



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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors.

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CHANGES OF FIFTY YEARS.

An Address Before the Nationalist Club of Boston.

JOHN RANSOM BRIDGE.

It is difficult to fully realize to what extent our ways of living and our social relationships have been altered by the mechanical changes of the past fifty years. Steam and electricity have practically annihilated space, placing the different sections of the country in close communion. Hand labor has been displaced by the use of machines to a most marvelous extent. With a higher degree of general intelligence among the masses there is also developing a more sensitive nervous organization, a finer physical instrument for the man, capable of greater enjoyment or of keener suffering. In all these particulars we are leading the other nations of the world, and we should naturally expect that the brilliant burst of speed which we have made toward a higher state of civilized life would be accompanied by a general breaking down of the barriers of oppression and injustice, which exist only where the many are the slaves of the few. Yet in the face of what should be, no sensible person can seriously consider the direction in which the business world is moving without coming to the conclusion that we are approaching a state which, for the masses, means a condition of industrial slavery. Indeed, in some sections, this is a truth in practice, if not in name. It is as Mr. Bellamy has stated in his address before the Free Religious Association:

"It is not difficult to forecast the ultimate issue of the concentration of industry, if carried out on the lines at present indicated. Eventually, and at no remote period, society must be divided into a few hundred families of prodigious wealth on the one hand, a professional class dependent upon their favor but excluded from equality with them and reduced to the state of lackeys, and underneath, a vast population of working men and women, absolutely without hope of bettering a condition which would year by year sink more and more helplessly into serfdom."

We who live in the manufacturing centres of New England know how true this is when considered from the standpoint of the overworked and underfed mill hand. I wish that Michael Lynch's description of the life of a workingman, as he puts it in the Nationalist, could be read every Sunday morning from the pulpits of our churches to the kid-gloved audiences. I will quote the paragraph which epitomizes the life that thousands of honest men and women, here in New England, are leading:

"To be born in a crowded and, perhaps filthy, tenement house; to run the gauntlet of a thousand ills during infancy; to suffer the pains and even to a child, the ignominy of poverty; to be scantily educated and turned out into the world as a bread-winner for the family at an age when the children of those more fortunate are but just leaving the nursery to be compelled to labor at something not of your own choosing and, perhaps, distasteful to you; to marry and to beget children; to still live in poorly furnished and ill ventilated apartments; to struggle on

through long years, sometimes years of panic, when work is scarcely to be had at any price; to walk the streets idly in the winter time when your expenses are greatest; and then just when you become perfected in your trade, when your skill should make you a more valuable man than ever, to feel your sight grow dim, your limbs stiffen, your strength fail and be cast aside as useless; to see the long years of your labor wasted for a mere subsistence; to drag on by hook or crook a few years more of hopeless struggle and discontent, or perhaps, if you are so fortunate, to live on the charity of poverty-stricken or grudging children; finally, to have the grave close over you, leaving others as useless as you were, and to be forgotten as if you had never lived. This is the life of the workingman, not the unskilled laborer alone, but of the mechanic. And for the woman, his sister, there is no change save that her education is poorer, her toil begins earlier and is more confined, and her wages are pitifully smaller."

But this is a phase of our New England life with which you are all familiar and many of you have no doubt, at times, cast a longing eye toward the great west, with its natural resources unequalled in any country under the sun, and wished that you could leave behind forever the crowded tenement house and the close air of the factory and get out onto the broad acres of a western farm, with its freer life and chance for a nobler development of body and soul. Fifty years ago the realization of this dream was possible for almost any man. But how many of you know that within the past few years there has been a change in large sections of the west and northwest in the condition of the small farmer that is producing a retrograde movement from a state of comparative independence to one that soon will be in parallel with the days of feudal Europe. Owing principally to the competition of the great "bonanza" farms, statistics for the past fifteen to twenty years show that the ownership of the land is rapidly passing into the hands of the capitalists, and the former landowners are becoming tenants. These great bonanza farms are simply immense food factories covering from a thousand to five hundred thousand acres. There are thousands of them and their area would make several states the size of Massachusetts. This land is largely owned by foreign capitalists who are non-residents. The productions of these farms are being brought into competition with the products of the small farms and is producing the same result that followed when the cotton and woolen factories began, fifty years ago, to compete with the spinning wheels and looms of our mothers and grandmothers. Between the blanket of Eastern mortgages and the competition of the non-resident "bonanza" monopolist, the small western farmers are being crowded out of their possessions and are becoming tenants instead of owners. Mr. William Goodwin Moody, author of "Land and Labor," has compiled from the census of 1880 a table showing the number of tenant farmers in the United States and he has found the number to be over a million, or some two hundred thousand more than the entire holdings of England, Scotland, Wales and Ireland combined. And of these facts Mr. Moody says:

"Here is exhibited a development in the monopoly of the lands of our country, and an extension of the tenant system, that dwarfs to littleness anything that the world has before witnessed. In England the proudest of her aristocrats... find their limits of possession a long way within two hundred thousand acres, and there are but three who hold more than one hundred thousand acres each. But in our country the possessions of individual capitalists pass far beyond the hundreds of thousands into the millions of acres, and the corporations into the tens of millions. The tenant system of Great Britain has been the growth of ages—of more than a thousand years—fashioned and welded by the bloody swords and lawless brutalities of generations of robber barons and rulers who governed only to plunder; whose unwritten law was, 'let him get who hath power, and let him keep who can.' But with us the tenant system is the growth of only about a quarter of a century, under the operations of written law, and already it has reached a magnitude that belittles the work of the feudal barons."

Of the "bonanza" farms Mr. Moody has much to say. His statistics in regard to ownership, wages, number and condition of employes, were, in a large number of cases, collected upon the ground. I will cite an extract or two of what he says concerning the Grandin farm of 40,000 acres, near Fargo, Dakota.

"The facts which I have gathered show that upon the Grandin farm, for example, during the four weeks of seed time from April 1st to April 30th, there were 150 men employed; during the six weeks of harvest, from August 1st to September 15th, there were 250 men, at wages that would hardly support the workers during the time they worked; while for the five months from November 1st to March 31st there would be only ten men, as estimated for the coming winter; but in fact only five men were employed during that period of the past season, with neither woman nor child at any time.... On the whole 5300 cultivated acres of the Grandin farm there was not one family finding there a permanent home, where there should have been at least one to every fifty acres of land in crop. And so of 65,000 other acres belonging to the same parties, when brought under cultivation it should have a fixed population that would be continually adding to the wealth of the coun-

try and making demands for the school and the church, instead of a non-resident ownership that is heaping up colossal fortunes by skinning the land, impoverishing the people, and leaving the country without homes. Yet these huge tracts of land are being developed, cultivated, and made to yield as was no farm in the days of our fathers. Now, machinery and a few score or a few hundred hirelings and animals, to run and attend the machines, do the work under the eye of the overseers. The hirelings... the human animals... are worked for a few weeks or a few months in the year, paid barely enough to live on for the time being, and then are turned out and driven from the place, to tramp or live as best they can, no matter what may be the winter misery of their lives, whilst the brute animals and machines are well housed and cared for. The owner of the farm has a property interest in the brute, but no interest whatever in the human animal other than that of getting the greatest possible amount of work for the least amount of compensation. The most valuable improvements are for the protection of the brutes and the machinery, while the human tillers of the soil have neither right nor interest in anything they see or touch or produce. In this way the finest sections of our country, in tracts running up to eight hundred or more square miles... areas that would support fifty acres of plow land to more than a thousand families, and to our fathers would have furnished homes, ample employment, and comfort to more than ten thousand people... are now without even one home and furnish but transient and uncertain employment to a few hundreds."

In the face of these facts it is not surprising that some of the representatives of the labor organizations should look upon their struggle against this increasing power as a hopeless one and should be led to the declaration "that these questions (between labor and capital) can be finally decided and forever by no other means than the sword." And many a shrewd millionaire has also read the handwriting on the wall and knows that the day of conflict may be forest, while the world is yet asleep to the real condition of things.

It is for this reason that the Pinkertons' private army already numbers thousands of men. It is for this reason that the coal barons are organizing a veritable army of their own. It is for this reason that the merchants of Chicago have contributed several hundred thousand dollars to the United States government for the purchase of a large tract of land near that city on which to establish a military post. It is for this reason that the representatives of the plutocrats could, on short notice, muster a greater number of fighting men in Chicago, New York or Pittsburgh than could the commanding officers of the United States army. The corporations and syndicates are beginning to surround their possessions with a cordon of private soldiers because they work with one hand upon the pulse of their employes and they understand the meaning of the quickening rush of blood. It is a pity that they also do not understand that every attempt of the few to rob the many of the just fruits of their labor has ever been followed by a social cataclysm. America will be no exception to the rule if her people allow those who have the wealth and the power to selfishly use these gifts, making them a curse to humanity, instead of a blessing. And it is against this system that the Nationalists are raising their protests. And in raising this protest they have taken a stand which marks the dawning of a new era in our political life. The old parties have been founded on, have preached and have practiced the doctrine that "to the victors belong the spoils"—a doctrine of tyranny for the masses, to the full extent of the centralization of power in the hands of the victors. But the Nationalists have recognized the fact that the Creator designed the earth and the fullness thereof for all, not for the few, and in their declaration that the "principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines that distinguish human nature from brute nature," they have laid the true and only key to the labor question and a permanent state of civilization. This declaration, that all men are created equal, is not in words of a sentimentalist, but the statement of an absolute law higher than any human enactment—a law which insists that one man's rights shall end where another's begins; and we are still face to face with that stern, unrelenting Nemesis which demands that we work out, in our lives, the problem of the Brotherhood of Man. And now allow me to say, before I close, that if there are present members of the Single Tax League or of any Socialist organization, that I have spoken to them, as much as to the members of the Nationalist Club. Their goal is the same as that outlined by Edward Bellamy. If they express it in different words, it is of no consequence. The doctrines of socialism and of Henry George alike are efforts in opposition to human slavery. The different schools may teach different methods of breaking the shackles, but they are really two sections of an army of which the Nationalist movement is the third, each section organized to fight the injustice and inhumanity of our present system. I feel sure that, in the near future there will be a union of the three divisions for common action. At present, each section is doing, in its own way, a good work. Little of a practical nature is possible, no radical reform measures may be expected, until we can wake up a majority of the people to a realizing sense of the glorious possibilities that

now lie within their grasp. For the present we must talk, teach and spread the truth until even the poor wretch who sells his vote at the polls understands that he is selling for a song what, if cast in the interests of the cause we represent, will return to him a priceless treasure. He will also have helped to make possible that dream "of an enlightened and care-free race of men and their ingeniously simple institutions, of the glorious new Boston with its domes and pinnacles, its gardens and fountains, and its universal reign of comfort"—a type of the city of the future. In helping to make this dream a fair reality there is not one here, to-night, unable to take a part. For those who believe in the cause but would leave the work to others, there are the burning words of Julian West:

"While yet I gazed with unspeakable thankfulness upon the greatness of the world's salvation and my privilege in beholding it, there suddenly pierced me like a knife a pang of shame, remorse, and wondering self-reproach, that bowed my head upon my breast and made me wish the grave had hid me with my fellows from the sun. For I had been a man of that former time. What had I done to help on the deliverance whereat I now presumed to rejoice? I who had lived in those cruel, insane days, what had I done to bring them to an end? I had been every whit as indifferent to the wretchedness of my brothers, as cynically incredulous of better things, as besotted a worshiper of Chaos and Old Night, as any of my fellows. So far as my personal influence went, it had been exerted rather to hinder than to help forward the enfranchisement of the race which was even then preparing. What right had I to hail a salvation which approached me, to rejoice in a day whose dawning I had mocked?"

SCIENCE OR THEORY? WHICH?

Mrs. Gestefeld Asks the Question and Answers it.

Mrs. Eddy's Position from the Standpoint of a Logical Thinker and Able Teacher of the Old Thought in New Dress.

To the Editor of the Religio-Philosophical Journal.

Your editorial in the issue of September 21st, contains a statement which will be heartily subscribed to by all unprejudiced persons both in and out of the ranks of the Christian Scientists. It is this: "It would seem to the unregenerate as though anything deserving the name of science, and especially when fortified with the adjective Mrs. Eddy employs, should admit of being so perspicuously stated as to its principles that no mistakes could occur; and that these principles might be correctly expounded by those who had passed through the aforesaid Metaphysical College."

The announcement in the public press of the closing of the Massachusetts Metaphysical College, has naturally aroused much comment and criticism. It brings to an issue—fortunately for the interests of "Christian Science"—the question, "Is it science or is it only Mrs. Eddy's theory?" The claim has been made by her and by her personal followers, that what was taught at this college under the name of "Christian Science" was science; that it had its principle which was demonstrable and provable when perceived and applied; that all could gain this proof and demonstration who followed the principle to that end. But the course pursued by her and by those whom she has designated her "loyal students," has contradicted this claim at every point and set up another.

She and they have insisted that it was impossible for any one to gain a correct understanding of "Christian Science" except they acquired it through her personal teaching, because no one could explain Mrs. Eddy's ideas but herself. This latter claim places "Christian Science" upon a theoretical instead of a scientific foundation, and makes it dependent for its sustenance upon the individual whose ideas constitute its substance. If one claim is true—provable as such—the other cannot be. If "Christian Science" embodies a principle which is provable and demonstrable, needing only perception and understanding for this result, then that is what needs to be explained and not Mrs. Eddy's ideas. If those ideas are in accord with this principle, then the explanation of one will be the explanation of the other; if not, the explanation of one will clash with the explanation of the other.

Mrs. Eddy's claim for herself personally has been, from the beginning of her work, one that has clashed with her claim for her teaching. There could be no unity between them for they were opposite in their very nature. If what she taught as "Christian Science" was what she declared it to be, that fact placed it at once outside the limits of proprietorship and was a standing contradiction to every claim made by her and her "loyal" students founded upon proprietorship.

The divisions in the ranks of so-called Christian Scientists—a division which has justly drawn forth adverse criticism—has been caused, mainly, by the setting up of these opposite claims; by the recognition on the part of many of them that if one is true the other can not be; by the proof gained that "Christian Science" is science and not theory—not Mrs. Eddy's ideas; by the standing firm by the proven fact instead of acceding to the demands made from the basis of the other claim.

That this is the correct position is unwittingly acknowledged by every act of Mrs. Eddy and her followers, even to this latest and apparently most incomprehensible one. The movement has grown to such proportions that she has "no alternative but to give up the whole thing." If that which is embodied in "Christian Science" is proving itself to be true, it will necessarily grow out of the weak grasp prompted by the egotism and vanity that would hold it to itself. The only alternative will be to let go, for the onward march of principle must leave behind those who will not move with it.

