No. 7

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

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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 isensible person can seriously consider the direction in which the business world is moving acres, and there are but three who hold more 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

"To be born in a crowded and, perhaps filthy, tenement house; to run the gauntlet of a thousand ills during infancy; to suffer the 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 verification apartments; to struggle on the first the first the first the first the near future there will the near future there will the near future there alruving the near future there will the near future there will be a union of the three divisions for common the part of many of them that if one is true, the fault must lie with their turn, the fault must lie with their turn for common the provent fault must lie with their turn for common the provent fault must lie with their turn for common the provent fault must lie with their turn for common the provent fault must lie with

Beaders of the JOURNAL are especially requested to | through long years, sometimes years of panic, | try and making demands for the school and | now lie within their grasp. For the present when work is scarcely to be had at any price; the church, instead of a non-resident ownerto walk the streets idly in the winter time ship that is heaping up colossal fortunes by when your expenses are greatest; and then just when you become perfected in your trade, when your skill should make you a Yet these huge tracts of land are being develmore valuable man than ever, to feel your oped, cultivated, and made to yield as was no sight grow dim, your limbs stiffen, your farm in the days of our fathers. Now, mastrength fail and be cast aside as useless; to chinery and a few score or a few hundred see the long years of your labor wasted for a hirelings and animals, to run and attend the tunate, to live on the charity of povertystricken or grudging children; finally, to have the grave close over you, leaving others as luckless to strive on as hopelessly. This is the life of the workingman, not the unskilled laborer alone, but of the mechanic. And for tne 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

eye toward the great west, with its natural resources unequaled in any country under the sun, and wished that you could leave befreer life and chance for a nobler development of body and soul. Fifty years ago the realization of this dream was possible for 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 nonresident "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

"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 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 eay. 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 ex- demands that we work out, in our lives, the tract or two of what he says concerning the Grandin farm of 40,000 acres, near Fargo,

"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 different schoole may teach different meth-1st to March 31st there would be only ten ods of breaking the shackles, but they men, as estimated for the coming winter; but are really two sections of an army of in fact only five men were employed during | which the Nationalist movement is the third, pains and even to a child, the ignominy of | that period of the past season, with neither | each section organized to fight the injustice | poverty; to be scantily educated and turned | woman nor child at any time.... On the whole | and inhumanity of our present system. I

mere subsistence; to drag on by hook or machines, do the work under the eye of the crook a few years more of hopeless struggle overseers. The hirelings....the human aniand discontent, or perhaps, if you are so formals....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 want and 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 imyou have no doubt, at times, cast a longing provements 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 prohind forever the crowded tenement house and duce. In this way the finest sections of our the close air of the factory and get out onto | country, in tracts running up to eight hunthe broad acres of a western farm, with its dred or more square miles....areas that freer life and chance for a nobler develop- would give fifty acres of plow land to more than a thousand families, and to our fathers would have furnished homes, ample employalmost any man. But how many of you know that within the past few years there has been a change in large sections of the has been a change in large sections of the

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 hand writing on the wall and knows that the day of conflict may be forced, 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 great er 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 employe and they understand the meaning of the quickening rush of blood. It is a pity that they also do not understand that every at tempt 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 which distinguish human nature from brute nature," have they found 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 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

we must talk, teach and spread the truth ungeniously simple institutions, of the glorious new Boston with its domes and pinnacles, its 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 be-holding 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 whole thing"? How can she throw up her had I done to help on the deliverance whereat I now presumed to rejoice? I who had lived in those cruel, insensate 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 | entist) of Chicago—is "the way"—an opinion of Chaos and Old Night, as any of my fellows. | with which the hearer dared to disagree; if So far as my personal influence went, it had been exerted rather to hinder than to help for-which is heaven except through her, what ward the enfranchisement of the race which was even then preparing. What right had I to hail a salvation which reproached 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. Edd employs, should admit of being so perspicu ously 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 Metaphys ical College."

