No. 26

Beaders of the Journal are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to Bay, and "cut it short." All such communications will te 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 incizents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will pe published as soon as possible

CONTENTS.

FIRST PAGE .- Warren F. Evans. "The Nazarene." Mag netic Sleep. The True Story of a Great Life

SECOND PAGE. - Questions and Responses. Shall Spiritualism be Absorbed by Agnostic Unitarianism? Divin Secrets. Organization

THIRD PAGE. - Woman's Department. New Books Re ceived. Magazines for February Received. Miscellane ous Advertisements

FOURTH PAGE. - Public Schools. Afri an Supplies. Psychical Experiences. The Journal Forces Jastrow to Re cant. "One of the Bravest Fights for Principle." Arch cological Delvers. He clories in Discontent. Beilamvisn

FIFTH PAGE.—Lake Pleasant. General Items. Mrs. Morrell. Miscellaneous Advertisements.

S VIH PAGE. - A Tribute to Ralph Waldo Emerson Charity. Our Polyglot Exchanges. Nothing Entirely Lost. Interesting Notes from Grand Rapids, Michigan. Mediumistic Experiences. Came to Meet Her. A New Experience. Pullanthropy and Carn gie sism. Rev. A. N Alcott on Organization. Our Work. Who Knows the Ad-

"Hullo." The Story of Lot's Wife. We Live in a Phenomenal Age. Population of Hell. Necesty for a Revised Creed. Miscellaneous Advertise-

E1G 1TH PAGE. - Are They Afraid to Revise? Truth about Queen Isabella. Independent Slate-Writing in Scarles

For the Religio-Philosophical Journal. WARREN F. EVANS.

ROBERT ALLEN CAMPBELL.

"Doctor Evans is dead." said a friend to me the other day.

'There must be some mistake," I replied. O, no; no mistake at all. I have just heard the news from one who has the infor-

mation direct, from Mrs. Evans herself." 'Ah! Now I know you are mistaken; for dear, good, sensible and loving Mrs. Evans is too wise a woman, and too truly an intelligent disciple, and too worthy a co-operative worker with her beloved husband in his life of teaching and healing, to ever think of him

-much less speak of him-as dead." Doctor Evans has simply repeated once again what he has several times done before -changed the place of his residence, and somewhat modified the method and scope of his life and work. He moved out of an old tenement into a new one when he took up his residence at Salisbury. He has simply removed thence into a new field of work where he is more needed. He is a teacher of truth, and in that office he has done most excellent service in his old parish; but his superior abilties fitted him for the call, which he has received and accepted, to a broader field of higher work and greater usefulness. He has moved out of his tenement of the flesh in which we knew him; and in which, and through which, he so often—and so successfully-operated, when he enlightened his disciples or healed his patients.

And yet it would be much more in accordance with his own views of the matter, to say that he has simply withdrawn his physical appearance from his old home in Salisbury and that such absence of the body does not mean any absence of his real individuality for surely his own theory—and who of his intelligent and worthy disciples will question the validity of his theory—is that the physical departure does not mean the departure of the spirit from its former scenes

of life and usefulness. Doctor Evans has entered upon his next higher mode of existence, development and work. He will, of course, in the new theatre of his operations, be the same studious, industrious, loving and successful soul that he was while among us, in this mundane realm of life. That is, he will be the same soul in essence and character, with the orderly moreness of his continued—and as we believe—accelerated growth. Still those accustomed to meet him while in the flesh in the cancilty of his pure and almost ideally divine home. will surely often recognize his spiritual presence as they in sweet meditation recall his benignant face, kindly manners and graciously eloquent words of love, truth, righteousness, and healing power.

Since writing the above the last thought is most beautifully illustrated and confirmed by a letter of Mrs. Evans from which I make the following extract:

"We sadly miss the dear husband and father; and we often unconsciously listen for the familiar footsteps and the gentle voice. But although his visible form has disappeared from among us, we are fully sensible of his spiritual presence; and the home he loved so well is made sweet and precious and bless those who invoke His name even in yet when awake she knew nothing about by his gentle and loving influence. Every room in our humble home has been, again on earth" has been given to Him. Have we and again, consecrated to the Lord-to be used for the good of all who may come to us —and will still be devoted to this use."

And surely this oft and loving dedication, this spiritual presence of the "master of the house," with Mrs. Evans' great loving-kind- change? ness of aspiration and earnest ministrations. Parkersburg, W. Va.

will continue the "Evans Home" in the future—as it has been in the past—a beacon to light, and a refuge to heal, all who are its fortunate guests.

Some of the most enjoyed, most profitable, and most sweetly remembered days of my life were spent with Doctor and Mrs. Evans at their home in Salisbury. I had been for years an admirer of Doctor Evans—as I knew him from a careful and somewhat appreciative study of his various works. These books I had found lucid, instructive and wondrously wholesome and helpful, and so I visited their author, only to realize that the books were to the man "as moonlight is to sunlight"—as the reddening of the morning twi-light is to the clear glory of the full shining

I was received with kindly and unaffected dignity by Dr. Evans and his wife, and introduced to the other guests of the home. I immediately recognized the spirit of kindness, honesty, purity and whole-heartedness that permeated and sanctified the household. The method of instruction was purely conversational—and on the surface might seem at random; but there was in it either an intuitive or a most masterly system of adaptation, for every one present seemed to receive not only just the instruction and assistance needed-but also just what they had been wishing for.

The words, like the methods, were simple; and Dr. Evans was always more like an advanced, though still companion, inquirer than a formal teacher.

In our morning greetings, at our meals, the more formal sessions in the parlor, in | the delirium of fever, repeated long passages our excursions over the fields--through the in Latin, Greek, and Hebrew-languages woods-and to the sea shore-our "elder | which she neither understood nor could probrother" was always the centre of attraction. I nonnce when in health, but she had heard a the source of enlightenment, and the font former master often reading aloud. An even of purity, encouragement and healing more remarkable case is mentioned by Dr.

Dr. Evans was in no sense a dogmatist. He was much more interested in arousing a pure aspiration than in formulating any article in a creed. He took a living and earnest interest in each papil; and in the simplest statements, and by the commonest illustrations adapted his instructions to each one's moral and mental needs.

A man of purity, intelligence and usefulness, Dr. Evans was, as a teacher and healer, an honest, earnest and typical modern disciple of the Christ whom he accepted, exalted and exemplified.

For the Religio-Philosophical Journal "The Nazarene."

The writer had the privilege, during the month of November last, of spending a day with the Hon. Sidney Dean at his home in Warren, R. I. For fifteen hours I was a silent listener to the wonderful experiences of this aged Spiritualist. It was a rare treat, seldom enjoyed in this mortal sphere. I was his guest and of course the law of hospitality forbids the unveiling of the sacred confidences in me reposed. Before leaving him, however, at the Providence depot, I ventured an inquiry: "Mr. Dean, so interested have I been in the details of your spiritual experiences that I have hardly dared to ask a question which has been uppermost in my mind during our long and pleasant interview. Who directs the vast forces of the unseen world in forwarding this great work which has been the theme of our earnest and entertaining talk?'

With a face lit from, apparently, a supermundane source, he replied, "The Nazarene!" Those two words have been burning in my brain with a supernatural glow and light. expanding into a series of thought-pictures which I hope some day to photograph into concreteness for the readers of the JOURNAL. For the present, only a few suggestions to Spiritualists.

If spirit communion be a fact—a demon strated fact—which no one can question who has had any veritable experience, why should not Jesus still take an interest in those he loved so dearly; in those for whom He lived and died? In life, little children loved Him, why not now? In life the harlots loved Him, why not now? In life the publicans and sinners loved Him, why not now? In life the diseased, the disconsolate and the sorrowing loved him, why not now? In life He was at one with the masses, why not now? Who has directed the vast events of history, evolving our modern life? "The Nazarene!"

Would it not be well for Spiritualists to take this thought, disengaging it from all | ing of what he had heard. mystery, and accept Jesus as my venerable friend accepts Him, as "The Nazarene"? Jesus promised to be wherever two or three are gath- a poem which she had heard a year before, He did not say believe in me as God, or as the second person in the Holy Trinity. He proclaimed no dogma about his person as a condition precedent to His appearance. But His name was all that was necessary to command His presence. There was an infinite sweetness about Jesus in life which attracted eighteen centuries lessened His interest in composition, and qualities of the numerous a spiritual circle? All power in "heaven and intercourse is of any practical import why from a book she had been reading. should the most august figure of all history be excluded from a Spiritualist's inter-

MAGNETIC SLEEP.

How the Phenomena of Somnambulism are Explained by a Learned Writer.

"The connection between natural sleep and magnetic, or mesmeric, sleep is so close that the former has been called 'incipient somnambulism." Says a writer in All the Year Round: "It has been proved by repeated experiments that natural sleep is the most favorable moment for magnetizing anyone. As a rule, sleeping persons can be magnetized with more ease and success than if they were awake; but it is not necessary to believe all the extravagant miracles which are claimed as the results of the exercise of animal mag-

"A good many of the phenomena of somnambulism are explainable by memory There is an authenticated case of a distinguished musician who once dreamed he was listening to a remarkable piece of music performed by some singers. He remembered the melody on awaking, and was so delighted with it that he at once wrote it down. Several years afterward as he was turning over some old sheets of music that he had never seen before—as he thought—he came upon the very melody he had dreamed. He could not remember that he had ever seen or heard this melody except in his dream, and yet it is beyond doubt that he had heard it, that he had forgotten it, and that it had been reproduced in his dream in the manner recorded. "Coloridge tells of a maid-servant who, in

Mayo. This was of a girl who, knowing absolutely nothing of astronomy and mathematics, once in a somnambulic state wrote down the pages of an astronomical treatise, with calculations an adelineations. It was found that this was taken from the Encyclopædia Britannica, which she said she had read in the library, but when awake she could not recall a word of it.

"These are but some of many illustrations which might be given of cases where what appeared at first to be remarkable original productions were only reproductions of memory long dormant. They show that sleep and delirium often reverse the former process of forgetting, and that, as Du Prel says, we possess a latent memory, the intent of which partially returns in dreams; sometimes with, but often without, recollection. The exaltation of memory which takes place in sleep explains many remarkable dreams and somnambulistic notions, to which superstitious or mystic significance is supposed to attach.

"Du Prel mentions the case of a girl employed as a neatherd, who occupied a room divided only by a thin partition from that of a violin player, who used to play often dur ing half the night. This girl, after some months, got another place, and after she had been there for some two years sounds began to be heard coming from her room exactly like those of a violin. This went on for hours, and, with irregular intervals, lasted for two years. The girl began to reproduce the tones of a piano which was played in the family, and afterward began to discourse in her sleep, in a learned and sarcastic manner, on religious and political subjects. In every case she was reproducing in sleep what she had heard said or played by members of the family or visitors.

"There is another case mentioned by anoth er writer—De Boismont. A widow was sued for a debt of her deceased husband, which she knew was paid. But she could not find the receipt. Greatly disturbed, she went to bed, and dreamed that her husband came to her and said that the receipt was in a redvelvet bag in a hidden drawer of his desk. This was found on waking to be the case. Of course she had known of the hiding-place before, but had forgotten.

"We shall now give a number of curious instances of the action and reaction of memory in somnambulism, culled from a number of German and other scientific writers and cited by Du Prel.

"A basket-maker named Mohk, observed by Varnhagen, once heard a sermon which greatly impressed him. The following night he got up and walked in his sleep, repeating word for word the discourse he had heard. He continued to do that at intervals for forty years, although on waking he knew noth-

"A celebrated female somnambulist named Selma is known to have repeated when asleep ered together in his name; and that to bless. and once she recited a poem by her brother which he himself no longer knew, having lost it for thirteen years.

"The French scientist, Ricard, knew a young male somnambulist who, when in the magnetic sleep, could recite almost word for word a book he had read the day before or a sermon which he had heard. Another French the lowest as well as the highest. Has subject could give when asleep the names, His brothers and sisters? Under proper and | medicines which had been prescribed for her orderly conditions why should He not come | by different physicians during her illness,

"Dr. Schindler had a patient who, in the

magnetic sleep, could give the whole history

of her disease, many incidents of which the physician had himself forgotten.

'The French Dr. Puysegur testifies to a patient he had who, when four years old, had suffered injury to the head with a consequent surgical operation, which so destroyed the memory that he could not recollect anything which happened an hour before. Yet in somnambulism this patient recollected everything exactly, could describe the operation which he had undergone, and predicted that he should never recover his waking memory, as, indeed, proved. to be the case.

"Lafontaine, a once famous mesmerizer, has recorded an experiment which he says he once made himself at Rennes. A young actress there had asked him to put her to sleep, but requested to be awakened in good time for rehearsal, as she had only read once a part which she was to perform that night. Instead of waking her, however, Lafontaine induced her to go on the stage in her som-nambulistic condition and to go through her part without mistake. Yet when wakened immediately afterward she could neither remember it nor that she had just repeat-

"The somnambulistic consciousness is linked with earlier magnetic conditions; that is to say, somnambulists can recall what occurred in previous sleeps, but not in waking intervals. This is one of the most curious phases of the subject, as it shows that we may have a double memory, one side of which is latent while the other is active, turn and turn about.

"Then as to other sensations, we quote from testimony of Dr. Kerner's patient. taste of the meat.'

"Another curious case was that of the nephew of Rezzi, the physician. In the somnambulic state he complained of want of appetite and of nausea, but on waking wanted immediately to eat; the indisposition always returning with the sleep.

"Prof. Debret mentions that he awakened one somnambulist while she was singing. She ceased her song and looked about in great perplexity, but when put to sleep again resumed in the same key and at the same syllable where she was interrupted.

"The physiologist, Burdach, was told one morning that his wife had been seen the night before walking on the roof of the church. He took the opportunity at her next sleep to question her, when she gave a full account of her proceedings, and mentioned having hurt her left foot by a nail on the roof. When awakened she was asked about the wound on her foot, but could give no explanation. This appears to have been an ordinary case of sleep-walking, not of magnetic sleep; yet we find the same evidence of dual consciousness."

For the Religio-Philosophical Journal The True Story of a Great Life.*

Such is the appropriate title of the long looked for book from the partner and lifelong friend of President Lincoln. It is well known that Mr. Herndon, ever since the great political battle of 1860, has been assiduously gathering materials and facts for this purpose. It is also understood by many that every biographer of Mr. Lincoln has had access to and used many of Mr. Herndon's facts and reminiscences. The shelves of our libraries are loaded with eulogies and panegyrics of Lincoln as a lawyer, politician, statesman and martyred hero. It is opportune, therefore, that the world should hear from the conscientious and truth-loving | they have all along claimed.(?) Herndon, his old friend and associate, concerning the real and everyday life of this gifted orator and president. "Among things, not among the shows of things, had he to grow," is clearly brought to light in this Story of a Great Life." As to most biography it can be truthfully said,

"When all is done, upon the tomb is seen, Not what he was, but what he should have been. In fact, this was the view of the matter taken by Mr. Lincoln himself. Herndon relates that he once handed to Mr. Lincoln a life of Edmund Burke. "He then threw himself down on the office sofa and hastily ran over its pages, reading a little here and there. At last he closed and threw it on the table with the exclamation, 'No, I've read enough of it. It's like all the others. Biographies, as generally written, are not only misleading, but false. The author of this life of Burke makes a wonderful hero out of his subject. He magnifies his perfections—if he had any and suppresses his imperfections. He is so faithful in his zeal and so lavish in praise of his every act that one is almost driven to believe that Burke never made a mistake or a failure in his life.' Mr. Lincoln then lapsed into a brown study, but presently broke out again, Billy, I've wondered why book publishers and merchants don't have blank biographies on their shelves, always ready for an emergency; so that, if a man happens to die, his heirs or his friends, if and it must only be stirred in one way and they wish to perpetuate his memory, can pur-"Dr. Wienholt had a patient with a very | These blanks they can at their pleasure fill not here the key which will unlock many of bad memory in waking, but who during up with rosy sentences full of high sounding the old scripture experiences? If spirit somnambulism could recite long passages praise. In most instances they commemorate a lie, and cheat posterity out of the truth. History is not history unless it is the truth." And to this emphatic avowal of Mr. Lincoln's estimate of ordinary biogra-

phy Mr. Herndon adds. "it is my vindication

in advance, if assailed for telling the truth." Let these newspapers that have severely criticised Mr. H. for telling too much truth, dodge this boomerang if they can.

Mr. H. states in the preface that he "was strongly drawn to the man, and believing in his destiny was not unobservant or careless in respect to gathering and preserving data of his personal career.

In his estimation "Lincoln rose from a lower depth than any of our great menfrom a stagnant, putrid pool, like the gas which, set on fire by its own energy and selfcombustible nature, rises in jets, blazing, clear, and bright." This strong and figurative statement undoubtedly means that Mr. Lincoln was born and reared with a cloud over his genealogy, his early life spent on the border line between savagery and civiliza-tion, outside of schools, colleges, universities, churches and like organized educational influences. All this is apparent from the biography. In it students of biology, heredity and psychology especially, will find matter of the deepest interest. One of his paychological experiences is thus related:
"No feature of his bac wood life pleased

Abe so well as going to mil. It released him from a day's work in the woods, besides affording him a much desired opportunity to watch the movement of the mill's primitive and cumbersome machinery. In later years Mr. Lincoln related this reminiscence of his experience as a miller in Indiana: One day. taking a bag of corn, he mounted the old fleabitten gray mare and rode leisurely to Gordon's mill. Arriving somewhat late his turn This morning in the magnetic sleep I did not come till near sundown. In obedidrank elder tea. On waking I felt no taste ence to the custom requiring each man to of it. Waking I ate meat and then fell into | furnish his own, he hitched the old mare to a magnetic sleep. I then had again the the arm, and as the animal moved round. taste of elder tea, and not of meat. But on the machinery responded with equal speed. coming out of this sleep I had again that | Abe was mounted on the arm, and at frequent intervals made use of his whip to urge the animal on to better speed. With a careless "Get up, you old hussy," he applied the lash at each revolution of the arm. In the midst of the exclamation, or just as half of it had escaped through his teeth, the old jade. resenting the continued use of the goad, elsvated her shoeless hoof and striking the young engineer in the forehead, sent him sprawling to the earth. Miller Gordon hurried in, picked up the bleeding, senseless boy, whom he took for dead, and at once sent for his father. Old Thomas Lincoln camecame as soon as embodied listlessness could move-loaded the lifeless boy in a wagon and drove home. Abe lay unconscious all night, but towards break of day the attendants noticed signs of returning consciousness. The blood beginning to flow normally his tongue struggled to loosen itself, his frame jerked for an instant and he awoke, blurting out the words 'you old hussy,' or the latter half of the sentence interrupted by the mare's heel at the mill."

"Mr. Lincoln considered this one of the remarkable incidents of his life. He often referred to it, and we had many discussions in our law office over the psychological phenomenon involved in the operation. Mr. Lincoln's idea was that the latter half of the expression, "Get up, you old hussy," was cut off by a suspension of the normal flow of his mental energy, and that as soon as life's forces returned he unconsciously ended the sentence; or as he in a plainer figure put it: 'Just before I struck the old mare my will, through the mind, had set the muscles of my tongue to utter the expression, and when her heels came in contact with my head the whole thing stopped half-cocked, as it were, and was only fired off when mental energy or force returned.'

This unique explanation of the operations of his spiritual powers (under the mediumship of the "old gray mare") places Mr. Lincoln most decidedly among Spiritualists as

Many weird facts and influences in the early frontier life of his hero are brought to light in this biography. Of the people among whom he always lived, it is written:

"Although gay, prosperous, and lighthearted, these people were brimming over with superstition. It was at once their food and drink. They believed in the baneful influence of witches; pinned their faith to the curative power of wizards in dealing with sick animals, and shot the image of a witch with a silver ball to break the spell she was supposed to have over human beings. They followed with religious minuteness the directions of the water-wizard with his magic divining rod, and the faith doctor who wrought miraculous cures by strange sounds and signals to some mysterious agency. The flight of a bird in at the window, the breath of a horse on a child's head. the crossing by a dog of a hunter's path, all betokened evil luck in store for some one. The moon exercised greater influence on the actions of the people and the growth of vegetation than the sun and all the planetary system combined.

Fence rails could only be cut in the light of the moon, and potatoes planted in the dark of the moon. Trees and plants which bore their fruit above the ground could be planted when the moon shone full. Soap could only be made in the light of the moon. by one person. They had the horror of Friwhich with many exists to this day. Nothing was to be begun on that unlucky day, for if the rule were violated an endless train of disasters was sure to follow. Surrounded by people who believed in these things, Lincoln grew to manhood. With them he walked, talked, and labored, and from them he also absorbed whatever of su-

(Continued on Eighth Page.)

QUESTIONSAND RESPONSES

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

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

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

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

RESPONSE BY MRS. K. F. S.

1. My parents belonged to no church; but were believers in Universalism. I never belonged to any church.

2. I have been a Spiritualist for thirtythree years.

3. I was first convinced of the fact of spirit communion, through the mediumship of a young girl who spent several weeks at my father's house. She was a trance and writing medium of a high order; was perfectly controlled by almost any spirit and through her I received undeniable tests of spirit communion.

4. This is a hard question to answer. for in thirty years of honest, earnest investigation one must necessarily have a great many interesting experiences; but I will relate one which I thought at the time very good. During the camp meeting season of 1886, I visited Queen City Park, accompanied by my little daughter Susie.

