observe, this is a very skeptical age, particularly in matters of religion and belief in the immortality of man. Man is not willingly a skeptic. He would prefer to believe on demonstration in preference to a belief in time-worn faith and ancient miracles. It is shameful that an investigator should pe met with frauds, of which it is too evident hundreds are floating around of the James A. Bliss stamp, fattening on meh's credulity.

A paper called the Celestial City, printed in New York, evidently expecting support by catering to sensation irrespective of the truth, has faded out of existence and is seen no more. D. BRUCK. Brooklyn, N. Y.

Mental Healing, Spirits and Mortals

To the Editor of the Religio-Philosophical Journal. The cure, is what the sick are after, not the meaus; if a spirit can control a medium and cure a very sick man without the use of drugs, it is better than to use drugs and not get well; if a human be-ing can cure by the use of thought force, or sentient force, it is better than to disturb the digestive organs with drugs. Some ask, "can diseases be cured by mortals or spirits in the manner stated?" To all we say that diseases are now being cured in this city in that manner. When quinine is taken into the system it will prevent vegetable fermentation; when mercury is taken into the system it will prevent animal fermentation; the quinine acts on the blood; in malaria or fevers the blood depolarizes, ticles of blood become clogged or filled with foreign matter which prevents the circulation of the nervous fluids between the particles of blood. As a re sult, combustion of the parts, of the particles, of blood occurs; this combustion is known as vegetable fermentation; vegetable fermentation is caused by the depolarizing of particles of matter by the intersection of particles of another body between the part of the matter depolarized. In mental healing, by either spirits or mortals, the sentient fluids of the healer are projected into the organism of the patient in sufficient volume to force open the closed up passages to prevent the polarization of vegetable matter in the passages used by the nervous fiulds. When that is accomplished the particles of blood will cease to depolarize. When the blood ceases to depolarize, the assimilation of the nutritive fluids with the human organism will commence again, which is a means to long life. In other words, death can not overtake us if the nutritive fluids continue to assimilate with the parts of the human

organism. The writer of this article can teach any one how to treat mentally or how to cure themselves without the use of drugs. Proper dieting is always neces-J. W. CURTS.

119 Lincoln St., Chicago, Ill.

#### Convivial Forty-Niners.

To the Editor of the Religio-Philosophical Journal. On Saturday, January 18, I was present at the annual gathering of returned Californians (49ers), who met to commemorate the occasion by social interchange, reheareal of experiences, anecdotes, and a chronicling of changes which year by year are diminishing their numbers and impressing the great lesson of life upon all. A sumptuous repast made the social feeling lively, and all seemed glad they were born. I have rarely seen a more bountiful and well to secure his services for their camp season. It seems to me that it would be more appropriate to have a man in full sympathy with the cause, if otherwise fully qualified, than to place so important position in the hands of one who has no sympathy with the movement beyond the personal profits measured by the financial standard.

Our Sunday conference was lively and instructive Speeches were made by Mr. Bemls, who was chairman, J. B. Booth, A. G. Wilkin, H. D. Barrett, Starr L. Barber of Elmira, N. Y., Mr. Orvis of Chicago

by him of an appointment in that city. The subsequent events naturally coincided with those depicted in the dream, and to-day the ss. Aroya bears them to their new home across the seas. It has been was no better place to go to. He would not leave a good spiritual meeting to go to any church, nor compromise convictions for popularity; but if we manifest a fraternal spirit towards the churches we do much to disarm prejudice, and while we may learn something, from them, we can at the same time carry the new gospel into the church. Mr. Barber agreed to that and said he got much spiritual strength from the church, but would never neglect a spiritual meeting to go to any church. J. B. Booth said he belonged to the Presbyterian church, but it was a bitter pill for him to sit an hour and listen to the dry drivel and demoralizing absurdities and repetition of stale platitudes that had no spiritual pabulum for his mind. Mr. Wilkins, who is still a member of the church, said he had a new light and he could not sit in the old darkness. He had no longer any use for the church. He had learned more and enjoyed more in the two years eince he became a Spiritualist than in the twenty years he walked with the church. He was sincere then, but never satisfied Now his life was full, and Spiritualism was ample for all his needs. It was mockery to him to listen to the pretentious assumptions doled out to Sunday worshipers in the church. Rev. H. D. Barrett spoke eloquently for the cause. He could not compromise his convictions. To him Spiritualism stood for more than any creed and he would endure any sacrifice rather than betray his faith, or subjugate it to church authority. To him manhood was more than popularity. Good feeling prevailed. In the evening Psychological was filled in spite of the rain; and some went away unable to get standing room. The music was excellent, and perfect order prevailed to the close. Even those who stood on their feet the whole hour were still and attentive, and seemed in no haste to get away. The cause grows.

Meadville, Pa.

Lyman C. Howe.

#### From a High School Boy.

To the Editor of the Religio-Philosophical Journal. The village of Omro is pleasantly situated on the Fox River, which is neither a Niagara nor a Mississippi, but just an ordinary one. The town is a veritable "Sleepy Hollow," and it seems more sleepy than ever after one has visited large towns whose bustle and commotion fill one with new life and energy. We have a high school, of which I am a member, and six lower ones; also several churches and other places of amusement. The country around is a fine farming region and abundant harvests reward the industrious farmer, but I notice that the lazy one never gets anything from the soil except the mud on his boots. There was once a powerful liberal party in the place and it has not entirely expired yet, though many of its former leaders and adherents have died, moved away or accepted seats in the Christian cart to go rattling on in the old ruts of superstition and ignorance until in their endeavor to widen those ruts just a little the weatherbeaten old chaise shall go to pieces altogether. The prime factor which operated in thinning out the ranks of Spiritualism it will be well enough to leave unmentioned. Many of them fell into an error that proved disastrous to the cause. This was many years ago and those who survive acknowledge their mistake. Some fourteen or fifteen years ago, almost before I was born, a hall was built by the Spiritualists in Omro which is still in existence. In it are held occasional meetings of the local society and also the three days quarterly conventions of the Wisconsin State
Association of Spiritualists of which Prof. W. M.
Lockwood of Ripon is president. He has held this office for many years, which shows how much we all esteem him, and how faithfully and well he discharges the duties devolving upon him in this important position. Prof. Lockwood is a scholar and scientist, a fine speaker, a thinker of the broadest scope, in short, a very superior man. The members of the association are very radical, even for Spiritualists, and the idea of a personal God is rejected by them. Although Jesus was the greatest Spiritualist who ever lived, yet very little importance is attached to him by them. This is doubtless due to the fact that his history is recorded in the Bible; for this Book seems to be regarded by some Spiritualists much the same as Ingersoll's books are by Christians. I am merely stating the fact without intending to disparage the association, for it is a grand organization on a broad scientific basis—having for its mighty declaration, "There is no death," encouraging free thought and free speech, which are great strides on the road of progress, the length of which we cannot comprehend. EDGAR A. HALL.

#### Married by a Woman.

An event of perhaps more than ordinary local interest occurred in Kalamazoo, Mich., recently. It was the marriage of Miss Lena Bragg of Kalamazoo to Charles A. Burton of Chicago. The service was performed by a woman—Miss Carrie Julia Bartlett, pastor of the Unitarian church, a lady whose great gifts and culture, joined with a most charming personality, have made her widely admired and much talked of. The ceremony itself differed from any of those usually performed. Miss Bartlett is an accomplished elocutionist, and as the first step in the ceremony read a poem entitled "In Twos," by W. C. Gannet, descriptive of a happy married life. Following the poem a short address was made to the company assembled, beautifully worded and tastefully delivered, and then came the marriage ceremony proper, which also contained some original forms and language, but certainly lacked nothing of the formality and earnestness becoming such a service. It was Miss Bartlett's first effort in performing the marriage ceremony.—Washington Star, Jan. 16 1890.