The announcement in the public press of the closing of the Massachusetts Metaphys ical 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 fol lowed 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

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 Sci ence" upon a theoretical instead of a scientific foundation, and makes it dependent for ts sustenance upon the individual whose deas 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

Mrs. Eddy's claim for herself personally has been, from the beginning of her work, one that has clashed with her claim for her teachings. 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

That this is the correct position is unwittingly acknowledged by every act of Mrs. Edtil even the poor wretch who sells his vote at | dy and her followers, even to this latest and 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 enlight-cand 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 ened and care-free race of men and their in- true, it will necessarily grow out of the weak grasp prompted by the egotism and vanity that would hold it to itself. The only altergardens and fountains, and its universal | native will be to let go, for the onward march reign of comfort"—a type of the city of the 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 appointment and turn her back upon both

the Directors of the Church of Christ (Sci-"the way" is closed? How dare she bolt and bar it by giving "up the whole thing"? What can ood 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-appoint-

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 themand 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

and the state of t

#### QUESTIONS AND BESPONSES.

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

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritudism 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 relatious to the Family, to Society and to

RESPONSE BY THOS. HARDING.

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 | if I do not adopt spiritualistic methods, acalone; 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 not—the mass giving character to the moveassume the office of mentor, I would advise ment. 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 | glance in a concise manner at some of the occult forces which enlighten the under-standing and restore equanimity physically alist lecturers, to which I object. I shall and metaphysically.

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 call- that he is a Spiritualist at all. ed upon to do in class meeting, is as unscriptural as it is unspiritual and injurious to religious growth. Religion, not church mem- by our acts here make our future happy or bership, nor sectarianism, nor forms, nor unhappy; that we have freedom of will and ceremonies, but the secret working of the can choose between what is called good and Divine quality within us brings about that evil;" that if we choose what the world supcondition wherein we do not think our own poses to be the evil we shall on entrance into thoughts, speak our own words or make our | the Spirit-world be degraded and unhappy, own circumstances,—a condition, indeed, or in the Spiritualists' hell, and that if we which ultimately separates the spirit within choose the other course we shall enter the us from the flesh and guides us without our | Spiritualists' heaven. I never heard a Spirown volition into a condition of conscious existence within the circle of divine love and directly teach this, while at the same time safety. Salvation, "saving the harvest," is they declare with equal emphasis that we are separating it from the soil and storing it in a all the creatures of unalterable law, which 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 subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religion as I now view it. I still subject of religions propounded to me seems a palpable contradiction. I action is the creatures of unalterable law, which 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 my self guilty of all the creatures of unalterable law, which 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 my self guilty of all the creatures of unalterable law, which 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 my self guilty of all the creatures of unalterable law, which him: "You are accused of bad deeds. What have you to say why judgment should not self guilty of all the creatures of unalterable law, which him: "You are accused of bad deeds. What have you to say why judgment should not make the former. I am aware that it is generated in the proposition of accountable law, which have you to say why judgment should not be pronounced against you." hold with the Quakers in the belief that the spirit which gave forth the "Words of God" and imparted sacred instructions in days archy and blood; and thus the good end gone by, is superior to any book and is an sought justifies the untruthful means emeverlasting 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 the Armenian who believes himself to be a truth and fulness. Nevertheless, activity of body and a close application to one's business may and often does rest upon that still- ed;" yea, even the materialist who rejects ness 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 the best citizens of France and England-en waves are warring upon the surface. Therefore I can judge no man. "The captain of our salvation" is in supreme command.

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 | when it was necessary for the public weal 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.

It is a church, the members of which are not always consistent. Alas! they sometimes profess what they do not practice, and | ages, and in this day of reason and mental practice that of which they ought to be liberty it is demanded of us that we teach ashamed; they are sometimes ungenerous and even unjust; they say behind backs what they would not utter to the face. They con- istic teachings, is false in fact and philosodemn the wrong doer in a spirit of revenge. phy. Man is a creature of law, which means, They often flatter their self-love and call that religious duty; they throw open their is not the slightest shadow of evidence to 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 to the heavens above me, and I behold suns, their infantile mistakes. Ah, well, it will planets, moons, comets, all thundering along

all come out right some day. 2. How long have I been a Spiritualist? I and unchangable. I look into my own soul don't know that I am one now. I don't know and I see that all my hopes and fears, my elthat I have ever been one. The question of evations and depressions, my aspirations what constitutes a person a Spiritualist is after the divine and all my passional longone which ought to be settled, if that is pos- ings, my loves, my hates, my bravery and my sible. I certainly am not a Spiritualist if cowardice are results flowing from causes the definition of the world is to be accepted. deeply seated in nature's law. Therefore I I do not run after so-called mediums with | condemn no man! my dollar in my hand and with open mouth accept everything given me at "a sitting." I human will, therefore there ought not to be, do not seek for spirits at home or abroad. I and there cannot be rewards nor punishlet them seek me, and if spirits (or what | ments here or hereafter. And however viewpurport to be spirits) communicate, I turn a ed, the Spiritualistic teaching referred to deaf ear to the communication if it is not in amounts to an assertion of their existence.

