

# RELIGIO PHILOSOPHICAL JOURNAL

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

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Readers of the JOURNAL are especially requested to send in names of new subscribers. Don't say "I can't write for the press," and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of Lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## 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 must be until the end, if ever be, just 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 the same thing, and are they not hinting after that profounder truth, that the secret of all things that we desire 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 man.

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 relation to man? what does he want us to do? how can we get into the right kind of relation with him? The method, I say, of 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 God, and to note results, that we may be ready to take the next step, which seems to me the profounder and deeper one.

1. One of the most marked peculiarities of all the religions of the ancient world, and of many of those—most of those, indeed,—that still exist, is the fact that they have located God somewhere. Or, if they have not thought

that he dwelt there exclusively, they have believed that he manifested himself in 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 Gollon, where was the ark in which God was supposed to dwell, 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, pilgrims flock to this holy shrine, because here they think is God manifested in some peculiar way; and if, after long toil and labor and deprivation, they can at last bow in this 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 that, 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 built." 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 supposition 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 to holy associations of human love. And, when we are there, we are, sympathetically and imaginatively,—so far as our sentiment, our feeling, is concerned,—nearer to the friend than we are in some other place that has not this peculiar association. And there are places in the world consecrated to heroic memories, where I pity the man who is not 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 sacrifice,—by giving up something. It is not wholly an irrational idea that has led to this 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 this faith most naively. Do you recall the fact that, after the flood, Noah built an altar and burned a sacrifice; and the writer, in that childhood state of mind of that antique period in the history of men, represents God up in heaven, just a little way off, as smelling the burning sacrifice, and being glad, pleased,—so that, as the result of it, he promises certain grand things to Noah and his descendants?

It is not all fancy, I say; and yet this method of sacrifice was carried so far that the great religions of the world have concentrated their chief thought, their chief attention on this putting something to death in

honor of the Giver of life, and they have supposed that thus they could find him. And, at least, 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 desire is a broken and a contrite heart; I desire purity in the inward parts; I desire truth; I desire kindness 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 man has human character, tenderness, and love."

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, while in giving they might come near to God, if the giving was of the right sort, yet that they might sacrifice their whole lives long, and still—in their hatreds, in their contentions, in their injustices, 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 the religious world has not outgrown the superstitious side of this belief even yet. If you were in Hindustan to-day, you might 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 a sternity of bliss. And yet these same men—may I never have spent an hour in drinking in the meaning of these texts, in saturating their lives with the spirit of the religion which these texts were intended to express.

So, throughout Christendom men have made a fetish of our holy book, and have supposed that, if they read chapters and verses every day, if they went through the routine of studying this which they claim to be the infallible revelation of God, in this way they would surely find him,—come even to his seat, enter into the secret of his nature, become partakers with his life. And yet do we not know that men have been familiar with the Bible from beginning to end, and have not only used its texts as weapons with which to fight against their fellow-men, but have used them as excuses for hatred, as excuses for persecuting, or 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 neighbor, 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 be called.

4. I must give one more illustration, because it is one of the commonest and one 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, have 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 largest 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, kindness, and help, except within certain prescribed limits and on certain terms; and they teach a God who is to take only the members of this organization or 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 means of coming to God.

These illustrations might be multiplied; but they are enough to indicate the principle that I have in mind. Let us, then, turn and see. I said at the outset that it was not chiefly intellectual search for God that I was to deal with to-day, but the finding him in a deeper sense. Let me hint to you, then, what I mean.

How would a man find an artist? How would a man find Raphael, for example? Suppose Raphael were alive to-day; a man might stand close by his side, clasp his hand, look

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 yet has no soul of sympathy, may be completely shut out from anything which is 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 has in his mind, that which was the soul of his dream, is not interpreted to you, because there is nothing in you to respond to it. And so you never can know the musician, you never can know his work in this 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 with him or not, whether you have ever seen one of the places consecrated by his deeds,—if in any way you are roused and touched to an ability to thrill with the same heroic qualities which made him what he was, then you know him. You need no further demonstration of the reality of heroism; you need not measure it, you need not study it in any other way. You know what these things are, because deep answers unto deep, and the quantity of the one is interpreted by the similar quality in the other.

Now let us pause for just a moment, and ask the old question as to where God is, and what he is, that I may lead you to the heart of that which I mean this morning. I need 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 located nowhere, but is everywhere, in my body.