We were sitting in the hall one morning enjoying the usual conference meeting. Mrs. Maud Lord was also in the hall three seats back of us. I will say here, that she was an entire stranger to me and my family. As I had some duties outside to attend to, I thought best to leave the hall. I whispered to Susie to go quietly out, and I would soon follow her. She started to pass down between the seats, but Mrs. Lord put both her arms around her, drew her in to her lap and whispered something in her ear. Susie came back to me saying: "Maud Lord says, grandma tells her that she doesn't want you to go home now." Of course I did not go. Very soon Mrs. Lord was called upon to give tests. She came first to me, saying my spirit mother asked her to do what she did to keep me from going out. She told me all about my own and my mother's family; how many children were in earth life and how many in spirit life, even telling me in how many burying grounds my mother's children were buried. And that was something I had never thought of before. I considered it a perfect test—and that it was from my mother, as Mrs. Lord knew nothing of me. She could not even have known that Susie was my

5. I do not regard Spiritualism as a religion. I believe that religion is a sentiment should "degrade our immortal hope"? of the soul. It is love. Jesus teaches no religion except the "love that worketh no ill." "Love is the fulfilling of the law." It matters not what a person believes, he who has the most of love for all humanity in his heart has most religion. But I most sincerely believe that a knowledge of the facts, philosophy and teachings of Spiritualism will do more to develop that love in the human heart than any other belief in the

6. It seems to me that what Spiritualism most needs to-day is a better knowledge of the laws of spirit control; more toleration among its followers; mediums who are in no hurry to get before the public but are willing to wait until fully developed, and do what they can in a private way to help the good cause on; mediums who are honest and will demand perfect honesty from the spirits controlling them; a warm fellowship for all forms of liberal thought, remembering, always, that every one has his own work to do, and must be his own judge of the field in which he can do his best work.

7. A knowledge of psychic laws will help us to understand the laws of our own being. And he who best knows himself best knows his duties to others; has most of that charity that suffereth long and is kind; is the best parent, the best citizen, the truest friend.

For the Religio-Philosophical Journal. Shall Spiritualism be Absorbed by Agnostic Unitarianism?

LYMAN C. HOWE.

The plea for Unitarian absorption, in the JOURNAL for January 11th, is suggestive. The Unitarian church has already absorbed considerable of the fruits of modern Spiritualism, but it has vigilantly guarded its gates against the tree from which this harvest is gathered. Bro. Dague inquires, "Why should not all Spiritualists connect themselves with the Unitarian church?" The JOURNAL editorial has ably and forcibly answered the question in the same issue, but the subject is not exhausted and I feel like adding my thoughts. It is agreed that Spiritualists and Unitarians occupy, practically, the same general ground on questions of theology; but brother Dague extends the agreement beyond the line mapped out by facts and experience. What they may hold in the abstract, or confess within the private sphere of the church, I am not prepared to affirm. I judge their faith by their acts and public utterances. Their beliefs on the Bible, Jesus, inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, immortality of the soul are not all identical, or closely allied to the accepted faith of the great body of Spiritualists, judged by their open acts and words. They may accept the idea of inspiration in a vague and chilly sense, but they practically deny it as an active, vitalizing concentration which opens the windows of the soul to the definite realities of the spiritual world. Their creed may accept the idea of immortality as a dim and doubtful dream, but all their acts and literature, so far as I know, ignore, or flatly deny, any definite certainty, or possible demonstration of a postmortem individuality. Many of their financial dependencies and official representatives are as stubbornly opposed to any and every recognition of spirit communion, or any toleration of special mediumship upon which demonstration depends, as any orthodox sect. I once heard one of their most brilliant orators, in the midst of a splendid sermon, make

ample of Rev. Minot J. Savage has modified the recognition and acknowledgment of the agnostic degmatism of many, but even he holds Spiritualism as secondary and subject to Unitarianism, and does not regard it all that pertains to the common weal. This lady teacher, whom for convengent to unitarianism, and does not regard it all that pertains to the common weal. This lady teacher in this paper designation and acknowledgment of the sensitive point, certainly the broad upon that the common weal sensitive point, certainly the point, certainly the point, certainly they must be near-ing the longed for goal of psychic attainments. This lady teacher, whom for convengent to unitarianism, and does not regard it. ample of Rev. Minot J. Savage has modified

to predicate the building of a life-work or equip a ministry for the "healing of the nations." But on what does Unitarianism build? Is it independent of all other bodies? Does it not lean on the bible and make a working predicate of principles drawn from the inspirations of past ages? Are not all its propositions and ideals drawn from the lives of men, past and present? If Spiritualism begun and ended with one pivotal fact of immortality demonstrated, it might not be entitled to any place as a religion. But this one fact is the fruitful germ that holds all the possibilities of science, ethics and religion. From it grow all aspirations and all revelations stored in the boundless arcana. Man is the living center around which infinity revolves. To man as a spirit all else pays tribute. To know the nature and destiny of man is the climax of intellectual attainment. To bring the resources of the spiritual universe within the conscious touch of his faculties, and open to his hungry heart the illimitable wealth of moral attractions and affectional sweetness that forever elude sensuous recognition, is the highest aim of all religion, the incentive to all devotion. Within this realm of possible experience lie ail the potencies of progress, all the agencies of human redemption. All the formulated systems of worship the world has ever known are as "sounding brass and a tinkling cymbal" without this blessed impact of the hidden world which under-lies and overtops all else. The degree of this divine recognition measures the usefulness of every religious association. Spiritnalism is the only complete expression it has ever found upon earth. It alone can reconcile the sensuous world to its God. It pridges the chasm that has mocked the wisdom of the ages, and drank the sunshine of hope from the ashen lips of death. It kindles the bloom of perpetual summer on the frozen bosom of despair, plants the tree of life in the valley of sorrow and sheds the sunshine of love in the moral deserte of the world. Spiritualism opens to every thoughtful mind an infinite fountain of moral sanctity and divine incentives. Within its ample soil every blessing takes root, every philan-thropy grows. Creedless as the sunshine, free as the gravity that binds worlds and systems in its omnipresent embrace, it uses all forms and systems to map the will of God

springs of spiritual vitality in the blighted lives shivering in the shadow of fear. Unitarianism may, if it will, have all that Spiritualism has, but it can have nothing more or better. Spiritualism has all that Unitarianism has and immeasureably more. Why, then, should Spiritualists go to Unitarianism to be crippled and crowded and treated as subservient allies; to put out their light in the frosty breath of aristocratic agnosticism; to take up the bridge that for forty-one years has spanned the gulf of mystery and despair with threads of immortal gold spun from the arches of heaven by love's immortal magic; to deny our birthupon us in a direct and tangible way, lest we

on the pages of progress, and opens the well-

Is this picture overdrawn? I think not. I have never known an active Unitarian who did not hide his spiritual light—if he had any—when acting in church relations. I have been introduced to their clergymen in their audiences and received a cold, formal recognition and a leaden seal for my spiritual lips. In the city of Meadville, Pa., is a Unitarian theological school. I am informed that some of the leading professors and many students are secretly satisfied of the truth of Spiritualism, but they maintain a frigid attitude toward the subject and its public advocates. The entire influence of the school is against any recognition of Spiritualism. Their graduates must be silent on the subject as the price of their success in the ministry. There is one noble example of independent manhood, recently graduated, who does not hesitate to avow himself a Spiritualist. The result is, he has no pulpit to fill and is teaching school for a livelihood. But, it is urged, the Unitarians are organized and have many churches where Spiritualists might be at home and one with them—as many now are. Spiritualists may be at home in the Unitarian church; but Spiritualism can have no breathing place within its wintry walls. I am no stickler for any ism as such, but I am unalterably opposed to any surrender of the divine reality, the living demonstration of the "kingdom of heaven at hand" which Spiritualism alone can give; and with this we have all that any church has, minus their creed and walls of brick and stone. If these heaps of dust are superior to the immortal soul, we might get to them and be absorbed in the grim negation. If life and immortality are more than crumbling walls and hollow creeds, then, if there is to be any merging, Unitarianism should come to us and bring its heaps of dust and glittering gloom to the spiritual altar, to be baptized and animated with a living soul that will not shrink from the touch of the angels, nor feel "degraded" by the demon-

stration of immortality. Of course, Spiritualism has its shady side, where bigots delight to cool their spiritual aspirations, and fortify their dogmatic negations with evidences of "total depravity," or intimations of an evil origin and "dangerous tendencies," from which all the faithful should turn away lest they lose their souls: or, (what is worse!) their standing among the apostles of intellectual vanity and spiritual indifference. But who or what has not a dark side? What sect or system has ever come up, through the varied conditions attending the development of human society, that did not partake of the common weakness as and moral imperfections of the race? If every sect were judged and sentenced by its errors and moral shadows alone, what Christian church could maintain a respectable standing? If every system were judged by its incipient crudity and empirical defects, diabolism, and delusion would properly sum up the religions of the world, and Unitarianism would go down labeled, "Weighed in the balance and found wanting." Estimated from the bright side alone, and no religion or denominational record the world has ever known can show such transcendent beauties, such incomparable moral riches, such a measure of inspiring truth, and practical benefits so far reaching and spiritually fructifying, as come to the world through the divine ministrations and ethical teachings of modern Spiritualism. If it has also brought a flood of fanaticism and folly, in a psychic wave that stirred the "great deeps" of the emotional nature, and broken up the old foundations laid in "total depravity" and

as a religion, or a system of ethics on which they are not likely to do, until, by our larger nate as Miss M., talks learnedly of concentration predicate the building of a life-work or growth, and superior att etions, we absorb them and extend the bo adaries of their creed to the rounded fullness of our own.

For the Religio-Philosophical Journal. DIVINE SECRETS.

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

MRS. R. S. LILLIE.

Concluded.

In the first part of this article allusion has been made to the education of mediums. Let me say that I value and appreciate learning and am ever proud of our work ers who are both learned and inspired and I find that where mediumship unfolds with those who are already educated or are really wise, they receive it in humility of spirit using it reverently as a holy and sacred trust. But when mediumship comes to uneducated persons, and they afterwards start out to be educated, they get but a smattering, at best, and in many cases the little they do get makes such egutists of them that they become almost unbearable. They think they know more than any one can tell them. spirits or mortals. "They control spirits." believe in possessing their own organism, consequently inspiration gradually wanes and some have already found their way backward into the church. They have lost the respect of Spiritualists, failed in gaining the respect of the church, and serve as an illustration of the fact that "a little learning is a dangerous thing." Where good common sense exists with honesty and integrity and a desire to serve the truth, spirits can take, as they have, these clean unwritten pages of the brain and place upon them, and give through them, the grandest truths ever given on earth. Where these foundation principles do not exist, the sooner Spiritualists cease to encourage them in appearing before the public the better it will be for the cause.

To young mediums who desire to do good and who have not had educational advantages I would say, study grammar until you know when a sentence falls from your lips whether it is properly constructed; then inwardly always ask for the highest spiritual gifts and consent to be guided by the spirit. The principles or teaching they desire to give, they will give. The gift of language to the extent that spirits can change it entirely is a rare one; they are, therefore, limited to the capacity of the medium in this respect, and often give the sublimest truths in the poor garb of the medium's language, and to cultivate this is an aid. If one doesn't know his defects ask some friend to tell him, then go to work to remedy them. It can easily be done. Then, with the heart's holiest aspirations leave the rest to the Spirit-world and you will find that mediumship is of itself a school, continually of pretenders. educating and uplifting the one possessing it.

I believe those who know me will say have always welcomed new comers and taken pains to procure and read these magyounger mediums; and wherever I could I azines and find that with the exception of have spoken to them words of commendation, and have been ready to give them any aid which by my knowledge of the field and of the work, I could. This they will ever find if they are true workers in the cause of Spiritualism. But if I see or hear of methods and teachings which are in reality no part of Spiritualism, I shall—for the sake of the Spiritualists in general and for the sake of the truth which I have spent the last fifteen years of my life, undergoing all manner of privation in wandering to and fro to disseminate—say what I think of such methods. Hearing a great deal of these private classes in some of the places where I had engagements last fall, I became greatly interested to know what this new thing in Spiritualism could be. The classes were called "psychic classes," or classes in soul culture. I learned that forty and as high as sixty at first joined, paying the required sum for each sitting to this lady speaker and teacher, which aggregated more for an afternoon session of this kind than any of the regular workers can or do receive for the Sunday services, and I confess to thinking if there was anything to be taught which the people were so desirous to know, why could not I know and perhaps be able to teach? I therefore made diligent inquiry regarding the matter. I had not pushed my inquiries far before I became convinced that my duty was to oppose these methods as they were directly opposed to all the laws governing mediumship, and some of the processes and drills through which they were passed was an imposition upon any Spiritualist, and was something they would not, under other circumstances, submit to, only that the teacher of these classes also represented the spiritual platform of the first societies of these cities and was therefore supposed to be authority.

Fancy a lot of Spiritualists, old and young, ladies and gentlemen, who have been taught by the spirits from the first of their teaching to cultivate their spiritual gifts, and who are so anxious to do so that one has only to announce himself as possessed of special power in this direction and they eagerly seek to avail themselves of the opportunity. Fancy them standing in a line like so many school children and being told to hold their hands up in front of them, palms downward, and flop them up and down and with this motion, say the word "poise, poise," then with the same motion use the word "concentration"; then at other times with similar exercises say "will, will," "drill, drill" and "still, still," and then hear by way of explanation that these words are modifications of the same sound in ascending scale; that there are three changes because there are three degrees to the cerebellum; each word has to vibrate twice because there is a positive and negative pole to each degree; the first vibration is positive, the second negative; that when the will is sufficiently aroused the vibratory power is to be converted into psychic force (a very desirable result); that there are other words which vibrate in the cerebral brain! The exercises are the same as the previous one, only using the following words tome, tome," "throme, throme," "stome, stome." Of course any person of usual discriminaton will soon perceive the wonderful effect of this exercise and will notice to what portion of the cerebrum the word tome belongs or extends, and how the word throme proceeds to the region called benevolence: that when the vibrations produced by the word stome move on until it embraces the perceptive faculties where are located the selfish standards of morality, the extent of functions of observation, memory, etc., etc., this strange assertion; "It is not only not | revolutionary wrecks and temporary perver- | and there also the sensitive point at the base possible, it is not even desirable to demonstrate immortality. It is degrading to our immortal hope to try to prove a future life."

Unquestionally the influence and royal exchange of its divine potency and possibilities for good. Spiritualists can nevit is said are located the faculties of psychological characteristics. The sensitive point as the base of the nose and centre of the forehead where it is said are located the faculties of psychological characteristics. The sensitive point as the base of the nose and centre of the forehead where it is said are located the faculties of psychological characteristics. The sensitive point as the base of the nose and centre of the forehead where it is said are located the faculties of psychological characteristics. The sensitive point as the base of the nose and centre of the forehead where it is said are located the faculties of psychological characteristics.

tion, vibration, focalization, devitalization. etc. To aid in concentration she had them place a led pencil across the eyes with the this test they closed their eyes to see if they person attaining even this step will, if perhe may roam through the unfoldment of his own soul powers.

left on the pit of the stomach, and then re- of the customer. peat the words poise, and concentration, and little every-day nickels. It seems she had no fear that any of the pupils had developed clairvoyance sufficient to penetrate even the rag it was sewed up in to ascertain whether she had given them a United States nickel or and sprinkled them or gave them a baptism. Among the first of Miss M.'s teachings was should ask the aid of spirits she objected to objected to the word mediumship -preferred psychic, or sensitive. Now, "where does this line of teaching come from?" a lady member of the classes asked Miss M. Her reply was, "It is not obtained from books, but is something which has come to me," implying that it was a direct revelation to her from the Spirit-world. This lady, also a gentleman, found immediately that it had come to them, but through the medium of The Esoteric (most of it) a bound volume of which they owned. On comparison they found these lessons almost verbatim, partly in a series of articles by John Latham entitled "The Art of Never Forgetting," and partly in a series entitled "Practical Instructions for Reaching the Highest goal of Human Attainment" by Hiram E. Butler of the Ohmart-Butler school

As there is not space in this article for extended quotations, I will say that I have introducing a little physical drill or motions of the body from the Delsarte system of physical culture, the rest was stolen bodily from The Esoteric, labeled "Soul Culture" and taken into the spiritural ranks; and I hold that it is a false pretence that it will have anything to do with the development of spirit mediumship, and will quote a little from The Esoteric to prove this from their own words. On being asked the difference between the Esoterics and the Spiritualists, the answer was, "Many of them consent to be passive instruments to spirits. We feel that we are responsible for our own acts and have alone the right to control these bodies. We find it necessary to be sufficiently positive to be able, in place of being controlled by spirits of men earthbound, to command and control them. Thus it will be seen the difference is, we are positive, they are negative. Our teaching is that we must develop all the powers that are dormant within us and in place of giving them over to unknown influences to use, we should develop our will, and we sell our birthright in giving these up to others to use." I think I have quoted sufficiently to show that these methods in our work are entirely false; if positive, for the development of will, then they are not negative to the approach and influence of spirits, and whoever gives this "clap trap" in the name of Spiritualism, believe, will soon find that the Spiritualists who have the work of the first societies of the land in their hands will not want their platform represented by this class of workers, no matter what their oratorical powers may be. If they prefer these other methods let them go out in their name. The spiritual platform needs earnest, sincere lovers of Spir-

itualism as it has been given from the spirit I think the time has come when the workers upon the platform, who have worked long to establish the truths of Spiritualism. should take the stand that they will not, by their silence, appear to acquiesce; and that they refuse to be employed by societies that employ and endorse speakers upon their Sunday platforms who are such pretenders, foisting upon Spiritualism through these week-day classes, and other measures, such

nonsense. Workers who have been in the field but one year or a little more, presume to put in line old Spiritualists, making use of charms, consecrated water, sprinkling, etc., teaching what amounts almost to voodooism. It represents neither of the schools of thought from which a part has been borrowed, neither does it represent in any degree Spiritualism, as it should be represented, by those who claim to go forth as its "banner bearers and is a disgrace to the cause it claims to

gentleman, not a Spiritualist, but who had been a reader of these magazines mentioned, said as he came out of one of these classes, "I am surprised that Spiritualist societies endorse it, or that the Spiritualists do not see through it."

Spiritualism means intercommunion with our loved once, who come to us in person and watch over us. Theosophy and Esotericism calls these spirits, shells, and unconscious or semi-conscious spectres, and says, when we can hold conversation with them that it is dangerous. It says of the "word drill," it is the testimony of eastern adepts that there is great efficacy in it if systematically culti- | confused and bewildered even if they do try. vated, but unfortunately the methods have ual development.

When the Spiritualists over the country ful. who are practicing "word drill," have practiced as long as the Chelas have on the word

"Om." it may dawn upon them that possibly they are on the wrong track. A temporary psychological influence exercised by the individual may be left with some, and they eyes closed a short time, then open the eyes | think they have been benefited, but. permaand look at the different expressions that | nent good in development is not obtained in she made with her face. After they had borne | that way. It is not something to be dealt out this test they closed their eyes to see if they at fifty or seventy-five cents a lesson, or could see the different expressions with eyes forty-six lessons for five dollars. Spirits are closed. If so this was of course a step toward | promised by this line of operators, with all clairvoyance, and who will say but that the | the assurance possible, as though no law governed the matter. An Indian from their severing, become an adept possessing the band for each member of the class, a Parker. universe of spirit and matter through which a Beecher, or any other, as though spirits were lying on a shelf tied up in bundles or like so much thread on bobins to be reeled off To exorcise evil spirits she told them to at the will of the operator, or so many cards place the right hand on top of the head, the of buttons in color or quality to suit the taste

One thing I have learned which I must give sometimes the word patience making rapid my co-workers; it is how to "collect their changes of the hands from the head to the forces" for public speaking: "Retire to an pit of the stomach or region of the solar plex- ante-room, place the thumb of your right us. The absurdity of this any one who has hand in the palm of the left, cross your right had any experience with nudeveloped spirits | foot over your left, bend your head forward would see at a glance, and with the experience until your chin touches your breast and I have had in clairvoyance and clairaudience quietly inspire the "astral light." (If the hall I should expect to see and hear such spirits has been used for everything during the ridicule, laugh, and make fun of me or of week and there is not any astral light lying any one undertaking to make use of such a around left over, it will not be your fault.) method. In one of these classes, at the clos- Fancy the grand workers, who are under the ing session, Miss M. gave each one something, | influence of spirits, obliged to resort to such to act as a talisman, which looked like a ten | measures! A lady member of one of the classcent piece sewed up in a piece of cloth; told es, in conversation with me, threw up both them how much she loved them and that of hands to her head and placing her thumbs course her guides loved them still more, and on her temples, waved the hands and fingers by this she had formed a connection between | in the air above her head till I could think of them which would last forever. Some of these nothing but a mule's ears. She said, "This were opened by those who are not superis polarizing the brain." "Is it?" said I, stitious and were found to contain simply "how wonderfully polarized a donkey's brain must be as nature has provided it with the means of doing that continually.