matter of secondary importance. tinued life after physical dissolution, and revolver in his hand; at another angle I place that the denizens of that world or condition a dog, and at the third I place a piece of can become present to our senses on rare oc- | roast heef. Now the man speaks to the dog, casions and under peculiar circumstances. "If you move towards that meat I'll shoot But does this make me a Spiritualist? There | you down on the instant." The dog knows the are millions of intelligent persons who believe this and yet decline to be classed as Spiritualists. Where shall we look for a defi- es for it, but his fear restrains him; but he is nition of any word? It is not what private | growing more and more hungry, and exactly individuals regard as its true meaning and at that point where his hunger overbalances which may be very satisfactory to them, nor his fear he makes a dash for the meat and is is it the bearing placed upon a word by those | shot. 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 dis- sequences of his act would be, and of his own posed to think that for a practical definition of any word, one which will enable us to use There was no freedom of will in the dog; he it in our commerce with the world, we shall was overpowered by circumstances; as long as be compelled to employ the world's definition the balances were at "standing beam." he

other persons is not sufficient to class us un- | went up on the side of the man. So it is in

me a Catholic as the word is universally accepted and understood. The Catholic acof 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 deportments which go to the make up of a Baptist, are not shared by such a man, therefore in the true senso the man cannot be called a Baptist. Neither can I be called a Spiritualist cept spiritual teachings and take on spiritualistic deportment, and I confess that I do

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 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

One of the prominent teachings of lectur ers "under control" and otherwise is that we itualist lecturer who did not directly or inin danger of disturbance and the tendency resulting would be in the direction of anployed. 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 "free moral agent," and that "by his acts he shall be justified or by his acts be condemnthe 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 masse—are those who deny the existence of God and a future state. Nearly half of the inhabitants of Paris, France, were outspoken I am a member of the church of humanity; 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 that the "terrors of the law" should be dwelt upon 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 ungarbled truth.

This, the most prominent of all spiritual of circumstances pre and post natal. There 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 their courses according to law, unchanged

There is no such thing as an independent some way useful, and if it is profitable or Man is a creature of weights and balances, aims so to be, I receive it respectfully, regardant in this he differs not from other organing the source from whence it comes as a | ized forms. Let the reader imagine the figure of a right-angled triangle; on one angle It is true that I believe in a future or con- of this triangle I place a man with a loaded man will carry out his threat, but looks longingly in the direction of the meat; he wish-

"Now," says the free-willer, "That dog had only himself to blame. He knew what the conor we shall entangle ourselves in misunder- | was safe, but when the additional weights of Our holding some views in common with ances descended on the side of the meat, and

the obedience of the people to ecclesiastical spirit of vengence for a living. Our duty is rule. I do n t, just as I do not accept many not to punish the criminal, but to surround to his right-doing. But the civilization of ancient Greece and Rome, with ts hero worship on one side and its crushing spirit of ed 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 f rone 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 shouldn't we be? If he punishes, why should we not punish? The Spiritualist who existence of divine retribution. The first is | they said he learned that they intended to

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 them and progress to a higher sphere." Yes, but suffering is not penalty, pain is not pun-ishment, and freedom of will cannot be taught without having its consequent judgment, condemnation and punishment in the back ground. 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 thing made him and bestowed upon him every 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 fulminate. At the "judgment day" of the Spiritualist a poor cul-prit is called up and stands before "the throne," and the Spiritualists' Lord says to 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 that 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 "individualized" (and 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 fathomiess 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 "bands" of "spirits" as superficial as themselves, and as clamorous for the occomplishment 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. 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 Indiaus. 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 clew 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 Hammondsport, "and their descendants, many of them, believe it still. This belief is

BASED ON A LEGEND.