If the claim made that Mrs. Eddy's personal teaching is so all-essential and important; if a correct understanding of "Christian Science" is impossible otherwise, what is going to become of those unfortunate mortals who have not as yet received it? If the Massachusetts Metaphysical College is the only place where such teaching can be had, where shall they direct their steps now that its doors are closed?

If Mrs. Eddy's claim is true, that she is "God's chosen one appointed to speak the truth to this age," how dare she "give up the whole thing"? How can she throw up her appointment and turn her back upon both God and those benighted mortals unto whom she was sent, leaving them necessarily, in that case, without the hope of salvation?

If she—as was said to the writer by one of the Directors of the Church of Christ (Scientist) of Chicago—is "the way"—an opinion with which the hearer dared to disagree; if none of us can reach that consciousness which is heaven except through her, what are these unfortunates going to do now that "the way" is closed? How dare she bolt and bar it by giving "up the whole thing"? What can God mean by appointing one mortal as the deliverer of the race and making such a mistake as to appoint one who would give up his work and leave the majority of the race without deliverance, that being the reward of those who had sat at Mrs. Eddy's feet and acknowledged her only as the "God-appointed"?

If "Christian Science" is Mrs. Eddy's ideas and no one can explain them but herself, and she now ceases to explain them, and no correct understanding of "Christian Science" can be gained unless she does, and "Christian Science" is that revelation which can alone save mortals from mortality and its attendant consequences, how can Mrs. Eddy reconcile it with her conscience to withdraw from her God-given work when such withdrawal must necessarily bring the propagation of "Christian Science" to an end? This must be the result if her claims for it, in connection with herself, are true; and that she must believe them true is the only discoverable excuse for her maintenance of them; and the like belief of her personal followers for their help to that end.

"He that hath eyes to see, let him see." This last act of Mrs. Eddy's is the unwitting acknowledgment that her claims for herself, personally, are untrue, because not in accord with the principle which is the back-bone of "Christian Science." Every one of them—and they have been made so prominent they have shut out the very nature of "Christian Science" from those who have accepted them—is brought to an end by this course of action; a consequence inevitable, for principle moves all obstacles from its path and moves on ever to manifestation.

If Mrs. Eddy's teaching has been what has been claimed for it; if it is the only correct statement of "Christian Science"; if no one is, has been, or can be correctly taught except taught by her; if this is a fact and one that warrants the making of any sacrifice, however great, in order to obtain it—as has been claimed—the logical sequence is that her pupils are correctly taught; that their sacrifices made in order to obtain her teachings have not been made in vain; that having received correct instruction they can state what has been stated to them and so can carry on the work in their turn.

But is this the demonstrated result of Mrs. Eddy's teaching? Hardly; for according to her last announcement and the claims preceding it, the work must stop because she will teach no more. "The work is more than one person can accomplish;" and in all the years that Mrs. Eddy has taught pupils the principles of "Christian Science," teaching in that time, as is claim d, over four thousand students, no one or ones of these four thousand have gained sufficient understanding of what they were taught to teach in their turn—to help do that work which is "more than one person can accomplish."

What a showing! What grand and convincing evidence offered to the world that "Christian Science" is science, demonstrable and provable as such!

If this is the result of Mrs. Eddy's twenty years of teaching, what is its special value? If those whom she has taught have received for themselves that which was of value for them personally, but valueless otherwise—which must be the case if it cannot pass through them to others—has she done more than propagate her own opinions? Has her teaching been identical with that found in the gospels as is claimed? That teacher sent forth many, not only to do the works that he did, but to "preach the gospel."

If Mrs. Eddy's students cannot do this in their turn, the fault must lie with their teacher and the teaching for they have completed with the conditions required for a correct understanding—according to the claims put forth; yet the fact that the Massachusetts Metaphysical College must close its doors because Mrs. Eddy ceases to teach, proves con-

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QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong, and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication 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 answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING.

1. My father and mother were members of the Church of England (Episcopal). I had been baptized into it also when an infant, but at the age of say 25 (having been married to the only daughter of a Quaker lady who probably will survive me), I became interested in "Silent Worship," which is at antipodes with all outward religious forms and displays; and I still love to sit in silence and alone; not in worship, however, but in that stillness of mind and body which I have ever found to be profitable. If I should dare to assume the office of mentor, I would advise every one to devote a little time every day to that negative method, for it opens the soul to Divine influence and power. Such an exercise would be found beneficial to both soul and body. It calms excitement, steadies the nerves and renders the party subject to those occult forces which enlighten the understanding and restore equanimity physically and mentally.

Religion, as I repeatedly expressed it, is a secret and personal matter, not an open and society matter, and "telling what the Lord has done for us," as Methodists are called upon to do in class meetings, is as unspiritual as it is unspiritual and injurious to religious growth. Religion, not church membership, nor sectarianism, nor forms, nor ceremonies, but the secret working of the Divine quality within us brings about that condition wherein we do not think our own thoughts, speak our own words or make our own circumstances—a condition, indeed, which ultimately separates the spirit within us from the flesh and guides us without our own volition into a condition of conscious existence within the circle of divine love and safety. Salvation, "saving the harvest," is separating it from the soil and storing it in a place of safety. The questions propounded by the JOURNAL are calculated to bring out facts in relation to our religious beliefs, and the replies will tend to show in how far former beliefs have been changed or modified by spiritualistic phenomena or communication, and therefore I feel justified in treating the subject of religion as I now view it. I still hear with the Quakers in the belief that the spirit which gave forth the "Words of God" and imparted sacred instructions in days gone by, is superior to any book and is an everlasting fountain of truth to those who are at one with it; that it is so in all countries to all persons and at all times. "Be still and know that I am God," but be active and make your so-called "religion" notorious, and you can never know the Divine in truth and fullness. Nevertheless, activity of body and a close application to one's business may and often does rest upon that stillness beneath and within, in which the higher qualities of the soul are strengthened, purified and elevated. Peace and rest abide in the depths of old ocean while turbulent waves are warping upon the surface. Therefore I can judge no man. "The captain of our salvation" is in supreme command.

I am a member of the church of humanity; perhaps it would be better to say of nature, for the beasts of the field, the trees of the forest and the pebble stones on the sea shore are one with me. My church edifice is the tangible universe. The chandeliers which give it light are the sun, moon and stars which hang in unrivaled splendor from the ceiling of eternal blue. The pulpit of my church is in every heart, its pastor is the Infinite and its sermons are the whisperings of God.

If a church of humanity, of which are members all things consistent. Alas! they sometimes profess what they do not practice, and practice that of which they ought to be ashamed; they are sometimes ungenerous and even unjust; they say behind backs what they would not utter to the face. They condemn the wrong doer in a spirit of revenge. They often flatter their self-love and call that religious duty; they throw open their doors to the rich and shut them in the faces of the poor; they court the applause of men and are careless of the approval of conscience, and cannot realize that the angels of compassion are shedding tears of pity over their infantile mistakes. Ah, well, it will all come out right some day.

2. How long have I been a Spiritualist? I don't know that I am one now. I don't know that I have ever been one. The question of what constitutes a person a Spiritualist is one which ought to be settled, if that is possible. I certainly am not a Spiritualist if the definition of the word is to be accepted. I do not run after so-called mediums with my dollar in my hand and with open mouth accept everything given me at "a sitting." I do not seek for spirits at home or abroad. I let them seek me, and if spirits (or what purport to be spirits) communicate, I turn a deaf ear to the communication if it is not in some way useful, and if it is profitable or aims to be, I receive it respectfully, regard the source from whence it comes as a matter of secondary importance.

It is true that I believe in a future or continued life after physical dissolution, and that the denizens of that world or condition can become present to our senses on rare occasions and under peculiar circumstances. But does this make me a Spiritualist? There are millions of intelligent persons who believe this and yet decline to be classed as Spiritualists. Where shall we look for a definition of any word? It is not what private individuals regard as its true meaning and which may be very satisfactory to them, nor is it the bearing placed upon a word by those who desire to be known by it or classed under it, because they may define it in a manner too flattering to themselves. I am disposed to think that for a practical definition of any word, one which will enable us to use it in our commerce with the world, we shall be compelled to employ the world's definition or we shall entangle ourselves in misunderstandings and apparent contradictions.

Our holding some views in common with other persons is not sufficient to class us under their denomination; for instance, I deny that I am a Catholic, although I believe in the universality of the Divine presence and hold many things in common with them, such as the existence of a future life, the communion of saints, the virtue of humility, the goodness of charity, the supremacy of

God and so forth; but all this does not make me a Catholic as the word is universally accepted and understood. The Catholic accepts the doctrine of the viceregency of the Pope, the necessity for a priesthood and of the obedience of the people to ecclesiastical rule. I do not, just as I do not accept many of the teachings of spirits and Spiritualists. My belief in God's universality does not make me a Catholic, nor does my acceptance of what is called "the central idea in Spiritualism" make me a Spiritualist.

Each denomination has a few of these central ideas which distinguish it from all others; those who accept these peculiar teachings are thus far in spirit belonging to that particular community or class even though they may not have signed the roll. When a man believes in baptism by immersion as the only true method of administering that "saving ordinance," we say that man is a Baptist in spirit, even though he may not be a member of the church; but this is a very loose way of settling the question, because those peculiarities of doctrine, those denominational methods, those distinguishing characteristics and those peculiar departments which go to the make up of a Baptist, are not shared by such a man, therefore in the true sense the man cannot be called a Baptist. Neither can I be called a Spiritualist if I do not adopt spiritualistic methods, accept spiritual teachings and take on spiritualistic departments, and I confess that I do not—the mass giving character to the movement.

Before giving a direct reply to the question how long have I been convinced of the ability of spirits, who are physically disembodied, to communicate and render themselves visible to mortals, it may be well to glance in a concise manner at some of the accepted teachings of "spirit" and Spiritualist lecturers, to which I object, and I shall endeavor to occupy as little space as the importance of the subject will permit. For, of course, a man cannot say how long he has been a Spiritualist until it be first decided that he is a Spiritualist at all.

One of the prominent teachings of lecturers "under control" and otherwise is that we by our acts here make our future happy or unhappy; that we have freedom of will and can choose between what is called "good and evil"; that if we choose what the world supposes to be the evil we shall on entrance into the Spirit-world be degraded and unhappy, or in the Spiritualists' hell, and that if we choose the other course we shall enter the Spiritualists' heaven. I never heard a Spiritualist lecturer who did not directly or indirectly teach this, while at the same time they declare with equal emphasis that we are all the creatures of unalterable law, which to me seems a palpable contradiction. I accept the latter teaching but emphatically deny the former. I am aware that it is generally believed that the former teaching is wholesome and that the opposite would be prejudicial to man's best interests; that if we deny the doctrine of accountability in public, the foundations of society would be in danger of disturbance and the tendency resulting would be in the direction of anarchy and blood; and thus the good and sought justifies the untruthful means employed. But facts do not justify such a conclusion. The Calvinist who believes in election and reprobation "before the world was," and that "we can do nothing of ourselves to help ourselves," is quite as good a man as the Armenian who believes himself to be a "free moral agent," and that "by his acts he shall be justified or by his acts be condemned;" yea, even the materialist who rejects the belief in a future life altogether is as square a man and as good a citizen as the best of them. Recent statistics have shown that of the best citizens of France and England—of those who deny the existence of God and a future state. Nearly half of the inhabitants of Paris, France, were outspoken atheists, yet there was not to be found a single one of them in prison, while the prisons of France, England and America are peopled by culprits who have been educated in the principles of orthodox religion. So let it not be believed that it is wholesome to teach a false doctrine. The time may have been when it was necessary for the public weal that the "terrors of the law" should bedew the eyes in order to keep the ignorant and the vicious in check and thus render them pliant tools in the hands of priests and aristocrats, but that time has passed away with the dark ages, and in this day of reason and mental liberty it is demanded of us that we teach ungarbled truth.

This, the most prominent of all spiritualistic teachings, is false in fact and philosophy. Man is a creature of law, which means, of circumstances pre and post natal. There is not the slightest shadow of evidence to sustain such a proposition. I cast my eyes below upon the mineral, vegetable and animal kingdoms, and I see the eternal operations of triumphant law. I raise my eyes to the heavens above me, and I behold suns, planets, moons, comets, all thundering along their courses according to law, unchangeable and unchangeable. I look into my own soul and I see that all my hopes and fears, my elevations and depressions, my aspirations after the divine and all my passionate longings, my loves, my hates, my bravery and my cowardice are results flowing from causes deeply seated in nature's law. Therefore I condemn no man!

There is no such thing as an independent human will, therefore there ought not to be, and there cannot be rewards nor punishments here or hereafter. And however viewed, the Spiritualistic teaching referred to amounts to an assertion of their existence. Man is a creature of weights and balances, and in this he differs not from other organized forms. Let the reader imagine the figure of a right-angled triangle; on one angle of this triangle I place a man with a loaded revolver in his hand; at another angle I place a dog, and at the third I place a piece of roast beef. Now the man speaks to the dog, "If you move towards that meat I'll shoot you down on the instant." The dog knows the man will carry out his threat, but looks longingly in the direction of the meat; he wishes for it, but his fear restrains him; but he is growing more and more hungry, and exactly at that point where his hunger overbalances his fear he makes a dash for the meat and is shot.

"Now," says the free-willor, "That dog had only himself to blame. He knew what the consequences of his act would be, and of his own 'free will' he did the act." Not so, however. There was no freedom of will in the dog; he was overpowered by circumstances; as long as the balances were at "standing beam," he was safe, but when the additional weights of increased hunger were thrown in, the balances descended on the side of the meat, and went up on the side of the man. So it is in every act of our lives.

The man who teaches the supremacy of law is the real benefactor of the civilized races of mankind. That lecturer or preacher who teaches that the "wrong doer" could do better if he cared to, and deserves punishment, is not the friend, but the foe of humanity. If

we were, all of us, to regard our fellow men as creatures of law, we should have no ruffianly "white caps," no heartless policemen, no cruel jailors, nor the hosts of officers, public and private, who are dependent upon the spirit of vengeance for a living. Our duty is not to punish the criminal, but to surround him with such circumstances as will conduce to his right-doing. But the civilization of ancient Greece and Rome, with its hero worship on one side and its crushing spirit of revenge and retaliation on the other, is our civilization, and it is time that it be "reformed altogether." Let us cease to teach our children the classics of an ancient war like people whose prowess was their glory, and teach instead the sweet classics of peace and good will to man.