Verily, "the sun do move"—and perhaps the evidence of the fact may be that the Rev. Miss Bartlett will introduce equal improvement in our ghastly and harrowing funeral services. At present the only funerals that show good taste and hnmaneness seem to be those conducted by two supposed incompatible classes, namely, to Spiritualists and so-called atheists or infidels—the former affirming and the latter declining to affirm ife beyond the grave, yet each in their way robbing death of some of its terrors in the way they speak of the dead.—Ed. JOURNAL.

#### Election of Officers.

To the Editor of the Religio-Philosophical Journal. The First Association of Spiritualists have elected the following officers for the ensuing term: President, M. Goettler; Vice Presidents, M. S. Beckwith, Jno. M. Collins, Chas. A. Mantz, Geo. E. Williams Eno Lumsden and T. B. Wilson; Corresponding Secretary, A. H. Colton; Financial Secretary, C. L. Graessle: Treasurer, Richard Kirshaw. A committee was appointed to draft a constitution with a view to having the association incorporated. Our meetings are now held in Garrison Hall, corner Easton and Leonard avenues. Visitors, especially strangers in the city, are cordially invited to attend Services at 3:00 and 7:30 P. M. each Sunday. A. H. COLTON, Cor. Sec'y. St. Louis. Mo.

Private advices are to the effect that the outlook for the society is most flattering; the interest widening and deepening, and a higher grade of thought demanded from speakers than ever before. This is all encouraging.—Ed.

#### Howe on J. A. Bliss's Boycott.

To the Editor of the Religio Philosophical Journal.

I see Mr. Milton Rathbun is one of the elect, who with Dr. Buchanan, Mrs. Hyzer, and W. W. Currier are barred out of the sanctuary of Bliss & Co., and doomed to starve under the reign of a spiritual boycott! That's too bad. Poor Bathbun! His wife being a fine medium, and himself in intimate rapport with a high order of spirits, and their home a paradise of Spirituality and sweet communion with heaven, how they must suffer under such a cruel ostracism! They may go to the theater and dime museum, and kill time with books, music, art and the delicacies of filial and paternal love so abundant in their charmed lives, but they ca be permitted to enter the arena of the "N. D. C. Axe" and gorge their souls with mystic mixtures fresh from the throne of the great boycott. Poor Mrs. Hyzer, who for 40 years has been in close communion with the spiritual world, and shared the truth and glory as few others have, must now take a back seat and let the Blissfull blizzard blow! Dr. Buchanan may lose his soul for want of the only spiritual nourishment which heaven will permit sifted through the strainer of the only authorized

bamboozler whose boycott is fatal and final. Let the Doctor hasten to join the Catholic church and secure the favor of heaven before this blight strikes in, or he's lost!

L. C. Howe. Meadville, Pa.

Mediumship Priceless it Not Abused

To the Editor of the Religio-Philosophical Journal. I am taking advantage of the opportunity afforded me as chairman of the "Spiritual Union" here, for the present month, to read articles from spiritual papers such as the Religio Philosophical Journal. which are on the progressive plane. I think that such reading will not only benefit the people, but will assist in increasing the circulation of said

I long to be of use on the public rostrum, and my dear spirit friends tell me I shall be; and as they are trusty and true my faith is strong and courage great, for according to the natural course of events many years lie before me, having only now attained the age of twenty-eight, and I realize there is ample time for their prediction to be fulfilled.

I have a darling little boy who passed to spirit life three years ago at the age of seven years. Every day since that time my vision has been gladdened by the sight of the little face and form, and clairvoyantly I hear him talk as plainly as before the separa tion of the spirit from the body. He brings flowers to me of such rare beauty and fragrance that Elysian fields seem opened to my view. Oh, priceless is mediumship when used for good and not abused for selfish, mercenary purposes. LENA BIBLE. Grand Rapids, Mich.

#### A Passing Thought.

To the Editor of the Religio-Philosophical Journal.

As all energies and efforts in nature seem to combine to produce something higher and more perfect, all the lower conditions of animal life are consumed and utilized in producing them. When we come to mankind, the apex of animal development, we find there is more than a mere animal or physical being, that there is a spiritual nature also. And when the physical body has served its purpose and the transition, or so-called death, takes place after a long earth life experience, the best result has been accomplished. If cessation of life is premature, through sickness or accident, Nature's design has not been fully carried out. In the former case, the physical functions or senses become deadened or worn out, the spiritual senses become quickened; and in what we would call a death-bed scene the patient gradually loses consciousness to all physical surroundings and the spiritual senses gradually become quickened into spiritual consciousness until the transition or new birth is completed and a spiritual being is fully developed, seeing, and living, and conscious to all spiritual conditions in a spirit world which is the truer life of all organic conditions in Nature. DUTTON MADDEN.

Schuylkill, Pa.

#### Knew Him.

I knew Daniel D. Home from his boyhool to his death. He was a great favorite with the family in which he lived. The lady was as fond of him as a mether is of her own child, such was the gentlenes and integrity of his character. Jos. P. HAZARD. Peacedale, R. I.

Mrs. A. Martin writes: The JOURNAL of Jan is full of first-class articles, all of which I enjoyed very much. Your editorial on the "Lamb and the Wolves" is excellent, and to the point. In the same line of thought is "Danger Signals," by Warren Chase. His opinion on such subjects is invaluable. Were the consequences not so serious it would be amusing to watch our liberty loving (?) Government as it trails at the heels of Romanism, or, submitting gently, is led by the ear, licking the hand that pulled it, in any and all directions advantage ous to its master.

Shall those who love home, country and mental freedom sit quietly by while all they prize is slowly but surely being wrested from them? or, shall they with heart and soul strive to arouse the heads of Government who idly dream while the fuse is being aid for their utter destruction? It seems, indeed,

time that all were on the alert. I hope your good work in the Well's affair will have a salutary effect on frauds. I know a trick common to several mediums of your city, but as you have shown them up in other matters, it would be no use, probably, to call attention further.

James Corkery of South Amboy, New Jersey, writes: I have perused your paper with much care, and I can say, in truth, that although I am not a slave to spook-worship, I am in complete harmony with the spirit of your publication. I am a Spiritualist in the same sense that Milton, Dante, Mohammed, Homer and all the herces and sages of the world were. I firmly believe in the existence and controlling influence of intelligent powers invisible and superhuman. Your paper, I can say average duration of life in Norway is 48.33 for the higher plane and approaches more nearly to the The duration of life has increased of late years. realization of my ideal of enlightened journalistic aspirations than any of the kind I have yet examined. It is in short a RELIGIO-PHILOSOPHICAL JOURNAL in identity as well as in name.

Andrew J. Graham of New York writes: "Scientific Religion" expresses just what the world should have by this time. The JOURNAL for Jap. 11 was a very good one. There is much truth in "The Brothhood of Man," as therein presented. Most certainly, man's combativeness and destructiveness were given him, not only to aid in combating with material conditions, but in protecting his rights against even a misguided brother. These faculties are useful in aiding the poor and feeble. So each faculty implies a rightful field of exercise; and as men are likely to differ in judgment, and conflicts naturally result, we must reason that conflicts, even, subserve a purpose in society. Not that it is not the duty of each individual to make a careful exercise of his judgment in deciding what is right in his own conduct. This is an obligation.