Then we fell to wondering when all Spiritualists would learn the fact that mediumship and its development is slow of growth, an Egyptian magic charm. As a parting act | and that soul culture means the discipline of she took a glass of water, went to every one a lifetime; every day and every act of life being a part of the infinite plan of polishing the jewels of the soul. As a fitting close to this, that we are spirits and have alone the this article, on "Divine Secrets" of how to right to control these bodies; that while we attain the highest goal by "mental gymnastica," and effort of will etc., we will let the term control—preferred the word guide; Robertson Trowbridge speak through a poem taken from the Century Magazine entitled:

THE ASS'S FLIGHT.

An Ass, with noble ardor fired (For e'en an ass may be inspired), Standing in classic prose aloof Upon his native stable's roof, With bray of loud triumphant scund Summoned the gaping barnyard round.

Dear friends," the Ass began, "I call You here together, one and all, To view with strict, impartial eye My earliest attempt to fly.

I know that when evolvent grace Produced, in time, the Ass's race, Nature, so boon in other things, By some strange chance omitted wings. By some strange chance omitted wings I know the smallest birds that fly May pierce with ease the azure sky. While we are destined from our birth To walk the dult, prosaic earth. Is theirs the praise? Not so, I trust; They do but fly because they must. Nor can they know—light, ear-less this The grandeur that from Effort springs. How great is Effort! By its aid This universal frame was made; By Effort Nature brought to pass Her last and noblest work the Ass; By Effort, too, as I opine, The sun at morn begins to shine. I mean to try its power too. But first, before I take my flight From off this ridge-pole's dizzy height, Perchance some one of you may ask How to perform this glorious task. First, then, you earnestly desire; Second, you ardently aspire; Thirdly, with all your heart you yearn; Fourth, in your inmost soul you burn; Fifthly, your utmost strength you try; And sixth, and last of all. you fly! Thus must be do who follows me *Sic itur ad astra! One—Two—Three!"

Enthusiasm the most intense Followed this burst of eloquence The cows and pigs were melted quite; The oxen lowed in loud delight; The greese and chickens, much impressed, Gabbled at d cackled with the rest; The ducks, the turkeys did the same.

Henceforth. 'tis said, the Asswent lame!

* Such is the way to immortality.

URGANIZATION.

E. S. HOLBROOK. It is said that old people always want to

give advice to others. My advice is that all use such means as will bring happiness, for this is the law of cause and effect—the law, too, of spiritual growth and progress. That means "Unity." And so now a word, Mr. Editor, on your question of utility in the management of our vast amount of facts on spirit-communion. I had thought to say nothing, as I had said so much in times past, and most likely you would be overstocked with replies. But now, seeing what has been said, and noticing what has been omitted or passed lightly over, I will state what I think is the next best thing to be done for the establishment of Spiritualism on a firmer basis -surely to cause it to be better understoodand hence the better to make advancement in the world. It is this, that there shall be put in cheap pamphlet form a brief statement of the more important principles of Spiritualism and the evidences by which they are established, and something of the methods how they may be further studied and proved. That this shall be done by, or shall be approved by so large a number of intelligent representative Spiritualists that it may well be regarded, so far as it goes, as a correct statement of what Spiritualism is deemed to be by its supporters, and so published to the world. A little pamphlet, so cheap that every one can afford to have one in his pocket to give to his neighbor who desires to become informed; and if one will be so much of a propagandist, that he will give to some who express no desire to know.

Personally, I have greatly felt the need of such a declaration of principles and facts, as have been approached with the inquiry of what Spiritualism is; I have endeavored to make it clear, but the ignorance of people is great and their objections and questions are based on false apprehensions or perhaps on no apprehensions at all. Such a pamphlet would be an educator that may be doing its work after I am tired, and probably better than I can. To be sure I can put books in their hands. I can send them to our publications, but they are obscure and so diffuse that they will either not try or will become

I know how it is myself--don't you? Don'tnot been divulged, and there are evidences we all know that if we want to study a rethat Chelas, who have practiced for years on | ligion that is strange to us that we make a their golden and mystic word "Om," have strike forthwith for the creed of faith? And made little or no progress; that there are next what they assert as their leading facts evidently missing links which the editor in support of that creed? Certainly we do, of The Esoteric attempts to supply, and "this | and that is what is wanted to make our Spirattempt to supply" something of which they itualism known to the world. It would admit they know nothing is what —— is greatly tend to unity, also, among ourselves. teaching as a means of soul culture—spirit- Intelligence would the more have its proper place, and stupid ignorance be the less hurt-

> But how can such a declaration of principles and facts be presented to the world?

Let us see. There must be an organization love their teacher, the singing, companion- and a large one to endorse and put forthsuch ship, but this is not a love for religion. a declaration of principles and facts to be read of all men. Have we got such an organization? Indeed, I do not know. I will gently invite the Hon. J. G. Jackson to rise and explain; for according to my poor memory he was some years ago announced as the president of such a society. Did that society put forth such a statement of principles as I have named? Then let it be reproduced. If not, then it neglected its opportunity. If

not, then the opportunity is still on hand. The president is the right man in the right place to do it. If the society is defunct, then shall we have another? Certainly, sometime, some how, we must have one-but of the ways, and means, and the times, and all, we cannot discuss.

As I have spoken of a declaration of principles, does any one say that that means creed and begin to shudder? I will answer that it does. As I cannot explain now, for want of space, I shall probably write again (as I have before) and attempt to explain so that there will be no fear, but rather a boldness to show to the world what we believe, as also our reasons for so believing. An organiza-tion without a declaration of principle, without showing the who and the wherefore, would be very much of a bubble.

Without time to criticise what has been said by others, if I desired to, I still wish to say this as briefly as I may, that I see but little force in the creed proposed. It is too general. It has too little point for our uses. These words, "The Fatherhood of God, the brotherhood of man," however true and beautiful, have not sufficient specialty for our We may use them, but we want that with them that points specially to our cause as distinguished from other religions. Are not those words used by all religionists? I think so—even by the orthodox—certainly by Unitarians and Universalists. It is our spirtualistic facts alone through spirit com-munion that can withstand and overcome those religions built upon myths and without any scientific basis. Therefore let us never ignore our distinctive characteristics on any occasion.

Chicago, Feb., 1890. As the formula suggested by the Journal distinctly affirms immortality and spirit communion, there is no point to Judge Holbrook's criticism in his last paragraph. He materializes a man of straw and then pulls it to pieces. Let the reader remember that the presentment is Judge Holbrook's wonder, listening to what little I knew about not ours.

Woman's Department.

OF INTEREST TO WOMEN.

TEACHING RELIGION TO CHILDREN. I think that Spiritualists, as a rule, do not try to teach religion to their children. They course: "If we cann t teach religion to childhave a sort of wholesome dread of what they ren, what can we do? "Let children learn that which they have learned to hate. Prof. Adler delivered before the Ethical Society of New York, some time ago a discount of the stead of prayer at night, draw your children closely to you and let them feel that call superstition and go to the extreme, per- self-restraint and mutual courtesy. Give a New York, some time ago, a discourse with this title: "Can we teach religion to child ren?" I am sure that mothers who have been emancipated from the creeds will like to profit by some reflections on this subject. Prof. Adler began with the bold and startling statement "that it is impossible to teach religion to children. It is," said he, "a fundamental maxim of modern educators, that a child shall not be taught in that which it cannot comprehend. The simplest form of religious instruction is found in the Lord's Prayer. Let us see if a child can comprehend it. "Our father who art in Heaven, give us this day our daily bread." What does a child understand by this phrase? It is a realist. It knows that the baker brings the bread to the door every morning, or that its father earns money to buy it, or that its mother takes flour out of a barrel and mixes it with yeast and milk and water and bakes it. The thought that in some indirect way the bread is furnished from any other source is too abstract for the child's understanding.

"Lead as not into temptation" is another thought that can only be understood by one who is conscious of the evil in the world and of sin, and no healthy child has any idea of such a state of affairs, but only the reverse; that this is a bright and beautiful world, full of good things to make us joyous and happy. Of course, the child can repeat these words; a parrot could almost do that, but that is not religion, and we deceive ourselves if we think it is. The more complex dogmas of religion are still more incomprehensible to the child-

Why is it that parents are so anxious that their little ones shall be taught religion. It is, in the main, because they feel that it is so important to them and they want their children to have what they consider so important for themselves, regardless of the fact that they have not arrived at the age when they are able to appropriate it. We might as well argue that marriage or a hundred other things are suitable to the child as religious

Prof. Adler then went on to say that. "A She begged him to take it away, and then great mistake is made in forcing religion she said, "The only thing that I ever punish into the mind of a child. There are three my Mike for doing is when he catches a mouse sources from which the stream of religion is fed. First comes the physical needs of man and his daily struggles with season, climate, and the overwhelming forces of nature, to supply the necessaries of life, constantly exposed to the inroads of the powers over which he has no control. It was the desire to placate those powers, to win their favor, that led to the earliest forms of religion. Second, the pursuit of knowledge leads to keen disappointments, and thus a sense of our intellectual inferiority forms in our minds, per contrast, the idea of an omniscient being whom we call God. It is the same with man's moral limitations, whereby a being perfectly just and righteous has been clothed with individ-

"A child, then, is devoid of all and of each of these motives. It has not yet entered into the struggle for existence, hence it is not aware of baffled efforts."

And so again do children over manifest any love for religion: "If you would convince yourself, observe the poor little martyrs who are compelled to go to church; see how they sigh for the end of the sermon, with what relief they greet the last hymn, for they know then they will soon be free and can go out into the fresh air. If you would disgust chil- substitute for dogma and what goes under dren with religion, the best way is to compel the name of religion, but isn't religion. them to attend divine worship. It has been And now to hear my own thoughts so ably said that children love Sunday school. Yes, presented, so much better given than I could but not because of its dogmas. There are do it before a large and enthusiastic auextrinsic considerations-books, festivals, dience rejoices my heart. When Spiritualists and all that, but question them concerning their catechism. The teacher knows full well if the Sunday school were to be devoted to dogmatic religious instruction, the child-

"God is variously described by children. He is a big man; sometimes a blue man, from the color of the sky. He lives in a big house on top of the sky. Santa Claus lives with God. Some children like Santa Claus better than God. Some even want to be God. Heaven is a place where there are plenty of toys and no school, and hell a police station where there is always a big fire." Such are some of the contents of the childish mind as found by Prof. Hull in making some studies in child psychology in the Boston schools.

Once more, he said emphatically, "It is impossible to teach a child religion. You may teach it about ghosts and fill its mind with pale spectral pictures, but this is not religion. God, in the childish idea, is no more than some faint spectre. How can you teach a child to regard as a Heavenly Father this pale, mental picture? What does he do for the child? Children are taught to be grateful to God, when they take every thing as a matter of course. They are never grateful for the beautiful in nature, for they are but apart of nature themselves. I deny that children love God. I do not believe that among those who regard themselves religious one in ten thousand loves God or has any con-

ception of the meaning of the word God.
"The utmost you can do is to make children fear God. If this be religion, make the most of it. Parents, nonplussed by children's questions concerning who made the various things they see, find it convenient to shut off further inquiry by saying God. This gives the child no other conception than that God made the world, as a carpenter would a bench." A far better way, when a child asks who made the trees is, to tell him the truth; that the trees grow, and then to induce them to watch so far as they can the process of growth in plant, in flower, in fruit, and in all natural living things. And if a child asks who made the world, he may be taught that far back before father and mother, grandfather and grandmother, the world was. And this reminds me of my own experi-

ence with my own children. I remember once one of them asked me who made the world. I took him in my lap and recounted in the simplest way the scientific story of the evolution of the earth from the matter diffused in space; how it, by cooling, gradually condensed into suns; how by revolving it threw off earths, of which ours was only a tiny one, and how they cooled and became how the world was made. At last I got to the end of my little knowledge, and he cried out mama, "Go on, go on," and I think, in the course of a month, I had to relate that story half a dozen times. Indeed, I had to read up a good deal to make myself familiar with its details, which I put into the simplest language, illustrating it by drawing pictures so that a fairly good idea could be had even by a child.

To return, however, to Prof. Adler's disguarding and watching over them. The picture of a child kneeling in prayer is very pathetic and touches us deeply, but the prayer is said in a dry, mechanical way; the child's mind is vacant, it is sleepy and wants to go to bed. The place in a child's affections belongs to you, not to spectral imaginations.

"You can teach morality to the young but not religious ideas. Develop the child's love for nature; show it the stars, the constellations, and teach it all you can about them. Teach it reverence, and in order to have the child's reverence you must yourself be worthy of it. Teach it unselfishness. Then you will have prepared the soil for the tree to grow according to its own nature. Religion shall not be the loser by dropping the old doctrinal teachings, and teaching them moral principles which belong to all races, all people, and which no sect can object to, be they Protestant or Catholic. A new race is appearing upon the earth. Let us cherish the hope that the children we love will find a place in the van of those who will lead the race to its grander destiny."

In this connection I must tell a story illustrating the false ideas prevalent among mothers from my own experience. One day I had at work for me a strong Irish woman, a good Catholic, who had no doubt been taught by her church—a church which regards our schools as so bad they do not wish to send their children to them if they can help it—what was called religion. When she was cleaning out a closet, a little mouse ran out and under her dress. A dreadful scream greeted my ears. I ran to the room to see what had happened. There stood Biddy on a chair in great fright. The mouse was master of the situation. I said, "What on earth has happened?" "O, that dreadful mouse, it has scared me to death, it has." "What," said I, afraid of a tiny mouse?" "Yes, indade," she said. My little boy came into the room and in a moment had the "dreadful" animal in his hands. He held it up in triumph before the frightened woman. and brings it into the room, it is. I almost bate the life out of him once for it, I did."

"And what do you do when he tells a lie," I asked. "Och, indade, it's natural for a boy to tell a

bit of a lie, and I never do nothing to him at all for that. "But suppose he stole some little thing

from a room when no one was around," I "Indade, and that is nothing at all, to take a bit of a thing when nobody knows it. I wouldn't hurt a hair of his head for a bit of

a lie, a taking something that lay in his way, for that is as natural as to eat." Such was the poverty of ethical instruction, to which she had been submitted, that she had hardly a better idea of right and wrong than the mouse that frightened her out of

her wits. That night when my boy came to kiss me good night before going to bed, he said, Mamma, if that woman who was so afraid of a mouse wasn't afraid to have her boy lie or steal, I am glad she ain't my mother. I'd be so ashamed of her.'

For twenty years I have advocated, in my limited way, ethical teaching in schools as a ren could never be attracted to it. They may part of their work. JENNIE CHANDLER.

The Century. (New York.) The final installment of the Lincoln biography is given, and two poems on Lincoln follow. The frontispiece is an enlargement of a small full-length photograph of Ralph Waldo Emerson, taken about 1859. As an accompaniment to this picture there is a striking accompaniment to this picture there is a striking paper made up of Emerson's talks with a college boy. The artist, La Farge contributes the first of his letters from Japan, with illustrations. Two extremely timely papers are given: the first describes a trip made by the United States Commissioner, Tisdel, in 1884, and the second gives an idea of the Congo Pivet of today. Congo River of to-day.

The Forum. (New York.) In the Ethics of Property W. S. Lilly, the eminent English essayist, explains in what the ownership of property consists. General Francis A. Walker points out what a great World's Fair should be. Key Notes from Rome, by Henry Charles Lea, shows the fallacy of the declarations made at the recent Catholic Congress in Baltimore. Problems of American Archaeology is an explanation of specific American problems that await solution: Other good articles are: The Power of the Supreme Court; Moral Aspects of College Life, and A Political Paradox.

The North American Review. (New York.) The great discussion on Free Trade and Protection commenced in the January number is continued by Hon. Roger Q. Mills, well known as the author of the Mills Bill. Electric Lighting and Public Safety shows what has been done in the various countries of Europe. British Capital and American Industries, pronounces the English investments in America as good for both countries. Gail Hamilton's article on The Pope and Italy is characteristic of the

The Eclectic. (New York.) Grant Allen opens the February Eclectic with Practical Religion. Pasteur concludes his dissertation on Rabies, and Mrs. Jeune contributes an article on the woman question. Robert Browning is discussed in short papers from the Saturday Review and Spectator; Sir William Dawson explains the question of the Deluge; the beginnings of reform in Persia are described and Edward Clodd has an able paper on The Origin of

The Spiritualists' Lyceum Magazine. (Oldham, England.) The initial number of this magazine is out and has been instituted for the exposition of the principles and teachings adopted in the Children's Progressive Lyceum. Price, per an num is one shilling, six pence. All subscriptions and communications should be addressed to the editor, Mr. W. H. Wheeler, 69 Queen's Road, Oldham.

The National Speaker, Beciter, and Reader. (Chicago.) Number one of this Monthly has been received and we find it is designed for use in all American schools, temperance societies, public exhibitions, etc. Price, \$1.00 per year. Single numbers, 10

The Jenness Miller Magazine. (New York.) The February number sustains the high reputation that it has already won, and contains in its table of con-tents a list of subjects calculated to attract attention. The physical culture article by Miss Jenness has many valuable suggestions.

The Sidereal Messenger. (Northfield, Minn.) A new cover adorns the February issue of this Monthly. Mary W. Whitney contributes a sketch of Maria Mitchell, with portrait. A visit to Slough, Sir Wm. Herschel's Home, is interesting.

The Home-Maker. (New York.) The usual good reading is found in the February issue of the Home-Maker. The subject of Home decoration and improvement is discussed by the best writers.

The Path, New York. American Agriculturist, New York. The Esoteric, Boston.

New Books Received.

Origin and Formation of the Hebrew Scriptures By Lorenzo Burge. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.00.

The Mynns' Mystery. By George Manville Fenn. International Series. New York: F. F. Lovell & Company. Price, 30 cents.

Joshua: A Biblical Picture. By the author of "Uarda." Lovell's Series of Foreign Literature. New York: John W. Lovell Company. Price, 50

A Family Without a Name. By Jules Verne. International Series. New York: F. F. Lovell & Co. Price, 30 cents. A Galaxy of Progressive Poems. By John W. Day.

Boston: Colby & Rich. Spiritual Fragments. By J. J. Owen. San Francisco: The Rosenthal-Saalburg Co.

Important Notices.

We are now making small size Bile Beans (40 little beans in each bottle). They are the most convenient to use; especially adapted for children and women. Price, 25 cents a bottle. J. F. Smith & Co., St. Louis, Mo.

Brown's Bronchial Troches

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best." -Rev. Henry Ward Beecher.

The world-wide reputation of Ayer's Sarsaparilla is the natural result of its surpassing value as a blood medicine. Nothing, in the whole pharmaccpoeia, effects more astonishing results, in scrofula, rheumas then this remedy disease, than this remedy.

Falling of the hair is the result of inaction of the glands or roots of the hair, or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

Dyspepsia

self destruction. Distress after eating, sick head ache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

N. B. Be sure to get only Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only

by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



To cure Biliousness. Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle. KISSING at 7. 17. 70: Photo-gravure, panel size of this picture for 4

cents (coppers or stamps). J. F. SMITH & CO...
Makers of 'Bile Beans.' St. Louis, Mo.



THE GERMAN AND HIS CLOCK.

them fixed, because they did not keep proper time. Of course, the clock maker demanded the works, as in them lay the trouble. Boils and blotches, pimples and other eruptions on the exterior tell of a disordered condition of the blood within. Be you man or woman, or aught else human, if you have these indications, be wise in time and take Dr. Pierce's Golden Medical Discovery. It puts the liver and kidneys in good working order, purifies the blood, cleanses the system from all impurities from whatever cause arising, and tones up the functions generally.

"Golden Medical Discovery" checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Consumption of the Lungs, which is Lung-scrofula, purifies and enriches the blood, thereby curing

The story is told of a German who took | all Skin and Scalp Diseases, Ulcers, Sores, the hands of his clock to the maker to have | Swellings, and kindred ailments. It is Swellings, and kindred ailments. It is powerfully tonic as well as alterative, or blood-cleansing, in its effects, hence it strengthens the system and restores vitality, thereby dispelling all those languid, "tired feelings" experienced by the debilitated. Especially has it manifested its potency in curing Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Goitre, or Thick Neck, and Enlarged Glands. "Golden Medical Discovery" is the only blood and lung remedy, sold by druggists, and guaranteed by its manufacturers, to do all that it is claimed to accomplish, or money paid for it will be promptly re-

> WORLD'S DISPENSARY MEDICAL ASSOCIA-TION, Manufacturers, No. 663 Main Street, Buffalo, N. Y.



\$500 **OFFERED** for an incurable case of the proprietors of DR. SAGE'S CATARRH REMEDY.

SYMPTOMS OF CATARBH.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, difficulty of clearing throat, expectoration of offensive matter; breath offensive; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in consumption and end in the grave.

result in consumption, and end in the grave.

By its mild, soothing, antiseptic, cleansing, and healing properties, Dr. Sage's Remedy cures the worst cases. This infallible remedy does not, like the poisonous irritating snuffs, "creams" and strong caustic solutions with which the public have long been humbugged, simply palliate for a short time, or drive the disease to the lungs, as there is danger of doing in the use of such nostrums, but it produces perfect and permanent cures of the worst cases of Chronic Catarrh, as thousands can testify. "Cold in the Head?" is cured with a few applications. Catarrhal Headache is relieved and cured as if by magic. It removes offensive breath, loss or impairment of the sense of taste, smell or hearing, watering or weak eyes, and impaired memory, when caused by the violence of Catarrh, as they all frequently are. By druggists, 50 cents.

Free for Four Weeks! Twentieth Century,

+A Weekly Magazine.+

HUGH O. PENTECOST, Editor.