That lecturer or preacher who teaches that the Divine Spirit of the universe enters into judgment with its children, rewarding them for one course of conduct and punishing them for another, is creating in his hearers a bad spirit and fostering evil passions in them; for if God is angry with the wrong doer, why should we be? If he punishes, why should we not punish? The Spiritualist who teaches the independence of the human will is indirectly, although perhaps unwittingly, teaching the justice of retaliation and the existence of divine retribution. The first is an error and the second is a lie.

But he may reply: "I do not teach these things after the orthodox fashion. I do not say exactly that the Divine is angry, but that there are spiritual methods of progression. If a man has to pay the penalty of his evil deeds, it is only that he may grow out of them and progress to a higher sphere." Yes, but suffering is not penalty, pain is not punishment, and freedom of will cannot be taught without having its consequent judgment, condemnation and punishment in the background. It is false teaching, and should cease, for man is a plant growing up under sunshine and shadow and in due season he will blossom and bear fruit to his own profit and the glory of the eternal.

It would be impossible for one man to point out the number and magnitude of the evils to society at large, which grow from this false teaching. The responsibility of man to a higher power—an infinite and incomprehensible something called God—which some things made him and bestowed upon him essence, quality, passion and thing which he possesses; that he has the power to do differently from what his qualities and imperative circumstances make him do, is an absurdity which none but priests who wanted to make merchandise of men could fathom. At the "judgment day" of the Spiritualist a poor culprit is called up and stands before "the throne," and the Spiritualists' Lord says to him: "You are accused of bad deeds. What have you to say why judgment should not be pronounced against you?" The culprit might reply: "Your honor, I acknowledge myself guilty of all the crimes charged, but my judge was my manufacturer. I did only according to the organism he gave me, and the circumstances by which he surrounded me; and, your honor, if you did not make me and my circumstances right, don't blame me, but yourself." Then I think "the Lord" would be very likely to call out, "Now, see here, you Jake, let that woodchuck go..."

The infidelity of Spiritualism is its bane; it lives and moves in the external and superficial and cannot make room for divine supremacy. It says that man can do what which "God" alone can do, which is to confer upon him a high spiritual destiny and unite him with the divine. The Spiritualist says that each man and woman must be "dividually" (as in the visible and superficial) this is true, but have they never learned, or tried to learn, the great spiritual fact that the surrender of self to the Infinite, the yielding up of personal ambition and individuality into the hands of the Universal and only Potentate, whom no one hath seen or can see, is their reasonable service. Have Spiritualists as a class thought upon that supreme condition wherein the man is lost and only the God remains; wherein self becomes nothing and the Divine is everything? Have Spiritualists as a class contemplated the Infinite One until they became immersed in an ocean of fathomless love and heavenly unity? Alas! how could they, when their thoughts were occupied upon the plane of self, and their affections and desires were absorbed by "hands" of "spirits" as superficial as themselves, and as clamorous for the accomplishment of some worthless purpose; while real Spiritualism is a living and refining power in the human soul.

Thank heaven I am not a "Spiritualist" of that stripe. I want to make the acquaintance of others who like myself are reaching out after the spirit of all spirits, in whom alone is immortality, peace and security. I have looked for such among the Spiritualists, but I have not found them; those whom I have found glorying in the name of "Spiritualist" did not understand the meaning of the word. I am happy in the belief that there are thousands of spiritualized Spiritualists, but I have been unfortunate inasmuch as I have not found them.

Sturgis, Mich.

GHOST-GUARDED HOARDS.

A Story in Which Quakers, Skeletons and Ghouls are Strangely Jumbled.

A recent flood in Camp Brook in the town of Woodhull, New York State, forced the creek through its banks on the farm of Sidney Harrington. When the waters subsided it was found that a ledge of rock had been exposed by the washout. The rock contained a substance that yielded to the knife like lead. A quantity of it was dug out of the stone. It was very heavy, and melted in a ladle readily. This discovery has revived interest in the traditions of Steuben county about lead and silver mines that were known only to the Indians. One of these traditions located a lead mine in the town of Woodhull, and citizens of that town believe that the laying bare by the flood of the ledge with the traces of lead in it has given a clue to the exact locality of the old Indian mine, and that there is now a probability of the main deposit being discovered. Other legends of mineral deposits and hidden treasures are recalled to old residents of the county by this discovery of the alleged lead ore in Woodhull, the most interesting of which has its scenes laid in the town of Jasper.

"The original settlers of Jasper believed as confidently as they believed in any thing that somewhere within the boundary of the town a rich mine of silver existed," says an old resident of Hammond'sport, "and their descendants, many of them, believe it still. This belief is

BASED ON A LEGEND.

About the breaking out of the French and Indian war two Quaker brothers of the name of Dickinson came into the Cohocton Valley to trade with the Indians. The brothers gained the confidence of the Indians to such an extent that the latter discovered to the Quakers a silver mine, the existence of which had

long been a secret with the Indians. This mine was somewhere along Bennett's Creek. The brothers lost no time in taking advantage of this discovery, and they worked the mine, the silver in which was exceedingly pure, night and day. The treasure they stored in a cave, the location of which was known only to themselves, it being their intention, according to the legend, to have it removed to Philadelphia.

"These Quakers had another brother in Philadelphia. There was also with them in the woods an old and trusted family servant, but not old enough or trusted enough to seem by the tenor of the tradition, to be taken into the confidence of the wily Quakers. Near the close of the French and Indian wars, a stranger appeared one day at the cabin of the Quakers which was in the deepest part of the wilderness. He said he had stumbled upon the cabin by accident as he was fleeing from pursuit, having deserted from the French army. Just where the army was the legend does not state. The stranger begged for food and shelter, which were gladly furnished to him by the benevolent Quakers. That night, after he had retired to the couch of bearskins prepared for him in one corner of the cabin, he overheard the Quakers talking about their hidden treasure, and from what they said he learned that they intended to start their old servant the next morning on his way to Philadelphia with a message to their brother there. This message was to give the brother minute instruction as to the location of the cave, so that he could find it in case any thing happened to the brothers in the wilderness. This thoughtfulness on the part of the kind old Quakers started the stranger to thinking a little on his own account. The result of his thinking was a determination to kill the two Quakers in the morning, then follow the old servant as he went to Philadelphia, kill him and possess himself of the important message and all that it implied. The legend doesn't say, but it is to be presumed that the grateful French deserter then said his prayers and went to sleep.

"Early next morning the old servant, with the fateful message hidden in his garments, bade a tearful adieu to his masters and turned his steps toward Philadelphia. The French deserter, while thanking the Quakers for their hospitality, whipped his knife from his boot or somewhere and

STABBED THEM TO THE DEATH.

Then he followed the old servant and at last overtook him. He buried his knife in the faithful henchman's back, and without any explanation rifled him of the message. The servant died right away, and the fiendish ex-soldier tore open the paper that was to reveal to him the storehouse of untold wealth. I suppose that he was about the hottest man that ever lived when he found that the Quakers had been so inconsiderate as to write the message in cipher. The chances are that the Frenchman just more than hopped and swore in that primeval forest although the legend doesn't actually make that declaration. He was unable to find a key that would solve the mystery of the cipher, and the legend says that years afterward a grinning skeleton was found, with its bony hands clutching its skull where there had presumably been hair at one time, sitting at a crumbling table in the Quakers' cabin, while before this reminiscence of a man lay a paper, yellow with age, and inscribed with mysterious figures. The paper shook itself into impalpable dust when it was touched, and the bones rattled like a castnet solo as they fell to the cabin floor. The skeleton was accepted as that of the French soldier, and the vanishing paper was the Quakers' cipher message, of course. The Frenchman had died while struggling to solve it. That was all the satisfaction the legend would give the honest settlers when they went to that part of Steuben county and pre-empted the wilderness.

"Now come some incidents connected with this legendary treasure that are so recent as to have been contemporary with people who are living to-day, but they are none the less strange. I don't know them to be true, but there are people who say they do know them to be true. They are a stranger than any I have ever heard of. A man named Gregory Harding settled in the town of Jasper eighty years ago. He made a clearing there. At that time the legend of the silver mine and the Quakers' hidden cave of treasures was a subject of daily conversation among the scattered settlers. Harding hadn't been in the locality long when he had a dream. He dreamed that near his cabin there was a cave, the opening of which was covered with a large flat stone, upon which was a copper kettle. In the cave was stored enormous wealth in silver, but it was guarded by two ghostly sentinels. Harding concluded not to investigate the accuracy of this dream. Not long afterward a twin brother of Harding joined him in the wilderness. The first night he was there this twin brother had a dream that corresponded in every way with that of Gregory Harding. This was regarded by the two as corroborative evidence of the cave's existence, and the brothers made a search for the treasure trove. They found the locality just as they had seen it in their dreams, and discovered the copper kettle and the flat rock; but remembering the two specters that guarded the treasure beneath, they resolved not to disturb the hiding place further at that time intending to let some of the other settlers in on the ground floor, so to speak, in return for their encouraging presence at the opening at some future time. The next day Gregory Harding was killed by a tree he was felling, and his brother was trown from his horse and killed. The secret of the cave's locality died with them.

THE HARDING BROTHERS

seems to have discouraged the settlers in dreaming out the whereabouts of the spectre-guarded cavern, and no effort was made to get at the idle capital it contained until about 1830. In that year Rev. Anson Green of the Genesee Valley got hold of a scheme to recover the Quakers' wealth. Mr. Green was a Methodist preacher, and consequently was in need of some money. He had found a young lady somewhere in Genesee county who had a remarkable piece of glass, by looking into which she had done some wonderful discovering. He brought her over into Jasper and set her to looking. She only gave one look in her glass and saw, just as plain as day, the cave where the treasure of the murdered Quakers was hidden, the treasure itself, and the exact location of the cave. Mr. Green asked her, with some anxiety, if she could make out with any distinctness the two spectre watchmen. She said she couldn't see any of them at all. Then Mr. Green told her to come along, and they would go and uncover the riches and take it back to the Genesee with them. She went along and found where the cave was, but at that instant was stricken blind, and was unable to see a thing even with her magic glass. Dominie Green led her away to the house of Rev. Jedediah Stephens, who lived in the vicinity, and there she got her sight back.

Dominie Green told what had happened,

and Dominie Stephens' son Silas said he'd like to take a hack at that glass. Silas looked in the glass and saw the cave, and all the appurtenances thereunto belonging, but Silas was the only one of the family who could see it. Silas' brother Nathan wanted Silas to go right along with him and th y'd find the cave and go snacks on the silver, but Silas said he gues-ed he wouldn't go. But Nathan insisted, and at last Silas led the way toward the cave. But there wasn't any use. Just as they got near the spot Silas was stricken blind, but to just describe things to him as he had seen them in the glass; but then Silas said, being blind, was suddenly knocked speechless, and they had to come back. Silas got both his sight and his speech when he reached home. Since then folks have been careful to let the ghosts of those two unfortunate old Quakers alone in their watch of their treasure, and I really don't believe now that we'll ever get a hold of that snug hoard.—New York Sun.

Herman Harms of Minnesota, Who Has Slept Twelve Years.

Utica, Minnesota, numbers among its residents a veritable Rip Van Winkle, a man who has been sleeping soundly nearly all the time for the last twelve years. The story of this latter day Rip is a strange one, and it never loses interest to the people of this valley. The man is a German and about 51 years of age, Herman Harms by name. Twelve years ago, in southwestern Illinois, Harms was troubled with fever and ague. While the fever was on him he lost his reason and was unable to recognize his friends. When the fever left his mind was again restored, but each attack left him weaker than before. The doctors advised that he go north, and in the spring of 1877 Harms with his wife and family started north and settled on a farm at this place. As soon as he crossed the Mississippi his ague left him and he grew better. For two or three years the family struggled along. Harms was sick a great part of the time. The fever returned; again he was delirious, and during all this period he slept. For a time he was an inmate of the insane asylum at Rochester, but he slept, and no skill of physicians could rouse him. Eight years ago, suddenly and with no apparent reason for it, he rose from his bed full of energy, seeming to wish to make up for the time he had lost. Then there was great rejoicing in the household. It seemed as if he had risen from the dead. All summer he worked in the harvest field; he did a man's work, weak as he was, and it seemed as if he was forever free from the demon of sleep that had laid its heavy hand upon him. This continued for three years.

A LONG SLEEP.

The 12th of May, 1884, Harms ate his morning meal as usual. Suddenly he felt the drowsiness coming over him. A sense of heaviness distilled itself through the whole body. He put down the cup that he held in his hands, rose, and cast himself heavily upon the bed. Almost before he touched the bed he was asleep. For three years he slumbered. He did not move; nothing could wake him. Doctors were summoned from near and far. They came in curiosity to see him. One of them prescribed tonics. Harms was filled with iron. It did not have the slightest effect upon him. Another prescribed strychnine. But Harms was invulnerable. One doctor prescribed a sort of alkali water that had to be brought from Washington territory. They tried it. Harms still slept.

The most curious thing about this mysterious man is that during this period of three years Harms awoke every night of his own accord about 12 o'clock, arose famished, ate his supper, and went back to bed. Once every day this strange man emerged from oblivion, entered for a few moments into the family life, and then slipped away again. Harms' wife, knowing the hours that he was to wake, would sit up and watch and have his meal prepared for him. Sometimes she would keep the children awake to watch for the return of their father. Sometimes his friends would call and wait for one of his futile visits to earth again. In this way he kept up his intercourse with the world, managed to keep pace with the times, and learned in a general way what was going on about him.

At the end of the three years Harms again arose from his bed but his limbs had grown weak with continued disease. He was merely able to totter about the house in a feeble sort of way and in constant fear that sleep would again overtake them. A few months only he was in this condition and then one day the demon that had pursued him for so many years appeared suddenly while he was in conversation with his wife. Again he felt the stupor come upon him; his eyes grew heavy, his limbs leaden and he sunk down under the weight of sleep. This time he has been asleep for nearly two years, but he does not awake in the way he formerly did. He cannot rise in bed and it is plain that he is gradually sinking. Now he wakes only when he is awakened. He eats nothing but bread, milk, and coffee; sometimes a few eggs. He remembers perfectly, his wife says, things that happened years before—all the years before the twelve in which he has been sick he remembers as plainly as yesterday.

DR. CLARK'S THEORY.

Dr. Clark of St. Charles is the man who knows more than any one else what is the trouble with Harms, and he confesses that he is completely puzzled. He has an idea that Harms is suffering from a gradual softening of the brain, and that the disease is nervous in its general character. "This sleep, as near as I can make out," said Dr. Clark, "is a dreamless one, and I do not think he is in a trance, because his respiratory and digestive organs—in fact all the unconscious activities of his body—seem to be in good order. Practically he is dead. He had these spells in Illinois. No, there is not the slightest doubt about the authenticity of the case."