D. B. Edwards writes: I congratulate you on your heroic fight with charlatanry. Every such victory as yours over the Wells-Newton conspiracy ought to cause every truth-loving Spiritualist to rejoice. It lifts the veil which often hides from sight the glory of our beautiful philosophy. In this struggle for the right, you are working out a grand prelude for the organization and uplifting of all true men and women into the Church of the Spirit which I t rust will ultimately bring all mankind to recognize the Fatherhood of God and the universal brotherhood of man.

Win. Z Hatcher writes: To say I am pleased with the RELIGIO-PHILOSOPHICAL JOURNAL gives but a faint idea of my appreciation of it. With your management, every issue brings more of truth and much that is made manifest for a higher development for the human family. Grand moral and ministers and cardinals. scientific subjects are made plain and comprehensive to the inquiring mind. So long as you do right on must succeed, in the end, as you did in the Wells cases, for which I congratulate you. I have Wells cases, for which I congratulate you. I have hours' hard work by a chemist were necessary to no other and know no better encouragement than to bring her to consciousness, and then the amateur send you my yearly subscription in advance.

W. R. Rightor writes: The organization movement, so wisely formulated by the JOURNAL is timely, and the Church of the Spirit (as I see it) has had no better exemplification than that so con cisely and lucidly given in the JOURNAL of the 18th inst., styled "A Modern Church," by Rev. A. N. Alcott of Elgin, Ill.

Lena Kleppish of Washington, D. C., writes I read your paper with great interest and admire your splendid editorials and the entire way in which you conduct the JOURNAL and I wish and pray for your grand success in the undertaking of organ-

L. Agnes Moulton of Leadville, Col., writes I paid \$60 for the lectures comprising the work entitled "Light of Egypt" before they were printed and think it was money well invested. I think the book should be read on both continents.

D. P. Myers of Sonoma county, Cal, in renewing his subscription writes: Organization meets my approval. I have read the pros and cons as voiced in your paper and think the latter listen to their fears rather than their judgment.

Mrs. Abigail Z. L. O'Farrel writes: am anxiously waiting to join our new Church of the Spirit; want to belong to it in this life and the

Notes and Extracts on Miscellaneous Subjects.

Iowa ranks first in hogs. Utah ranks third in silver. Missouri ranks first in mules. Colorado ranks first in silver. Arizona ranks second in silver. Delaware is way up in peaches. Virginia ranks first in peanuts. Maryland ranks fourth in coal. Indiana ranks second in wheat. Connecticut ranks first in clocks. Alabama ranks fourth in cotton. Nevada ranks second in gold. Wisconsin ranks second in hops. Vermont ranks fourth in copper. Mississippi ranks second in cotton. Tennessee ranks second in peanuts. Texas ranks first in cattle and cotton. Idsho ranks sixth in gold and silver. Montana ranks fifth in silver and gold. Oregon takes the palm in cattle raising. Daketa is the finest wheat-growing state. Florida ranks third in sugar and molasses. South Carolina ranks first in phosphates. West Virginia ranks fifth in salt and coal. Kansas ranks fifth in cattle, corn, and rve. Minnesota ranks fourth in wheat and barley. Louisiana ranks first in sugar and molasses. New Mexico's grazing facilities can't be beaten. Michigan ranks first in copper, lumber, and salt. North Carolina ranks first in tar and turpentine. Georgia ranks second in rice and sweet potatoes. Ohio ranks first in agricultural implements and

New Hampshire rank; third in the manufacture of cotton goods.

New Jersey ranks first in fertilizing marl, zinc and silk goods. Nebraska has abundant crops of rye, buckwheat, barley, flax, and hemp.

Pennsylvania ranks first in rye, iron and steel, petroleum, and coal. California ranks first in barley, grape culture,

sheep, gold, and quickeilver. Rhode Island, in proportion to its size, outranks

ll other states in value of manufactures. Maine ranks first in ship building, slate and granite quarries, lumbering, and fishing.

Massachusetts ranks first in cotton, woolen, and worsted goods, and in cod and mackerel fisheries. Illinois ranks first in corn, wheat, oats, meat packing, lumber traffic, malt and distilled liquors, and miles of railway.

Kentucky ranks first in tobacco, and has a worldwide reputation for thoroughbred horses and cattle—likewise beautiful women. New York ranks first in value of manufactures,

soap, printing and publishing, hops, hay, potatoes, buckwheat, and milch cowe.

The sustaining power of the Forth bridge may be imagined from the statement that each cantilever would sustain six of the greatest ironclads. Dona Isidor Cansino, a Catholic lady who lives in

Valparaiso, is said to be one of the richest women in the world. She has a fortune of £40,000,000. Ladies seldom arise in Spain to receive a male visitor, and they rarely accompany him to the door. gentleman does not offer to shake a Spanish lady's

A machine that cuts match sticks makes 10,000,-000 a day. They are arranged over a vat, and have the heads put on at the rate of 8,000,000 per day by

Bunyan's "Pilgrim's Progress" has been done ino the Chinese dialect of Amboy; this is the eightythird language or distinctive dialect in which it has appeared.

The total length of the streets, avenues, boulevards, bridges, quays and thoroughfares of Paris generally is set down at about 600 miles, of which nearly 200 are planted with trees.

It is not living that costs so much in going through the world. It costs the people of the United States \$225,000,000 annually to get born, \$300,000,000 to get married and \$75,000,000 to get buried. The rise of the price of ivory may be described by

the statement that the great cutlery firm in Sheffield. Rogers and Sons, used to pay £600 a ton, but they have lately paid £1,280 and in some special cases as high as £2,000. The Norwegians are said to be the longest lived people in the world. Official statistics show that the

without flattery, strikes the chords of progress on a | men, 51.30 for the women and 49.77 for both sexes. A recent remark of Bishop Huntington, that sincerity should prevail in every social relation, has led to the following incident in London: A gentleman making a call was answered by the servant: "Lady

— is in, but not at home to any one to-day, sir." English as she is advertised in a Japanese paper: 'This teeth powder is not common thing, as be selled in the world, it is powerful to hold the health of teeth, and recover the teeth from its sick. If you only examine should find that it never tell a lie." The largest tunnel in the world is that of St. Gothard, on the line of railroad between Lucerne and Milan. The summit of the tunnel is 990 feet beneath the surface at Audermatt and 6,600 feet beneath the peak of Kasterborn, of the St. Gothard

It is a popular fallacy that mirrors attract lightning, and should be covered or turned to the wall during a thunderstorm. This is a pure illusion, arising from the fact that mirrors reflect the lightning flash, and thus add to the terror and apparent danger of the storm.

It is said that the first thing that the new government of Brazil did was to send a telegram to Bothschilds asking for their continued financial support, and the reply received was favorable and undoubtedly did much toward solidifying the new govern-

A Greek paper reports that a number of coffers containing 80,000 gold and silver Spanish pieces of the year 1666 have been hauled out of the sea near the island of Andros. Six bronze cannon were also found, and it is thought the articles came from the wreck of a Spanish war vessel.

Tolstoi receives his guests in the true apostolic fashion, acting as their servant and attending to their wants himself, nor does he stop repairing the boots of the beggar folks of the neighborhood while discussing the sterner problems of life with cabinet

A Parisian architect proud of his magnetic powers, sent the bonne amie of one of his friends to sleep the other day and could not arouse her. Two mesmerizer and his friends found themselves in cus-

While the sealing industry of Alaska holds a prominent place in public attention, and gold mining in southeastern Alaska and at Unga Island to the westward is inviting capital for gradual and certain development, the coal deposits in the vicinity of Cook's Inlet and at other points west of Sitka are rapidly coming to the front. Experts pronounce the coal of good quality and the beds extensive.