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 masses and diameters of matter. Remember that a thought is greater than Sirius, a feeling more than any galaxy of all those that swim and shine in the blue. We are akin with this spirit and life, because we think and feel and hope and love.

Now, it is very easy for us to get lost in the manifestation of this life. Here, again, I wish to call your attention to an illustration which, it seems to me, might help you very much in your thought in this direction: A man can think something of the vast range of this universe, appreciate so much of it, spend his life contemplating and measuring the distances and diameters of suns and planets. On the other hand, a man may spend his life in the infinitesimal, microscopic world that is beneath the range of human vision; or a man might fall in love with Nature, and, like Wordsworth and Bryant

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 revelation, a friend clasps the hand of a friend and looks into friendly eyes, feels the throes of kindred thought, the response of soul to soul, then do you not see that there is comprehension, there is knowledge unspokeable 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 a verse which I wrote some time 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 waves on summer tides;  
"We have heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of the infinite sea;  
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: "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 familiar passage in the gospel is so commonly overlooked. I read to you as a part of the lesson:

"If thou bringest thy gift to the altar, and there rememberest that thy brother hath ought 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 anything, it is that the doctrine 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 detach, 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 respond.

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 envieth 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 ever 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 object loved, that you could bear anything, 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.

That, friends, is the deepest truth of religion; and it is the deepest truth of science as well. No matter what theory anybody may have about this universe, the one thing we know about it is that that force, that pulchritude, that life which is the heart of it, is one perpetual giving, one eternal outpouring of itself. Just as we know the sun because it gives of its rays forever; just as we know the flower because it gives its beauty and its perfume; just as we know the existence of music by its perpetual giving out of its odor; just as we know the difference between a bit of charcoal and a diamond, because the charcoal hides all its qualities in its own dull darkness, and the diamond pours out all its marvelous radiance,—so it is the secret of this universe,—this giving of itself. This is what religion means: when it says that God is love, it means, become right in relation to

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY MRS. M. H. 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 to 52.
2. Four years.
3. 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.
6. 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 mediumship.
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 Christian church about three years.
2. I have been a Spiritualist for twenty-three years.
3. At a séance, a Miss Jordan 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 placed on his other hand, and at the same 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 organize.

Delphi, Indiana.

RESPONSE BY MRS. E. F. BULLARD.

6. First, That its advocates be honest persons who endeavor to understand, and will assent only to such facts as can be proved.
- Second, That its adherents make as strenuous efforts to promulgate what they know to be true, as its opposers do to establish error.
- 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 himself.
- 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 strong.
- Fifth, By the advancement, which can only be obtained by the co-operation of the invisible world, will mankind attain such growth as will make them capable of judging for themselves what is right or wrong.
- Sixth, When the masses 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.

1. 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.
2. Since 1861.
3. 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 those things happened, in Kansas. Wishing to know the truth of the matter I wrote my mother giving her the de-

scriptions, asking if Minnie was ever acquainted with any such persons. Her answer was, "Where did you learn of these things?" knowing that I never had seen them. She acknowledged the descriptions of the young men to be perfect in every particular, though she condemned the source of information. The 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 hill, leaning a little to one side, bound in the middle with a broad band; a stalk 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 this sheaf of wheat had been twice described without the friends being able to make any application of it to themselves. Twice as 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 shoulder. 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.

Neal, Kas.

For the Religio-Philosophical Journal. DIVINE SECRETS.

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 saying: Write the things which thou has seen, and the things which are, and the things which shall be hereafter.—Revelations, 1st Chapter, 10th and 11th.

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 write.

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 tutelage 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 spirit 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 I consider, is involved. Just now some of the younger workers springing up in Spiritualism, 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 method they must talk down the old methods of Spiritualism in such words as these: "I don't believe in having mediums upon a platform who are not trained and educated. I believe they should educate themselves and 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 dreadful work of it that I just took control of it myself and went two years to a school of oratory." Now I wish no 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 the development of mediumship. Whether they have gained anything except a wilderness of words which they scarcely know what 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, saying, "My guides control me, I am happy to know." Of course a speaker practicing this private business doubles the revenue otherwise obtainable; that is all the gain I see for any body.