T L. M'CREADY, Associate Editor. Each number contains Mr. Pentecost's Lecture of the preceding Sunday, delivered in Newark, Brooklyn and New York.

MOTTO "HEAR THE OTHER JIDE,"

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

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

SOME CONTRIBUTORS:

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

REV. W S Crowe, editor of the "Universalist Record."

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

HELEN H. GARDENER, author of "Men. Women and Gods." LAURENCE GRONLUND, author of 'Cooperative Commonwealth."

J. K. Ingalls, author of "Social Wealth"

REV. JOHN C. KIMBALL, Radical Unitarian. HARRY L. KOOPMAN Librarian University of Vermont.

DR. DANIEL DELEON, late Professor of International Law, Columbia College. DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc.

MARIE LOUISE, Philosophical Anarchist. REV R. HEBER NEWTON, Episcopalian; author of "Right and Wrong Uses of the Bible."

EDMUND MONTGOMERY author of many scientific treatises in German and in English. HON, FRANK T. REID. Single-Taxer.

PROF. WILLIAM G. SUMNER. author of "What the Social Classes Owe to Each Other," and Professor

of Political Economy in Yale College. WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion." W. L. SHELDON. Lecturer of the Society for Ethical Culture of St. Louis.

SERGIUS G. SHEVITCH, editor of "The New York Volks Zeitung."

GRN. M. M. TRUMBULL, author of "Life of Thomas Jefferson."

BENJ. R. TUCKER, editor of "Liberty," (Boston). T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.

REV. J. M. WHITON, Ph. D.. Congregationalist; author of number of works.

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

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

PUBLISHED WEEKLY, 24 PAGES.
SUBSCRIPTIONS:—ONE YEAR, \$2; SIX MONTHS, \$1; THREE MONTHS, 60 CENTS. Free for Four Weeks to all Applicants.

Read Helen Gardener's New Story, published complete in the issue of January 2. 😂 This free trial offer will remain open during January and February. Send a postal card with 👙 your address to.

Twentieth Century, 4 WARREN STREET, NEW YORK CITY.

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

Agents: wanted.

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

PRIVATE HOSPITAL FOR THE TREATMENT OF CANGER AND TUMORS WITHOUT THE KNIFE.

Book Frée, L. D. Memichael, M. D., 180 Wabash ave., Chicago, 111.

When I say cure I do not mean merely to stop them for a time and them have them return again. I mean a radical cure. I have made the disease of FITS, EPH-EPSY or FALLING SICKNESS a life-long study. warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St. New York.

\$60 SALARY, \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting Duties delivering and making collections. No Postal Cards. Address with stamp, HAFER & CO., Piqua, O

Beligio Philosopheal Fourna

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as secon class matter.

TERMS OF SUBSCRIPTION IN ADVANCE. 6 months,.....\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by Unite States Postal Money Order, Express Company Money Order, Registered Letter or Draft on cit_ci Mew York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be adaressed, and all remittances made payable to JOHN C. BUMDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, February 15, 1890.

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

Public Schools.

Education upon the Common Council of litical heresy, unworthy of the present age. this city for an increase of the appropriation for educational purposes, and again the cry from certain tax-payers that the expenses of mands and protests occur in nearly every city and county from time to time. The small tax-payer rarely grumbles at the trifling sum he contributes towards supporting schools, knowing as he does that his children receive many times the value. It is the large property holder who, as a rule, is displeased. He fails to see that he receives value to the amount he pays, as in all probability he sends his children to private schools. His selfishness prevents him from realizing that value to his possessions. He grumbles at all taxes, and as grumbling is contagious, a taxfighting epidemic is soon in full force. While the soil directly or indirectly is the basis of all wealth, "the people" have done as much to enhance its worth as the few who really possess it in large quantities. When this latter class, who are popularly supposed to be intellectually the stronger, learn to emphasize their words with deeds, the world will begin to see evidence that this nation is in fact a government of, by and for "the pecple," and that a higher and nobler degree of manhood has been reached.

The public schools do not cost more than the public is able to pay, but undoubtedly more good can be accomplished with a judicious use of the same amount of money. Like the Presbyterian Confession of Faith, the public school system may be greatly bettered by a general revision. It is in a rut and should be lifted out, that it may join in the procession of progress. Doubtless many salaries paid are higher than the same services would bring in any private business. which would be more exacting. With many, school-teaching is more of a convenience than a profession, and the pay should be in accordance with this state of facts, and doubtless would be if no favors were granted for political work. The first practical step towards economy in school matters is to eliminate politics from School Boards and from their entire work; and could all local affairs be freed from the political grip more good would come to the community.

The schools the people are taxed to support should be in every sense American. No religious creed nor foreign language should find lodgment in them. School houses should be properly built that they may be used for practical education such as is calculated to make good American citizens who will know how to live and how to raise families. The more intelligent men and women should aim to better the condition not only of children but of fathers and mothers who are ignorant of their duties as parents and citizens. To the next. True, it is rather tough on the do this will be inexpensive, and is perfectly Africans but that is not of much moment an aunt in Lowell and on reaching home at more full of ways that are dark and tricks

liberal system—liberal in methods, not more so than at present in money. The children can be taken care of as at present, during the day, and the parents given advantages during the winter evenings with opportunities to learn the object of life and to understand the laws of the nation, the state, and the municipality. Such knowledge can be imparted to adults through the public school system in a manner which will serve as a source of happiness and be eagerly sought for, while the cost will not exceed that now paid to teach the few a foreign language and other non-essentials. With proper opportunities, and encouragement from the authorities, the adults of every school district would form societies of an educational nature tending to social and moral pro-

It will be asked how can this be done and at what cost? Under proper rules and conditions certain rooms in public school houses can be placed, (at a cost barely sufficient to andolph Street, Chicago. All communications | meet the expense of light and heat, or entirely free), with clubs which may form for debating, reading or for musical societies. Then the School Board can provide a series of lectures which should be given free in these rooms by competent speakers who could repeat the same lecture in a number of schools. With proper encouragement and suitable places, provided at little or no cost, there would soon be found in every school district a club whose members would be anxious to avail themselves of the opportunities offered for self-improvement. Every new school house should be erected with a view to the accommodation of those who would soon utilize rooms in the basement for kindergartens kitchen gardens and cooking schools. Many of the school buildings in Chicago and other cities, large or small, could. at a small cost, be made to accommodate these useful auxiliaries of happiness and knowledge, which tend to instruct many in ways and means to follow an honorable calling. There is much that can be done without any additional taxation if the people have the will and determination to do it. Among other steps forward, which should be taken at once, is that one which will lead the State to provide books, and sell them to pupils at cost.

At first glance the ideas here touched upon will by many be deemed chimerical, but the JOURNAL submits them to the "Twentieth Century," the "Sunset" and other worthy clubs and societies of this city and elsethe betterment of the human race. There is nothing Utopian in the reform asked for unless it be the discarding all political influences from school work. To that narrowminded class who argue that governments are only intended to deal with material things and have nothing to do with the moral welfare of citizens the Journal desires to say with emphasis, that the time has come Again comes a demand from the Board of for their views to pass into oblivion as po-

Blest as is Chicago with the means, it should be the desire of its citizens to plant seed in their municipal garden calculated to schools are already too great. Similar de- | vield a harvest of intelligence which in time shall spread and multiply and give evidence that the U.S. government is in fact "of, by and for the people." To hasten this muchto-be-desired period and to quickly relieve the school system of the incubus of politics, there should be a strong representation of women on the School Board. To select public spirited women who are pre-eminently fit for the reponsible position is not a hard task; and no fair-minded, intelligent person will deny, or wish to deny, women the privilege it is not his efforts alone which give great of aiding in the management of the public school system. Only the ignorant, the vicious, and the traders in politics oppose women on the School Board.

African Supplies.

Rum, gunpowder and missionaries are the chief supplies which the Christian world furnishes Africa. The Missionary Society of the Methodist Episcopal Church is endeavoring to arouse the United States Government to the necessity of joining with other nations, to prohibit the liquor traffic with the natives of Africa. To illustrate the great evils of this traffic and its gigantic proportions. Chaplin McCabe has furnished The Voice with a copy of a letter received by him from Rev. B. F. Klephart, a missionary in Liberia. Mr. Klephart writes:

"I never saw such poverty among God's people as there is in Liberia....The Christian nations are pouring rum and gin in upon this poor people. The steamer that brought us from Hamburg had on board 10,000 casks of rum (each holding 50 to 60 gallons). 12 cases of gin, 460 tons of gunpowder, and 14 missionaries—all on their way to Africa to convert the heathen. The German line has nine steamers that ply monthly between Germany and Africa. They always have the same kind of a load. with the exception of the missionaries. I learned

that much of this rum came from Boston." Bro. Klephart takes too narrow a view of things. In reality God's people make the rum: God's people furnish the ships to transport it to Africa; and the huge profits go into the pockets of God's people. God may have a wise purpose in all this. It may be a segment of the spiral along which he is doing evolutionary work. Wherever rum and missionaries get a foothold—and their advent is generally synchronous-immediately physical deterioration of the natives begins. In time the natives disappear from the face of the earth and the white man possesses the country and adapts himself to its conditions. Between the real hell which the rumseller all day. I could hear the cracking of timber supplies to incarnate Africans and the the- and the crash of a falling structure. I have ological hell to which the missionary tickets them in the hereafter, the white Christian is not likely to be bothered long with his colored brethren either in this world or practical with the adoption of a new and if only the white Christians can make evening I told her my story. She was a per- I that are vain' than any other known to our which there are no work and no children? Is it

plenty of money here and with their cash and the assistance of their Lord secure permanent homes, crowns, has s and other accessories of pious comfort and honor in the New Jerusalem. If the "Christian plan of salvation" be true, then are there hosts of rumsellers playing their harps and flinging their crowns high in air as from the battlements of Heaven they look over into hell and are filled with tumultuous joy to see the tortures of the writhing Africans and Indians to whom they sold rum. The stupid heathen didn't understand the way to hedge against hell; their dull intellects fired with rum failed to appreciate the necessity and value of death-bed repentance and the saving properties of the blood of Jesus. Hence they continue to augment the repentant rumseller's pleasure in heaven as they did his bank account here. O, what a blessed thing is this old orthodox theology! Let our Presbyterian brethren beware how they destroy it

Psychical Experiences.

Stored away in the attic-chamber of mem-

ory are a thousand little psychical gems that disappear with the possessor and are lost to the world, while only occasionally are a few of them reclaimed before the owner "goes hence." Incidents in people's lives often pass by with only a slight passing recognition and are laid away in the mind's conservatory and merely a chance accident calls them forth again, and that by listening to, or reading about a similar experience of some one else. In a city not a thousand miles from Chicago, and perhaps not even one. there resides an intelligent physician of considerable prominence in his profession and highly esteemed by such as have been his neighbors and patients. At different periods in his life he has done some desultory reading in spiritualistic lore and on rare occasions has had sufficient interest to attend a scance-notably those of Mrs. Mande Lord-Drake. Not until within a few weeks, however, has his interest been really aroused, and that by the reading of the "Life and Mission" of that incomparable medium, D. D. Home, written by his estimable and talented widow who is by birth a Russian lady. In conver sation, a few evenings ago, the Doctor said 'Statements made in that work and also in 'Startling Facts' by Dr. N. B. Wolfe, have brought vividly to memory a circum- text is such as to make it absolutely imstance in my life which would have slumbered in oblivion but for their perusal. And the occasion to which I shall refer was no longer than two years ago. After a day of more than usual activity at my profession, I sat down in my office thoroughly worn out with fatigue, and in this condition I dropped to sleep. Presently I found myself standing apart from my body and yet I seemed bound to it. I looked upon my sleeping form, and though I could not seem to get a view of its features, I saw the limbs and body of myself before me. I wanted to get away-to disentangle myself from it and move on, and I struggled to do so. But all in vain was the effort, which effort probably aroused my sleeping form for I was forcibly intromitted again whether I would or no, and was again the possessor of my physical body. Twice I had the same experience, and it was one that caused me a great deal of wonderment at the time for it seemed as real to me as any other event of my life."

"But I found the other day," he continued, "another person who had had a similar experience. I had been talking to him concerning the book I was reading and related to him the circumstance already given. He is by birth a southerner, and says that some years ago he was sick unto death, as was supposed, and his parents, brothers, sisters and friends stood around his bed expecting momentarily his demise, as the physicians had given him up. Presently he felt himself going out of himself, as he expressed it, and | there can be no "accumulation of duties" floating in the air. He turned and looked which will justify delay in repairing the upon his lifeless form extended in the couch and saw his weeping circle of friends standing around it and could hear all they said. How long this condition of affairs lasted he did not say, but the time of the final parting and that if he does, a severer penalty than of his spirit with its physical body had not arrived and a union was again restored. This was many years ago and in all probability he has yet many years of mundane existence before him."

As one recital of experience generally calls forth another, the instance here related was no exception. A lady who had been attentively listening said: "I never left my body that I know of but 1 once had a strange premonition which I have never forgotten. It was when I was a school-girl, fifteen or sixteen years of age, in Lowell, Mass. I was on my way to school with a bevy of girls and we had to cross the Merrimac river to reach the school house. Just as we reached the bridge I heard an awful crash as though the whole bridge had broken up and fallen into the river. I asked the girls what that dreadful noise could mean, and I was astonished to find that none of them seemed to have heard anything. I told them what I had heard, and that at least something was the matter with the bridge and refused to cross. But after a while, noticing that teams and men were passing and repassing, I summoned courage to cross it myself, but ran every step of the way. The thought remained with me not stated that my father was by profession a now being made in our country is that bridge builder but such was the fact, and I knew that he was constructing a bridge at rying on against the harpies who, under the that very time across the Connecticut, two guise of mediumship, trade on the most sahundred miles away. I was boarding with cred feelings of the human heart; a trade

son of intuitive perception and she at once said, 'It means that some accident has befallen your father where he is at work,' and she immediately wrote a letter of inquiry. In a few days a reply came, saying, that at a quarter to 9 o'clock on such a date the bridge that my father was building, fell. He was in the middle of it and went down too, but escaped without serious injury. It proved to have been at the very hour and minute at which I had heard the crash."

The Journal forces Jastrow to Recant.

Our readers may remember that we charg ed Prof. Jastrow with malice prepense in attributing to the late Mr. D. D. Home a passage written by an exposed medium describing his own fraud. The article on which Prof. Jastrow made this grave and unfounded accusation appeared in the Popular Science Monthly for April, 1889, and Prof. Jastrow has drawn our attention to the following letter taken from the Popular Science Monthly for January of this year, although ostensibly written last October:

A CORRECTION. Editor Popular Science Monthly:

me on my return.

Madison, Wis., Oct. 31, 1889.

DEAR SIR: My attention has been called to a slip occurring in my article in the April issue of the "Monthly." In the sentence (in the foot-note, page 727) reading "....Add to this the confession of an exposed medium, Mr. D. D. Home," etc., the exposed medium is not D. D. Home, but one cited by him as exposed. The only hint I have as to the origin of the printed version is from my fragmentary notes for the paper, in which the words stand thus "Add to this the confession of an exposed medium (D. D. Home, 'Lights and Shadows of Spiritualism,' etc.)." I remember deciding to omit all mention of names wherever possible, and must have crossed off part of the parentheses instead of all. I am very sorry that so slight an error should have ended in throwing blame where it did not belong, and especially so as my point was simply that a medium was exposed in the manner indicated, it being en-

tirely immaterial who the medium might be. I must further apologize for the lateness of my writing, on the plea of a six months' absence abroad. and the consequent accumulation of duties awaiting

Truly yours, JOSEPH JASTROW.

We are glad to exonerate Prof. Jastrow from the charge of deliberate malice, but to our thinking the gross carelessness which he has shown is almost as criminal. In defense of our own previous remarks, we must say, that we could not see how any person of common intelligence could make the blunder made by Prof. Jastrow. The passage in question was quoted by Mr. Home himself in Lights and Shadows of Spiritualism, and the conpossible that any person reading it should suppose Mr. Home was the exposed medium. We now think that Prof. Jastrow had never read Mr. Home's book at all, at that time, and that his quotation was made at secondhand without any explanation. Nearly all the article, in which he made the mistake. consists of extracts from the Seybert Commission Report and from papers in the Psychical Research Society's Proceedings, and it seems pretty clear to us now that Prof. Jastrow took the passage in question from Mrs. Sidgwick's article in Part X of these Proceedings. Mrs. Sidgwick is correct in her statement. She says: "The following is quoted by Mr. D. D. Home's Lights and Shadows of Spiritualism. p. 342, as the confession of an exposed medium." Prof. Jastrow uses these very words, "the confession of an exposed medium." It is plain that Prof. Jastrow is not to be trusted where care is required, since in the above letter he makes another mistake in describing his own point. In his article the point of the quotation was to show how easily some people were deceived; but from the above letter it seems that his point was to show that "a medium was exposed in the manner indicated," or, in other words, that people were not deceived. His apology for tardiness in correcting his error will hardly be accepted, for the reason that it is insufficiently grounded. When a man having unwittingly committed a gross offense discovers his mistake injury. But we now take leave of Prof. Jastrow, we hope, for ever, editorially speaking; and in doing so we trust that he will never again make "so slight (?) an error"; public disapprobation will be meted out to

"One of the Bravest Fights for Principle."

All Soul's Monthly is the organ of R. Heber Newton, D. D.; in addition to parish notes, items and editorials, each number contains a sermon by Dr. Newton, The fair and sympathetic attitude of the eminent and eloquent clergyman toward the central claim of Spiritualism is known to everybody who reads. In the February number of All Soul's Monthly Dr. Newton has an editorial on the JOURNAL and its editor. That it is not modest to reproduce it in these columns is admitted in advance, but it may be of interest and of value, too, to the Spiritualist public to know how the Journal's work impresses an able and scholarly churchman like Dr. Newton. His verdict is that of a leading representative of one of the most intelligent and influential religious cults, and it should have weight with all interested in Spiritualism—not for its commendation of the editor as an individual nor of the Journal merely as a newspaper, but of both as representatives of Spiritualism. In this impersonal spirit it is here republished:

"One of the bravest fights for principle which Col. John C. Bundy is heroically car-

modern world. Col. Bundy is a sincere Spiritnalist. Believing that at the core of Spiritualism there is a fact, he recognizes, however. the existence of abounding fraud in the scance, and does not hesitate to denouncethe tricksters who practice it as the worst foes to their so-called faith. He never fought. more gallantly in our Civil War than he is now fighting these hosts of darkness. Those who are interested in this movement, whether believers or not, should subscribe to the Religio-Philosophical Jour-NAL, Chicago, and help a manly effort to bring the truth out from the clouds of superstition that now enwrap it."

Archæological Delvers.

Marvelous has been the progress made in the last twenty, or even ten years in archæological discoveries, vestiges and relics of past ages having been unearthed in different parts of the globe which have enabled scholars to corroborate ancient and biblical history and which have thrown a flood of light on peoples and races that seemed all but mythical. A discovery lately made in Egypt is not one of the least wonderful, as described by Prof. Sayce in a recent lecture at Manchester. England, which brought face to face with modern times the early age of the world that saw the Israelites groaning under Egyptian taskmasters. On the eastern bank of the Nile there was a long line of mounds which the natives of that country knew by the name of Tel-el Amarna. Some two years ago, while a few of the natives were at work uncovering these mounds, they found at the foundations a number of clay tablets covered with characters which never before had been seen in Egypt. Prof. Sayce, on close inspection, found that these tablets were messages and dispatches written in the Babylonian language, and though half obliterated he was able to see that some of them were letters written by the princes and governors of Canaah nearly 1,430 years before Christ, or even before Joshua, who fought the battles of Israel, was born. It is rather startling to learn that at that early period of history the chief sovereigns of the world, separated by vast tracts of country, were carrying on active correspondence, but a greater surprise to find that not only the kings of Assyria and Babylonia corresponded with the Egyptian monarch in the language and writing of their own country but that continuous literary intercourse was being carried on throughout the whole length or breadth of western Asia, in fact that the whole civilized world 3,500 years ago was as closely knit together in literary intercourse as they are in these modern days with our vaunted cheap postage system. Whatever happened in a remote part of the then known world was immediately communicated to the royal court of the Egyptian government.

He Glories in Discontent.

The newly installed pastor of Plymouth church, Brooklyn, the Rev. Dr. Lyman Abbott, has no leaning toward pessimism and but very little respect for pessimists. "The man who is dissatisfied with things as they are," he says, "is very likely to fall upon one or two horns of a dilemma; he is either impaled by disappointment or impaled by satiety. The looking at life as the pessimist looks at it may be properly described as the disease of ideality. Such a one says that life always ends in a battle, always ends in sorrow. Let us look then at what is, not at what might be. This world is not an ideal world. The beatitudes of Christ are often preached from, but seldom the woes. Human nature is not what it should be. Paul, in his day, said, 'there is not one righteous, no. not one.' There is not one of the daily newspapersnot even the Sunday editions of the daily newspapers—that will make such an indictment as that. I glory in the sense of discontent that prevails. Dissatisfaction and unrest are signs of life. You could never have a living tree unless the seed was destroyed. There is good in life. The world is full of evil influences, but it is full of good influences also." When men read in the daily papers of the blight that has fallen upon some household and dished up with all the sickening details, they do not stop to think of the thousands of beautiful homes with their pure lives that do not find any story told of them in the newspapers. The balance is often all in favor of the good. "The world does grow toward righteousness," concludes Dr. Abbott, "not as fast as Jonah's gourd, but it still grows fast. We are put into this world to be dissatisfied. and it is admirably adapted to that end. It is not our home; our home is beyond. This is a schoolroom, it is not the house."