It has been suggested that Harms is in a hypnotic condition; that while his body sleeps his mind is living another life. A little girl in France two years ago was dull and stupid during the day, but at night when she was asleep she sang and danced so beautifully. This theory might explain Harms' case if there was any reason to believe that he was troubled with dreams.

One of the sons, discouraged, committed suicide a few weeks ago. The wife says she is dying from loneliness.

Did it ever occur to you that no living person will ever be able to write a current date without the figure 9 in it? The date now stands on the extreme right—1889. Next year it will be in third place—1890—and there it will stay for ten years. It will then move up to second place—1900—and stay there for one hundred years.—Ogle Co. Reporter.

Woman's Department.

Mary Krout has some sensible and timely words in the Inter Ocean, which we feel justified in quoting. In commenting upon woman's work to-day and twenty years ago, she says:

The question of work for women, like all others, is two-sided. To those who marry, home-keeping is of itself a profession. The management of a house, rearing children, demand the highest intelligence and tireless patience, and women who assume such responsibilities, if they are conscientious, will be content with the lot they have chosen, and not long for other worlds to conquer. To those, however, who have from any motive remained unmarried, the change in social conditions has been an incalculable blessing.

Many things have been found for women to do within the last twenty years. The fathers of daughters, if they have health and brains, need have no fear as to their future. If he is unable to do so he is not expected to support them in idleness any more than he is expected to support stout, sturdy sons. Indeed, the situation seems to have been reversed, and there are numerous instances where the energetic daughters make their own living while the sons still depend upon the fathers. It has become the fashion—and a good one it is too—for young girls to look forward to taking up some business or profession, if they do not marry. They will probably become wives; but marriage, for women in general, is no longer the sole object in life. It is incidental and the future is not made dependent upon it. Congenial work, well paid for, is the greatest of all earthly blessings. It means for women, contentment, ability to do for themselves and others, to have homes of their own, make provision for their old age; to enjoy the pleasures of traveling, the luxury of books, congenial society, and all rational pleasures. There is scope for ambition, recognition, unhampered freedom, with inspiring self-confidence and self-respect. The United States has thousands of such women to-day among its good citizens; happy, ambitious women who work with a will and enjoy it.

The Brooklyn Eagle gives good advice to women which many will see the necessity of remembering:

Never, if you can help it, open an account at any shop. Woman is prone to do this thing, and often does not realize how her account has been growing until she finds she has an inconveniently large bill to pay. It is very easy and exceedingly pleasant to select the dainty belongings you so much like and have them charged, but after you have used them you will find it difficult to realize they cost so much. Avoid borrowing money. It is true there are times when, because of long illness or some other cause, the borrowing of money becomes absolutely necessary. No matter how little you may be able to lay aside, at least acquire the habit of saving something, for the habit is the first step that counts in the care for the rainy day.

Miss F. C. Graf, of Switzerland, has been called to the chair of modern languages in Colorado Springs, Col.

Mrs. Ormiston Chant has been invited to preach the anniversary sermons and write the hymns for the Congregational Church at Oxford, England, in October.

Miss Kate Hubbard is an energetic young Kansas woman who owns, edits and publishes the Glance Sun. She also manages a job printing office, and is said to be laying the foundation of a fortune.

Deep regret is felt on both sides of the Atlantic at the death of Miss Caroline Asturb Biggs. For those familiar with the work of woman's enfranchisement in Great Britain know of Miss Biggs and of her early and efficient support both with pen and speech.

Miss Kate L. Pier argued a case before the Supreme Court of Wisconsin, at Madison, on September 4th. She is said to be the first woman attorney to plead before the Supreme court of that State. Her father and mother are lawyers and the three practice together in Milwaukee.

Ex King Milan, of Servia, could not prevent Queen Natalie from seeing her son. Two of his regents informed him that if attempts were made to exclude the queen a body guard of mothers would escort her to the palace, and "no soldiers would have the heart to keep her out." So there is room for heart in palaces even.

In North and South Dakota, Washington and Idaho, school suffrage is accorded to women; and in Montana, upon all questions submitted to the vote of taxpayers women taxpayers can vote. In South Dakota and Washington it is provided that the question of giving women full suffrage shall be referred to a special vote of the people, and women now voters can vote on the question. There is a real advance along the whole line.

The Queen of Rumania wanted to visit the Paris Exposition and was earnestly solicited to do so by several members of the Rumanian Cabinet, who know the esteem in which the poet-queen is held at the French capital. But she was unable to go, inasmuch as the President of the Rumanian section of the exposition is a pretender to the Rumanian throne, and she could not be received by him. She and her husband, King Charles, have had a holiday in Switzerland and have passed less time than usual at their summer home in Sinaia.

Mrs. Charlotte F. Wilbour, formerly President of Sorosis, who has lived in Paris for a number of years, is to be the guest of the older members of that club at Delmonico's at a breakfast given in her honor. Mrs. Wilbour recently returned from Europe, and will remain in this country for some time. Mr. Charles Wilbour, her husband, has become somewhat famed as an Egyptologist since his removal from New York, and he spends his winters in Cairo or Alexandria.

Miss Grace H. Dodge, whose term of office as New York school commissioner expires this fall, has spent the summer at Riverdale, on the Hudson, and made frequent visits to New York to look after the interests of the Working Girls' Club in which she is so deeply interested. She has been on several excursions with "her girls," as she terms them, and has provided means for many a poor woman to have a fortnight's outing in the country. Miss Dodge addressed the women of Brooklyn and New York who are members of the Seid Club at Brighton Beach lately on the subject of the "Working Girls of the Two Cities." The Seid Society has taken each week hundreds of girls to the beach and there give them the pleasures of ocean bathing and music. Miss Dodge enthusiastically praised the work accomplished by the society, and pictured the benefits that would result.

For the Religio-Philosophical Journal. An Orthodox Tangle.

J. L. BATCHELOR.

There are so many things in the orthodox creeds that are inconsistent with the acknowledged attributes of the divine character, that they crop out in almost every friendly controversy. The stereotyped answer to most of these is, "God is so much wiser than we are that what seems to us inconsistent and wrong, may be to him wise and just." I have no doubt the above in thousands of cases of doubt is accepted as sufficient, and a blind trust in the unknown obliterates an intelligent doubt arising from the known, and the result is an error in principle and practice. Let us apply to this theory the test of truth and reason.

Man, as a child of God, inherits from his great spiritual father as much of every attribute possessed by the father as the conditions surrounding the physical creation would admit. The mould was filled with all of God, and all of every attribute of God, it was capable of receiving. The limits of its receptivity determined its divine capacity, and will continue to do so, till its power to receive is as great as the all of divine truth, when God will be all in all. But so far as the child is receptive, and does actually receive from the father, what it thus receives, in quality and kind, not in degree, is, and must of necessity be like the same attributes possessed by the father, and imparted to the child. A drop of the ocean is the same in quality, but infinitely less in power and degree than the whole. The only difference between a molecule and the whole body of the atmosphere is one of degree and power, and not of kind or quality. Every sunbeam embodies proportionately every attribute of the source of light and heat. Perception, feeling, reason, so far as man exhibits these attributes, are the same in man as in God himself. Think for a moment. What would be the consequence if this were not so? Why, the very relation of parent and offspring would be destroyed between God and the human family. In him, not outside, we live, and move and have our being. Reason is that power which perceives the fixed relations established by God, and being applied in man, in quality as in God, would be applied by man as a test of truth—these fixed relations—would result the same as though God himself made the application.

It is not claimed that human reason is infallible; but it is claimed that there is a true principle of reason within man's reach and use, and that the requirements of this reason are the same whether applied by God or man. Every honest error is simply an ignorant futile effort to reach the truth.

Another premise: In the test and determination of truth, that standard which disapproves and condemns is higher than that which approves. Error is always pointed out by the greater wisdom. An act that would be excusably right in an untaught child, might be wrong in a well informed man. It is on this principle only that we attach greater responsibility to greater wisdom. These statements are axiomatic and need no arguments. They are universally applied as moral and ethical tests.

Applying these unquestioned tests, the above orthodox view presents God in the false position of approving what man condemns, and it being the higher standard of truth that condemns, presented for the worship of the intelligent world a God whose standard and test of truth is actually below that of the ordinary man. How can such a belief be elevating even to degraded human nature? This conclusion is inevitable from the above premises. Can the premises be overthrown, or the tangle otherwise straightened?

I am not unmindful of the seeming conflict between the above and Pope's grand conclusion, "Whatever is, is right." The conflict, however, is entirely seeming, not real. Two persons, one learned, the other ignorant, witness the grandest of all natural phenomena, the sun rising, so-called, on a clear morning. One witnesses the grand scene in the light of natural truth, and regards the sun as the great center, and the earth's motion as giving it the appearance of rising, and his mind embraces the sweep of planetary relations and underlying causes; the other regards the earth, his local standpoint, as the great center around which the whole solar system passes. These two theories or tests of truth, and all inferences therefrom, will forever antagonize. The same difference, and for the same reason, exists between those who accept and those who reject Pope's grand summum up. The trouble is, the lower standard is inconsistent with and no part of the higher one. There can be no conflict between the highest and lowest standards or tests of truth. The whole ground is covered by the same rational principle. Wrong or sin is only found in mental mistaking. Error is only found in mental mistakes.

Another controlling and decisive point: The highest requirement of natural truth, as claimed to be revealed to man, is "Resist not evil," "Overcome evil with good," "Be like the Great Father who sends his rain and his sunshine equally on the just and the unjust." That standard of truth which requires the above practice varies only in degree from the mind of the child to that of God himself. There is no shadow of conflict in the entire range from the highest to the lowest. It is consistent throughout, and asks no trust of blind faith in the unknown, but throws its divine light in advance, and makes clear the path for every step of progress. Clarinda, Iowa.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

"TWIXT HEAVEN AND EARTH" by Genie Holtzmeier (Mrs. Sidney Rosenfeld), No. 4 of the United Service Library, New York and Washington, pp. 312. Price, 25 cents. This readable little book, the last novel issued for the evident purpose of presenting abstract Theosophical principles in a concrete and entertaining form, gives tokens of promise rather than fulfillment, on the part of its author. Her is found imagination, fervor, dramatic power, and a certain precision united with great care-study of purpose, but the work is marred through exaggerations in the depicting of character and frequent slovenliness of expression.

The teachings of Theosophy offer such a vast field of exploration to the writer of fiction that it cannot be a matter of wonder that authors fall under the spell of its weird fancies, especially in this case with zealous converts to the latest cult. But the principles of art should in no wise be sacrificed to the truths of real life or the desire to enlighten and instruct. In "Twixt Heaven and Earth," the heavy villain is made more repulsive than nature ever permits and his power over hypnotic subjects is greater than the type hypodermic could by any means attain. In like manner his victim, the brother, Ernest Normanton, is painted as falling under the mesmerism influence with a morbid celebrity which argues little for his mental poise and firmness. But the author has only exaggerated a law the tremendous power of which is yet little understood.

This interplay of hypnotic influence which makes the struggle 'Twixt Heaven and Earth the core of the book, has been fittingly illustrated in the work of Binet and Fere, to which the author alludes. Yet the cases are by no means parallel, since the French scientists threw into their experiments the trained skill of experts. Here there is an equal force exerted by a man unconscious of its working and exerted for evil.

The view of the potency of the underworld (of evil or undeveloped spirit), seen to many thoughtful observers of the trend of the times to argue too little faith in the eternally positive power of God. He who fears evil powers invites their entrance or at least leaves the citadel unguarded. Forwarned is forearmed; sunshine is stronger than darkness; the positive man is impregnable. Let us not play into the hands of the enemy by exaggerating his capabilities of harm, but, modestly yet firmly assert our own independence and maintain it. The catastrophe in the close of the book is marvellous but there is such a ring of genuineness throughout, such an ethical purpose, that the reader cannot but hope the author will continue her career through slower and more finished methods.

THE HEROINES OF PETOSEGA, a novel by Frederick A. Dean. New York: The Hawthorne Publishing Co. 200 pages, paper cover, 50c. To plant a fabulous city, great and magnificent, on the site of the famed summer resort of Petoskey, on Little Traverse Bay, said city of Petosega dating back three thousand years; to portray its grandeur, the beauty of its surrounding scenery, the elegance and culture of its rich citizens, the wisdom of its laws which women helped to make, and to artist interest in the varied career of two noble and beautiful women is the task essayed by this young writer, a former student at Ann Arbor University and a Harvard graduate. The moral of the story is good.

New Books Received.

Out of the Depths. A Woman's Story. Philadelphia: T. B. Peterson & Bros. Price, paper cover, 25 cents.

Earl Stimson. By Phebe Consalus Bullard. New York: American News Co. Price, paper cover, 50 cents.

'Twixt Heaven and Earth. By Genie Holtzmeier (Mrs. Sidney Rosenfeld). Washington and New York: United Service Publishing Company. Price, 25 cents.

Queques Essais de Médiumité Hypnotique, par MM. F. Rossi-Pagnoni et Dr. Moroni. Traduit par Mme. Franco-Viené. Paris: Librairie des Sciences Psychologiques, 1, rue de Chabanais, 1.

Du Somnambulisme des Tables Tournautes et des Médiums Consciencés dans Leurs Rapports avec La Théologie de l'Évangile. Examen des Opinions de MM. de Mirville et de Gasparin, par L'abbé Alimagnana. Paris: Société Librairie Spirituelle, 1, rue Chabanais, et 24, rue des Petits-Champs.

October Magazines Received.

The Atlantic Monthly. (Boston.) The Begum's Daughter, which is pronounced a very new story, opens the reading for October. A Non-Combatant's War Reminiscences contains fresh statements with regard to the condition of South Carolina before the war. Another of Mr. Fiske's extremely valuable papers is devoted to the Memorial and New York Campaigns. William Granton Lawton contributes an article on The Closing Scenes of the Iliad. The Government and its Creditors, is a record of the neglect of course of the government in its treatment of its honest creditors. Fiction in the Pulpit, takes strong exception to the theory that a novel should have any moral purpose.

The Popular Science Monthly. (New York.) This number is marked by the great variety of its contents. Pensive for All, by G. N. R. M. Drum-bull will attract much attention. Dr. Allen M. Starr has an illustrated article on The Old and the New World. The article on Education in Ancient Egypt will surprise many. W. H. Larzelere contributes a second article on the antiquities of Sweden.