I have said in one or two instances to peo-

ple: Have you ever heard of any of the old workers holding these classes? Has Nellie Brigham, Lyman C. Howe, Mr. Baxter, Mrs. Breese, Fred Willie or any of the old workers? No. Don't you think they would be likely to know at least as much if they were 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 room devoted to or dedicated 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 the popular pulse. It comes down into the life of the unenfranchised, and deals blows 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 has more than thirty thousand members, and its zealous and untiring projectors are confident that within the next six months 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 bosses to contemplate. And what are the aims and purposes of the league? The gentleman who drafted its constitution outlines them as follows:

"Some of the salient features are that personal rights are unalienable, and that neither the fanaticism of prohibitionists nor the overzeal of narrow-minded puritanism shall be suffered to interfere with man as a free moral agent; that good cannot be accomplished by legislation or the baser propensities extirpated by guardianship laws; that the primary conditions of progress are found in the education of the youth, in the education of the people. Our league will oppose corruption in politics, by whomsoever 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, traction, 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 clergyman 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 suasion. Although strongly opposed to intoxication, we hold that amelioration from that deplorable condition can only be compassed by changing the environment, 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 drunk 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 be adopted and that the establishment and patronage of museums, reading-rooms and 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 affirmative.

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 offense which it was foreknown from infinity of time he would commit, decreed that thousands of millions of his descendants should, for a technical disobedience—imputed to their first parents—be sent to the bottomless pit forever. Having made up their mind that his doctrine is too improbable for belief, it seems it is not what can be rightly predicated of a God whose attributes are declared in Holy Writ to be love, mercy, and forgiveness, the Presbyterian laity have determined that the old hard Confession of Faith must be revised and softened.

This is putting some of the pastors in a

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 Devil picked out the greatest majority of 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 be saved, is one of those who do not like to lessen the wrath 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 preordain evil and sin, and temptation, and the Devil, and all other disagreeable things, "Presbyterians would be no better than so many Universalists."

Half a century hence 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*:

1. "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 sect or nation that conflict with that idea we utterly reject.

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.

5. "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 God-like enough to see or comprehend the totality of Being, though many teach with Swedenborg that God is the Central Sun of the universe. 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 self-evident affirmative. At the same time messages, and especially physical phenomena, may be produced through the most uneducated and ignorant media, just as telegraphic messages are sent through copper and zinc batteries, or on coarse metallic wires.

7. "Is it possible for a man to prevent a spirit from controlling him?"
  8. "How can a person tell whether he is 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 danger?"
- 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 unending question. We may aid in this connection that wise and good spirits often behold the end from the beginning; and recognizing the uses of adversity, the purifying effects of trial and sorrow, would not always—even if they could—change the course of those events which they perceive to be necessary for the evolution of the highest good.
10. "If a person is endowed with exceptional intellectual powers, which he uses for the benefit of humanity, will not such an one be protected and assisted by good spirits as to enable him to continue his good work during his material existence?—Yours faithfully, 'AGNOSTIC'."

Answer.—Admitting all the modifications and conditions suggested in the last answer, we 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.

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.

If that does not bring her to terms, she is arraigned before a court of his choosing and sentenced by laws of his making, which decree 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 her 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 stands 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 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.

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. Hero-Salem: The Vision of Peace. By E. L. Mason. Boston: J. G. Cupples Company. Price, \$2.00.

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 Edward 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 Huxely, Spencer, and others; a curious article is the one on Chinese Silk-Lore, and Chrysanthemum, by Jean Dylowski, is illustrated with Japanese pictures.

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, Over 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 Walker, about Mr. Bellamy and the new Nationalist Party. A review of Mr. Lowell's book, Watson, is discussed by 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. Fremont contributes a stirring episode of Western Life; A Boyhood in Athens has a good moral. Mrs. Fremont's account of her visit to the East, and all readers of Browning, and poems by Mr. Woodberry and others, close a most entertaining number.

St. Nicholas. (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 Swesett 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 Reminiscences of Debates in many Lands.

Bibliotheca Platonica. (Oceola, 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; Co-operative Society of Ghent; Prof. Harris's Lack of Violent; Paternalism vs. Infernalism, etc.

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

The Chautauquan. (Headville, 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.

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

Peculiar

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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 her mother.

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SOME CONTRIBUTORS: EDWARD BELLAMY, author of "Looking Backward." REV. JOHN W. CHADWICK, author of "The Faith or Reason," "The Bible of To-day," etc.