God and so forth; but all this does not make we were, all of us, to regard our fellow men long been a secret with the Indians. This and Dominie Stephens' son Silas said he'd me a Catholic as the word is universally accepted and understood. The Catholic accepts the doctrine of the vicegerency of the like to take a hack at that glass. Silas looktage of this discovery, and they worked the like to take a hack at that glass. Silas looktage of this discovery, and they worked the appurtenances thereunto belonging but Silas Pope, the necessity for a priesthood and of lic and private, who are dependent upon the mine, the silver in which was exceedingly was the only one of the family who could see pure, night and day. The treasure they stor- it. Silas' brother Nathan wanted Silas to go ed in a cave, the location of which was known right along with him and the y'd find the to Philadelphia.

"These Quakers had another brother in revenge and retaliation on the other, is our Philadelphia. There was also with them in civilization, and it is time that it be "reform- | the woods an old and trusted family servant, but not old enough or trusted enough it would had been. Nathan told his brother to never seem by the tenor of the tradition, to be tak-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 teaches the independence of the human will | bearskins prepared for him in one corner of is indirectly, although perhaps unwittingly, the cabin, he overheard the Quakers talking about their hidden treasure, and from what about their hidden treasure, and from what start their old servant the next morning on his way to Philadelphia with a message to deeds, it is only that he may grow out of 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 detering, then follow the old servant as he wend-

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 exsoldier 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 at one time, sitting at a crumbling table in bered. He did not move; nothing could wake 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 castinet 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. If they are, they are stranger than any lies I ever heard. 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 of way and in constant fear that sleep would 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 not awake in the way he formerly did. He search for the treasure trove. They found the cannot rise in bed and it is plain that he is 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 day. 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 thrown from his horse and killed. The secret of the cave's locality died with them. " The fate of

THE HARDING BROTHERS

seems to have discouraged the settlers in dreaming out the whereabouts of the spectreguarded 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 suicide a few weeks ago. T any of them at all. Then Mr. Green told her is dying from lonesomeness. er the riches and take it back to the Genesee with them. She went along and found

appurtenances thereunto belonging, but Silas him with such circumstances as will conduce only to themselves, it being their intention, to his right-doing. But the civilization of according to the legend, to have it removed 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, the same as Dominie Green's secress mind that, but to just describe things to him en into the confidence of the wily Quakers. as he had seen them in the glass; but then silas, beside 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 their brother there. This message was to time for the last twelve years. The story of give the brother minute instruction as to the this latter day Rip is a strange one, and it location of the cave, so that he could find it | never loses interest to the people of this valin case any thing happened to the brothers ley. 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 mination to kill the two Quakers in the morn- and was unable to recognize his friends. When the fever left him his mind was again ed Philadelphiaward, kill him and possess himself of the important message and all that it implied. The legend doesn't say, but north, and in the spring of 1877 Harms with it is to be presumed that the grateful French his wife and family started north and settled deserter then said his prayers and went to on a farm at this place. As soon as he crossed the Mississippi his ague left him and he "Early next morning the old servant, with the fateful message hidden in his garments, bade a tearful adien to his masters and turned his steps toward Philadelphia. The French | he was delirious, and during all this period deserter, while thanking the Quakers for he slept. For a time he was an inmate of their hospitality, whipped his knife from his 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 mystery of the cipher, and the legend says body. He put down the cup that he held in that years afterward a grinning skeleton was | his hands, rose, and cast himself heavily upfound, with its bony hands clutching its on the bed. Almost before he touched the skull where there had presumably been hair bed he was askeep. For three years he slumand 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 old 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 furtive 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

At the end of the three years Harms again arose from his bed but his limbs had grown weak with continued disuse. He was merely able to totter about the house in a feeble sort 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 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 yester-

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 conversed 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

Did it ever occur to you that no living person will ever be able to write a current date 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 law and the continuous persons is not sufficient to class us under the man. So it is in ever occur to you that no hving persons is not sufficient to class us under the man. So it is in ever occur to you that no hving persons is not sufficient to class us under the man. So it is in ever occur to you that no hving persons is not sufficient to class us under the man. So it is in ever occur to you that no hving persons is not sufficient to class us under the man. So it is in ever occur to you that no hving persons is not sufficient to class us under the man who teaches the supremacy of law where the cave was, but at that instant was stricken blind, and was unable to see a thing is the real benefactor of the civilized races of Dickinson came into the Cohocton Valley of Dickinson came into 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 rest there for

#### 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

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 con cientious, 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 bless-

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 becomes absolutely necessary matter how little you may be able to lay aside, at least acquire the habit of saving something, for the habit is the flist 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, Eugland, in October.