The rapid decrease in the number of kangaroos is beginning to attract the attention of scientific societies in Australia. From the collective reports of the various stock inspectors it was estimated that in 1887 there were 1.881.510 kangaroos. In 1888 the number fell to 1,170,380, a decrease of 711,130. The chief obstacle to the adoption of measures for the effectual protection of the kangaroo is his vigorous appetite. One full grown kangaroo eats as much grass as six sheep.

At Windsor, Ont., there is a Roman Catholic school under the control of the public school trustees, several of whom are Roman Catholics. The board proposed to fill a vacancy in the teaching staff by appointing a certified lady teacher of the Catholic faith. The Roman Catholic members demanded the appointment of a nun instead. The nuns have no certificates, so the majority would not agree to the demand. This is in accordance with the requirements of the school law, but the Catholics are much disturbed by the action of the trustees, and there is likely to be trouble.

For the Religio-Philosophical Journal. "SHE IS NOT DEAD!"?

D. H. JENNINGS.

A sad and cruel message Was brought to me, to-day,

It fills my heart with sorrow And drives all joy away. The postman brought the letter, With weeping eyes I read, "Dear mother passed away, tc-night,"
But lo! she is not dead.

She's gone from out our knowledge But to a brighter shore. To dwell for aye with angels bright Where sorrow is no more.

I see her sweet face ever And hear her gentle tread, I feel her presence ever near, I know she is not dead.

To-night there came a vision Of one I know so well, I felt her soft and soothing touch

As on my brow it fell. There came a voice to me And these the words it said:
"Weep not for me, my dearest child
For lol I am not dead."

The Cause in St. Louis.

Denver. Colo.

To the Editor of the Religio-Philosophical Journal: A large and intelligent audience in Garrison Hall on the 12th ult., listened to an eloquent discourse by Dr. James De Buchananne to which profound attention was given. He said, "Fifty years ago the scientist or scholar who assailed the authority of the so-called word of God, did so at the risk of his reputation. He was denounced as a scoffer, unbeliever child of evil. In fifty years the despised spiritual philosophy has reached a status which shows how rapidly the race has been educated, and the breaking loose from the old theological platform proves that the world moves. There have been great changes: geology has accomplished wonders; fossils and skeleton-remains have been discovered in excavations and scientific researches among remains of ancient civilization have been made that prove an existence for the race not of 5,000 or 6,000 years, but of hundreds of thousands, perhaps millions of years—indisputable facts that drive old theological teachings to the wall. There must have been some prime moving intelligence, some wise infinite spirit pervading the universe-call it God, nature, what you will-not a local heaven nor a local throne upon which sits a personal God—the fable that our childish faith accepted. Thinking minds have been led to an investigation of this faith without reason, and reached the conclusion that God cannot be omniscient and omnipresent, everywhere at the same moment and still be a personal, individual God. "God created man in the beginning in oneness with the Deity, and in his own When we consider that the great mass of humanity is far below the divine standard we reject a theory at variance with the reason of the

The forty or fifty years of your life here are but as an atom in the evolution of one planet. All changes of nature's development are one chain connecting all from the first great cause.... There is in everything a certain amount of that vitalizing spirit which makes it impossible for us to accept the theory of the theologians. The philosophy of Spiritualism---if we follow it---so simple in its beginnings, so reasonable in its deductions---reach higher; its phenomena prove facts, but it is childish to rest on phenomena alone, grand and beautiful as they are in their place. Spiritualism teaches more than this; it teaches man to think and reason, and in place of the blind faith of the orthodox schools it presents you with facts -indisputable proofs-of the soul's immortally, and a conscious existence beyond the grave. Shall we be so egotistical as to say that we have reached the highest development? or that this earth is the only one that has been developed? Is it not possible that our present condition here, as spirit entities, is but a step from some other planet, that we have had another existence in some other planet? Would it not be presumption in us to affirm that we have reached the highest development that can be attained? There are still unexplored fields of knowledge to engage the noblest efforts of the onward progressing spirit; still rich spiritual fruits to be gathered on celestral heights, that shall reward the faithful and satisfy the spiritual hunger of the earnest, longing soul."

Dr. De Buchananne has been with the St. Louis Association during the month of January and will continue through February, where his earnest efforts in the local field promise grand results. The Doctor is already a great favorite and his many social and genial qualities have endeared him to our people. His grand and beautiful utterances, always tempered with kindness and charity, have awakened a stirring interest among a church-bound class of people who otherwise, perhaps, would not have given a thought to the investigation of the grand given a thought to the the truths of the spiritual philosophy.

JESSIE W. LEE.

When troubled with a cough or cold use Dr. Bull's Cough Syrup. Price 25 cents.

Salvation Oil will do rheumatism more good than any high priced liniments. 25 cts.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

Protection or free trade? One of the ablest arguments yet offered is Giles 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 25 cents. 25 cents.

#### Catarrh Cured.

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

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 glad 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

Beecham's Pills cure bilious and nervous ills. 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" - Soothing Syrup for Children Teething," softens the gums, reduces in-flammation, allays pain, cures wind colic. 25c. a

RELIGIO-PHILOSOPHICAL JOURNAL Tracts. emtracing 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 copiessent to coe address for 25 cents.

> For the Religio Philosophical Journal. BLIND.

"Away!" cried narrow sect, "the man hath sinned, And gates of heaven are shut to him for aye!" An angel heard the travesty on love, And showed beyond the gates his soul redeemed. --Callie Bonney Marble.

WIRE, FIRE, IRE.

I'm an irresponsible copper wire, A worker of death and bayoc dire; I'm strung aloft along roof and spire, A public-defying electric wire.
"Why are you allowed to exist?" you inquire, Because I'm the pet of the "Expert" liar, And those that own me do not desire To bury their pet, the death dealing wire. I swing in the air and laugh at the ire Of the growling public who don't admire The saucy, snaky, electric destroyer. Ho! bo! I laugh as I start the fire; Ha! ba! I shrick as the flaming pyre To your precious homes leaps nigher and nigher. Oh! my coppery soul has a golden tire To defend its love, the electric wire,

To stifle the voice of the public crier And scoff at the grief of the striken sire. Yee! havoc and death and ruins and fire Are hid in the tall pole's stringy attire. Bury children and home if you so desire But please don't bother the electric wire. -Lowell Mail.

A Missionary's Anecdote.

A returned Chinese missionary relates the following anecdote, showing the caution of the Chinese. He says: "During one of our examinations for candidates for baptism at Ngukang I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men:

'I observe you all have the same surname; are you members of the same family?' I inquired. 'Yes,' one replied; this is my mother, and these are my brothers.'

Where is your father?' I continued. 'He is at home, attending to his business. 'Does he approve of your embracing Christianity?' 'Yes, he is entirely willing.'

Why does not your father himself become a Christian?' 'He said it would not do for all the family to embrace Christianity.'

'And why,' I asked, with some curiosity, 'does he 'He says that if we all become Christians our

heathen neighbors will take advantage of that circumstance to impose upon us.'
How will they do that?'

'Christians are not allowed to swear or fight; and father says that, when our wicked neighbors ascertain that we have embraced Christianity, they will proceed at once to curse us and malfreat us. Hence father says to us, "You may all become Christians. but I must remain a beathen, so as to retaliate on our bad neighbors. You can go to the meeting and worship, but I must stay at home to do the swearing and fighting for the family!" Oldham Chron

#### A Wonderful Clock.

Pittston special to Philadelphia Inquirer: Thomas Fitzsimmons, a young man 23 years of age and the son of a humble mine laborer who lives at Cork Lane, a suburb of this place, is the inventor and builder of a wonderful clock, which is now nearly

This wonderful piece of mechanism stands 12 feet high, is 7 feet wide, and 3 deep. It has eight dials. No. 11 shows the ordinary clock face, with minute hand; No. 2 a series of figures, which tell the number of minutes, and No. 3 the number of minutes which have passed since the opening of the year. No. 4 tells the number of days which have passed in the year; No. 5 is a split-second dial; No. 6 gives the time of the meridian—foreneon or afterneon—and also the hour of the day by the 24-hour noon—and also the hour of the day by the 24-hour system; No. 7 tells the number of days which have passed in the month, and No. 8 the day of the week.