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CURE FITS! Light of Egypt, OR The Science of the Soul and The Stars. IN TWO PARTS. BY AN INITIATE.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere. It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter.

OPINIONS OF PRESS AND PEOPLE. "A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten. "A work of remarkable ability and interest."—Dr. J. S. Buchanan. "A remarkably concise, clear, and forcibly interesting work. It is more clear and intelligible than any other work on like subjects."—Mr. J. V. Morse.

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 prevented our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we have yet to give attention to."

"LIGHT ON THE WAY" OR "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms: "We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in future numbers a more extended notice will appear."

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## "God in the Constitution."

In the *Arena* for January Robert G. Ingersoll 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 evidence 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 regarding 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 end-all 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 narrow 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 fed 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 theology which was and is struggling to enlighten mankind. They felt the truth of immortality 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

good will to all; and when man is thoroughly prepared there will be one making intelligence 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 him:

"Thou mak'st a testament, As worldlings do, giving thy sum of more To that which had too much."

In these days of untrammelled 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 diplomated 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-abnegation and devotion to duty, and to humanity are to be found in its ranks. In war and in pestilence, 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 hesitation 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 unit. 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 denunciation.

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 medicals 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 JOURNAL does not unqualifiedly or sweepingly espouse the case of the so-called irregulars, nor belittle the work of the so-called regulars. What the JOURNAL demands is simply equal rights for all, and that the people be left to judge what is best for them in medical matters. 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 the Scripture, but in these last days even the righteous are not at peace. The New York Presbytery have had two weeks' debate on the proposed revision of the Westminster Catechism,—an ancient document full of hell, and the devil, and other medieval dogmas, such as good men thought they must believe in those days, but which their ortho-

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, wherewith Rev. John Hall, whose hearers, in his magnificent church, have laid up much treasure on earth—goodly millions it is said,—graphically paraphrased 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 Hampshire, 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 him.

Rev. R. S. Storrs, its President, has written a 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 forfeited 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 believes. 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. Storrs' 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 Gibraltar of New England orthodoxy, but its battlements now undermined by the probation fiasco.

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, and 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, And much vexation."

## Prof. Stowe's Mediumship.

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. Stowe:

"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 occurrence with him, and had been so even from his earliest childhood, makes relevant a notice of some of the psychological conditions 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 into the world possessed of an uncommon attribute, which may be adversely considered either as a sixth sense revealing

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 eye. 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 experiences, 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 seances in New York. While in Rome, Mrs. Stowe in company with Elizabeth Barrett 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 her husband's, was against the value of mediumistic testimonies. So involved were they in trickeries, and so deluded 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 etherialized 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 fortified myself with passages of Scripture. I 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 work:

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 so singularly combine scholarship and speculation, positive knowledge of the highest order and beliefs which by a literal minded generation

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 23d of January, an article relating 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 am of your Texas readers, respectfully request that you examine carefully (the last number of the *Topika* (Kansas) *Jeffersonian*, a copy of which I send you, and see if you will not find therein evidence conclusive that the people of the Credit Foncier Co. have been willfully misrepresented.

Stockholder C. F. Hoffman, 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 to break up his present associations and cast in his lot with this Mexican experiment. Experiment it is and must be for many years to come. 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 are so deeply interested in this new sociologic venture, but we are fully convinced they are moving 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 a liar or not—and we are quite prepared to think he is—we cannot conscientiously advise 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 private corporation and monopoly. Not an employe 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 but they do not share with their employes. There is 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 Roman 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 tolerating differences. They could not suppress

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.

"This external authority not only failed to unite the Christians but it faldged and was falling more and more, to hold the faith of the outcast masses. It was growing weaker every day. It 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 ethics were to be based on the rational and moral consciousness of the man himself. 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 place to enthroned reason.

The Church of Calvin, that demanded justice from man, said Dr. Thomas had made God himself arbitrary, and unjust, and a "monster of cruelty, damning infants, damning the heathen world."

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.

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

Mrs. Laura Curtis.

Mrs. Laura Curtis 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. Curtis will visit patients at their houses by appointment.

GENERAL 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.

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.

That venerable Quaker woman, Prudence Crandall Phillee, 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 Kansas.