Bibliotheca Platonica. (Osceola, Mo.) Number one of volume one of this bi-monthly is at hand. The Editor, Thos. M. Johnson, announces that it is to be a philosophical and philological exponent of the writings of Plato in the School. It is an important Platonic suggestions, notes and questions made by European and American Scholars never see the light, for the want of a proper organ, it will be the aim of the editor to make the Bibliotheca Platonica a medium through which Platonic scholars the world over can communicate. Price, per annum \$3.00; single copies 75 cents.

St. Nicholas. (New York.) The frontispiece of this number is very attractive, being the Group of Hounes belonging to the Count de Batral. A pleasant account of some dogs of high degree follows. Celia Thaxter contributes Almost a Tragedy. About Red Russell is a College Story. Many boys will read with interest the paper on the making of a Steel Gun. There are also historical papers, short stories, pretty illustrations and much to make this a charming number for the young.

The Writer and The Author. (Boston.) These two helpful magazines for literary workers are meeting with great success. The Writer is filled with valuable advice and suggestions regarding literary work, and The Author has contributed by experienced writers and the articles are of much practical value to the readers. Price of each 10 cents a number, \$1 per year.

The Chautauquan. (Meadville, Pa.) The October issue of this popular magazine is the initial number of Volume X, and appears in a new form, with an ornamental cover. As the course for this year deals with Roman history and literature a large part of the contents of the magazine will be devoted to Rome. The first number of the year is full of interesting reading.

The Freethinkers' Magazine. (Buffalo, N. Y.) This is a Horace Sever memorial number. It contains Col. Ingersoll's funeral oration and obituary articles and notices written expressly for this magazine by James W. Walker, Thaddeus B. Walker, Park Pillsbury and Dr. E. B. Westbrook, also a portrait of Mr. Sever.

American Agriculturalist. (New York.) Articles suitable for the farmer, gardener, and house-keeper fill the pages of this monthly for October.

Germania. (Manchester, N. H.) This fortnightly Journal is designed for the study of the German language and literature.

Prophecy of Death.

The deaths of ex-Judge W. B. Brown and Frank Brown, his son, only three hours apart, were most striking. In their last wills a Philadelphia correspondent. The son had a deep affection for his father, who was on a bed of sickness and not expected to live. Frank had repeatedly warned the family that when the hour arrived for his father to die they would not be separated, but would cross the river of death hand in hand. True to his prediction and wish, when the father was passing quietly away and the hour of dissolution had arrived, the son, who had been in his usual health, threw up his hand as an indication that he too was ready, and fell dead to the floor. The father never recovered consciousness, but died three hours later. Their ages were eighty-four and thirty-six respectively.

Lee and Shepard, Boston, promise much for the holidays. In their list we find the Boston Calendar for 1890 which is printed in delicate tints on ivory card board, with ribbon bows and silver chains and rings. All Around the Year almanac for 1890 is truly a perfect beauty and a charming souvenir. The Merry Christmas Time is a charming combination of delicate designs and appropriate verse. The lucky horse shoe decorates a charming souvenir entitled A Happy New Year to You! The Wooding of Grandmother Grey, by Kate Tannatt Woods, most aptly illustrated, recalls in the happy manner the days of our grandparents. Let's Be Merry, by Jerome's new volume, in a Fair Country, has 55 full-page original illustrations, with nearly one hundred pages of text by Thomas Wentworth Higginson. A peat union of art and literature.

Mrs. Harriet Beecher Stowe is passing down the declivity of a revered old age. As a memorial of her worth in the literary world, a book has been written by Florine Thayer McCray, and will soon be published by Funk & Wagnalls of New York. It is entitled "The House of Life," which Cassell & Company announce in an appropriate and beautiful book. It is to be finely illustrated, and contains about 450 pages. While this work dwells at some length on the history of Uncle Tom's Cabin it also gives an interesting account of Mrs. Stowe's habits, of work, etc.

A book that is sure of a sympathetic audience is Dante Gabriel Rossetti as Designer and Writer, by his brother Wm. M. Rossetti, including a prose paraphrase of "The House of Life," which Cassell & Company announce. The author has not attempted to write a biographical or critical account of Dante Rossetti; but one of memoranda and detail which will interest all admirers of this famous writer. A portrait of the poet at the age of thirty-five accompanies the book.

Scott & Bowne, 132 and 134 South Fifth Avenue, New York, have brought out a collection of colored studies artistically arranged in book form and each study is accompanied by simple directions for its reproduction. It can be obtained from druggists and stationers generally or from the publishers. Price, 30 cents.

Many industries have been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route) has decided to run five persons only conducted excursions as follows: August 6th and 20th, Sept. 10th and 24th, and October 8th. All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets are good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R. 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicago.

Biographical Sketches of Prominent Spiritualists. A good reference pamphlet, being short sketches of such prominent men as Dr. J. R. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Stebbins, R. V. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office.

Stauvolum, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fehnestock, M. D. Contains a brief historical survey of Mesmer's operations, and the examination of the same by the French commissioners. Price, \$1.50. For sale at this office.

Heaphy's Ghost—A Starling Story! The London artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy. Only five cents each. The copies for ten cents. A good tract to circulate. Send in your orders.

G. P. Putman's Son will publish shortly "Great Words from Great Americans," a really gotten up little book giving the Declaration of Independence, the world's famous speech that was made at the signing of the Declaration of the United States, Washington's and Lincoln's inaugural and far-well addresses, etc.

On one of the highest mountains in North Georgia about ten miles northeast of Jasper, lies Little Haynes. Nineteen years ago he bought 330 acres of land on this mountain for a trifle. He cleared and put in cultivation 100 acres. It was rough, rocky and a very uninviting spot, and one would have thought Mr. Haynes was fixing to starve to death, but such has not been the case. He is now a prosperous planter, raising fifteen hundred to two thousand bushels of grain a year, and a great quantity of other crops.

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RATIONAL THEOLOGY. Ethical and Theological Essays by John Milton Williams, A. M.

"An unusually short and lucid discussion of the great question which underlies ethics and theology. The author goes over the ground again and again substantially on the conclusion of the accepted New England Theology. The opening chapter on our new Calvinism, is a model of clear common sense, exhibits unusual reasoning, and a thorough consideration of the difficulties in the case, which would do credit to any theologian, yet it is expressed in the plain non-technical style of a layman. The book needs a want of the times and is the very best and practical and popular exposition of current theology, in its freer and most rational form, of which we have any knowledge."—The Independent. This work contains essays on the following subjects: "Old and New Calvinism," "The Consistency," "Virtues from a scientific standpoint," "Regeneration," "Divine sovereignty and Free Agency," "The Atonement," "The Future of In-corrutable Man," and "The Christ of Nazareth—Who Was He?" Prof. Wright, of Oberlin, says: "I wish every clergyman and student of theology in the land would read it." The book is bound in cloth, 12mo over 300 pages and will be sent, postpaid, to your address for \$1.50. Address, DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.



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

CHICAGO, ILL., Saturday, October 5, 1889.

### Uses and Abuses of Mediumship.

Spiritualists the world around know of James Burns, the indefatigable and aggressive editor and proprietor of *The Medium and Daybreak*, London. No one will question his loyalty to Spiritualism or his sympathy with the masses from whose ranks he sprang and from which come very nearly all public mediums. There is no more difficulty in understanding what he means to say in an editorial than there is in the case of the JOURNAL. In a late issue of his paper he has over a column under the head of "Uses and Abuses of Mediumship," a part of which we quote as showing the views of an experienced and zealous Spiritualist, after a score of years of observation. Mr Burns says:

"For sixteen years we have been proclaiming to Spiritualists that there should be no public traffic in mediumship, especially in the case of materializations. Before any of the mediums were 'exposed' we foresaw all that was about to happen, as our columns in the past bear faithful witness. We warned the Movement of the evil that was then impending, and gave up holding promiscuous sances; but it was like the case of Noah warning the wicked world of the flood: no one took any notice. Since then, the disasters that have succeeded disaster have abundantly justified our warning, and now our views are regarded as sound and scientific throughout the world. . . . Be it remembered that these phenomena are the 'esoteric' part of Spiritualism on the physical plane; and they are only adapted for manifestation in the inner and secret chamber, in the 'holy of holies,' and in the presence of those whose aura and mental state are in keeping with the requirements of the case. Given these conditions, and materializations and all physical phenomena become scientific experiments of the most instructive kind. Then there is no object in anyone but to get at the truth, and whether the medium be 'brought out,' or whatever else takes place, it is taken for what it is, and for what it is worth.

"But place a partially-developed medium in a promiscuous circle of persons, intelligent and honest enough in their way, but who do not understand the laws of mediumship and do not present the proper conditions in their own persons, and the result is failure and disappointment, causing grave doubts and suspicions, even in the case of honest mediums. But when the medium is of a mercenary and not too honest a character, with the prospect of gaining reputation for further sittings at 1s., 2s. 6d., or 5s. a head, then the whole affair is a bold attempt on the part of ignorant people to permit themselves to be fooled. This we have gone over times without number, and yet people expect us to use the Medium as a wash-tub in which to cleanse their dirty linen, through the abuse of mediumship in either of these ways. Why do people send their reports of strolling medium to us, and their exposés when the 'show' does not turn out to their satisfaction? We do not belong to their party at all; the Medium is not the organ of that out. In the name of Spiritualism we disown all such proceedings. . . . Now let us once and forever have an end to this sort of thing. Let true Spiritualists have nothing to do with strolling mediums, and mercenary, promiscuous sances; even when it is for the 'organ fund' or some other advertising dodge on the part of the medium. For many years past we would not accept of such contributions for the Spiritual Institution. Let mediums sit in a proper circle, without tying, cabinets, and other conjuror's fixings, and let the spir-

its do what they can in the presence of sitters with the right influence. Keep fees out of the affair altogether. Then the manifestations will at all times declare what they are, and satisfaction will be gained by those who have the perseverance to prosecute the inquiry. But we wish to wash our hands of the various illegitimate modes of procedure by which the Cause is so much discredited; that in spite of all that honest Spiritualists and the Spirit-world have done in the past, the popular idea is, that mediums are a parcel of rogues, and all Spiritualists are fools. Such a verdict is the direct fruit of the tactics which have so recently been adopted at South Shields.

"These reasonable and dispassionate views, we hope all parties will accept in good part; our words are intended for the good of all concerned."

With the general trend of the foregoing, it goes without saying, we are heartily in accord. Theoretically all we have quoted is sound enough, but in application it has been proven, in America at least, that some modification is essential to the best interests of Spiritualism and of the public. In this country everybody is in a hurry; money is far more plentiful among the masses than in Europe, and the inclination to buy a thing rather than to work it out for one's self is almost universal. Sensitives and mediums are more abundant also, and the ingenuity of tricky mediums and of those wholly without mediumship is almost beyond belief. The subject in its entirety is one on which the public is densely ignorant. The situation is about thus: A vast body of people with no preliminary equipment, without a glimmer of knowledge of the subtle laws of psychics, with no way of knowing when they are violating some occult law necessary for the best results, but eager to witness the marvellous products supposed to be had by cultivating the phenomenal side of Spiritualism rush after mediums equally ignorant, even if honest, and also after pseudo-mediums who have learned their art by hook and by crook and seek to earn an easy living.

Now it is futile to attempt to hold the public back, to insist that people shall first learn what little can be taught before they begin to practically experiment and to patronize professional mediums. This is a new country and the traditional methods of the old world have been violated with happy results in thousands of ways to the astonishment of conservative Europeans. One has but to recall the history of inventions and brilliant engineering expedients to be satisfied of this. Experience is a costly teacher but men learn little in any other way. In the case of modern Spiritualism there was nothing in the experience of the past to guide in the practical working of the field; all had to be learned. Naturally, where the incentives are so great, undeveloped mediums, mediums with weak moral sense and persons with no medial powers rush to the front, or, to put it better, are pushed to the front by the irresistible force of the ravenous mass of investigators equally ignorant and to a considerable extent on no higher moral plane.

Most mediums who submit to the solicitations of friends and inquirers for manifestations are poor. Is it not infinitely better, if they must devote their time to the matter, to adopt a strictly business basis than to pose as alms-takers, or beneficiaries? Certainly it is! and more in keeping with the demands of self-respect and independence—at least in America. Hence, while we do not think professional mediumship the most desirable way to spread a knowledge of spirit return, and while we hope the time will come when the vocation will give way to private mediums and home circles, yet we recognize its past and present necessity as an expedient for bridging the otherwise almost impassable gulf dividing the world of to-day from that spiritual plane which it is slowly but surely travelling toward, utilizing as it must all the temporary expedients and makeshifts that will facilitate progress.

Spiritualists not only have a right but it is their solemn duty to regulate so far as lies in their power everything assuming to belong to the movement, to the end that it may be orderly and entitled to the respect of all good people. They have no general organization, no ecclesiastical court, no governing body before which mediums and teachers can be cited for examination and approval, or for trial in case of complaint. Consequently the Spiritualist press is by sheer force of circumstances, obliged—if it does its duty—to do the "wash-tub" work. Until a private laundry is established, the dirty linen must continue to be washed in public; and it will be, too, despite scruples and objections of *The Medium and Daybreak* and others of our contemporaries, fortified as they are in their position by the support in this particular of the frauds, fanatics and knaves as well as by the approval of the timid.

### The Ohio "Spirit Lace-maker."

To the hundreds of people who have visited the obscure hamlet of Mantua Station, Ohio, to see "the wonderful," "the marvellous," "the angelic" exhibition of the "spirit lace-maker" at the materialization sances of Mrs. Cobb, the cabinet photograph taken at one of her exhibitions at the house of Mrs. Ladd in Buffalo, will be of interest even though not a "joy forever." The picture shows Mrs. Cobb as natural as life posing as the spirit lace-maker outside the cabinet in an attitude easily recognized by all who have paid their dollar and seen the show. The old lady has closed her eyes, evidently dazzled by the flash-light. In the cabinet is seen the

dummy rigged up with Mrs. Cobb's dark dress and the conventional white apron so essential to bring out the figure in relief. Patrons will recall the little Sunday school story Mrs. Cobb always told when putting on that apron before the séance: It was the little Indian control's apron, presented to her, and she was so fond of it that she always insisted on her medium putting it on before a sitting. Mrs. Ladd, at whose house the picture was taken, is a zealous Spiritualist but is not partial to fat old women posing as angelic lace-makers. Mr. W. J. Baker, 390 Main street, Buffalo, N. Y., will supply those wishing the souvenir.