It also has a complicated automatic railway system, an arrangement which shows the seasons of the year, and a representation of twelve periods in the life of man. The builder of this great mechanisms where here are representations. cal work has never had an opportunity of studying the business of clockmaking, and has not even had the advdantages to be gained by an education. He has spent four years at the work.

A peculiarity about the blind is that there is seldom one of them who smokes. Soldiers and sailors accustomed to smoking, and who have lost their sight in action, continue to smoke for a short while. hut soon give up the habit. They say that it gives them no pleasure when they cannot see the smoke, and some have said that they cannot taste the smoke unless they see it.

## The True Way To Reach Boils

to purify the blood with Ayer's Sarsa- immediate and salutary results. parilla. Until the blood is cleansed, there can be no permanent relief from these troubles.

"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores appeared on my neck and the upper part of my arms, and from there the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength and was permanently cured of the saltrheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."—Mrs. out on my arm. The usual remedies Caroline A. Garland, Deerfield, N. H., had no effect and I was confined to my

"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. Another effect of this medicine was This acted like magic. She is now carrie Adams, Holly Springs, Texas. entirely cured and has been in perfect "I had a number of carbuncles on m

"For a long time I was afflicted with almost beyond endurance. All means salt-rheum, and could find nothing to relief to which I resorted failed until relieve me. A friend recommended I began to take Ayer's Sar-

TO CURE Eczema, Pimples, and And Carbuncles, take Ayer's Sarsapa-Eruptive Diseases of all kinds is rilla. No other medicine produces such Eruptive Diseases of all kinds is rilla. No other medicine produces such



C. K. Murray, of Charlottesville, Va., was almost literally covered with boils and carbuncles. These all disappeared as the result of using only three bottles of Ayer's Sarsaparilla. This proves that the true

way to reach these troubles is through the blood. "It is now over six years," writes Mr. Murray, "since I took Ayer's Sarsaparilla, and I have not had a pimple, nor boil, nor a sign of one in all "Last May a large carbuncle broke

bed for eight weeks. A friend induced At last, we tried Ayer's Sarsaparilla. the strengthening of my sight."-Mrs.

"I had a number of carbuncles on my health for several months."—Margaret neck and back, with swellings in my Peyston, Clarendon, Ark.

Ayer's Sar saparilla, saparilla, and after taking four bottles I one bottle of which medicine restored was cured."—Edwin R. Tombs, Ogemaw | me to health."—S. Carter, Nashville,

ALL AROUT NEW STATE OF Send stamp for Catechism. ESHEL-WASHINGTON MAN, LLEWELLYN & CO., Seattle,



THIS LANTERN WITH 1 DOZ COLORED SLIDES AND CHOICE OF ANY ONE SET IN THIS LIST FOR -\$2.50-

Bible Views, 86 pictures 75c. Scenery, 75c. Noted Places, 4 4 50c. Miscellaneous, 4 50c. Blackville Fun, 4 50c. Send one cent for complete list of slides. This outfit is well suited for a parlor entertainment. The pictures are of a class never before offered in anything but high priced outfits. Send us \$2.50 and we will forward the

PRAIRIE CITY NOVELTY CO.,



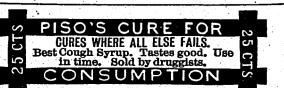
In Mineral or Timber Lands in Eastern Kentucky, West Virginia and the South-western part of Old Virginia, or in lots and acre property in or near the new and coming towns of Old Virginia, will pay over 10 Per Cent. Capitalists and small investors address W. A. R. ROBERTSON, Attorney & Counsellor-at-Law, 1996 Wall St., New York.

## WAKE UP!

Commence right now to raise Poultry. There is MORE MONEY to be MADE at it than at anything else. "12 ARTI-CLES ON POULTRY RAISING" by FANNIE FIELD will give you all the pointers you need to MAKE A SUCCESS of the business. In these Articles she gives you a thorough insight into he SUCCESSFUL WAY to raise POULTRY for MARKET and POULTRY for PROPIT.

DON'T DELAY! SEND AT ONCE! TO DAY! Sent on receipt of price, ONLY 25 cents.

DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.



Tennessee. Made by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

> FARMS FOR SALE. We want to advertise yours. Large Bu'letin List free. INTERSTATE REAL ESTATE EXCHANGE, Marshall,

> Hofflin's Liebigs Corn Cure is warranted. Try it. Price, 25 cents. B; mail 30 cents. J. R HOFFLIN & CO., Minneapolis, Minn

> FOR SALE AT A BARCAIN. Five small Brick Houses in Vermontville, Mich, Will sell for low cash price, or exchange for Chicago property. Address

J. HOWARD START, 45 Randolph St., Chicago LOOK HERE. THOROUGH-BRED POULTRY. All the popular varieties.

E. J. KIRBY, Marshall, Mich.

LADIES'

## KID GLOVES

ON RECEIPT OF

WE WILL SEND THE

FOR ONE YEAR

And make a present to the subscriber of a pair Ladies' Fine Kid Gloves,

**WORTH \$1.** 0

And sold regularly at that price. We will furnish you a Gloveworth \$1.50, 4 and 5 Button Embroidered Back, GENUINE KID. We have only a limited number of

This offer is unprecedented, as we furnish the subscrer with the celebrated "Saxon Beauty" genuine kid, which is warranted as represented in every particular. In sending subscription give size and color of Glove desired. The Best Weekly of the Great Northwest.

Do not send postage stamps in payment.

PROGRESSIVE! AGGRESSIVE!

ADDRESS THE CHICAGO TIMES CO, CHICAGO.



Does it hurt

the Clothes? We hear that some woman said of

Pearline—"it's the greatest thing I ever saw for easy washing and cleaning, in fact it does so much I'm afraid of it." She recalls the old saying, "too good to be true."

How absurd to suppose that the universal popularity of Pearline is due to anything but wonderful merit.

How absurd to suppose that millions of women would use PEARLINE vear after vear if it hurt the hands or clothing.

How absurd to suppose that any sane man would risk a fortune in advertising an article which would not stand the

That's just what PEARLINE will stand—test it for easy work—quality of work—for saving time and labor—wear and tear—economy—test it any way you will—but test it. You'll find PEARLINE irresistible.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

Manufactured only by JAMES PYLE, New York.

turers in our line in the world. Liberal salary paid. Perma-tion. Money advanced for wages, advertising, etc.. For full lress, Centennial Mfg. Co., Chicago. Ill., or Cincinnati, Q

Hygienic Treatment is being used and endorsed by the leading physicians, lawyers, clergymen, and thinking people throughout the country. For further information regarding this treatment call upon or send a two-cent statum to A. T. BATES, Room 46, 161 La Salle St., Chicag

## PUEBLO.

Pueblo, Colorado, is a city of 30,000 to 35,000 population; has Steel Works, Rail Mills Iron and Lead Pipe Works, Smelters, Copper Reduction Works, Foundries, Machit e Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100.000. Five fories have located since April 15, 1889 Monthly pay roll of factory employees over \$250,000 which will probably increase to \$500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1889 in magnificent buildings and other improvements. Eleven Railways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum. Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroads to Pueblo from all parts of the State. Its present growth is unpre-

#### REAL ESTATE INVESTMENTS.

Real Estate in Pueblo is cheaper than in any city of its size and inportance in America. Increase in values have not kept pace with the improvements and increase in population. A new Mineral Palace to cost \$250,000 and the most gigantic excursion scheme ever conceived, will, during the present Fall and Winter, bring thousands of people to Pueblo, and millions of dollars will be made by those with real estate holdings in Pueblo. We offer a few exceptional investments, some of which are follow-

SPECIALLY ATTRACTIVE OFFERINGS.