Miss Kate Hubbard is an energetic young Kansas woman who owns, edits and publishes the Glasco 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 Ashurst Biggs. For those familiar with the work of woman's enfranchisement in reat 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 | those who accept and those who reject Pope's 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 'ima than usual at their summer home

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 Cario or Alexandria.

Miss Grace H. Dodge, whose term of office as New York school commissioner expires this fall. Las spent the summer at Riverdaleon-the Hudson and made frequent visits to New Y rk to look after the interests of the Working Girls' Club in which she is so deep ly 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 this the case with zealous converts to the latest cult. country. Miss Dodge addressed the women Tork who are members lighten and instruct. of the Seidl Club at Brighton Beach lately on the subject of the "Working Girls of the Two Cities." The Seidl Society has taken each week hundreds of girls to the beach and than the tyro hypnotist could by any means attain. there given them the pleasures of ocean bathing and music. Miss Dodge enthusiastically praised the work accomplished by the society, and pictured the benefits that would

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 ac- for evil. knowledged attributes of the divine character, that they crop out in almost every friendly controversy. The stereotyped answer to most of these is, "Go i 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 just 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 the same in man, in quality as in God, when applied by man as a test of truth—these fixed rela tions-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. Errors are 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, presents 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 con clusion, "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 differ ence, and for the same reason, exists between grand summing 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 intent. 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 or 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-Philo-

TWIXT HEAVEN AND EARTH by Genia Holtznever, (Mrs. Sidney Roseufeld). No. 4 of the United Service Library. New York and Washington. pp. 313. 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. Here is found imagination, fervor, dramatic power and facility of expression united with great carn stuess of purpore. 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 fa-cinations, especially is But the principles of art should in no wise be sacrificed to the truths of real life or the desire to en-

than the tyro hypnotist could by any means attain. In like manner his victim and half-brother, Lord Normanton, is painted as falling under the meameric influence with a morbid celerity which argues little for his mental poise and firmness.

But the author has only exaggerated a law the remendous 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 faithfully illustrated in the work of Binet and Frere, 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 then is an equal force exerted by a man unconscious of its working and exerted

This view of the potency of the underworld (of evil or undeveloped spirite), seen a 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. Forewarned 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 in dependence and maintain it.

The catastrophe at the close of the book is inartistic 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.

To plant a fabulous city, great and magnificent, on the site of the famed summer/resort Petoskey, on Little Fraverse 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 citiz ns, the wisdom of its laws which women helped to make, and to enlist 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

#### New Books Received.

and a Harvard graduate. The moral of the story is

good.

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

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

'Twixt Heaven and Earth. By Genie Holtzmeyer (Mrs. Sidney Bosenfeld). Washington and New York: United Service Publishing Company. Price,

Que'ques Essais de Médiumnité Hypnotique, par MM. F. Rossi-Pagnoni et Dr. Moroni. Traduit par Mme. Francesca Vigné. Paris: Librairie des Sciences Psychologiques, 1, rue de Chabanais, 1. Du Somnambulisme des Tables Tournantes et des Mediums Considérés dans Leurs Rapports avec

La l'heologie et la Physique. Examen des Opinions de MM. de Mirville et de Gasparin, par L'Abbé Almignana. Paris: Société Librairie Spirite, 1, rue Chabanais, et 24, rue des Petis-Champs.

#### October Magazines Received.

The Atlantic Monthly. (Boston.) The Begum's Daughter, which is pronounced a very powerful story, opens the reading for October. A Non-Combatant's War Reminiscences centains fresh statements with regard to the condition of South Carolina before the war. Another of Mr. Fiske's exceedingly valuable papers is devoted to The Monmouth and Newport Campaigns. William Cranston Lawton contributes an article on The Closing Scenes of the Iliad. The Government and its Creditors, is a record of the neglect ul course of the government 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, Pensions for All, by General M. M. Frumbull will attract much attention. Dr. Allen M. Starr has an illustrated article on The Old and the New Phrenology. A picture of Evolution as taught in a Theological Seminary is given. There is an interesting sketch of Life at the Cameroons. The Art of Prolonging Life, gives advice as to the care of body and mind. The article on Ejucation in Aucient Egypt will surprise many. W. H. Larrabee con-tributes a second article on the antiquities of Swe-

Bibliotheca Piatonica. (Osceola, Mo.) Number one of volume one of this bi-monthly is at hand. The Editor Thos. M. Johnson, and unces that it is to be a philosoppical and philological expensut of the writings of Plato and his School. As many important Platonic suggestions, notes and exposi-tions 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 may communicate. Price, per annum \$3.00; single copies 75 cents.