Bellamyism and Free Love.

The Atlantic Monthly for February publishes a paper from General F. A. Walker. critical of Bellamy's book. The Chicago Tribune re-publishes and in an editorial supplements Walker with the following:

There is one point which Gen. Francis A. Walker does not touch in criticising Bellamy's book, probably because Bellamy does not directly set it orth in his love romance, but it is there in effect, though he did not dare name it. It underlies his scheme, as it does every other sc-cialistic scheme. It is free love. The whole tend-There is no inducement for men and women to marry in Bellamy's scheme of society. There is no need of rearing a family. The children are taken as soon ed are brought up, cared for, by the "State." The parents need have nothing to do with them. Their only domestic duty to the State is that of breeders. There are none of the elements of the home in this socialistic scheme. The woman has no home duties to perform. The washing and ironing are done in laundries. The cooking is done in outside cookeries. The sewing and mending are done cutside. There is to be no such thing as house-hold work. Is it possible to conceive of a home in

possible to conceive of any permanent marriage relation under such circumstances, or of any other drift of such a system than into free love?

And this is the bedlamite paradise of men and women, without personal liberty, ambition, industrial motive, aspiration, or reward of skill, with no personal ownership, no provision for eliminating drones or drunkards; and, after destroying the family, seeking to reform men by machinery instead of motive. Such is the system liberty-loving families are invited to join, establish, and impose on the com-

Lake Pleasant Camp.

The new auditorium at Lake Pleasant Camp next summer will echo many voices new to that ground. The Management informs us that the following speakers have been engaged: The Reverends Minot J. Savage. J. W. Chadwick, Rexford, J. E. Emery and Robert Collyer; also Hon. Sidney Dean, Mrs. Fanny Davis Smith, Mrs. Sarah Byrnes. Mrs. Tisdale and J. Frank Baxter. A few more of equally high grade are yet to be secured. Mr. J. Clegg Wright is to be one if dates can be arranged. We congratulate the Management on this splendid list of Spirit. ualists. Unitarians and Universalists. It is a pointer in the direction of the "Church of the Spirit."

The popular lecturer and medium, Mrs. Carrie Twing, lately created quite a sensa tion at Almira, N.Y., according to a report forwarded to us clipped from the Gazette of that city. On Sunday evening, Jan. 26, she spoke to a large audience in Knights of Honor Hall and was listened to with deep attention when, just as she was closing her discourse she electrified her hearers by strongly espousing the cause of Mrs. Eilenberger, the accused murderess of William Edwards. She said: "I wish to speak in behalf of that woman who lies incarcerated in your prison, for unless the spirits of the other world are false and untrue, slie is innecent of having shed that man's blood. I implore you all, men. women and children, to use your influence in her behalf and help free a guiltless woman. If she is hung," she continued, "instead of | Williams. With Wells and Williams for figone falsely accused murderess, there will be fourteen or fifteen murderers, judicial murderers it is true, but none the less are they murderers." Interviewed the following day by a Gazette reporter, Mrs. Twing said "that the obtained the information regarding the Edwards trazedy through the medium of her guardian spirit which held communication directly with the spirit of Edwards, and said the spirit told her that the pistol was in the hands of Edwards when it was discharged; that he was holding it behind him for the purpose of keeping Mrs. Eilenberger from | Talmage. Everything he touched "thrilled" grabbing it and was backing away from her him excepting "corner-stones,"—they stuck when he ran against something which caused to him. While pressing the soil of Jerusathe weapon to go off with the result with lam and of Bethany he had two distinct sets which all are familiar. Mrs. Twing said she had never seen Mrs. Eilenberger and had no personal interest in her beyond what was due | became altogether unstrung. When he stood from one person to another who was in on the spot on which he was sure the cross trouble." The same paper says that the words spoken in regard to Edwards were received up and lacerated, that in attempting to read with great eagerness and evidently made a deep impression upon the minds of those

of the Reformed Episcopal Church, has always been noted for his patriotism. He did his part in the little unpleasantness between the North and South some years ago and has always been in the front rank of every pa. triotic scheme. His theology is bad, very bad indeed, but he don't do any harm with it for nobody believes he believes it. Everybody has faith in his patriotism, however. He has just founded "The American Society of Patriotic Knowledge," the object of which is to promote patriotism among children and prepare them for good citizenship. A part of the scheme is a magazine to be called the Home, School and Nation. The project is approved in advance by leading Americans, and as the Society is officered by Chicago men, largely, its success is assured. We are not without hope that the patriotic bishop will yet be redeemed from the theological blindness which now afflicts him. A little more knowledge of psychics added to his patriotism will make of him a good Spirit-

Samuel Fallows, D. D., of this city, Bishop

Mrs. Imogene Fales, president of the Sociological society, who is spending the winter in California, gave a lecture upon co-opand received with profound attention. She spoke of the struggle for existence, the power of organized wealth, told how competition crushes the weaker still lower, and gave her opinion as to the steps necessary to attain practical co-operation and the universal brotherhood.

'We are raising," she said, "the banner of a new crusade for the enforcement of the law of Christ to all the relations of life; for the new wine of the spirit of God is no longer held within the narrow confines of ecclesiastical life. Like the sun, it is pouring itself abroad universally, entering humble souls, as of yore it entered the hearts of the fishersending them out into the world to preach the old and ever new gospel of human brotherhood. And this gospel is being preached to meet the needs of the world to-day. It makes its own interpretation, and says, "Make your neighbor's interests identical with your own." Human selfishness has upreared a barrier against the ocean tide of divine love, but it can no longer keep it out. The needs of life are pressing upon men and they are calling for union—for human help and brotherhood. At last the command given so many centuries ago is meeting with response. But let us work intelligently; let

thought be wedded to feeling. The forces must begin to marshal into line; time for agilation and education ceased; it has hardly commenced, but the time for action has come. Carry forward the educational work until the new social order is in the heart and on the lips of every one. But let the hands interpret the heart. Have a clear vision of what is required for the transformation of society, and then take the steps necessary to its accomplishment.

The Independent is fond of exhibiting its ignorant bigotry touching Spiritualism Here is a sample: "A spiritual writer speaks of Heaven as being here 'begun in the soul.' and as to that soul 'the living proof that makes the Heaven to come credible.' This is a scriptural idea. A Christian here has the 'earnest' of his heavenly inheritance. The eagle eye of his faith reaches beyond the grave and penetrates into the blissful things that await him in another and better world." So far good, but the bigotry comes out in this next paragraph:

"The man who tries to penetrate secrets which cannot be penetrated by any amount of human thought, Paul describes as 'intruding into those things which he hath not seen.' He advised the Colossian Christians to have nothing to do with such a foolish and presumptuous intruder. (Col. ii, 18.) The advice is good in any age. Things that are absolutely beyond our reach we had better let alone, and attend to those things that come within the province of human thought." The Independent man is evidently a Spiritualist. Some day "the touch of a vanished hand," the sweet and sacred sense of the real presence of a departed friend may bring a change of heart to this writer, and he may see his former self with repentant

The official reporter for H. J. Newton's New York Society, in an account of a late Sunday afternoon meeting furnished to the Banner of Light, says: "Ar. H. J. Newton criticized the motives of Dr. Buchanan in his strictures on certain phenomena of Spiritualism and mediums." How bad Prof. Buchanan must feel about it. To have his motives impugned by the champion of Eliza Ann Wells will prove more demoralizing than the Russian Grippe to the veteran scientist. And, too, as if to add crushing power to the anathema, the aforesaid account relates that the meeting was opened by Mrs. M. E. ure heads, Henry J. is a holy terror in a long range contest, say, for instance, where his opponent is no nearer than Boston or Chicago. When it comes to an encounter face to face -as in Judge Beach's court—then Henry J. runs away. That he has more discretion than valor is fortunate for the second-hand women whose bogus goods are becoming unmerchantable in spite of Newtonian bronzing.

The Talmagian tour through the Holy Land was one of thrilling interest, especially to of emotions that conflicted one with the other to so great an extent that his nerves was erected his feelings were so greatly cut the Bible story of the crucifixion he broke down completely. But his tears were not so blinding as to prevent him from keeping a weather eye out for another corner-stone for his Brooklyn tabernacle, the one he had already secured in Athens not being sufficient, and bracing up for a moment he gathered strength enough to pilfer a stone from Golgotha and load it upon a camel's back, and then lapsed into his lachrymose condition again. He tried to buy some real estate in Jerusalam but the Turks wouldn't sell him any for love or money and he had to leave the country empty handed.

At Horicon, Wisconsin, a man at a greatly advanced age, by the name of James Colby, died, leaving numerous descendants of four generations, there being not a few greatgreat grandchildren among them. He left a will in which he bequeathed a small sum to one granddaughter, and the balance to a daughter, Mrs. Lyon, which is said to be about \$16,000, though each of his other children are to have one dollar a piece. There has been an interesting contest over the will in consequence, the contestants claiming that Mrs. Lyons had used undue influence over their father. They further protest that Mr. Colby was insane, because he was a Spiritualist, claiming that he had communion with spirits. The case was concluded January eration before the Nationalist Association of | 30th. Judge Mann holding that the will was Los Angeles, on Sunday evening. It was able | valid. The Judge said that while it had been proved that Mr. Colby had been a firm believer in Spiritualism, it had not been shown that he was insane on business matters.

GENERAL ITEMS.

The Alcyone of Springfield, Mass., has in course of preparation a report of Frank C. Algerton's conduct in that city.

Mr. J. H. McVicker has presented to the Chicago Board of Education a bronze medallion portrait of the late Judge W. K. McAllister, to be placed in the McAllister School.

A woman, thirty years of age, would be glad to find a home in a Spiritualist family where she can do general housework for a moderate compensation. Address lock-box E, Moravia, New York.

Mr. Milo Porter, one of the original promoters of the RELIGIO-PHILOSOPHICAL JOUR-NAL, passed to the Spirit-world on the 7th inst. His funeral took place on Tuesday of this week. Mr. Porter was an industrious, thoughtful, amiable and honest man.

On another page will be found a contribution from Lyman C. Howe which has been crowded out for several weeks. "Shall Spiritualism be absorbed by Agnostic Unitarians?" furnishes a theme for the best thing Mr. Howe ever penned, regarded merely as a bit of composition aside from all cop- rect.

siderations of the merits of the question. Mr. Howe is, however, so broad and tolerant that we have no doubt he would gladly welcome an organization on the basis advocated by the Journal, or that so ably set forth a few weeks since by Rev. A. N. Alcott, which would be so all-embracing as to leave out no sincere and upright seeker of truth and righteousness who desired affiliation.

Mrs. Laura Curts, whose residence was advertised as temporarily changed, last week, is now permanently settled at 119 South Lincoln street between Madison and Monroe. She will treat patients at her residence between the hours of 9 a.m. and 2 p.m. She will respond to calls to visit patients at any hour after 2 p. m.

The New York Press informs its readers with refreshing modesty that that "city, big as it is, is a small part of the United States, and by no means the whole State of New York." No other New York paper could ever be induced to make such a frank admission. It furthermore says that "To have here a World's Fair the world outside of New York City must be invited and encouraged to contribute," which is about as cool a piece of impudence as could well be put in so few words.

Contributors will greatly oblige by refraining from sending us dialect poetry and prose. The English language will answer our purpose; and unless one has marked genius for mangling it, one had best not purposely attempt the hazardous work. We also venture with fear and trembling to remark that if those who feel inspired to rhyme would only study the art of poetry and put a tithe of the labor on their work that all great poets have to give theirs, it would make the editor's life more endurable and its span much longer.

On Tuesday evening of last week, Mr. J. Clegg Wright and Dr. Alice K. Maltby, were united in marriage at Cincinnati. The Evening Post of that city, in its account of the ceremony, says: "The courtship was short but sweet, and Miss Maltby was induced to name the happy day. The simple ceremony of the Presbyterian faith was the means last night of making two joyous hearts beat as one." The Journal wishes Mr. and Mrs. Wright the full measure of connubial bliss and all the success which the fine talents on both sides should vouchsafe.

A correspondent from Denver desires us to personally vouch for the bona fide nature of Mr. W. A. Mansfield's claims as a medium for independent slate writing. We cannot do it. We never have had an opportunity to personally test his mediumship. He spent some weeks in Chicago last fall, but left unexpectedly on account of illness before we had seen him exhibit. He is, however, well spoken of as a man and a medium; this is as far as we can go. Our correspondent had better investi- dress, gate for himself, as Mr. Mansfield is now in Denver and is likely to stay some time in Colorado—so hé wrote us last week.

Several hundred subscribers are in arrears for the Journal. For reasons which oblige credit in nearly all lines of business in the west the publisher has continued the credit system, which is also followed by all religious weeklies in the city, much against his inclination and best interests. If the names of some of the delinquents were published it would cause great surprise. We trust these subscribers will not have the sense of justice borne in upon them so strongly that they will no longer be able to withstand its promptings, but will pay up at once and re-

The Religio-Philosophical Journal still holds the even tenor of its way, notwithstanding the efforts of all its enemies, little and big, to down it. It was a herculean task for Moses and Aaron to lead the Israelitish slaves out of Egypt. Again and again the brutish intellects turned back to their flesh-pots, their old desires, and their old worship. And so it is with the slaves and fetish worshipers of a later day. We sympathize with Col. Bundy, when those from whom he should have support and moral help at least, turn upon him, and we glory in his courage that does not quiver, nor tremble, nor fail to speak what he thinks to be right and true. We earnestly hope the burden he carries will not overwhelm him as it did Moses, with the promised land in sight.—Hermetist.

Mrs. Morrell.

To the Editor of the Religio-Philosophical_Journal.

Mrs. Mary C. Morrell, one of New York City's best mediums, is on her way to Chicago where she will stay for a few weeks. Mrs. Morrell formerly resided in Chicago, and no doubt her old friends will be glad to renew their acquaintance with her. She may be found with Dr. Mary A. Morrell, No. 812 63rd street (Englewood.) Your correspondent has been cognizant of Mrs. M's mediumship for several years, and knows her to be one of the best business, prophetic and psychometric mediums to be found. New York, Feb. 5. FRANK W. JONES.

Wm. Henry Maule, Philadelphia, Pa., has issued a catalogue which is a marvel of compactness. It would suppose to contain everything usually found in a catologue printed in the ordinary manner—but every corner in this one is filled. Veritably it is a good measure, pressed down and running over, and yet not a superfluous word in it as far as can be seen after a careful examination. The way in which it is arranged and printed will delight every true printer who takes it up. Its overflow of good things will equally delight the farmer and gardener who reads it. Many valuable vegetable and field seeds ent catalogue will be found new varieties which have been demonstrated by trial to be decided acquisitions. Thousands of the farmers and gardeners all over the country, who are his regular yearly customers, testify by their continued patronage to his bonorable methods. Mr. Maule has made a rule not to sell to wholesale or rotail dealers in seeds. His immense business is conducted with the planter diIf you want the best Garden you have ever had, you must sow

There is no question but that Maule's Garden Seeds are unsurpassed. I now have customers at more than 32,500 post-offices. When once sown, others are not wanted at any price. My new cata logue for 1890 is pronounced the most original, beautifully illustrated and readable Seed Catalogue ever published. You should not think of purchasing any SEEDS before sending for it. It is mailed free to customers and to all others enclosing ten cents

Special List of Striking Specialties MAILED FREE to all who write for it, mentioning this paper. Address WM. HENRY MAULE, 1711 Filbert St. PHILADELPHIA, PA

For a DISORDERED LIVER Try BEECHAM'S PILLS. 25cts. a Box. OF ALL DRUGGISTS.

GREED OF GAIN and thirst for pleasure. The ruling passion of the human family. In grasping after rich-

of the human family. In grasping after riches the brain is taxed, the nervous system strained. In the pursuit of pleasure the body is tortured by fashion's despotic sway; the hours designed for repose are devoted to exhausting revelry; the stomach is ruthlessly imposed upon; pure water, the natural drink for all created beings, is ignored, and liquid fire is substituted until, ere we are aware of it, disease has fixed its iron grasp upon us. Then we lock for the "remedy."

To the victim of these follies, we commend Dr. Tutt's Liver pills. They stimulate the Dr. Tutt's Liver pills. They stimulate the liver, strengthen the nerves, restore the appetite and build up the debilitated body.

Tutt's Liver Pills MAKE A VIGOROUS BODY. Price, 25c. Office, 39 & 41 Park Place. N. Y.

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

A Christian gentleman or lady in ever township as agent for

"THE HOME BEYOND"

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

papers. Address NATIONAL LIBRARY ASSOCIATION 103 State Street, Chicago, Name this paper every time you write.

45 Randolph St, Chicago, Ill. A. PHILLIPS & CO.'S

SEMI-MONTHLY. SELECT PERSONALLY-CONDUCTED EXCURSIONS

IN THROUGH CARS TO CALIFORNIA. OREGON AND WASHINGTON. A. Phillips & Co's Excursions leave Chicago every two weeks, for all points on the Pacific, Coast, in Pullman Tourits sleeping Cars. No change of cars between Chicago and Pacific Coast points. For reservation of berths, and full in A. PHILLIPS & CO., 192 South Clark Street, Chicago, Ili.

FOR GIRLS.

Health and Hygiene

for Young Women. A special Physiology by Mrs. E. R. Shepherd, 225 pages. Hiustrated, extra cloth. Price, only \$1.00 postpaid. Ad-

BOOKS AT COST!

SERMONS AND SAYINGS OF REV. SAM P. JONES.

back stamp, Price, 75 cents.

WONDERS OF PRAYER.

to prajer. Revised by Maj, D. W. WHITTLE. Elegantly bound in cloth, with gold stamp on back and front

We have only a limited number of these books left Order at once. Sent post-paid upon receipt of price. Remit by postal note, money order, or express money order. DANIEL AMBROSE, Randolph 45 Street, Chicago, Ill

Heaven Revised

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

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

Another says: 'This is an exposition of Spiritual philosopny, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthoox school......Altogether it is well worth careful reading y all candid minds. Pamphlet, 161 pp. Pric', 25 cents.

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

THE CROSS AND THE STEEPLE.

In this pamphlet the author takes up the origin and signifi-cance of the Cross in an intensely interesting manner. Price 10 cents.

For sale, wholesale and retail, by the Religio-Philosophi-'11 Publishing House, Chicago.

THE TIMES

THE CHICAGO WEEKLY TIMES is read by more Democrats than any other paper in the Northwest.

PREMIUM LIST For 1890.

THE WEEKLY TIMES, 1 YEAR With Celebrated "Saxon Beauty" or "Foster

This offer is unprecedented, as we furnish the : ubscriber with a glove sold regularly at \$150 for 25 cents. These gloves are 4 and 5 button, embroidered back, genuine kid, and are warranted as represented. We have already sold several thousand of these gloves without a single case of dissatisfaction. In sending description give size and color of glove. المان المانية المانية

With the National Standard Dictionary \$1.50 This Dictionary contains : 40,000 words; and 700 illustrations, together with much useful and explanatory in formation. Bound in cloth.

With the National Standard Encyclopædia 700 pages, 20,000 articles on various subjects, and 1,000

With Dr. Dacinson's Counselor \$1.50 A timely guide for the family, treating of slifflicy nisil ments and giving plain and proper directions for I cm treatment. 720 pages. Bound in cloth.

With the Works of Charles Dickins \$2.00 15 volum es, containing 5 (62 jaces of reading fraiter neatly bound in paper. This is the cheapest edition ever published and is printed in clear readable type.

With the Works of Walterfsedtt £2.60 22 Ivolumes faimilar [infastyle ito the iworks of Charles Dickens.

With the Peerless Atlas of the World. \$1.50 This atlas is a concise epitore of the world, and is equal to any \$10.00 atlas. It contains handsomely colored maps, mostly in six colors, of all the countries onthe face of the earth, also county and railroad maps of the states and territories, together with a large amount of managing information.

With an Agricultural Weekly Free.

Think of it-104 papers, two each week, for \$1.00. The Philadelphia Practical Farmer. A live agricultural paper for live farmers. 16 pages, 64

The Farm Journal of Philadelphia. One of the most widely read of agricultural papers. The Western Stockman and Cultivator, Of Omaha, Neb. A journal for the farm and home. The Quincy (111.) Call, 16 page Weekly.

Remember that any of the above weeklies will be sent to any subscriber of The Wrekly Times FREE. For sample copies, or further information, address THE TIMES Chicago, Ill.

Wells vs. Bundy.

Supreme Court of New York. ACTION FOR LIBEL.

Damages Claimed \$20,000 ELIZA A. WELLS, Plaintiff,

JNO. C. BUNDY, Defendant.

Case Dismissed at Plaintiff's Costs with an Allowance of \$200 to Defendant.

The offense charged was the publication of the following: "If necessary we can prove in the courts of New York City that Mrs. We is a vile swindler, and has been for years using trick Cabinets and conference."

Plaintiff's cause championed by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's selection With a jury in the tox, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able law, ers as

AN OPEN CONFESSION OF GUILT. In Pamphlet Form.