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 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 Railroad, 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 by 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 town district, and with splendid factory facilities, offer the best inducements both in quality of goods and price.

Illuminated Buddhism, or the True Nirvana, by Siddhartha 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 ideal 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. R. R., in connection with the L. & N. R. R., will sell round trip 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."

Frank & Wagnalla, of New York, announce the following books now in 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, has 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 Palms, 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. Ferris. (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.

and Thousands CURED: no knife, no cautery, no pain. Dr. J. C. Cheney, 25 E. 12th St., Cincinnati, O.

CANCER C I F U can solve this puzzle. \$300 CASH will be distributed among the first 100 persons who return this puzzle showing by plain ink lines how to reach the window in each case without crossing a black line. The first person showing the correct way to solve will receive \$50; the second, \$25; the third, \$10; the next 10, \$5 each; the next 50, \$3 each; the next 105, \$1 each. Should you not get one of the largest amounts you have \$25 chosen for one of the smaller ones. In payment for the Cheney Cures, it contains 15 pages, 64 columns, elegantly ornamented and bound in cloth. It is absolutely necessary, as the Cheney Cures has been a household word for years. Contest closes April 8. Names and addresses of winners will appear in Cheney Cures, No. 1, only \$50, you may get \$50. Write to-day and be the first one. One case stamped with gold. THE CHENEY CURES, Chicago, Ill.

PAINLESS EFFECTUAL BEECHAM'S THE GREAT ENGLISH MEDICINE PILLS WORTH A GUINEA BOX

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

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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 500 pages of the average 12mo. and much superior in every way to the American edition published some years ago. Originally published in 1871, it was in advance of its time. Events of the past twelve years 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.

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FREDERICK GERHARD.

"The genuine ring probably has been lost."—Nathan.

The ring was never lost, no, Nathan, never! Deep rests the jewel in the human breast...

In vain shall athletic mind endeavor To pluck this treasure'd jewel from our hearts...

In pious frenzy, strive to dim the light Of God's stern and craftiest schooling...

The ring was never lost, no, Nathan, never! Deep rests the jewel in the human breast...

WHEN BABY SOULS SAIL OUT.

When from our mortal vision Grown men and women go To sail strange seas afloat...

But when a child goes yonder And leaves its mother here, Its little feet must wander...

In palace gardens lonely A child astray will moan, And weep for pleasure only...

It must be, when the baby Goes journeying off alone, Some angel (Mad, maybe), Adopts it as her own...

With happy angels trying To drive away its fear, I seem to hear it crying...

OUR SPIRITUALIST CONTEMPORARIES.

Golden Gate calls attention to what it regards as "one of the most gifted mediums of the world..."

The Two Worlds: Educated mediums, whose moral characters are above reproach, and whose lives are blameless...

More Light of Greytown, New Zealand: The fault of a deceiving message may not always lie with the medium...

Banner of Light: We are in receipt of several letters—the writers of which, however, decline to allow us to use their names...

Light of London: A correspondent writes that "about two months ago a friend experienced the following remarkable dream..."

by him of an appointment in that city. The subsequent events naturally coincided with those depicted in the dream...

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...

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...

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...

"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..."

Frauds.

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...

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...

Mental Healing, Spirits and Mortals

The cure, is what the sick are after, not the means; 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...

Convivial Forty-Niners.

On Saturday, January 18, I was present at the annual gathering of returned Californians (49ers), who met to commemorate the occasion by social interchange, rehearsal of experiences, anecdotes, and a chrouching of changes which year by year are diminishing their numbers...

S. W. Kepler, and one lady. The drift of the talk was started by Bro. Bemis, who thought Spiritualists might profit by attending church when there was better place to go to...

From a High School Boy.

The village of Omro is pleasantly situated on the Fox River, which empties into Niagara near a mile and a half just an ordinary Niagara 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...

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...

Election of Officers.

The First Association of Spiritualists have elected the following officers for the ensuing term: President, M. Goettler; Vice Presidents, M. S. Beckwith, J. M. Collins, Chas. A. Mautz, Geo. E. Williams, Eno Lumsden and T. B. Wilson...

How on J. A. Bliss's Boycott.

I see Mr. Milton Rathbun is one of the elect, who with Dr. Buchanan, Mrs. Eyer, and W. W. Currier are barred out of the sanctuary of Bliss & Co., and doomed to starve under the spiritual ban of boycott...