One acre lots in Reservoir Heights, one mile from

Manhattan Park, at \$100 per lot. Eighty acres a little north of Manhattan Park at \$150

Forty acres northeast of Manhattan Park, beautiful ground, \$175 per acre.

Ten acre tracts adjoining Manhattan Park onthe east,

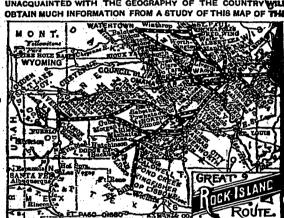
\$200 per acre. Also lots and blocks in Manhattan Park, in size x125 feet, at the following prices: For whole blocks, \$1,500. For half blocks, \$750. There are forty-six lots in a block. In smaller quantities, \$40 per lot. No less than five lots will be sold, entitling purchaser to one corner without extra cost. The terms are one-third cash and the balance in one and two years, equal payments, at seven per cent. interest per annum. This is one of the most delightful locations in Pueblo Distant from the center twenty minutes by the proposed motor line. There are many fine improvements under construction close. One

OUR BUSINESS RECORI AND REF-ERENCES.

improvement being a costly hotel.

We have sold \$600,000 worth of Pueble property, mostly to non-residents, during the last year, all of whom have made money, and we have not during that time sold anything with more certainty of profit than this addition. We will be pleased to give you more detailed information upon application either in person or by mail. We refer to the First National Bank and the Stockgrowers' National Bank, both of Pueblo, Colo., or Lord & Thomas, Chicago, Ill., or the Chamberlain Investment Denver, Colo. Visits and correspondence in vited.

> HARD & McCLEES. Real Estate and Investment Agents



Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTE KANSAS CITY, TOPEKA, DENVER, COLORADO SPNGS and PUEBLO. Free Reclining Chair Cars to and from CHICAGO, CALDWELL, HUTCHINSON and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON. SOLID VESTIBULE EXPRESS TRAINS of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, with Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco. The Direct Line to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitariums, and Scenic Grandeurs of Colorado.

Via The Albert Lea Route. Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sious Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest.

The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired informa-tion, apply at any Coupon Ticket Office, or address E.ST.JOHN, JOHN SEBASTIAN.

Gen'l Manager. Gen'l Tkt. & Pass. Agt. CHICAGO, ILL. 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 (Hy that Mrs. We is is a vile swindler, and has been for years using 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 cn the bench and the Defendant present, ready and anxious to keep his word. Mr. Newton backs down and refuses to allow the case to get to trial, which course is considered by able lawyers as AN OPEN CONFESSION OF GUILT.

In Pamphlet Form. Brief History of the Career

> -or-ELIZA ANN WELLS

As an alleged Materializing Medium, together with Platatiff'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 and Dismissal of the Case-

The Editor of the JOURNAL asks no favors of the Spiritual The Editor of the JOURNAL asks no lavors of the Spiritual-ist public in considering this or any other case; he only asks that people shall inform themselves correctly before mi-tering opinions either in print or otherwise. For this pur-pose 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,

# THE PERFECT WAY

the American reprint of the new, rev larged edition.

"The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the exoteric knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. [Former pi269 \$4.00.] For sale, wholesale and retail, by the RELIGIO-PHILOSOFEL-

CAL PUBLISHING HOUSE, Chicago

#### (Continued from First Page.)

our fellow-men, and we become thereby children of God. Then altars, sacrifices, churches, rituals, books,—all these things are put down in their proper place as ministers and servants. They are good, if they help men to love and serve; they are mischief, if they hinder love and service; they are useless, if they accomplish no end in this direction. When we have become thus one with God, then we can part of his light; with us in prosperity and happiness; with us in adversity, for the floods of trouble can only sweep us to his feet; with us in life; with us in death, for death itself is only the shadow of life. And so, as we become partakers of his nature, we become kings over all things.

#### free Thought.

For the Religio-Philosophical Journal. The Second Coming of Christ.

For the purpose which the writer has in view it is not necessary to state any personal belief whether such a man ever existed at all or not; but for an opportunity of expressing a few thoughts the present teachings of so-called Christianity may be accepted.

Such being the case the question naturally arises, "By what sign shall ye know him?" presumes to be founded; noting that his edge to account for his endowment of power; that the history of the Jews-the only race on earth whose prophets foretold the coming supposed case, and the fact entirely rejected men. by the very people who were taught to expect such an one; that his associates, as recorded, were not those who would at any time in the history of any nation be considered as To the Editor of the Religio-Philosophical Journal, a good moral average in society; that he certainly would not now be recognized by any church in Christendom should he really come and desire to hold forth in any one of its organized churches from those of the Roman Catholic to the most liberal that is known, if he were to associate with similar companions as in the days of old, and was ushered into the world in the obscure way stated.

Again, there does not appear to be any real zertainty in Christian records that there ever was such a man, until the early part of the fourth century, when the needs of the conscience-stricken murderer, Constantine, caused him to turn from the so-called Pagan priesthood and teachings which could promise him no relief, to another class who seemed to be ready to promise anything and sverything in order to gain temporal power. Under the auspices of this Roman emperor a council was called, and apparently all that would answer the purpose from written and nal, endorsed by Constantine as revealed history, or the word of God as it referred to an only begotten son. The rest of the records were burned that there might be no going behind the returns. So, in the light of the past, how is this man to be known in the future should he come, seems to me to be a pertinent question to ask those who talk so glibly of a second coming.

It is the continual repetition of this assertion by some eloquent expounder of Christianity that sets me to thinking and inquiring. Is there really any cause for such an assertion? Whence does the impulse come to prophesy such a possibility? Wherein is there any probable germ of truth in such a

To get at this we will have to turn from the records of the Christian church and search in another and perhaps analogous line of history, or rather several histories. In thus endeavoring to take the several records of humanity as a whole, we find that during the last-say 2.000 years, there have appeared reformers whose mortal organizations were endowed with certain characteristics, that were recognized by their immediate associates in some form, and who did lay the foundation, by their teachings and acts, for the erection of a new positive religion in after generations, though this may have been—must have been—the farthest from the thought of the man during his time of mortal life. Further, we see that such men come in varying cycles of time, and come, too, at a time needed by the evolutional progress of humanity. This is all the light history seems to be able to give us; it records nothing by which the man can be known, can be recognized, and his teachings universally and peacefully accepted. From this-which is so barren—we have but one other possible evenue of inquiry open; and while it was at one time the very basis of what has grown to be Christianity, it is now rejected by so-called Christians as fully as the Jews reject the Christian Messiah, and with not half so good

It is only through the knowledge attained in connection with so-called modern Spiritism that there is any plausible solation of the oft-repeated assertion made by clergymen, that Christ is to come again. As Spiritism teaches and proves that every human being is endowed with individual immortality, and that it is possible for the spirits of men to make themselves known to those in mortal life, and that they do, under proper and at the same time most varied methods, all of which are controlled by natnral laws, and which one day will form a part of the teachings of natural science in our universities and common schools.