Brief History of the Career

ELIZA ANN WELLS

As an alleged Materializing Medium, together with Plain-

tiff's Bill of Complaint and Defendant's Amended Answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case

The Editor of the JOURNAL asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before ut tering opinions either in print or otherwise. For this pur menace such tricksters and their fanatical dupes are to the welfare of the community in general and Spiritualism is particular he publishes this pamphlet. Single copies, 5 cents. Ten copies to one address, 25 cents.

Religio-Philosophical Publishing House, CHICAGO.

MEDIUMSHIP.

CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christan in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit malists.

Price \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cent For sale, wholesale and retail, by the RELIGIO-PHILOSOPHE CAL PUBLISHING HOUSE, Chicago.



No engraving can do justice to the unique and peer-less beauty of this NEW CHRYSALTHEMUM. Imagine plants

completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward. and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season ifit does not contain the "OSTRICH PLUMN CHRYSANTHEMUM. Plain and full instructions for culture with each order.) PRICE.—For fine plants, certain to bloom, 40c. each, three plants for \$1; seven plants for \$2; twelve plants

With every order for a single plant or more will be sent gratis our supert Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say in what paper you saw this advertisement. Club orders for THREE SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the club, provided always that the paper is named.

WANTED-NO EXPERIENCE NECESSARY. Permanent position of the salary and EXPENSES PAID. Peculiar advantages to be We live and EAPENSES PAID. Peculiar advantages to beginners Stock complete, with fast selling specialties. OUTFIT FREE, We quarantee what we advertise. Write at once to BROWN BROS., Nurserymen, Chicago, III. (This house is reliable.)

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. TRIBUTE TO RALPH WALDO EMERSON.

MRS. L. C. SMITH.

Oh! soul of greatness, whence thy magic power? Where slept thy spirit through the ages past? What pearly-bed contained the priceless dower That time has floated to our shores at last?

What subtle law, up from the rocky steep, Guarded thy being with a jealous care. Through countless years the steady march to keep That bade thee Nature's evolutions share?

Blended and woven by the changing years, Till finest mould the human form outwrought, Speaking in love's soft, sympathetic tears And manly pride, with spirit freedom fraught. And yet through all this silent, winding way

Firm every realm some element was caught To build my soul, our starbeam of to-day Of burning eloquence and living thought. Fining thy mission with a wondrous power-

Stored with the knowledge of the boundless past And with a rare, prophetic, Godlike dower, Reading the future by the shadows cast.

This well-poised man in majesty and might. Our hero stands a God in faint disguise, Pointing the way of wisdom's endless flight When angels greet him in the love-lit skies. With tender thanks we hail thee, beacon light.

Marking our path by thy effulgent ray, Girt with the shield of freedom's daring flight, A trusty vanguard on the upward way. And still we pray thy sleepless vigils keep Till human life shall bear a brighter son. Soaring aloft up from the rocky steep, Proving he law by nobler victories won.

Rochester, N. Y., Jan. 1, 1890.

CHARITY.

A beggar died last night, his soul went up to God "I come uncalled; forgive it, Lord; I died for want

Then answered him the Lord of Heaven: "Son, how can this thing be? Are not my saints on earth, had they not succored

"Thy saints, O Lord," the beggar said, "live holy lives of prayer; How shall they know of such as we? we perish un-

"They strive to save our wicked souls, and fit them Meanwhile, not having bread to eat (forgive), our

Then spake Lord God of Heaven in wrath, and tones of angry pain: "O men, for whom My Son hath lived-was cruci-

fied in vain." -Arthur Symons.

OUR POLYCLOT EXCHANGES.

Revista Espritista de la Havana com mences a new volume with the January number, doubled in size and otherwise greatly improved, indicating both material and spiritual progress. It copies entire the remarks of commendation made in a recent JOURNAL, in which we said that the only thing we regretted was that the Revista should be a supporter of the reincarnation theory, and then it adds: "Excusing the part relative to the doctrine of reincarnation, upon which, as our North American colleague will comprehend much could be said, we cannot do less than return our most sincere thanks for its expressions of regard and we hardly know how to be sufficiently thankful for them. At all events we wish to assure it of our most cordial reciprocation." A pretty little poem entitled "Ved! Oid!" appears on the 14th page, a translation of which was published in the JOURNAL ten years ago.

Le Messager of Liege, Belgium, reports "Two extraordinary cases of somnambulism which are attracting the lively attention of psychologists in the faculty at Berlin. A little boy eleven years of age and his sister nine years are quite often suddenly seized with somnolence, and whether in their classes, at play or wherever they may be they are both brusquely thrown into a profound sleep while walking, running or sleeping, and in the middle of a sentence they will be seized, leaving the words which they were saying unfinished. After being put to bed they wake up and immediately begin their conversation where they left off at the moment of their seizure, but if they are not put to bed they continue to do what they were about at the moment of losing their consciousness. If they are overtaken by somnambulism while walking in the street they keep right on and never fail to reach their destination."

La Revue Spirite for December has an interesting correspondence which we translate for our columns: "Are there really such things as ghosts, that is to say, dead people who appear at will to revisit their relatives and friends whom they have left on the earth? At all times and in all the countries of our globe, among barbarians as well as among civilized nations, the matter of the apparition of deceased persons has been discussed, and the gravest. and most critical historians have not disdained to make mention of them and thus braved the ridicule of skeptics. I herewith send you the story of an apparition which I have just copied from a Spanish author, Dr. Jeronimo de Alcala, born at Segovia in 1563; so the story, you will observe, goes back to the 16th century. A young Spanish gentleman who had the grade of ensign in the army of Charles V. heard that one of his comrades, an officer like himself who occupied the same room with him and for whom he had the greatest appreciation, had just been killed. Pierced to the heart with grief he shut himself up in his apartment, his mind wholly given to the loss that he had so cruelly sustained, but little by little overcome by fatigue and the excess of sorrow he went to bed leaving a night-lamp burning near him. He had hardly slid himself under the covering than he saw very near his couch his deceased friend—the same for whom he was mourning—his face pale and attenuated. The young ensign was dumblounded, and the two looked at each other without uttering a word. A moment ensued and the dead man began to disrobe himself and without any ceremony got into bed by the side of the living companion. Seized with terror the ensign hitched over as far as he could to one side of the bed drawing the clothes with him and putting his legs outside, but in spite of his effort and precaution he could not entirely avoid contact with one of the two legs of the defunct. This leg was so icy cold that he felt himself chilled to the marrow. He felt exactly the same sensation as one would if buried in a snowbank. Being unable to conceal the fright that this grewsome neighbor caused him, the wretched man made the most expressive gestures of it to him. The dead man who had anticipated a very different reception and who was apparently very much afflicted by it, disappeared like a vapor, leaving the young ensign. so greatly prostrated as to require many months for

I submit this curious anecdote to the savants who. setting the skeptics at defiance dare to make the question of ghostly visitants a special object of in-

In the meantime I am continuing my experiments in the movement and displacement of inanimate objects at a distance and without contact. The sensitives now stand at the distance of one metre from a round-table, and the objects upon it still move about and take their customary little promenade. Yesterday, with two sensitives; only, one of which was hardly serviceable—the weather being dark, cold and rainy—at a distance of a metre the

objects left their places and moved about over the table. This is a grand advance to chronicle. HORACE PELLETTER. District Judge, officer of the academy at Candé.

Nothing Entirely Lost.

To the Editor of the Religio-Philosophical Journal. Failing eyesight prevents my reading, but with black ink and a coarse pen I can write some yet, and it what I say may not be worthy of space, throw it among the waste. Nothing, however, can be entirely lost, though some things fill a much more exalted place than others. It is so in all things. It is better to think, and send the thoughts out upon the air than to be thoughtless. What a variety of though has been put on record on the subject of religion Can you explain, ye spiritually wise, and understand ingly interpret the visions of St. John as recorded in the Revelations? There seems to be such a pouring out of the wrath of God in them. Mankind is of his own creation, then how is it that Infinite wisdom and power could have been so overreached by an opposing individual and so to influence the action of man as to make God their Maker so mad. All nations have a system of religious thought. Are not these systems the highest expressions of which they are capacle? Is there not evidence of sincerity in the mother who sacrifices her child to what she believes is her duty to God? The world has outgrown that conception of duty, and is outgrowing every day many things of equal folly. Christians claim their system as the only one acceptable to God. It tells us that four thousand years after the creation of all things, a plan was adopted to undo the effects of miscarriage, and all who would understand and accept it should be rewarded by admittance into a place called heaven, and all who did not should be punished; not as a parent would punish a child, or as Nature punishes a violation for benefit and improvement, but eternally to make them suffer as a revengeful expression. What untold millions are confined in this place of suffering; yet on they come, and millions daily swell the number of this fixed and changeless abode. I know that I would rush to the rescue of a suffering child, man, or brute, but as I am a Spiritualist, I am told, that such are not admitted into this he ven. I know I would not wish to be if one of my dear ones were left out. I can believe that the God element is within us all. God the Father, humanity the Son, spiritual influence the Holy Ghost, three in one. That these elements are susceptible of eternal growth, and condition for that growth are continually improving as eternity rolls on. That the ruling attribute of love will have free course, be glorified, and that no soul can be eternally lost. Many cn earth are buried it is true, but the resurrection of Christ within them is certain, and will be mani-PETER THOMPSON. fested. Ceredo, W. Va.

Interesting Notes from Grand Rapids, Mich.

To the Editor of the Religio Philosophical Journal

At the meeting of the Religio-Philosophical Society of this city Jan. 26, our hall was crowded with eager inquirers into the workings and possibilities of spirit powers, who listened attentively and appreciatively to an eloquent and clean-cut lecture by Dr. U. D. Thomas upon "The Mission of Spiritualism."
The speaker clearly showed that the teachings of Spiritualism were intended for us to live by, and make practical use of, in our daily lives for the betterment of ourselves and our fellowmen, and not to be used as idle toys for amusement. At the close of the lecture Mrs. Thos. L. Lawson took the floor and after a short but ringing address gave seven spirit descriptions in a few moment's time, giving names and circumstances with such marvelous accuracy that every one was recognized, which is the more remarkable (to strangers) from the fact that Mrs. any person who is known to her. One description, accompanied with names and a message, was that of the wife of a prominent physician who had passed out but a few days before. The manifestations of joy with which this test was received by the mourning relatives present stirred the hearts of the audience to their very depths. If I were to herein echo the praises which are showered upon this most earnest and faithful medium, they would fill entire columns of your paper.

Last Sunday (Feb. 2) we had another rousing meeting, and were surprised by the presence of representative of the official daily paper here, which has never been very friendly to Spiritualism. After an address (by the writer) upon the "Religions of the World; Modern Spiritualism the embodiment of all that is valuable, truthful and provable in any of them," Mrs. F. V. Jackson gave numerous psychometric readings from articles passed to her by members of the audience. The reporter above mentioned asked our chairman "if her success was not due to collusion between her and the people for whom she read?" The chairman suggested that he try it himself by passing her some article, which he did. Mrs. Jackson immediately turned Mr. Reporter with such a rapid and accurate dilineation of his character, adding several tests and a description, that he acknowledged in his report that she "hit the bull's eye so often that it made him nervous." Mr. Chas. Wilsey then gave the reporter another description of his father, which he acknowledged. The report in the paper (a column and a half) was so satisfactory that we feel much as do the missionaries in a foreign land after converting the heathen. Spiritualism is rapidly becoming more popular in this city. F. D. YALE, Sec'y. R. P. S.

Mediumistic Experiences.

to the Editor of the Religio-Philosophical Journal: An author of some note says, "truth is simply nauseous." The public don't want it; it must be dressed up in a romantic mariner to please the reader. The bigger the lie the better they like it. Now Spiritualist lecturers often get to soaring souhigh in the clouds of transcendental trash that they forget all the world and its people. If they only knew how their hearers and readers yawn over it they would quit in disgust. I am going to give the simple truth, just for the novelty of the thing. Some thirty-five years ago when our religion was new and novel and but little fraud or humbug were mixed with it, my wife and myself were developed as mediums. To my wife it came in the simple form of magnetism for the sick, and friendly communications from the dead. They all seemed so natural and life-like as to be very convincing; but alas, our natural life has stern duties and as we were poor her maternal and household cares made all the higher influences unavailing against so many adverse influences. How many splendid mediums, too deserving and modest to assist themselves, have been lost to our cause while the brazen faced frauds have lived and fattened on the public with grand success to themselves only. Now, while my wife's influences were of an elevating character, I will only give the exact truth of my own influences, of what orthodox people would think to be of devils themselves. I was brought up religiously and respectably, and all that, as in our farming community I never mixed in with low characters; but, reader, I am not going to inflict on you a long personal narrative, only to illustrate great truths. I was first influenced from sitting in a circle where we were all intent on bringing out a little girl medium, as we all thought I was not a subject, but I was influenced to crawl under a lounge and swear like a pirate, acting the drunkard and desperado of the wild West until I sank into a kind of trance, laying helpless for over a week. All the while many different characters seemed to be talking to me incessantly on religious subjects—in fact the Methodist "power" was no circumstance to the wonderful experiences I went through. At last I became s weak as to be insensible, but soon woke up all right with a big appetite. If thought before it would be fun to be a medium, but I got more than I bargained for of cruel, deep experiences that almost took my life away, and never after could I in these many long years ever become skeptical of a future life or the terrible power of spirit influences.

I should like to give some original philosophy of spirit and material life which I learned through spirit intercourse, but in this article I have only room to give what I found to be the great essentials of a higher mediumship. I was making good progicate, and soon learned that there is for any one The lower ones have certain rights to operate our mortal minds, but if the medium really desires something higher, a controlling magnetism checks them in anything improper. I never used liquor or tobacco and when a spirit through me begged

It has been a terrible drawback on the progress of our faith that the commonplace, ignorant rabble of spirits will come through mediums, but it can never be prevented, only people must learn that the spirits of the dead are a vast, innumerable multitude of all sorts and sizes of mind and conditions. When we consider the common-place condition of the vast mass of human animals who have no aspiration but to gratify their lower passions, get food for sustenance, get clothing, supply their innumerable wants, and the energy lost in reproducing our species and the rearing of families, and then above all these, the disgusting sensuality of the masses, whereby in one form only, nearly a thousand million dol-lars is spent yearly in liquor in our country, what hope or help is there for ever making a spirit world more than a vast hell of unsatisfied desires. The idea that spirit is above and beyond material influences is the greatest of all false philosophies. I found I made rapid progress in mediumistic powers if I only could have leisure and freedom from material care; but the hard, coarse work of the farm and a family of children to provide for made me give up in despair. I say boldly, that hard, physical labor is death to a higher intellectual mediumship. Do physicians, priests or ministers ever work hard? How would it seem to our ideals of Christ, or of his apostles, after his death, working for a living at hard manual labor! Even the thought of a heaven of bliss in future life, devoted to manufacturing or farming, is disgusting.

HENRY VOORHEES.

Came to Meet Her.

to the Editor of the Religio-Philosophical Journal: Mrs. Eliza Jane Sherman passed to spirit life Friday morning, January 17, 1890, aged 60 years, at the home of her son, Dr. G. R. Bennett, Hampstead, N. H. Mrs. Sherman was one of the early workers in the spiritual cause, having been one of the active mediums for spirit communion for more than thirty years, also having done noble work years ago upon the platform as a lecturer. It was through her generous labor that the first Spiritualist society of Haverhill, Mass., was inaugurated and kept in action until an interest was created whereby the little flock were enabled to obtain speakers to help her

a part of the time.

Mrs. Sherman was twice mairied, her first husband being Mr. John Henry Bennett, by whom she had three children, Dr. G. B. Bennett being the only survivor in the form. Her second husband was the late Robert Sherman of Newburyport, Mass. It was in the Sherman home where the real spiritual mediumship was performed. Mr. and Mrs. Sherman both being true Spiritualists and honest workers in the cause; their home was ever open to mediums and lecturers, both for séance and conference, until Mr. Sherman passed over, some twelve years ago, since which time Mrs. Sherman has made her home with

her son. That her religion was of value to her will be seen by her glorious birth to spirit life. On the Friday morning of her deliverance to spirit life, at ten minutes before 5 o'clock, a. m., her son was standing at her bedside when she looked about and exclaimed, "Why, Philip Richardson, are you here? and you too, Mrs. Richardson?" Then turning her eyes, she said, "Why John Henry, are you here? take me out—take me now—take me now." Then as if listening to some one speaking, she asks, "In two hours?" The son knew full well that his mother had seen and heard her spirit friends. Mr. and Mrs. Philip Richardson were dear friends and neighbors at Newburyport, Mass., and John Henry was her first husband, who had come to meet her and conduct her home. At ten minutes to 7 she revived and asked the question, "Was it 5 o'clock, George?"
"Yes, mother, and it's almost 7 now." Then, as though the hour had arrived, she closed her eyes and joined the loved ones over there. Funeral services were held on Sunday the 19th, Rev. Luther F. McKinney, of Manchester, N. H., one who knows the value of spirit return. Officiating. The remain were laid beside her first husband at Exeter, N. H. Haverhill, Mass. W. W. CURRIER.

A New Experience.

To the Editor of the Religio Philosophical Journal.

Is there intelligence in electricity or phosphorus? The night of Dec. 23, 1889, I was alone in my house and went to bed at the usual hour, somewhat lonesome, as all had gone to the theater. I was thinking of friends long since gone to the spirit land when I saw a hazy light over my bed. The electric light shines in my room from the street, but my bed is in such a position that it doesn't shine on that. I put up my hand in the midst of the light and lo! it formed itself on my fingers in little flames like taper lights. I asked the question, "Is this the work of spirits, if so, make three lights"; it was done. Then I talked with the lights and they answered all my questions for an hour or more and would obey when told to go from one finger to another. I said If my husband is here, please shake hands," and a light came on the palm of my hand that I even felt a thrill from it like a touch of the hand of the one long since gone to spirit life. This is a new experience, and since I have had it once I have tried to get it again but without success until last night Not being able to sleep I put up my hand and asked if my spirit friends would make a light on my hand and it came first in small points not larger than pin heads then one came in the middle of my hand as large as a dollar. What I want is to have the skeptic tell me how it is that these lights can talk and seem to know my thoughts; for sometimes I asked questions mentally, and sometimes vocally, and answers came to both. SARAH GRAVES. Grand Rapids, Mich.

Philanthropy and Carnegie's ism.

Fo the Editor of the Religio-Philosophical Journal. These are synonyms of two widely separate principles and yet one of these living isms takes upon himself the great task of amalgamating both, forgetting that the latter is the cause of the former, although strange to say the latter is the emanation of evil, while the former is an attribute of good. The present unaccountable lethargy of those who produce wealth and permit it to flow into channels where it does not belong, is one of the queries which confronts one who sees. Carnegie calls himself and his like, "Managers of Men!" Tools of events and shadows of the future, is what one may see in the shadows they cast. The one dies with wealth wrung from others—not only dies disgraced but is more than so while living. No man in whom the soul is active wishes to accept lazy charity and dependence on others; the only philanthropy he seeks is help, so he can help himself and thereby help others. "They are trustees of their wealth" is an assertion of wide interpretation. Whose wealth? Their own. Then they are no trustees. If it belongs to others they hold it wrongly. The seven points to which he alludes, where philanthropy could be best applied, are a wonderful product of monopoly genius. They would not benefit those intended. His statement that all surplus of wealth, brains, muscle and spirit should be used for the benefit of the whole community is all right as far as such statement goes, but all such assertions remind me of one who hears a sound and does not know whence it proceeds or what it means. The first requisite in bettering the social condition is for every one of us to forget self and give-which is a law of nature-give of our surplus, whatever it may be, and above all give of our spirit. Build a man up so that he may do the same for others. How many of us are doing it? Look at the results of selfishness throughout the world and then remember, as the pendulum of time swings through eternity, where your actions then will be. If Carnegie's brow is itching for a crown, he can earn such in Pennsylvania. ALEX. GALITZIN. Emporia, Kan.

Rev. A. N. Alcott on Organization.

To the Editor of the Religio-Philosophical Journal.

I read with much interest the article in the Jour-NAL of Jan. 18th by Rev. A. N. Alcott, and it certainly is one of the best I have seen, showing the true spirit of reform and brotherhood, with individual freedom in it. But in his second question he seems to fall short of the true answer. "What new thing might Spiritualism bring into church life?" It certainly is not a helief, in existence after death, for all churches have that which he seems to ress as a medium for all kinds of spirits to commu- think as good as the knowledge which we have, and it has not led any of them into the higher rewho aspires for the good, a higher class of spirits | ligious life which he feels the need of. I agree with who can reach them through control of lower ones. I him that the knowledge would fall equally short of it. The trouble with the churches has been, and still is, the scrambling and wrangling over the fate and destiny of those who continue to exist or renew life after death. Here is where Spiritualism brings in its "new thing" for the new church. Our clamorously for either, or was inclined to act un-ruly, they always received a check on their actions. life, daily increasing, has given me and thousands of

right and that there is no forgiveness of sin committed in this life on entering the next, but that our works do follow us, and only there, as here, can we attain happiness and heaven by deserving it by our words and works. When a man knows he must starve in winter unless he works in summer he will be quite sure to work. It is what we learn of the life there that may be a basis for a higher church and a better life here than any sect of Christians has reached. The value of messages I have received and do receive cannot be estimated for they are above price, and I think would lead any one to live as far as possible up to the standard presented by Mr. Alcott, and thus add something for a basis. WARREN CHASK. Cobden, Ill.