### Nationalism.

The address by J. Ransom Bridge, published in the JOURNAL, this week, is an exceptional document—exceptional in this that it deals with facts more than theories and is an indication in the right direction. Though we have little faith in this latest Boston fad we are fully in accord with the objects sought to be attained, to wit: The amelioration of the condition of the suffering classes. What we object to is the sentimentalism which underlies this Nationalists' movement. Did it ever occur to these gentlemen that the very men they denounce are sufferers with the rest? That amid the glare and glitter of the shams and shows of life the millionaire has his trials as well? That the faculties whose exercise gives food and shelter to thousands are strained to their uttermost in amassing millions?

The trouble with the Nationalists is that they don't take in all the facts. They are working out of the lines of causation and hence are not in accord with the law of evolution. Suppose that they could attain the objects sought in their programme, to wit: the placing of all industrial enterprises under the control of the general government. Look at Washington to-day. Does any one believe that there are men there fitted to govern and guide industrial armies as they are now governed by the brainy business men of the country? The proposition is absurd. Where is the man now in the employ of the government who could run the Pennsylvania or Vanderbilt, or any other of the gigantic systems of railroads? Not one!

Again, these socialists are reckoning without their hosts. The very men they propose to help are the last men in the world who are prepared for or would accept the proffered assistance. The laboring man is just like the rich man. He has the same human nature; give him a start and he would be the first to "boss it" over his less fortunate neighbor. If advocates of "government control" will guarantee to him this he will join them and then repudiate them as he ought to do, for their movement affronts his common sense.

Not the less government control of industries, the better. It is this everlasting coddling of the laboring man that spoils and makes him the worthless vagabond that many of them are. Manhood is worth more than money. Evolution will adjust all these matters if men work on its line. There is a point beyond which oppression cannot go, and it has yet to be shown where an appeal to the shotgun or rifle, except as a last resort, is ever justified. Americans will never submit to either, whether from the laborer or the so-called capitalist. If capital will not let labor live, then dynamite or other forms of violence will settle matters. At present it would appear that capital has too much at stake; has too much sense to essay the role pointed out by our Boston correspondent. Of course Chicago has to come in, as usual, for her share of this iniquity. Boston, even in a Nationalists' movement, must commence her dynamite revolution in her rival city—Chicago. This is one way these big cities have of trying to kill off a million and a half of population. Gentlemen, quiet your nerves—there are no anarchists in Chicago. We have gone through that "revolution," and the world knows the result.

We believe that as the world goes along the law of evolution will adjust all these questions. All have to suffer, the rich as well as the poor. We believe that the capital of the world is prepared to see and approve the next advance. Its aggregation into the form of "Trusts" and all the modern appliances for husbanding the resources and economies of life is tending, not to the end contemplated by these Nationalists, but to such an organization of the great industries as will bring all proper help.

We have no faith in any amelioration coming from beneath. It must come from above. Of this most laboring men, who have any intelligence or thought on the subject, are convinced. If the men who now control the industries of the country will not meet the situation—will not recognize and work under the law of evolution, then there is nothing left but dynamite; which in the hands of desperate masses, is more potent than a trained army of a million of soldiers paid to shoot starving men and women.

In saying all this we do not wish to be understood as discouraging Mr. Bridge and his friends. Go on! We hope your extravagant expectations as to your coming numbers—three-fourths of the voters of the country by the next Presidential election—will be fully realized. We don't believe your remedy is practical, and we are not going to say it is until we have more light on the subject. It would be refreshing, however, to see three-fourths of the voters of the country turn cranks and anticipate Bellamy's Millennium by about ten thousand years. Gentlemen, the JOURNAL is at your service, within reasonable limits, to ventilate your views. They are comparatively harmless as we see them at present.

### Dilemma of Christian Scientists.

The seemingly strange yet thoroughly characteristic action of Mrs. Eddy in strangling her "Metaphysical College," because it was too robust for her aged and trembling hand to guide, has placed the followers of the cult in an unenviable plight before the public. None of her "loyal" personal followers could consistently come to the rescue of the "Science" or fight the force of public opinion on this last step of their mistress. It has remained for one branded by Mrs. Eddy as disloyal and a false teacher to rescue the good name of the "Science" from the disgrace precipitated upon it by Mrs. Eddy herself in her announcement of the suppression of her college. In this issue of the JOURNAL Mrs. Gestefeld considers at length the weakness of Mrs. Eddy's policy, but clearly shows the difference which should ever be kept in view between the principle expounded, and the personal idiosyncrasies of the expounder. There are tens of thousands interested in the central thought now enveloped in the fog of Eddy nomenclature. Whatever is true in Christian Science has long been recognized more or less clearly and utilized with more or less effectiveness by thousands of Spiritualists, as well as by others. Gradually, as the crudities of Mrs. Eddy's verbiage are eliminated and her personal sway wanes, the truth in the "Science" will be presented in more clarified forms, and more rational terms. Mrs. Gestefeld is doing much in this direction by her writings and oral teachings, and others are doing similar work. It is a field in which every psychological student must be more or less interested and in which the personal domination of any one self-appointed authority is not to be tolerated.

### A Spiritualist in the W. C. T. U.

It is a fact well known on the Pacific Coast that Mrs. Laura Hall of Seattle, W. T., has hitherto been a very efficient worker in the W. C. T. U., so much so that she was proposed, at the late annual election of officers, for Secretary. It is also known that her withdrawal from that order, which was effected not long ago, occasioned a good deal of comment and all kinds of supposititious reasons were assigned for her doing so by those interested, and it is only just now that the true inwardness of the affair has leaked out. Mrs. Hall is a pronounced Spiritualist, and the fact seems not to have been thought of when she was proposed for secretary. She was good enough for a worker, but as an officer, her peculiar views made her ineligible according to the general rules of the order, and not wishing to hold office in any way excepting on the square—knowing the rules of the Union—she remarked to the President of the same that she was not eligible for the position. A pause followed that was quite uncomfortable, and then with great solemnity the President said: "That is so, Mrs. Hall." And this is why she did not think it best to longer continue a member of the Union. This reason was confidentially given to a friend who seems to have thought it too good to keep from the public. The W. C. T. U. would do well to broaden their views a little.

### A Dream Saves a Church.

Last Sunday, in Louisville, Ky., there was a church dedication. The Jefferson street M. E. Church (south) had just been completed, Bishop Keene was called upon to consecrate it, and the usual ceremonies were performed. But for one little circumstance, however, there would have been no dedication; there would have been a conflagration instead, and the church would have been a smouldering ruin and in ashes. A dream it was that averted the catastrophe, and the facts are about as follows: The church organist, Miss Belle Ferguson, on Thursday night preceding dedication, dreamed several times that the organ was in a bad condition. The impression followed her all through the next day and by evening she became so uneasy that, asking a friend to accompany her, she went to the church. They had no sooner opened the door than they found the altar in a blaze, though not so extensive but that they could extinguish it themselves. It was discovered that a bunch of rags which had been used in oiling and varnishing the wood work had done the mischief. A dream had saved the church.

### Monument to the Norsemen.

While Chicago and New York are in mortal struggle after the coveted Columbus Exposition of 1892, Prof. E. N. Horsford of Cambridge, Mass., utterly heedless of what is going on in these great centres, is quietly—distressingly so—and at his own expense, erecting a tower to the memory of the Norsemen, who, he is perfectly satisfied, came to our eastern coast a thousand years ago and located themselves at a place where Stony Brook runs into Charles River just out of the city of Waltham, Mass. The site of the tower is that on which stood the old "Fort Norumbega," as pointed out by a score of maps made by the earliest navigators and which the Professor has in his possession. It is a beautiful spot in an unbroken wilderness of trees, and is directly across the river opposite the locality known as Islington in Newton, the residence of the late Royal M. Palsler, proprietor of the Boston Herald. For several years the Professor has been investigating the claims of the old Sagas as to the locality occupied for a long time by the Norsemen before they were driven away by the "Skraelings," as the natives were called by those authorities, and he is now engaged in preparing several works on this subject

which will soon be published, together with copies of ancient maps of the region which he has secured at great expense and has had engraved for the illustration of his works. Having identified the location of Fort Norumbega and connected it with the Norsemen, he erects on the historic site a monument to their memory. The evidence of their having occupied the locality could not be stronger even though their sturdy shades should appear and give their testimony to the fact. The monument, when finished, will be fifty feet high, and of stones finished in the rough so as to present an appearance of rude strength in keeping with the character of the early explorers who are thus commemorated.

Mr. W. J. Innis of Oil City, who has been indulging in the luxury of publishing an alleged Spiritualist paper in New York for some months, is likely to find the amusement more lively and expensive, so to speak, than he anticipated. He associated with him as co-editors that brace of worthies known as "the Keeler Brothers," who work the "occult telegraph" and other schemes for obtaining material and money for the venture. In furthering the interests of questionable characters Innis's paper was made the vehicle of publication for a message purporting to come from the mother-in-law of Rev. Charles P. McCarthy. The spirit of Mrs. Guinness, the mother-in-law, intimated in her message that her son-in-law was a bad, bad man and would go to the deminition bow-wows in short order if he didn't change his ways. Like other spirits of the same genus Mrs. Guinness utilized the Rowley telegraph, as worked by the Keelers. As Mr. McCarthy's mother-in-law is still in the flesh and in excellent health, and as the contents of the message were calculated to bring him into disrepute, he has sued Mr. Innis for \$10,000 damages. Mrs. M. E. Williams, one of the "attractions" of Mr. Newton's First Society meetings, is supposed to have instigated the chastisement of Mr. McCarthy by the supposititious spirit of his wife's mother, and this in revenge for the inharmonious conditions precipitated by him which interfered seriously with her vocation as a peddler of tainted spiritualistic wares. By and by Brother Innis will be a wiser, if not a happier man, but the fool crop will continue plentiful after he has been harvested and thrashed.

"Why does not Col. Olcott visit his native country in the interests of Theosophy which just now requires his wise guidance here?" asks a devoted Theosophist. The JOURNAL believes, on credible information, that the "President-Founder" has excellent reasons for keeping away. It appears that his former wife, disgusted at his connection with the Russian adventures and moved by his desertion of his family for the muscovite fakir's business, obtained a divorce and with it a decree for large alimony. This judgment hangs over his head, and it is reported that his son declares he will clap his sire into Ludlow street jail if he ever sets foot in New York. That the noble founder of the "Wisdom Religion" cult should be thus prevented from saving the cause in America is mournful, indeed. That a wife and son should object to those steps so essential to the formation of a character requisite in a wisdom-religion-founder of the Russo-Indo-American type, bespeaks a low stage of development wholly at variance with theosophic ethics. It is said that Col. Olcott has sent over for his sister, Mrs. W. H. Mitchell of New Jersey, a highly reputable lady and a good Presbyterian, to visit him in London. The occult purpose of this request is probably known only to Blavatsky, Koot Hoomi and the pestered "President-Founder."

The ministerial world of Chicago has been shaken from center to circumference for more than a fortnight in consideration of the burning question as to whether there really is a personal devil or not, and still the question is not satisfactorily settled. This disagreeable and unwelcome discussion has come to the surface on account of an article that appeared in the April number of the *Nineteenth Century*, by Prof. Huxley, on Agnosticism, in which he takes occasion to discuss the miracle of the herd of swine that ran down a hill into the sea and were drowned, being possessed of devils that had been cast out of men. The papers are also taking a hand in the discussion, and the *Chicago Herald* is anxious to know if what went into the swine were really *bona fide*, square-up-and-down devils; and if the pigs were really drowned who indemnified the owner his loss? This is a matter that needs attention. The *Brooklyn Citizen* comes out with the following flat-footed declaration:

"The fact is—and we say it without any desire to wound a single creature in his religious convictions—that belief in the personality of evil is, in our judgment, as extinct as belief in the personality of Jupiter and his court of immoral gods and goddesses, or the wild pantheon of the Scandinavian mythology."

No pioneer in Spiritualism was more popular in the years of her public work than Emma Jay Bullen, handsome, gifted, a fine medium, and with masculine power of logic beautified with a wealth of poetic imagery she thrilled her audiences and carried conviction and good cheer into thousands of heads and hearts. Many years ago she left the rostrum and only now and then has she since appeared before the public. But hosts of old friends will feel a fresh glow at the mention of her name. She arrived in Chicago a few days ago and intends to make this city her future home. She is in delicate health, having been seriously injured by a fall a year ago, but is gradually improving and is as full of hope as ever.

The notorious Carrie M. Sawyer accompanied by her assistant, "Capt." Burke, is working the small cities of the west, having become too well known for successful business in large cities.

Mrs. Ellen M. Mitchell of Denver, well known in philosophical and literary circles, read an essay on "Hegel's Philosophy of Art" at the residence of Mrs. H. M. Wilmarth of Michigan Boulevard on the evening of September 27th.

The other day a representative of the JOURNAL called on that excellent medium, Mrs. Slosson, at 524 West Lake Street. The call was not for a seance but at the close of the interview the medium was suddenly entranced and gave the caller a very astonishing and convincing series of tests of spirit presence.

Frances E. Willard was fifty years old last Sunday. The event was remembered by thousands of people who overwhelmed her with expressions of respect and affection. Telegrams, letters, and bundles poured into the Methodist village with such force and volume that it nearly demoralized the staid citizens of Evanston.

The biblical world is elated over what is regarded as additional evidence of the authenticity of the Scriptures. Researches which have recently been made into Chinese annals discover that a drought is referred to as having prevailed in that country 1764 years before the Christian era, and this is about the time fixed upon by chronologists as that in which the famine occurred throughout Egypt, as mentioned in the Bible.

A most extraordinary coincidence has been noted of late by an English paper, the facts of which, in brief, being as follows: On the 5th of December, 1664, a boat containing eighty-one passengers, while crossing the river Seine was capsized and only one person was saved, whose name was Hugh Williams. In the year 1785, on the very same day, another boat containing about sixty persons was upset and every soul perished save one, and his name was Hugh Williams. In 1820, Aug. 5, a third boat met a like disaster. The number of passengers on board, however, was only twenty-five, but singular to relate the whole of them were lost with the exception of one, and the name of the survivor was—Hugh Williams. Superstitious souls may hereafter christen their baby boys "Hugh Williams" if they are looking after a lucky name.

From sixty to seventy-five men and boys in a long, patient line, waiting from 8 o'clock in the morning of Thursday until Tuesday forenoon of the next week in order to take their turn at the window of Music Hall to purchase tickets for a series of concerts! Such a spectacle was witnessed in Boston during the present month, so great was the eagerness of the Bostonians to attend the "Symphony" rehearsals—a local institution. In that line no Back Bay people were seen—there was no need of it—they could afford to wait until Monday's auction sale and spend a small fortune for \$12 season tickets—the patient waiters were of the less favored class and on a salary. Night and day through rain and sunshine they stood at their posts, being now and then refreshed with hot coffee and sandwiches by their sympathizing friends. Their love of music was only excelled by a greater love of the handsome bonnets they were to get for the coveted tickets—and they got it.