Out of this we can truly say that if such a man as Christ was ever born, he passed into the conditions of spirit life the same as any other mortal, and is subject to the natural laws of that condition of life. So in the writer's acquaintance with spirits as a medium, he is very well satisfied that he does have some acquaintance with one whose work on earth was the foundation of some of the biblical statements, but who traveled through earth life under a very different name than Jesus Christ. So, also, is he absolutely certain, that he has met the spirit of Constantine, and up to a certain date, a more treacherous scoundrel, with all the ambitions of his earthly career intensified in the conditions of spirit life, and the power and ability to use knowledge for selfish ends, has not passed out of mortal life for the last sixteen centuries. The last nineteen centuries have seen three at least of these teachers, who made the initial step of reforms that were recognized and accepted by succeeding generations of men. And now, well informed spirits assert that the day has come for the fourth. Some assert that he is already born, and arrived at the age of manhood. Others of rare intelligence are seeking high and low for this man; some, that they may co-operate with the spirit band that surrounds him. others that they may oppose every step of progress planned, that their own selfish ends may not be thwarted.

Some five years ago the spirit of William Penn, through a medium, said to the writer, "We have power enough at hand to move a world, but when these things come to pass, many, many will go insane." What are these things that are to come to pass? Merely this. All church organizations only exist upon the plea that they teach mankind the truths regarding an eternal life, and this, in this day, they wholly fail to do. So now the smile at chance and change of fate; for God day and the hour is at hand when the "war is with us everywhere—in the brightness of the light and in the dark, for the shadow is a organized plan in spirit life, for spirits to take possession of all churches, and this thing will surely come to pass. But that such an act may be of as little harm and of the utmost good, knowledge of a future life is being pushed forward in all forms.

The last ten years our romance writers are full of it; societies for the study of occultism, of psychic force, Christian science, abound on every hand and all forms of covers presented for what after all is modern Spiritism pure and simple. All of this is the preparatory work pushed on from the spirit side through those who are inspirational, or have other forms of mediumistic gifts; and every human being in mortal life, is in some way used by spirits.

Consequently, as a gifted speaker appears in the pulpit, and eloquently asserts the fact of the second coming of Christ, he is merely voicing the inspiration given by some spirit who can thus reach him, but expressing the thought given according to the analogy naturally arising from his individual education In referring back to the written history of and present environment. In his inspirationthe man upon whose mortal life Christianity | al mood he can only see that this exaltation of prophecy given him, means the coming of birth was so obscure that a miracle had to be Christ, when as a matter of fact it really twisted from Chaldean astronomical knowl- means the going of all that pertains to the so-called Christianity of to-day.

But the prayer of all good men will be that when the hour does come, it will mean in of a Messiah—had to be perverted to fit the | truth, "Peace on earth and good will among JUAN DE AMIGOS.

#### A New Psychical Organization.

The Brooklyn Psychical Research Society was successfully organized at the commencement of the new year, and now holds its regular weekly meetings every Monday evening, at 8 o'clock, in the spacious parlors of Mr. and Mrs. Haslam's elegant home, 470 Willoughby avenue, (near Nostrand). All matters relating to occult science and psychical phenomena are intelligently discussed, and every member, in rotation, expresses his or her best thought upon the special subject under consideration, giving also their personal experiences in that particular line of investigation.

The intention of the founders of this Society is to make it one of the foremost bodies in North America for thoroughness in psychical research, inspired by an earnest desire to discover "the truth, the whole truth and nothing but the truth." We shall study conscientiously and persistently in the extensive domain of psychic science, seeking to find out the spiritual laws governing all psy chical manifestations and the modes of their operation both in the realms of matter as well as of mind. All sciences in any wise related to psychic science will be laid under contribution to assist us in our researches into the all-embracing science of spirit; of soul; of life; of finite and infinite being. Every advantage will also be taken in profit-ing by the discoveries of all other kindred societies in every country, and fraternal relations will be established with every association in the world that is pursuing the same methods of investigation as our body. This will of course include all societies of Spiritualists, and will embrace within its scope of research all the psychical and mental phenomena of modern Spiritualism, as well as the marvelous psychical or spiritual demonstrations of both ancient and modern times.

Perhaps a brief mention of some of the subjects that have already been discussed will be of interest to many. These are as follows: "Has man an astral or spirit-body which survives the death of the physical body, and

if so, what proof is there of it? "The astral or spirit-body of mortals; its power and modes of manifestation on the earth plane,—also in spirit-spheres."

"The human soul, its faculties, powers, and capabilities of infinite unfoldment through endless stages of progression."
"Mental phenomena of varying phases."

Prophecy, intuition, inspiration. Very great interest is constantly manifest ed by the members in the discussion of all the subjects presented for consideration. while exceedingly interesting and valuable incidents in the experience of each are duly related in elucidation thereof. It is proposed, as soon as may be practicable, to have these incidents of experience collated in their special groups, and published in pamphlet form for the benefit of all students of occultism and spiritual phenomena. There is not the least doubt whatever that this society will prove an important factor in introducing a knowledge of the spiritual forces by which remarkable psychical demonstrations are made, together with occult or spiritual laws governing the same, to the world of scientific explorers as well as many other educated and liberal minded men and women in all professions, who are at present unaware of the value of these interesting manifestations of occult forces to the lovers of all progressive thought and ideas. The two mottoes of the society are, "Prove all things; hold fast to that which is good." "The Truth against the DR. JOHN C. WYMAN,

Cor. Sec'y, B. P. R. S. 39 Bond Street, Brooklyn, N. Y.

Frog farming is the latest industry to be sprung upon an unsuspecting and innocent world, and promises to be of no mean importance. We do not know that frog raising is an unheard of thing on the eastern continent, but we are quite sure that the only batrachian ranch in the United States is situated in Menasha, Wisconsin. The idea of eating frogs' hind logs was laughed at twenty-five years ago or more as a French eccentricity; but a growing fondness for the delicacy among American epicures has created such a demand for them that the swamps and mud-holes no longer give a sufficient supply, and it remained for a lucky head in Menasha to conceive the idea of raising the reptile for the market. The owner of the farm has stocked it with 2,000 females, each one of which he expects will produce from 600 to 1,000 eggs at one laying, or at least they are capable of doing so. Having made himself somewhat familiar with the peculiarities | Tone, Touch, Workmanship and Durability and habits of the frog world he furnishes some interesting statistics for the public to smile over. He says that in ninety-one days the eggs hatch. The thirty-ninth day the little animals begin to have motion. In a few

days more they assume the tadpole form. When ninety-two days old, two small feet are seen beginning to sprout near the tail and the head appears to be separate from the body. In five days after this they refuse all vegetable food and soon thereafter the animal assumes a perfect form. Now, should the enterprising frog-farmer's 2,000 female batrachia produce 600 eggs apiece, the lowest number he says they are capable of, he would have 1,200,000 eggs. But he, doubtless, counts upon a great many vicissitudes, for next spring he estimates that his crop of amphibia will be 25,000. Now, like the foolish milkmaid in the fable, he has counted his chickens, or rather frogs, before they are hatched, but has put his number low. They are worth 25 cents per dozen, he says, and if there shall be no mistake about it, his year's harvest will bring him in quite a snug little sum of money as any one may see by a little figuring.