Our Work.

To the Editor of the Religio-Philosophical Journal.

There should be no disposition on the part of Protestant Christians, or of any class of men, to find fault with the religion of the Roman Catholics in this country, but it is the duty of every American citizen to guard against all attempted usurpation of power that shall endanger the life or liberty of any citizen of our common country. The pronounced intention of leading members of the Roman Catholic church to use again the inquisition and punish heretics, teaches us their real purposes. If open treason against our laws is advocated by the anarch-ists, we hang them, showing that we dare kill little dogs, but that we are afraid of big ones.

we are a brave people; we love a dollar, and when the poor hunted slave sought the north-star and liberty, the public press was gagged with dollars and threats to keep him from his goal. We hung John Brown and a few Chicago fanatics; but for the Jesuits we have a wholesome fear. They may threaten us with the inquisition and only a few newspapers dare say that their soul is their own in regard to this boss devil that lurks in the pope's toe. It is the duty of all good men to watch with care against all forms of oppression, as well as against all dangers to the state; and I thank the JOURNAL for the defense of the people as against this devil of Rome. I hope in my soul that the warfare will be further prosecuted.

Who Knows the Address?

To the Editor of the Religio-Philosophical Journal. I am desirous of obtaining the full name and present address of the following person. Some twelve years ago I met a French lady whose first name was Pauline, but whose last name has escaped my memory. She was an ardent Spiritualist, specially interested in spirit photography. She believed that Napoleon was her guide, and she had a number of spirit photographs of Napoleon. She was well known in America, and any one aware of either her full name or of her address is requested to inform me. Wm. E. COLEMAN, Chief Quartermaster's Office.

San Francisco, Cal. L. C. Smith writes: I always read the Jour-

AL with deep interest. It will live. A. Studebaker writes: I recognize that thoroughly honest journalism is the great necessity of he times. My belief that you are honest and fearless and at the same time efficient, renders payment for the paper a pleasure, and the reading of it, a

source of profit.

Mr. John Stubbs, writing from Salt Lake City says: On arriving here I found a spiritual association, but rather backward—not at all organized. I can assure you I am going to do my best to put new spiritual life into the work. On Sunday, Jan. 26th, I lectured on "Pnenomenal Spiritualism"

If you have outnessed. at the Temple of Honor Hall.

W. Freeman of Nashville, Tenn., writes: I hope soon, now that I am settled in the city again, to do something to increase the circulation of your JOURNAL. In my estimation it is in all its departments as near perfect as is possible in the present state of our surroundings. It leads all other papers that have come within my knowledge, and its progress from the first to the present has been healthy and gradual, and on a line with the intelligences with which I have become acquainted from the oth-

Peter Swenson of Caddo, Texas, writes take this opportunity to write you that I am more than pleased with the Journal. editors were as honest as you, and worked as hard to uplift humanity, we soon would have a different world to live in than what we now have. Allow me to say that I heartly second the motion of Hon. R. A. Dague. I can assure you many a Spiritualist would gladly unite with the Unitarian church. Our cause and their cause would be benefited, especially the coming generation. Liberal lectures are greatly needed in this part of Texas. They are really unknown here.

S. S. Todd of Kansas City writes: Allow me to say that I heartily endorse your editorial in the issue of 25th inst., respecting the circular of the Superintendent of the Census, "Spiritualists are not organized." It is not enough that the census report shall show how many Spiritualists there are in this country, by name, but the inquiry should be so form- all about. ulated as to determine the number of those who believe in the existence of a Supreme Being, who believe in a continued existence beyond this life, and who believe in the doctrine that spirits revisit this earth and make their presence known. As a distinguished representative of those who believe these things, I think you may secure the desired action if you press the matter.

Mrs. B. M. Velsey, in remitting her sub scription for another year writes: We would be lost without the good old JOURNAL. We take many papers and read the current literature of the day; one paper frequently quotes from its neighbor and some times disputes arise as to authorship, or which discovered a fact first and gave it currency to the reading public. Not so with the JOURNAL. Its views are its own, its ethics, morals and religion are the outgrowth of advanced thought, and scientific deductions are made from laws that govern universal worlds. Time and growth are inseparable companions whose footprints will forever refute the preachers' "In the beginning," or six thousand year theory.

C. W. Thorpe of Little Prairie Ronde, Michgan, writes: I have been a subscriber of the Jour-NAL for over 20 years, and I am confident it grows better and better as the years roll by. I am very much pleased with your work. I often find a single issue of your paper worth more than a whole year's subscription. With regard to organization, I think we can do more good in a regular organized body on a platform as broad as the universe. With all the help so marshalled we can spread the philosophical principles of spiritual truth, better than we can in any other way. With members sufficient we can at least keep the balance of power in our nation in proper hands, and thereby hold in check each and every denomination from getting control of the government. I am especially pleased with the warning articles in regard to Catholicism and the seeming determination the Catholics have in se curing control of this nation.

Isaac S. Buckley in renewing his subscription to the Journal, writes: I hardly know what we would do without your most valuable paper. It is a beacon light to my household; we know of the beautiful truth of spirit communion, having been investigators for the past twenty years. Since coming to this place we have found few friends to the cause, and strong opposition, as it is an orthodox town. We occasionally have our strength renewed by a call from Dr. A. B. Spinney and Mrs. Graves, of Grand Rapids. Some two months ago a Mrs. Russell of Silver Cliff, Colorado, came here to spend the winter with a sister. She is an inspirational speaker and magnetic healer. Since forming her acquaintance we have held circles once a week She has given us good tests and some very fine lectures. There are a few beginning to inquire about it and asking if they can come into the circles. We are in hopes to lead some into the beautiful light, so that when she has gone from us we may be able to sister approve of your course in the handling of frauds, and you will down them wherever and whenever found. So long as you publish the paper as in the past, we will try to be its readers.

The bronze doors of the Cathedral of Cologne represent the four ages of man, the four seasons and the wise and foolish virgins.

others the evidence that none of the creeds are Notes and Extracts on Miscellancous Subjects.

First jury 907.

Pins made 1450. Needles used 1545. Matches made 1829. First cast iron 1544. First newspaper 1494. Coal used as fuel 1834. Surnames used in 1162. First gold coin B. C. 206. Tobacco introduced 1583. First steam railroad 1830. First postage-stamps 1840. Kerosene introduced 1826. Lead-pencils used in 1594. Window glass used in 694. Electric light invented 1874. Iron found in America 1815. First insurance, marine, 533. First American Express 1821. First wheeled carriages 1559. First illuminating gas in 1792. Latin ceased to be spoken 580. Musical notes introduced 1338 Bible translated into Saxon 637. Gunpowder used by Chinese 80. Bible translated into Gothic 872. Photographs first produced 1802. Old Testament finished B. C. 430. Emancipation proclamation 1863. Paper made by Chinese B. C. 220.

Bible translated into English 1534.

The last five lord mayors of London have been The horns of an elk killed in Oregon recently weighed 165 pounds.

A splendid new organ of colossal size is to be placed in St. Peter's at Rome. At the late earthquake festival in Charleston

10.000 national flags were displayed. A cat set a Greensburg house on fire by pulling from a table the cover and with it a lighted lamp. A set of false teeth exploded in a Newport dentist's office the other day, smashing things in the

Foxes increase so rapidly in several districts of Australia that they are nearly as great a pest as the rabbits.

A calf whose back is covered with fine fur instead of the regulation hair is one of the curiosities of Appleton, Me.

It is figured out in a New York newspaper that \$150,000 a week is taken in at the theaters and dime museums of that growing city. Sophia Bennington, of Xenia, Ohio, has given

pirth to her twenty-fifth child. Her husband claims this beats all known records. An unusual thing in this world is that we never know there is an ounce of prevention until after we

have taken our pound of cure. At Waterville, Me., a 1,000-pound weight dropped from the clock in the Unitarian church, rushing the costly church organ beyond the pos-

sibility of repair. The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, its greatest breadth 270 miles, and its area

If you have oatmeal left from a meal, thin it with some milk, adding one well-beaten egg, a pinch of salt, a small piece of butter, melted, and some bread

crumbs. Fry as fritters.

A large gray eagle which had trespassed upon the feeding grounds of a flock of crows, at Fishkill, was attacked by a dozen or more crows and driven bleeding from the field after a battle of half an hour. A horse weighing 1,100 pounds, owned by a man

in Dover, N. H., got hungry in the night, left his stall and climbed a long, steep and narrow pair of stairs into the hay-loft, where he was found the next Jimmie McPhansteel, a four-year-old son of B. McPhansteel, a prominent merchant and man-

ufacturer of furniture of Greenville, Texas, while playing, accidentally bit his tongue, from which he bled to death. In London they are utilizing electricity in a novel way. During heavy fogs horses carry an electric

light on their heads which can be illuminated as occasion requires, the storage battery being in the The largest infant ever born in Connecticut was that of Mrs. Lewis Duke, of Meriden, which weigh-

ed twenty-five pounds at birth. It was born about a week ago and lived only a few moments. Physicians say it was a phenomenal babe. Not everybody is rich enough to lose \$500 without knowing it, but this is what a Fairfield, Me., woman did. Mrs. H. A. Small recently found a railroad bond of \$500 that had been laid away in an old book

for the past ten years, and which she had forgotten

An extraordinary case came before a London pclice court. On a servant girl being charged with stealing two pairs of boots it was stated on her behalf that frequently for a time she was unaccountable for her actions; that on those occasions she did most inexplicable things, and that once a doctor having certified that she was dead she lay three days in a coffin ready for burial, signs of life being dis-

covered at the end of that period. .The largest empire in the world is that of Great Britain, comprising 8,557,668 square miles (more than one-sixth of the land of the globe), and embracing under its rule nearly a sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth, with its 60,000,000 people. Russia ranks second, 8,352,940 square miles.

Elmer Wilson, of Mobile, ate a hearty dinner and afterward picked his teeth with a wooden toothpick. A piece of wood got lodged between his teeth causing him some annoyance. Failing to get it out he used a pin, which caused the gum to bleed freely, but did not dislodge the sliver. At last he took a penknife, and by an awkward movement plunged the blade in between his teeth and broke it off. Lockjaw set in and he died in a few hours.

Paint from potatoes is a new wrinkle in the arts and sciences. Kuhlow's Trade Review gives the manner of preparation. Boil a kilo of peeled potatoes in water; after mashing, dilute with water and pass through a fine sieve. Add two kilos of Spanish white diluted with four kilos of water, and the result will be a color of beautiful milk white. Different colors can be effected by the addition of different ochres or minerals. Apply with a brush; it adheres to plaster and wood very well, will not peel, and best of all is cheap.

The custom of putting housemaids into livery, which is common enough in England, is beginning to be adopted in New York. The costume, or uniform, consists of a skirt of dark livery cloth. blue, green or brown, with plain front and broad pleats at the back; a waistcoat of the same cloth, with fine crosswise lines of red braid and a coat cut away in front and covering the hips. Metal livery buttons are used on the coat and waistcoat. A small white cap, stiff white collar and cuffs and a white cravat complete the attire.

There is said to be a haunted house near the business portion of Athens, Ga., and strange sounds are heard nearly every night. Only a short time since a ghostly figure was seen flitting about the premises. that vanished into space on being approached. At another time a singular rapping was kept up all night in a corner of a room where the family slept. but would at once cease when any of the occupants got up in bed. The house has had the reputation of being haunted for a number of years.

It is dangerous to let a man die in a hotel in Paris. A queer French law enables the landlord to presen keep up our circles with interest. Myself, wife and dred francs was the item recently demanded from an American family for the decease of one of its members in a well-known hotel. This extortion would have been three times as great if the person had died of a contagious disease, and doubled if the deceased was a Prince or a member of any rich aristocratic family. The allowances by the judges. however, are generally much less than the claims of the landlords.

"HULLO."

W'en you see a man in woe Walk right up and say "Hullo!" Say "Hullo" and "How d'ye do?" How's the world a-usin' you?" Slap the fellow on his back; Bring your han' down with a whack; Waltz right up, and don't go slow; Grin an' shake, and say "Hullo!"

Is he clothed in rage? O! sho; Walk right up an' say Hullo!" Rags is but a cotton roll Jest for wrappin' up a soul; An' a soul is worth a true Hale and hearty "How d're do." Don't wait for the crowd to go. Walk right up and say "Hullo!"

When big vessels meet, they say, They saloot an' sail away. Jest the same are you an' me, Lonesome ships upon a sea; Each one sailin' his owu jog For a port beyond the fog. Let your speakin' trumpet blow; Lift yer horn an' cry "Hullo!"

Say "Hullo" and "How d'ye do?" Other folks are good as you. W'en you leave your house of clay, Wanderin' in the far away. W'en you travel through the strange Country t'other side the range, Then the souls you've cheered will know Who ye be, an' say "Hullo!" -Yankee Blade.

The Story of Lot's Wife.

The question which a religious Oriental put to himself in ancient times at Usdum was substantially that which his descendant to-day puts to himself at Kosseir: "Why is this region thus blasted?"—"whence these pillars of salt?" or "whence these blocks of granite?"—"what aroused the vengeance of Jehovah or of Allah to work these miracles of desolation?"

desolation?" And, just as Maxime Du Camp recorded the answer of the modern Shemite at Kosseir, so the compilers of the Jewish sacred books recorded the answer of the Jewish sacred books recorded the answer of the sacred books recorded the sacred boo swer of the ancient Shemite at the Dead Sea; just as Allah at Kosseir blasted the land and transformed the melons into bowlders which are seen to this day, so Jehovah at Usdum blasted the land and transformed Lot's wife into a pillar of salt which is seen to

No more difficulty was encountered in the formation of the Lot legend, to account for that rock resembling the human form, than in the formation of the Niobe legend, which accounted for a supposed human resemblance in the rock at Sipylos; it grew up just as we have seen thousands of similar myths and legends grow up about striking natural appearances in every home of the human race. Being thus consonant with the universal view regarding the relation of physical geography to the divine government, it became a treasure of the Jewish nation and of the Christian Church—a treasure not only to be ruarded against all hostile intrusion, but to be inreased, as we shall see, by the myth-making powrs of Jews, Christians, and Mohammedans for housands of years.—From "Comparative Mytholo-y," by Andrew D. White, LL. D., in the Popular cience Monthly for February.

We Live in a Phenomenal Age.

In view of the almost incredible progress of the last two generations it is not the best judgment which pronounces the post electric system of trans portation the dream of an inventive maniac. There is a freshness about the proposition that we shall yet send letters across the continent between the dawns of successive days that takes the average breath away, and the suggestion that passengers are to be rushed through space at the rate of 200 miles per hour is apt to alarm the apprehensive. But the proposition is not beyond the limits of possibility for

A few days ago an experimental train upon a railroad in this State made a run of ninety odd miles in about sixty minutes, some portion of the journey being at the rate of nearly two miles per minute. If steam can accomplish such marvelous results as this. why may not that greater power, electricity, eclipse this stupendous record? The truth is that we live in a phenomenal age. All the ancient faiths concerning the development of material things are being rudely jostled by the pushing shoulders of science. It is no longer the dream of a visionary that we shall converse with persons 1,000 miles away. Marked progress has been made toward solving the problem of aerial navigation, and, although it is yet impossible to predict the ultimate outcome, it is not insanity to believe that airships may yet be run counter to the winds. The turning of a key illuminates a populous city and new explosives shatter in an instant, obstacles which were deemed immovable. There are improvements in the telegraph which would have astounded Morse had he lived to see them.-Philadelphia Inquirer.

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

Salvation Oil will relieve and cure pain at lightning speed. Price 25 cents a bottle.

"Paper, sir? No charge if you dont find Dr. Bull's Cough Syrup in it." Price 25 cents.

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

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

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

Consumption Surely Cured. TO THE EDITOR :-

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be 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. G., 181 Pearl St., New York

Beecham's Pills cure sick-headache.

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 in-flammation, allays pain, cures wind colic. 25c. a

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

There arrived at Jeddo, Pa., the other day a bright Hungarian boy of eight years, who came all the way unattended from Hungary. He had on him a tag of a German express company, and the Adams Express Company's tag from New York. He said he was well treated by all the people who handled him, and he said he didn't mind the journey a bit. POPULATION OF HELL.

A Mathematical Genius Figures it Out to be 175,000,000,000.

Certainly an endeavor to arrive at a correct idea of the population of hell, assuming the orthodox idea of it to be sound, has at least the element of novelty to recommend it. A recent writer has computed that in round numbers the earth has a population of 1,300,000,000 of whom 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, pagan and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save

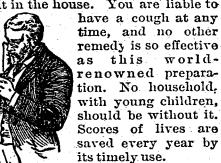
through the death of Christ.

Biblical chronology gives the earth a period of about 6000 years. From Adam's time to Christ was 4000 years, during which period no human souls was severed. The population then may have averwere saved. The population then may have averaged 1,000,000,000. Three generations, or 3,000 000, 000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all that is known, they are there now. In the 1900 years which have elapsed since the birth of Christ 57,000,000,000 more of human beings have lived and died. If all the Christians, nominal and real, who have ever lived on the face of the earth have been saved they would not number more than 18,000,000,000. Now, if is deducted the latter number from the grand total of 177,00%, 000,000 there is found 159,000,000,000 souls who ar suffering the torment of hell-fire, against the 18,000, 000,000 who have escaped. But this is not the whole truth. Nobody believes that more than 10 per cent. of the professed Christians are saved. Calvinists themseves say that the elect are few. If that is a fact, heaven contains but 1,800,000,000, against a population in hell of 175,000,000,000.

Necessity for a Revised Creed.

Bill de Tough—Say, Swipsey! what Sunday school did yer jine dis Christmas? Swipsey—I jined de Helping Band Mission and got left. Didn't have no Christmas tree nor nuffin. Next year de Meffodists catches me, 'cause dey never misses fire on a big blow out. A fellow as doesn't understand creeds gets left every time. -- Time.

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to have a cough at any



Amanda B. Jenner, Northampton. Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only re-maining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."-G.W.Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medi-cines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

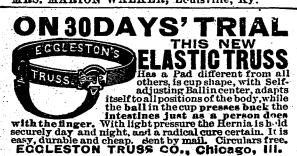
Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles,\$5.

IMPROVED EXCELSIOR INCUBATOR Simple, Perfect and Self-Begulating. Hundred dreds in successful operation. Guaranteed to hatch larger percentage of fertile eggs at less cost than any other hatcher. Send are free 6c for lilus Cata. GEO. IL STAHL, Quincy, Ill.

MARION WALKER

of my business at their homes. Light, very fascinat-ing and healthful. Wages \$10 per week. Good pay for part time. References given. Address with a MRS. MARION WALKER, Louisville, Ky.



In Mineral or Timber Lands in Eastern Kentucky,

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

WAKE UP!

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

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

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



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.

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

Manufactured only by JAMES PYLE, New York.

SEEDS 6 pkts of my choicest Flower Seeds 10c. Beau tiful catal g free.F.B.Mills, Thorn Hill, N. Y ASTHWA DR. TAFT'S ASTHMALENE address, we will mail tria! CURED BOTTLE FREE DR. TAFT BROS., ROCHESTER, N.Y. FREE

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

FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich, Will set for low cash price, or exchange for Chicago property. Address J. HOWARD START, 45 Kandolph St., Chicago

LOOK HERE. THOROUGH-BRED POULTRY. All the popular varieties. Catalogue free.

E. J. KIRBY, Marshall, Mich. Hofflin's Liebigs Corn Cure

never falls to cure every case Price, 25 cents. By mail 30 cents J. R HOFFLIN & CO., Minneapolis, Minn. COME TO THE LAND OF BIG RED APPLES

Pears. Prones, Plums and Cherries. Climate so mild tha grass grows green all the year. U. S. Census reports show Oregon healthiest State in the Union Paradise for nervous sufferers. Willamette Vallez. containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. N. cyclones. No cold weather. No extreme heat. Rich lands cheap.

Ten Acres in Fruit worth Section in Wheat

Salem, Capital of Oregon and heart of this far-famed valey. Immense water power. Churches and schools abound Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrate I pamphiet sent free.

> OREGON LAND COMPANY, Salem, Oregon.

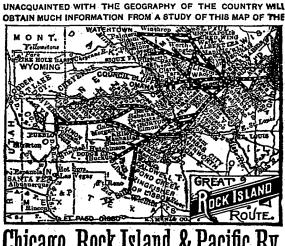
E. C. KILBOURNE. H. GRIFFITH.

Seattle, W. T. Leading Real Estate Firm.

Investments and Loans. Business, Residence, and Acre Property a specialty Write for information to

L. H. GRIFFITH & CO.,

Occidental Block REFERENCES — Chicago National Bank; First National Bank, Chicago; Puget Sound National Bank, Seattle; First



Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTE KANSAS CITY, TOPEKA, DENVER, COLORADO SP'NGS and PUEBLO. Free Reclining Chair Cars to and from CHICAGO, CALDWELL, HUTCHINSON and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON.

SOLID VESTIBULE EXPRESS TRAINS of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, with Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco. The Direct Line to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitariums, and Scenic Grandeurs of Colorado.

Via The Albert Lea Route. Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest. The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address

E.ST.JOHN, JOHN SEBASTIAN. Gen'l Manager. Gen'l Tkt. & Pass. Agt. CHICAGO, ILL. MIND. THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOFEI-AI PUBLISHING HOUSE Chicago. SALESMEN WANTED AT ONCE.—A our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, Q.