Some twenty years ago it was proposed to construct a tunnel under the wide body of water that separates New York and Jersey City, and extensive borings were made along the line of the route selected. In November, 1874, active work was begun on the New Jersey side and a month later was stopped by an injunction. For five years more nothing was done, but in September, 1879, the work was resumed and went forward smoothly until July 21, 1880, when a terrible accident happened; the tunnel was flooded and partly collapsed, shutting up twenty men in different compartments of the same, who perished before relief could be got to them. With great difficulty the bodies of the unfortunate men were recovered and the damage was repaired. Again work was suspended Nov. 4 1882, on account of the fatal illness of the president of the company, Mr. T. W. Park, and for lack of funds—\$1,050,000 having been expended.

Nearly seven years have elapsed since then; but new capital having been secured, largely from English capitalists, the tunnel has recently been pumped out and is being vigorously driven, and it is hoped there will be no more drawbacks until finished. It is to be used for railroads, pneumatic tubes, telegraph cables and similar purposes.

GENERAL ITEMS.

New York is dirty, dirty, dirty.—New York Press. This is another reason why the Columbus exhibition should be in New York.

The JOURNAL gladly hears frequent commendations of that long-time medium, Mrs. Julia Bishop of 79 South Peoria St. In all her long service she has ever maintained the good will and respect of all reputable people who have made her acquaintance.

Dr. De Buchananne of Bonne Terre, Mo., has closed his engagement in Chicago and returned home. He made an excellent impression here, and the JOURNAL commends him as a lecturer and an educated gentleman who will do credit to the cause he has so recently espoused.

Lyman C. Howe is engaged for the Sundays of October in Buffalo, and November in Cleveland, and February in Boston. He will answer calls for week-evening lectures in places accessible to these points on reasonable terms. He is free to answer calls for December, January and March.

"Mabel Collins" (Mrs. Cooke) is not the daughter of Charles Dickens, as has been currently reported in America, but of Mortimer Collins, a man of considerable local reputation in literary circles during his life. An American publisher is said to have spread the Dickens paternity story.

A telegram just received from Hong Kong announces the destruction by fire of "The Temple of Heaven" which contained the great throne of the Sacred Dragon. This temple was in Peking and had been made familiar to Western nations by travelers who have visited it and written of its wonders.

That story, "A Mysterious Prisoner," published in the JOURNAL was not supposed to be other than fiction when used. It was well told and readable but on its face was fiction, and ought not to have been taken as anything else by any body. This in response to a friend who took the thing in sober earnest.

On Sunday evening last a small but interested audience listened to a very able and excellent address on "Man's Estimate of Woman," by J. S. Loveland. He is a fluent and graceful speaker, and treated the subject with much intelligence and on an elevated plane. The number to hear it should only have been limited by the capacity of the hall's holding, but unfortunately it often happens that seed is sown in waste places and but few are profited.

John Slater, the slate-writing medium of San Francisco, was shot at on Tuesday the 17th ult. by one John S. Mitchell, a painter of that city, who evidently intended to finish up the career of the former so far as this world is concerned. Mitchell had taken offense at something Slater had said in a public meeting and had threatened to take his life. A warrant was at once made for the offender but at last accounts he had not been arrested.

Archdeacon Farrar, whose name became famous in this country a few years since by reason of his stirring sermons denunciatory of the doctrine of eternal perdition, lately sent his son here to be educated as a civil engineer. He says that his reason for doing so is that our schools are progressive and he wants his offspring to have all the advantages afforded by a pushing people who keep abreast if not ahead of the times. He says that civil engineering in England is twenty-five years behind that of this country.

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

Conclave; Knights Templar. The Triennial Reunion to be held in Washington (D. C.) Oct. 8th to 11th, 1889, inclusive. Tickets for this occasion via the Chicago, Rock Island & Pacific Railway, will be sold at one fare the round trip, conditions and dates of sales as follows: At all stations on and east of the Missouri River, Oct. 3rd to 5th inclusive, good for going passage not later than trains arriving in Washington Oct. 8th, and for return passage to starting point on or before Nov. 2nd, 1889; at stations in Kansas and Nebraska, Oct. 3rd to 5th, good for going passage not later than trains arriving in Washington Oct. 8th, and for return, Nov. 3rd, 1889; at Colorado points, Oct. 1st to 4th inclusive, limited going to Oct. 8th, and for return, to Nov. 5th, 1889. Stop over allowed only on return coupons at junction points east of Buffalo and Pittsburgh. Persons desiring to go or return via New York, can do so by paying \$10 additional. For tickets or further information, apply to any of our representatives, or address, John Sebastian, General Ticket & Passenger Agent, at Chicago.

Public Speakers and Singers Can use "BROWN'S BRONCHIAL TROCHES" as freely as requisite, containing nothing that can injure the system. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "They greatly relieve any uneasiness in the throat."—S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "BROWN'S BRONCHIAL TROCHES." Sold everywhere at 25c.

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Many young children become positively repulsive with sore eyes, sore ears, and scald head. Such affections may be speedily removed by the use of Ayer's Sarsaparil. Young and old alike experience the wonderful benefits of this medicine.

Any of our readers wishing to make investments in the west can drop a postal card to Hard & McClees of Pueblo, Col. They are offering special bargains in Pueblo property. Read their double column advertisement.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

A New Departure in Providence.

To the Editor of the Religio-Philosophical Journal A new society, "The Spiritual Alliance," has been organized in this city for the promulgation of the spiritual philosophy on the line of moral and intellectual instruction, supplemented by reliable mediumistic demonstrations, which, however, are to be entirely separate one from the other. For more than eight years the experiment has been tried of mixing radical and conservative ideas, and all manner of mediumistic demonstration, developed and undeveloped, into a heterogeneous mass and hurling it haphazard from the public rostrum, until moral and intellectual dyspepsia has been developed, causing a gradual decline of public interest except among the unthinking portion who are ever seeking for the marvelous and sensational for amusement and ridicule.

For the past two years the feeling has been growing among those who desire to see Spiritualism take its proper place as the social equal of—though in reality superior to—all other moral and religious tenets, and has finally culminated, as stated at the beginning of this article. The opinion is fast gaining ground, not alone in Providence but all over the country, that spiritual societies desiring to gain social standing and influence in the community and thus to increase their power for good, must exercise more discrimination and better judgment in dispensing the philosophy and the phenomena for public digestion. Too often has it transpired that an inspirational discourse of the highest order, delivered before an audience of hundreds of intelligent, thinking people (of whom a large proportion were entire strangers to the phenomena), has been followed by an exhibition of partially developed mediumship, which, like a powerful emetic on the top of a good dinner, in the physical, has resulted in disaster to the mental stomach, and the nausea has counteracted and destroyed all the good results which would have followed the retention and proper digestion of the mental food.

In view of these facts the new society has determined upon a new departure. The Sunday services are to be for moral and intellectual instruction. No figure-head upon the rostrum is to perform the useless ceremony of introducing the speaker, and no fee at the door is to give the public opportunity to designate it as a divine show. All seekers after truth and a knowledge of the higher life will be cordially welcomed. Sufficient financial support has been pledged to warrant the alliance in this course. Collections will be taken at each service, and with Hon. Sidney Dean upon the rostrum and a first class choir to render appropriate music, it is reasonable to expect that a constant increase in attendance will result and a financial support be given that shall permanently establish the society in its work.

Social gatherings for the exercise of mediumship and the study of the phenomena will be held weekly, on such evenings as shall be designated by the committee that has been chosen to carry on the work, viz.: Wm. H. Shattuck, E. H. Dunham, Horace B. Knowles, G. E. C. Buffington and K. W. Whittemore. E. H. DUNHAM, Sec.

Tuesday, Sept. 17th, was the 25th anniversary of the settlement of Boston and flags were displayed on all the city buildings, a custom inaugurated by Mayor Green in 1882.

Salvation Oil will cure any pain to which man is heir. Only 25 cents a bottle. Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

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TAR-OLD A new method of compounding Tar. SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Read 50-cent Pamphlet for Free Sample with Book. Sold by all Druggists. D. O. 72 Randolph St., Chicago, Ill., U.S.A.

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The Chicago Harmonial Society

Holds Public Conference and Medium's Meeting at 8 P. M. every Sunday during the year. In the new and beautiful Hall 98 N. Fourth Street, cor. Monroe Street. Good speakers and mediums always in attendance, all are welcome, strangers have the preference as regards speaking, etc.

Mrs. Ada Foye commences her engagement with the Society on Sunday, October 6th, at 3 and 7:45 P. M. Copies of the RELIGIO-PHILOSOPHICAL JOURNAL can be obtained at these meetings. SECY. HARMONIAL SOCIETY American Spiritualists' Alliance, New York. The American Spiritualists' Alliance meets at "Royal Arcanum Hall" 54 Union Square, between 17th and 18th Sts., on 4th Ave., N. Y., on the 1st and 3rd Thursdays, of each month at 8 P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and those-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENRY KIDDLE, President, 7 E. 180th Street, N. Y. Mrs. M. R. WALLACE, Secy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 39 Liberty St., N. Y.

Voices from the People.

For the Religio-Philosophical Journal, MY WELCOME.

When wandering down a shady lane... Ah, many years have gone and fled... The babbling brook is just the same... Perhaps upon this Sabbath morn'g...

HIS LAST TUNE.

He crossed the room with feeble steps, and every one could see... The wind came in and gently kissed his hoary locks... We were whispering the prizes he had taken with the bow...

Don't Need to be "Pumped Full."

To the Editor of the Religio-Philosophical Journal. Way back before the War I wrote many columns for the JOURNAL. Satisfied from the first...

A Sincere Inquirer.

To the Editor of the Religio-Philosophical Journal. I thought I would say a few words in your seemingly fair paper, if you deem them worthy of publication. I adhere to the doctrine of Spiritualism...

foundation. I once visited a medium in San Francisco who told me the names of many of my friends and even the maiden names of my wife and mother... I had been expecting to hear some kind of a report from Cassadaga through the JOURNAL...

It would indeed be a glorious thing could immortality be conferred to every human being so that doubt could no longer exist. What is convincing and satisfying to one is of no importance to another...

The Laboring Classes.

To the Editor of the Religio-Philosophical Journal. I notice a communication by L. H. Warren criticising W. Whitworth's article in the JOURNAL of Aug. 17th, and owing to the fact of living in Wisconsin at the time mentioned by him, I wish to remark...

Catholic Hostility to our Schools.

The main difficulty encountered, as every one knows, is the attitude of resolute hostility to the public school system which the Roman Catholic Church maintains. This attitude is not only hostile but also denunciatory and complaining...

Good Words from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal. I have just read Mrs. Watson's characteristic letter and feel lifted by the beautiful tonic. I grieve that so much conflict wrenches the thousands of earnest souls and alienates many whose aims and object-center in a common focus...

Cassadaga—Comments and Criticisms.

To the Editor of the Religio-Philosophical Journal. I had been expecting to hear some kind of a report from Cassadaga through the JOURNAL, but thus far I fail to see it. I know it is late in the day but I venture to forward a few words...

The grounds are growing in beauty, and the number of cottages are increasing rapidly. I do not like to dwell on this in its younger days when the numbers were less, when there was less pomp and style...

Another Old Spiritualist Gone.

To the Editor of the Religio-Philosophical Journal. Mr. Jacob Powell passed to spirit life Friday morning, Sept. 23, aged 76 years, at Sterling, Illinois. He was born in Dutchess Co., N. Y., and came to Illinois in 1848...

Clearer Proof Wanted.

Mrs. Sara Tutton writes: As you grow more vigorous in your onslaught upon charlatanism and fraud, I fancy you are more generous and considerate of those who honestly and conscientiously disagree with you in their religious views...

Erata Corrected.

To the Editor of the Religio-Philosophical Journal. Considering the somewhat illegible character of my penmanship, the printers have made fewer mistakes than could have been expected in my review of the Secret Doctrine of Madame Blavatsky...

wait and generously forgive. If you are as careful in judging the motives of your critics and enemies as you are in drawing the lines between mediumship and magic and sifting truth from confusion...

Notes and Extracts on Miscellaneous Subjects.

John Brown, a negro, of Macon County, Georgia, in a few days caught 554 rats in a pot of water. The Granite Mountain mine in Montana has yielded \$7,000,000 worth of silver since 1884.

The Astor library in New York now contains 250,000 volumes. The new catalogue, in four volumes of 4,000 pages each, has just been completed at great expense.

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Science or Theory. Which? (Continued from First Page.)

clusively than none of her four thousand students is competent to teach "Christian Science."

What a reward is this tacit declaration of Mrs. Eddy's for the loyalty of her pupils!

What a return for the unceasing defense of her position and claims, however illogical and absurd!

What an acknowledgment on their own part of incompetence—for they must now refrain from teaching in order to be consistent with their former words and acts.

Mrs. Eddy's action having stamped them as incompetent to teach "Christian Science" and by their own declaration, whatever Mrs. Eddy says and does is right—and what glaring evidence that their discipleship with Mrs. Eddy has not resulted for them as did discipleship with the Nazarene!

Over four thousand pupils and not one competent teacher! What a satire on "Christian Science!" But what an opportunity to find out if it be science or if it be theory!

The reason given for the closing of the college, in the public notice noted from us—"the demand is for my exclusive teaching and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing."

What has created this demand and this dissatisfaction? What but the persistent claim of Mrs. Eddy, endorsed as persistently by her "loyal" students, that no one but she could "impart the correct understanding," and the accompanying claim that those who did not go to her or to those who represented her and whose teaching consisted of "Mrs. Eddy says so and so," which teaching was supposed to be "led off the track" and into the horrors of "animal magnetism."

Many who have been Mrs. Eddy's pupils have been made so through this working upon their fears—silently and audibly—which has been persistently practiced by her loyal representatives. The orthodox fear of hell has found a parallel in the fear of "animal magnetism" aroused by Mrs. Eddy and these students; and this has driven many an one to that ark of refuge, the Massachusetts Metaphysical College, which now closes its doors and leaves those held in the same bondage to the mercilessness of this "Christian Science" devil.

The demand for Mrs. Eddy's personal teaching has been largely made by her and their steady putting of person before principle, and fear of consequences if it was not had has been steadily inculcated; and those who have been influenced by this fear through lack of perception of "Christian Science" as science, have made this demand which has grown too large to be handled—according to public announcement.