The other evening I dropped in at the rooms of the Theosophical Seciety, on Lexington Avenue, above Twenty-seventh Street, and heard an essay read in which the astounding statement was made that man was capable of reaching so high a degree of consciousness as finally to perceive that the universe is nonexistent! What then becomes of the consciousness that perceives that nonexistence? For consciousness is a part of the universe, and if the universe does not exist there is not much room for consciousness. This reminds me of that lucid injunction in Light on the Path, wherein we are told to hold fast to that which does not exist! Some allowance might be made for obscurity, if we were not told, on the title-page, that the book is intended for the "instruction of those ignorant of Eastern wisdom.' Eastern "wisdom," indeed! If the light on the path be darkness, how great is that darkness!—Home Journal.

A Sudden Change of Weather Will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's Bronchial Troches, a simple and effective cure for all throat troubles. Price, 25 cents per box.

#### Railroad Equipment.

The New York Central Bailroad has recently added fifty new standard coaches, heated by steam and lighted by the Pintsch System of gas illumination to its passenger equipment which now consists of 681 first-class passenger cars, 98 composite cars, 6 dining cars, 62 second-class and immigrant cars, 250 baggage, mail and express care, and 267 passenger

The Shah of Persia begot a peculiar passion while in England. He became infatuated with cape-coats and had a large number made of all colors and from various kinds of materials. He wears these garments at all times and seems to feel that a capecoat of gorgeous hues is especially adapted to glori-





Druggists, 25c, 50c and \$1 per bottle.

WYFEVER 2

#### ELY'S CREAM BALM is worth \$1,000 to any

Man. Woman or Child suffering from

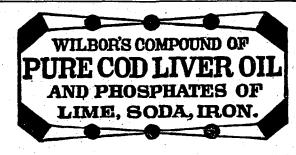
CATARRH Apply Balm into each nostril.

LLY BROS., 56 Warren St. N. Y.

#### Habitual Costiveness

causes derangement of the entire system, and begets diseases that are hazardous to life. and begets diseases that are hazardous to life. Persons of costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind and body, and perfect heart's ease that bespeaks the full enjoyment of health.

Tutt's Liver Pills REGULATE THE BOWELS.



For the CareofConsumption Coughs, Colds Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

TO CON-UMPTIVES.—Wilbor's Cod-liver Oil and Pho phates has now been before the public twenty years, and ha steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphates with pure Cod-liver Oil, a prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-liver Oil when taken without Phosphates. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, U hemist, Boston, and by all Druggists.

## StutterinG

Stammering, Hesitancy, and all Speech IMPEDIMENTS Cured at the WORLD'S VOCAL INSTITUTE, 130 Dearborn St., Chicago, Ill.

PIANO FORTES

UNEQUALLED IN WILLIAM KNABE & CO.,

BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 148 Fifth Ave. WASHINGTON, 817 Market Space LYON & HEALY, Sole Agents, State and Monroe Streets, Chicago.

# BAKINGPOWDFR MOST PERFECT MADE.

NEW YORK'S GREAT CHEMIST.

This is to certify that I have analyzed Dr. Price's Cream Baking Powder. I find it composed of pure materials, compounded on correct scientific principles. The ingredients are accurately and scientifically proportioned. Hence, bread or biscuits prepared with it are better suited for digestion.

P. OGDEN DOREMUS, M. D., LL, D.

Prof. Chemistry and Toxicology in the New York Believue Hospital Medical College. Prof. Chemistry and Physics in the College of the City of New York.

### NOW READY.

THE

## DAILY NEWS ALMANAC

## POLITICAL REGISTER For 1890.

 ${f I}_{f S}$  a book of more than 200 pages, strongly and handsomely bound so as to be of permanent service. It contains a vast amount of statistical and general information indispensable to the business and professional man. Most of the matter contained is not to be found elsewhere. It has been edited with great care both as to the value and accuracy of its information.

The issue of 1889 met with such popular favor that four editions were necessary to supply the demand

The Rockford (Ill.) Register says: "It is a boiled-down cyclopedia, containing a vast amount of information difficult to be found elsewhere in such compact form."

The Waukesha (Wis.) World: "It is an invaluable guide to all interested in the great events of the year." The Sloux Falls (Dakota) Press: "It is not only for its completeness that it is to be admired but for its

The following is an abstract of its index and will indicate the character and scope of its information:

### SYNOPSIS OF INDEX.

Average of cereal crops.

Active list. Retired list.

Regiments officers and stations. Australian system of voting

Agricultural colleges in the United States. Base ball, history of. Carrying trade, our foreign,

Cincinnati, society of the. Climatology and rainfall—20 years. Congress, the list.

Vote for members and delegates by districts.

Chicago, civil list. Bonded debt of. Vote of for president by wards. Vote of for mayor by precincts.

Church statistics of the United States. Cook county, civil list. Bonded debt of. Vote of for president by precincts. Political committees.

Coins, value of foreign. Cronin murder, complete chronology. Diplomatic and consular service of the United States. Debt. the public

Education and crime in the United States. Election returns by counties for all presidential candidates in 1888.

State elections 1889. Events of the year 1889—sporting, foreign, etc. Exports of domestic products. Farm mortgages

Animals, United States, Foreign countries, rulers, religion, and armies. Legations in the United States. Immigration by countries. Grand Army of the Republic.

Idaho, vote on constitution, 1889. Illinois, civil list. Chairmen of county committees

State legislature and vote for members Vote of by towns for president. Imports of domestic products, 1889. Merchandise, 1889. 1888 and 1889, with rate of duty.

Judiciary and courts of the United States, Military societies of the United States. Michigan, vote by the towns for president. National guard in the seven northern states. Navy, the active list-Retired list. Vessels, stations, officers, and officers of yards Non-partisan elections, eight states, 1889. Pensions, number of claims, 1889. Number of pensions. Cost of since 1860. Platforms, national, all parties, 1888. State, northwestern and new states, 1889. Political committees, all parties. Chairmen of. Production of cereals United States, 1879-1888. Religion, Roman catholic hiearchy. Presbyterian church officials. Episcopalian bishops and dioceses Congregational church officials. Reformed Episcopal church, bishop, and diocese Baptist church officials. M. E. Bishops in the United States. State central committees States, capitals of. Electoral vote of. Subsidies paid by all nations, 1888. Suffrage qualifications of in all states.

Territòries, capitals of. Governors of. Area of. Population of. Trade review for 1889. Vote, popular, 1884 and 1888. Since 1828. Wealth, increase of in United States. Wisconsin, vote of by towns for president. Wyoming, vote on constitution, 1889.

The book is, in short, a complete yet succinct compendium of facts and figures pertaining to politics. commerce, religion, and miscellaneous affairs.

PRICE.

In Paper Covers

Stiff Board Covers, Cloth Back,

25 Cents. 40 Cents.

For sale by all newsdealers, or will be sent postpaid on receipt of price by.

#### The Chicago Daily News,

123 Fifth Avenue, Chicago, Ill.

JOHN K. HALLOWELL, MAGNETIC HEALER,

Patients treated at their homes. Medicines not used. 31 North Ada Street, CHICAGO, III.

THE FLYHART CARRIAGE& HARNESS MFG. 60.

NEW SOUTH Fine Farming, Grazing and Fruit-growing Lands. Timber, Coal and Minerals. Perfect Climate, pure water. Crop failures unknown. Fine building lots, 50x132, in new town of Frankfort 310each. Send 2c stamp for descriptive folder and map. FRANKFORT LAND CO., Frankfort, Morgan Co., Tenn.

EAST TACOMA.

\*\$33 in 1889. \$330 in 1892. \$44 in 1889. \$440 in 1892. \$75 in 1889. \$750 in 1892. will be the brief, but eloquent, history of our \$88, \$44, and \$75

EAST TACOMA Titles perfect. Prompt attention to orders by mail. WALTERS & CO., 91 South 10th, St., Tacoma, Washington