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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!

Mediumship Priceless if Not Abused

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...

A Passing Thought.

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...

Knew Him.

I knew Daniel D. Home from his boyhood to his death. He was a great favorite with the family in which he lived. The lady was as fond of him as a mother is of her own child...

Mrs. A. Martin writes: The JOURNAL of Jan. 4 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...

James C. Riker 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 the worshiping in complete harmony with the spirit of your publication...

Andrew J. Graham of New York writes: "Scientific Religion" expresses just what the world should have by this time. The JOURNAL for Jan. 11 was a very good one. There is much truth in the "Spirit of Man" as therein presented...

D. B. Edwards writes: I congratulate you on your heroic fight with charlatanism. Every success you have won over the well-known conspiracy ought to cause hearty truth-loving Spiritualists to rejoice...

Wm 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...

L. Agnes Moulton of Leadville, Col., writes: I paid \$60 for the lectures comprising the work entitled "Light of Egypt" before they were printed. I was much pleased with the work, and 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 pre and cons as voiced in your paper and think the latter listen to their fears rather than their judgment.

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

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. Idaho ranks sixth in gold and silver. Montana ranks fifth in silver and gold. Oregon takes the palm in cattle raising. Dakota 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 rye. 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 wool. New Hampshire ranks 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 quicksilver. Rhode Island, in proportion to its size, outranks all 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, iron, and refined petroleum. New York ranks first in value of manufactures, soap, printing and publishing, hops, hay, potatoes, buckwheat, and milk cows. 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 Casano, 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. A gentleman does not offer to shake a Spanish lady's hand. 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 one man. Bunyan's "Pilgrim's Progress" has been done into the Chinese dialect of Amoy; this is the eighty-third 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 ivory 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 average duration of life in Norway is 48.83 for the men, 51.80 for the women and 49.77 for both sexes. The duration of life has increased of late years. A recent remark of Bishop Huntington, that sincerely 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 any one to-day, sir." "English as she is advertised in a newspaper: "This teeth powder is not common thing, as is sold 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. Gotthard, on the line of railroad between Lucerne and Milan. The summit of the mountain is 6,500 feet above the surface of the sea, and the tunnel is 6,500 feet beneath the peak of Kasterhorn, of the St. Gotthard group. 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 Rothschild asking for their continued financial support, and the reply received was favorable and undoubtedly did much toward solidifying the new government. 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 bronzes cannon were also found, and it is thought the articles came from the wreck of a Spanish war vessel. Tolstol reserves his guests in the true apostolic fashion in asking their help. He does not stop repairing the boots of the beggar folks of the neighborhood while discussing the sterner problems of life with cabinet ministers and cardinals. A Parisian architect, proud of his magnetic powers, sent the bones ashore of one of his friends to assist him in the construction of a magnificent building. Two hours' hard work by a chemist were necessary to bring her to consciousness, and then the amateur mesmerizer and his friends found themselves in custody. While the sealing industry of Alaska holds a prominent place in public attention, and gold mining in southeastern Alaska and at Unga Island in 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 being sought to attract the attention of sportsmen in Australia. From the collective reports of the various stock inspectors it was estimated that in 1887 there were 1,881,610 kangaroos. In 1888 the number fell to 1,170,880, a decrease of 710,730. The chief obstacle to the adoption of measures for the effective protection of the kangaroo is his voracious 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 filled my heart with sorrow And drives all joy away. The postman brought the letter, With weeping eyes I read, "Dear mother passed away, to-night," But lo! she is not dead. She's gone from 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 thus the words I said: "Weep not for me, my dearest child For lo! I am not dead." Denver, Colo.

The Cause in St. Louis.

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 Buchanane to which profound attention was given. He said, "Fifty years ago the scientist or scholar who regarded the authority of the sacred 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 age of the race not of 5,000 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 spirit presiding over 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 image." 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 race.

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 of events leading to the next. There is a standard 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 beginning, so reasonable in its development, 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—disputable proof—of the soul's immortality, 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 possible that the great conditions here, as spirit entities, 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 be engaged in, the progress of the onward progressing spirit; still rich spiritual fruits to be gathered on celestial heights, that shall reward the faithful and satisfy the spiritual hunger of the earnest, longing soul.

Dr. De Buchanane 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 truths of the spiritual philosophy. JESSIE W. LEE.