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

PUEBLO.

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

REAL ESTATE INVESTMENTS.

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

SPECIALLY ATTRACTIVE OFFERINGS.

One acre lots in Reservoir Heights, one mile from Manhattan Park, at \$100 per lot

Eighty acres a little north of Manhattan Park at \$150 Forty acres northeast of Manhattan Park, beautiful

ground, \$175 per acre. Ten acre tracts adjoining Manhattan Park onthe east,

\$200 per acre.

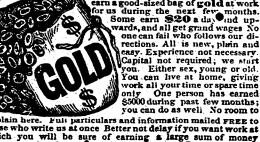
Also lots and blocks in Manhattan Park, in size x125 feet, at the following prices: For whole blocks, \$1,500. For half blocks, \$750. There are forty-six lots in a block. In smaller quantities, \$40 per lot. No less than five lots will be sold, entitling purchaser to one corner without extra cost. The terms are one-third cash and the halance 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 RECORT AND REF-ERENCES.

We have sold \$600,000 worth of Pueble property, mostly to non-residents, during the last year, all of whom have made money, and we have not during that time sold anything with more certainty of profit than this addition. We will be pleased to give you more detailed information upon application either in person er 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 Inve Company, Denver, Colo. Visits and correspondence in-

> HARD & McCLEES, Real Estate and Investment Agents,





Light of Egypt

The Science of The Soul and The Stars.

IN TWO PARTS.

By AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

tion, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost

understand it. The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise The One Grand Science of Life. The following are among the claims made for the work by

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

has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science. To all these persons "The Light of Egypt" is the most im-

To the Occultist it will supply the mystic key for which he

portant work of the present century. OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work,"—Wrs. Emma Hardinge Britten. "A work of remarkable ability and interest."-Dr J. R.

"A remarkably concise, clear, and forcibly interesting work.......It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse. "A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension...... of any cultivated scholarly reader."—The Chicago Daily Inter-

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

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

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

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

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

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Works, Emma Hardinge Britten in the Two Worlds makes

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

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

It is hoped that this public disclaimer will be smalled to ity to attain to.

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

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

"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. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theseophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will view we intend to allow the book to 8 now present a few selections..... In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$8.00. No extra charge for postage. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. (Continued from First Page.)

perstition showed itself in him thereafter His early Baptist training made him a fatalist up to the day of his death, and, listening in boyish wonder to the legends of some toothless old dame led him to believe in the significance of dreams and visions. His surroundings helped to create that unique char acter which in the eyes of a great portion of the American people was only less curious and amusing than it was august and noble."

With this gypsy people Lincoln's wit-ls original way of doing things,—his story-lling and especially his feats of strength ad a captivating influence. "By an arrangeent of ropes and straps, harnessed about s hips, he was enabled one day at the fill to astonish a crowd of village celeblties by lifting a box of stones weighing nearly a thousand pounds." And Herndon con-cludes that: "His strength, kindness of manner, love of fairness and justice, his original and unique sayings, his power of mimicry, his perseverance—all made a combination rarely met with on the frontier. Nature had burnt him in her holy fire, and stamped him with the seal of her greatness."

This biography emphasizes the fact that a the age of twenty seven, Mr. L. declared himself in favor of woman's equality under the law. And Mr. Herndon continues, "I cannot refrain from noting here what views he in after years held with reference to the great questions of moral and social reforms, under which he classed universal suffrage, temperance, and slavery.'

"All such questions," he observed one day as we were discussing temperance in the of fice, "must first find lodgment with the most enlightened souls who stamp them with their approval. In God's own time they will be organized into law and thus woven into the fabric of our institutions."

When the perilous time came to wipe out of our country chattel slavery, and organize liberty into the fabric of our institutions, it was Mr. Lincoln who became the chief and important instrument to effect it. To accomplish it, called for almost superhuman courage, sagacity, and patriotism. In a picturesque and fascinating manner Mr. Herndon shows the clearly providential career of this boy of the wilds of Kentucky and Indiana to the White House and to the emancipation of slaves. The perusal of these books proluces the feeling that Mr. Lincoln's entire ife was guided by supernal influences fitting im for the greatest work ever accomplished ly man. Of all the "biographies" this is by ar the most spirited and life like.

"A child beside a statue said to me, With pretty wisdom, very sadly just: "This man is Mr. Lincolv, mamma. He Was made of marble: we are made of dust."

In after years all republicans, humanitar ians and philosophers will recognize the fact that no biography of Abraham Lincoln which failed to tell "the truth. the whole truth and nothing but the truth" could be in any way commensurate with the importance of the subject. These three volumes are an invalu able contribution to human progress.

* Herndon's Lincoln. The true story of a great Life. The History and Personal Recollections of Abraham Lincoln. By Wm. H. Herndon and Jesse William Weik, A. M. Chicago, New York and San Francisco: Belford, Clark & Co. Price, 3 vols,

To the Editor of the Religio Philosophical Journal. Are They Airaid to Revise?

WASHINGTON, D. C., Jan. 30, 1890. I enclose a clipping from an exchange which you may care to take up, with or without any comment of your own upon its significance. Although it seems to you and me no more than an expression of common sense and humanity, yet when we consider the circumstances under which it was spoken, the words acquire a peculiar weight. What must be the real horrors and terrors of a creed to any person when the most simple expressions of reason and decency stand out with such startling effect, especially when we remember that these ministerial hardshells have been required, in order to uphold their own logical consistency, to refuse to revise their abominable creed. Are they not afraid to touch it? Is there not an instinct of selfpreservation among these blind bigots which makes them fear? For if they were to once remove the bandages from this hideous old mummy of theirs, it would crumble into dust. E. B. Coues.

THERE ARE NO INFANTS IN HELL. In Monday's debate by the New York presbytery on the proposed revision of the West-minster confession of faith, Rev. Drs. Crosby and Van Dyke both spoke against the doctrine of reprobation. Rev. Dr. Van Dyke began one of the most striking speeches of the entire discussion with Dr. Paxton's parable about the dog which had "eat his tag" for his text. He said: "The Westminister confession as it now stands affixes a tag to the human race to this effect: 'Part is consigned to heaven and part to hell and no man can find out to which part he belongs, nor would it make any difference if he could.' Now, if I were an expressman I would refuse to forward a tagless dog; so I refuse to believe this unintelligible, impossible dogma, and yet my refusal makes no difference! We have voted for revision. Now, what is the revision to be? I am in favor of the committee's report because it eliminates reprobation from the confession and suggests the formation of a new creed more scriptural than the confession as a basis of union with other reformed churches. The first, the elimination of reprobation, should be done as soon as possible, if not sooner. We want to get rid of repro bation because it is superfluous and not essential even to Calvinism, as it is not contained in any Calvinistic creed except our own and the Irish articles, formulated in 1615 only to fall into innocuous desuetude in 1635. Ante natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: 'There's that blessed doctrine of universal depravity. What a comfort it is if we only lived up to it? The Heavenly Father spreads a feast for all; is it for us to say that He refuses to let the poor sinner eat of the crumbs which fall from His table. And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century. The the wisdom of the seventeenth century. The doctrine of ante natal perdition makes the Bible a mass of contradictions. It is unevangelical. It is in alliance to-day with the anti-Christian forces of modern thought. We must be driven into pertheism and material. must be driven into pantheism and material- source could also do. These last described ism unless we stand fast and say, 'Our wills are ours.' Reprobation is a 'horrible' doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion were continued. Results: two messages came and taught the damnation of infants. I don't on the inner surface of the bottom slate. The

the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition; I weep for the unhappy creatures in mad houses whose light of reason has been put out by the heresy of ante natal perdition." In conclusion Dr. Van Dyke said: "I know net what others may do, but, as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love: that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care! It is Christianity!"

Truth about Queen Isabella.

To the Editor of the Religio Philosophical Journal.

In addition to facts published by you as to the leading part Isabella of Castile had in founding the Spanish Inquisition, let me give the following, quoted from Ewald's "The Captive of Castile," in stories from Spanish state papers-undoubted authority: "After her death crowds assembled beneath the windows of her palace at Medina del

Campo, to give vent to the curses and execrations they dared not utter in her lifetime. Her soul,' cried the mayor, amid the cheers of the mob, has gone direct to hell for her cruel oppression of her subjects.'

One cause of this outbreak of hate was Isabella's treatment of her daughter Juana, whom she sent to the torture, imprisoned, deprived of comforts, and harassed until she was a victim of melancholia and virtually disinherited her. All because that brave daughter would not approve of burning heretics alive and other awful deeds sanctioned by her terrible mother. So says C. H. Levermore, dating from the great Massachusetts School of Technology in Boston and writing in the Woman's Journal.

A woman who had given some approval to the foolish plan of some women to erect a statue to this bad woman and tyrannical Queen wrote me that Isabella, judged by the light of her age was as good as the average woman then. Did mayors of cities cry out in the streets that average women had gone 'direct to hell." Only a cruelty awful even

in that cruel age led to such outcries. Let not American women honor her by a statue. Deed, not creed, is on trial. A statue for the Catholic Columbus? Yes. For the tormenter of her daughter, the heartless tyrant? No. a thousand times no!

G. B. STEBBINS. Detroit. Mich.

Independent Slate-Writing in Scarlet and White.

To the Editor of the Religio-Philosophical Journal. My family consists of my wife and self and for eleven months, at intervals, since September 22, 1888, Mr. Aber and wife. Mr. Aber is a medium for materialization and incidentally, slate-writing. My attendance on four hundred and more séances qualifies me to give evidence. In this paper I will give my experience of three sittings for slate-writing. On September tenth, I had read and written until 9 a.m. in a room separate from Mr. Aber. I had provided two large new slates a few days before, unknown to him, placing them in my book-case until wanted for use. Before calling his attention, I had placed a chair with its back to the writing-table, just used by me. I then in like manner went to my book-case, took out the new slates, cleaned them perfectly. then called Mr. Aber from the parlor where he was engaged in reading. He inquired what I wanted? I replied, to hold the slates. He came and I beckoned him to the chair as before described. Still holding the two slates in my right hand, and with my left drawing a chair in front of him, I seated myself with my knees meeting his. I then requested him to take hold of the two covers of the slates presented to him. His two hands closed on the slates, never withdrawing from sight until the finish. The light was good. He had not held the slates two minutes until audible rappings were heard. In reply, I asked, if they—the intelligences—would write, to which "yes" was rapped in answer. At once I heard a noise as if writing was being done. I will here state that no pencil or pigment of any kind was placed within the slates. The time of writing was short and its conclusion announced by three distinct raps. I at once withdrew the slates from Mr. Aber's hands, opened and examined them, then passed them to Mr. Aber.

On the inner surface of the bottom slate was a message of five lines and two-thirds across the slates in a large open masculine hand, signed E. V. Wilson. The color of the pigment used in this message was scarlet. Below this on the same slate was a message of four lines and a half signed Gracie. This last message was in white, and in a female hand, showing culture and the sentiments of a tender and loving nature. These two handwritings occurring at this sitting are as remote from similarity as are any two handwritings you could cull from a large and varied correspondence. On the inner surface of the top slate was a line and a half in another handwriting. This was written in scarlet with no name signed. Facing this and lengthwise with the slate were written thirty-two characters. These characters resemble none in use by any modern tribe or race so far as I know, but have a similarity to characters on tombs and monuments of Chaldean civilization. A few days subsequently, while holding the slates, rappings occurred, and I inquired for the history of their use, to which the answer came that they were written on the slates as before described by a Chaldean priest who lived 2,900

Two or three days subsequent to this sitting, I bought two more slates of the same size. After the same precaution as before stated we again sat for slate writing, and were again successful; two messages were written on the inner surface of the bottom slate, one in an artistic female hand of nine lines clear across the slate signed Gracie Soulard. One of three lines across the slate signed P. Wilson, an old Cincinnati merchant and friend of mine. I was and am quite familiar with his handwriting, and at once Identified it. On the inner surface of the top slate was a two and a half line message signed Rev. John Pierpont, with a facial cut, and these characters, X O X.

Dr. S. of this place, has been for many years an attentive reader of Harper's Month-

messages were all in white. weep for the tears shed over the destruction first, a three lines and a half message written of part of the confession, but for the tears of across the slate in a hand writing I was fa-

milliar with fifty-one years ago, signed Sarah C. This hand writing was the most artistic in finish of any yet written, well corresponding with the nature of the lady executing it. A four line message below this was in a male hand, and signed Charley. I knew the person purporting to write it, but I was a boy then and do not pretend to identify the writing. The writings all in white. No message oc-curred at this sitting on the upper slate. These sittings were all in broad day light,

except the last, which was early in the evening with ordinary lamp light. The two messages, one signed Gracie, and the other signed Gracie Soulard, are identical; all the others stand out with a bold individuality. Spring Hill, Kan. J. H. PRATT.

The heroism of Father Damien is pointed out as the result of his religion. This is straining a point, and very carelessly so. No one believes that the heroes at Johnstown. and down the Conemaugh Valley, acted from any other promptings than those of manhood and humanity. There is little emphasis placed on the natural nobility of the human race. Where it is not stifled by wicked belief, humanity blossoms out naturally into noble deeds. You can find a hero in every family. We all have our worshipful friends. Father Damien was a hero in his birthright. If it was religion alone that sent him to Molokai, it would send more to fill his place. Our best policy is to make the best of our manhood and add to it as much true religion as we can muster.

It is pure economy to buy Hood's Sarsaparilla, for it is the only medicine of which can truly be said, "100 Doses One Dollar." It is stronger, purer, and better than any other blood purifier.

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 Rill, General Passenger

Agent, Chicago, Ill.

Fruit Packages and Baskets.

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

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



JOHN K. HALLOWELL. MAGNETIC HEALER,

Patients treated at their homes. Medicines not used.

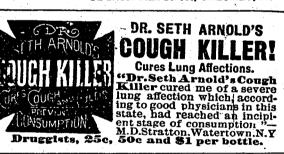
Address for Terms. 31 North Ada Street, CHICAGO. 111.

CATARRH

HAY FEVER

CATARRY

QLDINHEAD



You will Save Money, Time, Pain,

Trouble. AND WILL CURE CATARRH

By Using

ELY'S

CREAM BALM HAY-FEVER A particle is applied into each no-tril and is agreeable. Price. 50 cents at Druggists; by mall regi tered, 60 cents. ELY BROTHERS, 56 Warren street, New York,



"By a thorough knowledge of the natural laws which govern the operations of digestion and nurrition and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet t at a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a tatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame,"—Civil Service Gazette. and a proper y nourished frame."-Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists.



Send one cent for complete list of slides. This outfit is well suited for a parlor entertainment. The pictures are of a class never before offered in anything but high priced outfits. Send us \$2.50 and we will forward the outfit as stated. PRAIRIE CITY NOVELTY CO., 46 RANDOLPH ST., CHICAGO, ILL.

FULL WEIGHT PURE CREAM

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful Dr. Price's cream Baking Powder does not contain Amonia, Lime, or Alum. Soldonly in Cans.

PRICE BAKING POWDER CO

PIANO FORTES

Tone, Touch, Workmanship and Durability WILLIAM KNABE & CO.,

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

THE

WANTS THE BEST.

READ THE FOLLOWING:

Office of U. S. Light-House Inspector,) Ninto D strict, Chicago, Ill., Dec 12, 1889.

Publishers Chicago Daily News, City: Gentlemen—I want to buy 65 of your Almanacs for 1890 for use of light keepers on Lake Michigan. When will you have them on sale, and at what price? Will you please give the bearer one for 1889?

Respectfully, C. E. CLARK, Commander U.S. Navy, Inspector 9th Light House District. PICKING, CLERK.

THE

DAILY NEWS ALMANAC

POLITICAL REGISTER

FOR

1890.

For Sale by all newsdealers, or will be sent postpaid on eceipt of price by the CHICAGO DAILY NEWS.

PRICE.

In Paper Cover, - - -- 25 cents In Stiff Board Covers, Cloth Back, 40 cents

WEDDING STATIONERY

CORRESPONDENCE PAPER

CRESTS

MONOGRAMS

ADDRESS DIES

DINNER CARDS

LUNCHEON CARDS

McCLURG & CO.

A. C.

Wabash Avenue and Madison Street, Chicago.

EAST TACOMA. "\$33 in 1889. \$330 in 1892. \$44 in 1889. \$440 in 1892. \$75 in 1889. \$750 in 1892."

will be the brief, but eloquent, history of our \$33, \$44, and \$75 EAST TACOMA lots. Titles perfect. Prompt attention to orders by mail. WALTERS & CO.,



Imported Edition.

Lights and Shadows

SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS:

PART FIRST.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spirituals as sold as our planet. Lights and shadows of Pagan times.
CHAPTER II. ASSYBIA, CHALDEA, RGYPT, AND PERSIA "Chaldea's seers are good." The prophecy of Alexander's death, Spiritualism in the shadow of the Pyramids. Sethon and Psammeticus. Prophecies regarding Cyrus. The 'Golden Star' of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins The creed of "Nirvana." Laotse and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communion between world and world three thousand years ago. The Delphian Oracle. Pausanius and the Byzantiue Captive. "Great Pau is dead." Socrates and his attendant spirit, Vespasian at Alexandria. A haunted house at Athens, Valens and the Greek Theurgists. The days of the Cæsars.

PART SECOND.

SPIRITUALISM IN THE JEWISH AND

CHRISTIAN ERAS. CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. 'The Light of the World.' Unseen armies wno aided in the triumph of the

CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the day, of the Fathers. Martyrdom of Polycarp. The return of Evagrius after ceath, Augustines faith. The philosophy of Alexandria. CHAPTER III. SPIRITUALISM IN CATHOLIC AGES, The counterfeiting of miracles St. Beinard, The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

Lives of Saluts." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonavola. Death of Urban Grandier.

CHAPTER V. THE SPIRITUALISM OF THE WALDENSES AND CAMISABDS. The Israel of the Alps. Ten centuries of persecution. Arnaud's march. The deeds of Laporte and Cavallier. The ordest of fire. End of the Cevennols War. CHAPTER VI. TROTESTANT SPIRIT ALISM Precursors of the Reformation, Luther and Satan. Calvin. Wishart's martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox, and Wesley

CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Sweden org's character and teachings. Narratives regarding the spiritual gifts. Jung Still ng. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seeress of Prevost.

PART THIRD. MODERN SPIRITUALISM.

CHAPTER I. INTRODUCIORY.
CHAPTER II. DELLSIONS American false prophets, Tex-reverends claim to be the witnesses foretoid by St. Jo.
"The New Jerusalem." A strange episode in the histo
of Geneva. "The New Motor Power." A society for
ed for the attainment of earthly in mortality.
CHAPTER III. DELUSIONS (continued). The revival
Pythagorean dreams. Alian Kardec's communicate
after death. Fancied evocation of the spirit
al sleeper. Fallacies of Kardecism. The The southic
Society. Its vain quest for syphs and gnomes. Chemic
processes for the manufacture of spirits. A magici

processes for the manufacture of spirits. A magici wanted.
CHAPTER IV. Mental diseases little understood, CHAPTER V. "PROPER FROM THE OTHER WO

CHAPTER V. "PROPIE FROM THE OTHER WORLD."
pseudo investiga or. Gropings in the dark. The spir
whose name was Yusef. Strange logic and strange the ries
CHAPTER VI. SEEPTICS AND TESTS. Mistaken Spirit
uatists. Libeis on the Spirit-world. The wnitewashir

ualists. Libels on the spirit world. The wnitewashir of Ethiopians.

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

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

CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "spirit brought flowers. The ordinary dark seance. Variations of phe nomenal" trickery. 'Spirit Photography," Moulds o ghostily hands and feet. Baron Kirkup's experience. The reading of sealed letters,

CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven A story regarding a coffin. An incident with "L. M." A London Drama. "Blackwood's Magazine" and some seances in Geneva CHAPTER XI. THE HIGHER ASPECTS OF SPIRITUALISM (CHAPTER XII. THE HIGHER ASPECTS OF SPIRITUALISM (CHAPTER XII. THE HIGHER ASPECTS OF SPIRITUALISM (CONTINUED). "Stella,"

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

This is the English edition originally published at \$4.00. It is a large book equal to 600 pages of the average 12mo, and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, gui e and adviser in a field to which his labor, gifts and noble character have given lustre. 8vo, 412 pages. Price, \$2.00, postage free.

For sale, wholesale and retail, by the Religio-Philosophical Publishir > House, Chicago.

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster. A remarkably clear, comprehensive and complete presen-

ation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter. The many thousands who have listened to the eloquent iiscourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heart-felt gratitude The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the

Yeil? Human Destiny; Clairvoyance and Clairaudience;

What Spiritualists Believe, etc., etc. Cloth; large 12 mo, beveled boards. Price \$1.50.

Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE. Chicago.

THE WAY, THE TRUTH AND THE LIFE, A HAND-BOOK

Christian Theosophy, Healing AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON The Ideal and Method of The Christ.

BY J. H. DEWEY, M. D.

The object of the book, is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for his self. by an inward illumination which is claimed to be within reach of the A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz. Psychometry, Normal Seership. Mental Telegraphy, Distant Healing etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle. the musical or any other faculty.

400 pp. Price, \$2.00. For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House Chicago.