It may possibly be a fact that because of this course applicants have grown too numerous to be dealt with satisfactorily; yet, if it is so, it but brings to light another fact; viz., that legitimate demand is made sooner or later, that a demand which is not supplied dies out at last because of its illegitimacy, a new and higher demand taking its place; and through this very proceeding on the part of Mrs. Eddy will be established the demand for "Christian Science" for the truth that is in it, instead of for theories about it and any or all of its representatives.

The way is prepared—as those who have, from the beginning, distinguished between the principle involved and Mrs. Eddy's personal claims have known it inevitably would be—for an investigation of "Christian Science" per se without running the gauntlet of that watchful criticism which has ended in condemnation and persecution from Mrs. Eddy's "loyal" students; for if Mrs. Eddy will not teach any more, those desirous of such teaching cannot be blamed for not going to her; and the inducements—half reward, half penalty—formerly held out by them are of no more avail.

She will not teach more students; they can not for she has branded them as incompetent to do so; and future inquirers will be forced to seek for themselves and will be spared while doing so, the lofty commiseration formerly bestowed upon all such; a commiseration that stooped to falsehood to justify its own acts.

If that which is embodied in "Christian Science" is science; the true in itself or abstract truth, self-evident as such when perceived, that fact can be discovered without Mrs. Eddy's supervision. If it can not, the whole substance of "Christian Science" is but the soap bubble that glitters for a time and then dissolves into nothingness.

Evidence enough is forthcoming, fortunately, even from those who have never received her teaching, to show that that which is named "Christian Science" is all potent to prove and demonstrate itself; to reveal its own nature, its potential power to redeem the race from ecclesiastical superstition and medical despotism through removing the ignorance which is the cause of both. Theory ends with its personal promulgators and supporters; the truth in itself ever exists, waiting recognition, and is soonest seen by those who look with their own eyes instead of through another's.

The true in itself, as it develops, forms and arranges itself in accord with its inherent principle or into a science, and points out the way of its own proof and demonstration. This result is by degrees or progressive, because its inherent potentialities must evolve from the within, out. "Christian Science" is truly such in its essence for it is following this course, and the fate of the Massachusetts Metaphysical College is but the pushing to one side of the needless by this very progression.

Principle, or the impersonal, will always be manifest in the world through person, but no one person is necessary to it. If one is not the needed mouthpiece, another will be, for principle will always triumph over person and never more so than when it pushes aside that which it has formerly used. "History repeats itself." According to the record, Moses was deprived of his leadership and those who were journeying to the promised land passed on without him because he struck the rock in his own name instead of that of the impersonal God who is "no respecter of persons." There is one leadership that is unceasing; and while it leads those ready to follow, it restrains those not ready because they would usurp its prerogatives.

The tendency of the teachings of "Christian Science," as given by Mrs. Eddy and her "loyal" students, to degenerate into dogma—a tendency fast increasing because endorsement of her claims compelled blindness to its principle—will be checked by this action. Such a result has ever been the curse of any movement with which any one person has been prominently connected as its apparent source.

A cant phraseology was fast developing, due to insistence upon the letter of the word as used by Mrs. Eddy. These forwarders of her claims and opinions but not of the truth in "Christian Science" (a difference to which most of them have been honestly blind) have decided upon a person's understanding of the principles of "Christian Science"—even when the one upon whom they sat in judgment had

been her pupil—by the terms he used in which to express his meaning. If the terms were not those used by Mrs. Eddy, and in the places where she used them and as she used them, the person had no understanding in their judgment and was condemned accordingly; said condemnation carrying with it a warning to all concerned to beware of listening to the party judged, as he was "not scientific."

The verdict, "not scientific," has been liberally awarded to those who had only the spirit without the letter; and in consequence, any one who had his own ends to serve had only to profess loyalty to Mrs. Eddy personally and be perfect in the letter, to be accepted and recommended as "scientific" or "one of us." "By their works ye shall know them," was the instruction of one long ago; but "by their professions and their words" has been the verdict in these later days; a verdict which will be reversed for future developments in "Christian Science" will necessitate more works and less words; more individual growth and less judgment of others.

"Christian Science" as a name or term is claimed by Mrs. Eddy as her own, and no one need dispute that claim for it is unimportant. What is the thing that is named? is the question to be settled without wasting time in disputation. If it is science in essence, crude and undeveloped though it may be, presenting gaps where there should be continuity of statement, its true designation will be discovered and it will be as impersonal as that to which it is attached.

No one thinks of naming the science of Numbers and claiming such designation as his own property with the accompanying claim that the correct understanding of that which bears the title can only be gained from him. Were that done, the claimant would be removed from the field of action through his own acts and claims, and this result has taken place with "Christian Science."

That which has been so named is really a limited statement of the Science of The Christ; of that Christ which every individual identity has to bring forth; and the way so to do is stated in this Science, which is as independent of person or personal claims as the science of Numbers; is as exact in its conclusions as the other, and they are as absolutely in accord with its principle as numbers and their combinations with theirs. But this statement will seem assertion and will only be proven true through that unprejudiced investigation and demonstration that brings proof with it.

So far as this announcement is concerned, is not the evidence afforded by this act of Mrs. Eddy's of a twofold nature? Is not her statement that she has "no alternative but to give up the whole thing" corroborative but to her claim from the beginning that "Christian Science" is her idea, whom no one but herself can explain, as she has left her work to none of her students? Is not the fact that she has been compelled to give it up—whether the reason assigned is the true one or not—because it has grown too large for her to handle, corroborative of the counter claim that "Christian Science," in its purity, is a statement of abstract truth which demonstrates and proves itself and hence is constantly drawing to itself more adherents?

With all this criticism of Mrs. Eddy's claims, compelled by her own acts, justice demands recognition of her instrumentality in the great movement which is gradually permeating all parts of the world. Alone and unaided she lifted up her voice to proclaim the truth of "Christian Science" when to do so was to invite more ridicule and condemnation than has experienced to-day by those who have companions in their position. She has battled bravely for her convictions and compelled respectful consideration of them. She labored and waited many a year before what the world calls reward came to her. In the midst of opposition and contumely she was true to what she perceived as truth; and if after all these years of work she retires from active duty because she has earned the right to do so, leaving the labor of maintaining and spreading the truth in "Christian Science" to others in their turn, no one could be honorable to herself and her students; one that she could hold with dignity while retaining the respect of both supporters and opposers of "Christian Science."

A word, Mr. Editor, upon your criticism of "mortal mind." One of the stumbling blocks for those who give attention to the teachings of "Christian Science" has been the term "mortal mind," used by Mrs. Eddy and her letter-perfect students. They have been told, at the outset, that there is no mortal mind because there is but one mind and that is immortal; and then this, that and the other have been traced to an origin in "mortal mind," which is declared to be the cause and sustainer of many other things which, like itself, are non-existent.

This course has naturally aroused ridicule and necessitated the declaration, when those who have followed it have been confronted with logical questioners—"No one can explain Mrs. Eddy's ideas but herself." The temptation is irresistible with the unregenerated like yourself—pardon, Mr. Editor, the appellation was first self-bestowed—to turn this battery upon the one who first wheeled it into position, recognizing its capacity for effective work whichever way it points. But the development in "Christian Science" in the last five years has made possible a more rational explanation of that which has been attributed to "mortal mind" and the latter to sink back into its native nothingness because there is no necessity to make something out of nothing in order to account for the unaccountable.

If "mortal sense" be substituted for "mortal mind" and the fact that there are mortals admitted, the way is open for a clear and logical explanation of "Christian Science" which will remove and destroy the rubbish formerly loaded upon it. The Science of The Christ furnishes a logical answer to every logical question elicited by its teachings; the reign of "mortal mind" is broken and its throne in the Massachusetts Metaphysical College is vacant.

URSULA N. GESTEFELD.

Columbus Hall Meeting.

On Sunday evening, September 22nd, the 4th Annual Series of Rev. Charles P. McCarthy's "Sabbath Evening Expositions" was inaugurated at Columbus Hall, 878 Sixth Ave., New York City, by the delivery of a very able and profound address from Judge A. H. Daley, of Brooklyn. The hall was fairly well filled and extra chairs had to be brought in for those who were standing. The Rev. C. P. McCarthy presided and gave a brief exposition of the spiritual and economic lessons to be derived from the Lord's prayer. Mr. Tingley's two songs were gems and were very highly appreciated by an evidently cultivated audience which gave him well deserved applause. Mr. T. is a master in the art of singing and possesses a barytone voice of extensive scope, high quality and cultivation,

which would command a large salary on the operatic stage. Mrs. McCarthy accompanied this accomplished singer in a way which proved her competency to perform perfectly a task requiring the skill of a true musician. Mr. Justiment, the popular and polite book-seller of 4th Avenue and 12th St., sold the RELIGIO-PHILOSOPHICAL JOURNAL in the ante-room leading to the hall, and also other spiritual and economic papers and books. A supply of the JOURNAL will be found at these meetings every Sunday, and Mr. Justiment will be glad to take names for regular subscribers to it.

The New York Press had a very generous reading notice of these meetings in its columns. C. P. M.

THE DETROIT EXPOSITION.

From Tournament to Industrial Exhibit. To the Editor of the Religio-Philosophical Journal.

Exit the art of war! Enter the arts of peace! Not that the exit is accomplished, or the entry complete, but both have begun and will not stop. In the feudal days, five hundred years ago or less, war had [the field]; the fighter was honored the worker degraded. Feudalism is but another term for aristocracy based on pillage—the dependent of the robber baron held land and living on condition of being ready to fight for his master when next he rode abroad to plunder his neighbors.

Chivalry, comes from cheval (a horse) and implies that the knight rides, but the common man, who in peace did something useful and therefore vulgar, must fight on foot. In Walter Scott's story of Ivanhoe is the famous description of "the fair and gentle passage at arms of Ashby de la Zouche" the end of which was that a few score of maimed and bleeding men lay groaning on the ground while fair ladies flung garlands on the bloody helmets of the winners in the fight. "Fair and gentle!" We should call it savage today for men to put inverted spikettes called helmets on their heads, slash themselves in steel, take lance and sword and battle-axe in hand and thrust and strike and hack each other for no cause save pride. Around the lists at Ashby thronged the lookers-on, the nobility, the knights and dames in exclusive galleries, the common herd shut off by themselves. The fighters were the porcelain clay, not to be mixed with the workers, the coarser stuff.

From tournaments the tide has set to World's Fairs, to exhibitions of industry and art and science where prizes are won, not by sword and spear but by loom and shuttle, by plough and forge and hammer, by skill in beautiful designs and useful devices, for the common good. The tournament put the fighter in front and kept the worker down, the exhibition puts the worker in front and uplifts labor; the one showed the pride of a fighting aristocracy, the other illustrates the peaceful progress of the people.

The day of chivalrous tournaments has gone, the day of fairs has come—in county and state and between the nations they gain in value and interest as great schools where pupils of all grades meet on equal terms. The corn palace of Sioux City illustrates the rising station of the farmer; while it may be said of the knights who made the corn growers of old times their serfs—

"Their steeds are dust their swords are rust." The world moves up not down.

Yesterday I was at our Detroit Exposition and all this and much more came to my mind, inspired by the occasion. Our great Centennial at Philadelphia in 1876 surprised and delighted all, outstripping in leading matters the great fairs of the Old World and sending home the millions who went there full of enthusiasm. The fine contagion spread from city to city, Chicago caught it and opened a great exhibit years ago, valuable, excellently managed and permanent.

Detroit has been said to be slow, but that can no longer be truly said. Six months ago the level and low ground below Fort Wayne at the point where the deep Rouge river empties into the blue Detroit, some three miles from the heart of the city westward, was untouched and in its natural state—grass and marsh, and scattered trees and shrubs. In that short time it has been drained and graded, its forty acres put in good shape, docks built, an artificial lake excavated, a noble and beautiful building 500 feet long and 250 feet wide, with its central tower 200 feet high, built; tracks for street cars and railroad trains laid to its gates, other fine buildings finished around the central structure, sheds that now shelter thousands of cattle, horses, etc., made ready, and every available space in all the buildings and grounds filled with exhibits that feast the eye and feed the mind of from 20,000 to 50,000 daily visitors.

In no foreign land could such a gathering be seen, from city and country, from shop, and mill and farm, from parlor and kitchen, so orderly without bayonets to keep order, coming and going without brutal violence or accident. Not all elegant in department, of course, but self-respect and mutual good will predominant. There was no liquor on the grounds, and beer in only one place. Tobacco and cigar exhibits, of course; we are not beyond that enervating and degrading habit, and the giving away of little tobacco packages was, to me, the worst thing seen.

Some day the coming exposition will have no filthy beer, no tobacco or cigars. To particularize is not possible, it is enough to say that the useful and the beautiful held the largest space, and gave clearer proofs of the growth of our varied industry. In the art exhibit the pictures were probably worth in all \$150,000. The opening speech by Gov. Lodge was sensible and appreciative, and that first day was children's day—20,000 children from schools and homes, and such glees and gladness! A joyous opening for a permanent exhibition to last many years.

One evening I stood on the upper floor at dusk, looking down on the moving life below, and in an instant a blaze of white light flooded the wide space. The touch of a finger on a knob hundreds of feet away had wrought this marvel, which would have been sneered at as impossible a few years ago, even as the floating and flashing spirit lights of the séance are sneered at by many to-day. The unseen hand may be a little further off, the wire of invisible gossamer, that is all the difference. Unseen force from an invisible vapor set in motion all the whirling mechanisms in that great building; in some future exhibit that coarser form of ethereal magnetism which we call electricity will be the motive power, guided by a ruling will. So we reach toward the interior and spiritual.

There need be no lack of respect for the soldier who perils life for his country in a righteous cause, but arbitration must take the place of the great duels of nations, and peaceful industry supplant the awful guilt and waste of war. From Ashby de la Zouche to this Detroit exposition is a long upward reach through the centuries. There is room enough to go up higher yet.

Yours truly, G. B. STEBBINS.

Detroit, Mich., Sept. 21, 1899.

"It is a fact," that Hood's Sarsaparilla does cure eczema, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates good appetite, and gives strength to every part of the system. Try it.

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I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but the one organ this should have immediate attention. The organ can be seen at my place of business.

J. HOWARD START, 45 Randolph St., Chicago.

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This through train will leave Chicago on Chicago & Alton "Kansas City Limited" train, 6:00 p. m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points.

For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 135 South Clark Street, Chicago.

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A circular describing this new method of treating disease is sent free on application by HOSPITAL REMEDY COMPANY, 279 West King Street, Toronto, Canada, Sole Proprietors.

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