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

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, 50c. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty and Progress to Prosperity, 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 truths of the spiritual philosophy. Price 25 cents.

Catarth Cured. A clergyman, after years of suffering from that loathsome disease, Catarth, 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.

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's" Soothing Syrup for Children Teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle. RELIGIO-PHILOSOPHICAL JOURNAL. Tracts embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

For the Religio-Philosophical Journal. BLIND. "Away" cried nature's voice, "The man hath stinned, And cries of hatred rises out 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 havoc 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 admit The saucy, snaky, electric destroyer. Ho! ho! I laugh as I start the fire; Ha! ha! I shriek as the flaming pyre To your precious home 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 stricken sire. Ye! have and death and ruin and fire Are hid in the tall poles' stringy attire. Bury children and home if you 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 Nguakung 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 think so?" "He says that if we all become Christians our

heathen neighbors will take advantage of that circumstance to impose upon us." "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 maltreat us. Hence father says to us, "You may all become Christians, but I must remain a heathen, 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 Chronicle.

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 complete. This wonderful piece of mechanism stands 12 feet high, is 7 feet wide, and 3 deep. It has eight dials. No. 1 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—forenoon or afternoon—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 is twelve periods in the life of man. The builder of this great mechanical work has never had an opportunity of studying the business of clockmaking, and has not even had the advantages 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, if they have lost their sight in action, continue to smoke for a short while, but 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.



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 year after year 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 most severe (and women are critical) tests.

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 PVLE, New York.

The True Way To Reach Boils

TO CURE Eczema, Pimples, and Eruptive Diseases of the kind is to purify the blood with Ayer's Sarsaparilla. 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 my 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, my bowels were in strength, and was permanently cured of the salt-rheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good." —Mrs. Caroline A. Garland, Deerfield, N. H., (formerly of Lowell, Mass.).

And Carbuncles, take Ayer's Sarsaparilla. No other medicine produces such immediate and salutary results. 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 that time." "Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight." —Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

saparilla, and after taking four bottles I was cured." —Edwin R. Tombs, Ogemaw Springs, Mich. Made by Dr. J. C. Ayer & Co., Lowell, Mass.

Ayer's Sarsaparilla,

ALL ABOUT NEW STATE OF WASHINGTON. THE BRILLIANT LANTERN FOR AND SLIDES. HOME AMUSEMENT EXTRA SLIDES IN GREAT VARIETY.

FARMS FOR SALE. We want to advertise yours. Lay's Bulletin List free. INTERSTATE REAL ESTATE EXCHANGE, Marshall, Michigan.

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

Hofflin's Liebig's Corn Cure. Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address J. HOWARD STARR, 45 Randolph St., Chicago.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS. Has a pad different from all others in cup shape, with self-adjusting bell-center, adapts itself to positions of the body while the ball in the cup rests on the intertine just as a person does securely day and night. Radical cure certain. It is easy, durable and cheap. Sent by mail, Circulars free. ECCLISTON TRUSS CO., Chicago, Ill.

LOOK HERE. THOROUGH-BRED POULTRY. All the popular varieties. Catalogue free. E. J. KIRBY, Marshall, Mich.

INVESTMENTS. 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. ROBERTSON, Attorney & Counselor-at-Law, Wall St., New York.

Chicago Weekly Times. FOR ONE YEAR. And make a present to the subscriber of a pair Ladies' Fine Kid Gloves, WORTH \$1.00. And sold regularly at that price. We will furnish you a Glove worth \$1.50, 4 and 5 Button, Embroidered Back, GENUINE KID. We have only a limited number of these at our command.

WAKE UP!! Commence right now to raise Poultry. There is MORE MONEY to be MADE at it than at anything else. "12 ARTICLES 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 the SUCCESSFUL WAY to raise POULTRY for MARKET and FOUZZY for PROFIT. DON'T DELAY! SEND AT ONCE! TO-DAY! Sent on receipt of price, ONLY 25 CENTS. DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

OUR BUSINESS RECORD AND REFERENCES. We have sold \$600,000 worth of Pueblo 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 Company, Denver, Colo. Visits and correspondence invited.

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

PROGRESSIVE! AGGRESSIVE! ADDRESS THE CHICAGO TIMES CO., CHICAGO.

SALESMEN WANTED AT ONCE.

DR. WILFORD HALL'S. 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 stamp to Room 46, 161 La Salle St., Chicago.

PUEBLO.

Pueblo, Colorado, is a city of 80,000 to 85,000 population; has Steel Works, Rail Mills, Iron and Lead Pipe Works, Smelters, Copper Reduction Works, Foundries, Machine Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100,000. Five new factories have located since April 15, 1889. Monthly payroll 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 railroads, 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 unprecedented.

REAL ESTATE INVESTMENTS.

Real Estate in Pueblo is cheaper than in any city of its size and importance 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 following:

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 per acre. Forty acres northeast of Manhattan Park, beautiful ground, \$175 per acre. Ten acre tracts adjoining Manhattan Park on the east, \$200 per acre. Also lots and blocks in Manhattan Park, in size 1x25 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 improvement being a costly hotel.

OUR BUSINESS RECORD AND REFERENCES. We have sold \$600,000 worth of Pueblo 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 Company, Denver, Colo. Visits and correspondence invited.

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

THE PERFECT WAY OR THE FINDING OF CHRIST. The American reprint of the new, revised and enlarged edition. "The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. [Former price \$4.00.] For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, ILLINOIS, WYOMING, NEBRASKA, KANSAS, MINNESOTA, SIOUX FALLS, DENVER, COLORADO SPRINGS and FORT COCKERILL. Free Reclining Chair Cars to and from CHICAGO, DALLAS, DENVER, COLORADO SPRINGS and FORT COCKERILL. 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 Sanctuaries, and scenic Grandeur 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 Sioux Falls via Good Island. The Favorite Line to Waterbury, Sioux Falls, the Summer Resorts and Exciting and Charming Grounds of the Northwest. The Short Line via Seneca and Yankton offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Foldes, or desired information, apply at any Coupon Ticket Office, or address E. ST. JOHN, JOHN SEBASTIAN, Gen'l Mkt. & 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. BUNBY, Defendant. Case Dismissed at Plaintiff's Costs with an Allowance of \$200 to Defendant.

AN OPEN CONFESSION OF GUILT.

In Pamphlet Form.

Brief History of the Career

OF ELIZA ANN WELLS

As an alleged Materializing Medium, together with Plaintiff's Bill of Complaint and Defendant's Amended Answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case. The Editor of the JOURNAL asks no favor of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before forming opinions either in print or otherwise. For this purpose and for public convenience, and to show the danger menace such tricksters and their fanatical dupes are to the welfare of the community in general, and Spiritualism in particular he publishes this pamphlet. Single copies, 5 cents. Ten copies to one address, 25 cents. One Hundred copies to one address, \$2.00. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE PERFECT WAY

OR THE FINDING OF CHRIST

The American reprint of the new, revised and enlarged edition. "The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. [Former price \$4.00.] For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL 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 places 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 smile at chance and change of fate; for God is with us everywhere—in the brightness of the light and in the dark, for the shadow is a 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 we know him?" In referring back to the written history of the man upon whose mortal life Christianity presumes to be founded; noting that his birth was so obscure that a miracle had to be twisted from Chaldean astronomical knowledge to account for his endowment of power; that the history of the Jews—the only race on earth whose prophets foretold the coming of a Messiah—had to be perverted to fit the supposed case, and the fact entirely rejected 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 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 certainty 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 everything 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 traditional sources was compiled into a manual, 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 prophecy?

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 evolutionary 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 avenue 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 reasons.

It is only through the knowledge attained in connection with so-called modern Spiritism that there is any plausible solution 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 natural 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 fifteen 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 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 day and the hour is at hand when the "war is to be carried into Africa." There is a well 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 and present environment. In his inspirational mood he can only see that this exaltation of prophecy given him, means the coming of Christ, when as a matter of fact it really 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 truth, "Peace on earth and good will among men." JUAN DE AMIGOS.

A New Psychological Organization.

To the Editor of the Religio-Philosophical Journal.

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 psychical 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 advance will also be taken in profiting 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: "The 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 manifested by the members in the discussion of all the subjects presented for consideration, while exceedingly interesting and valuable incidents in the experiences 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 progressive thought and ideas. The two motives of the society are, "Prove all things; hold fast to that which is good." "The Truth against the World." 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 legs 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 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 Society, 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 nonexistent 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.

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