St. Nicholas. (New York.). The fcontispiece of this number is very attracting, being the Group of Hounds belonging to the Count de Batral. A pleasant account of some dogs of high degree follows. Celia Thaxter contributes Almost a Tragedy. About Ted 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, p etty illustrations and much to make this a charming number for the young.

The Writer and The Author. (Boston) These two belyful magazines for literary workers are meeting with dese ved success. The Writer is filled with valuable advice and suggestions regarding literary work, and The Author has contributions 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 magezine 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 I terature 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.

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The Freethinkers' Magazine. (Buffulo, N. Y.) This is a Horace Se ver memorial number. It contains Col. Ingersoll's funeral oration and obituary articles and notices written expressly for this magazine by James Parton, Thaddeus B. Wakeman, Parker Pillsbury and Dr. R. B. Westbrook, also a portrait of Mr. Seaver.

American Agriculturalist. (New York.) Articles suitable for the farmer, gardner, 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 singular and sad, writes a Philadelphia, Ohio, 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 haud. True to his prediction and river the river of death hand in haud. tion 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 con-sciousness, 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 Boudoir 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. One Merrie Christmas Time is a charming comone Merrie Unristmas 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 Wooing of Grapdmother Grey, by Kate Tannatt Woods, most aptly illustrated, recalls in the happest, manner the days of our grandparents. Irene E. Jerome's new volume, In a Fair County, bas 55 full-page original illustrations, with nearly one hundred pages of text by Thomas Wentworth Higginson. A pe fect 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 Theyer McCray, and will soon be published by Funk & Wagnalls of New York. It is entitled The Life-Work of the Author of Uncle Tom's Cabin. 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 Bossetti as Designer and Writer, by his brother Wm. M. Bossetti, including a prose par-aphrase 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 s udy is accompanied by simple directions for its reproduction. It can be obtained from druggists and stationers generally or from the publishers. Price,

Many industries have been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railread (Evansville Route) has decided to run five persignally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8 h. All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in l'ent essee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be 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 Bat k Building, Chicago, or to William Hill, General Passenger Agent, Chicaco.

Biographical Sketches of Prominent Spiritualists A good reference pampblet, being short ske ches 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. Statuvolism, or Artificial Somnambulism, hitherto

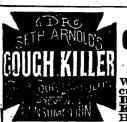
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CHICAGO, ILL., Saturday, October 5, 1889.

#### 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 be has over a col umn 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 seances; 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 require ments 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 mediums 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 cult. In | to see "the wonderful," "the marvelous," the name of Spiritualism we disown all such | "the angelic" exhibition of the "spirit laceproceedings.... Now let us once and forever have an end to this sort of thing. Let true Spiritualists have nothing to do with strolling mediams, and mercenary, promiscuous seances; even when it is for the "organ fund" or some other advertising dodge on the part of the medium. For many years past we'l the spirit lace-maker outside the cabinet in would not accept of such contributions for the Spiritual Institution. Let mediums sit

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 perseverence 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 fruits 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. Sensialso, 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 subtile 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 hock 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 | to help are the last men in the world who are world have been violated with happy results prepared for or would accept the proffered in thousands of ways to the astonishment assistance. The laboring man is just ake of conservative Europeans. One has but to the rich man. He has the same human narecall the history of inventions and brilliant | ture; give him a start and he would be the engineering expedients to be satisfied of this. first to "boss it" over his less fortunate neigh-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, mediams 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

Most mediums who submit to the solicitations are poor. Is it not infinitely better, if mit to either, whether from the laborer or they must devote their time to the mat- | the so-called capitalist. If capital will not ter, to adopt a strictly business basis than to let labor live, then dynamite or other forms pose as alms-takers, or beneficiaries? Cer- of violence will settle matters. At present tainly it is! and more in keeping with the | it would appear that capital has too much at | Bishop Keene was called upon to consedemands of self-respect and independence—at | stake; has too much sense to essay the role think professional mediumship the most de- | course Chicago has to come in, as usual, for sirable way to spread a knowledge of spirit | her share of this iniquity. Boston, even in return, and while we hope the time will a Nationalists' movement, must commence come when the vocation will give way to her dynamite revolution in her rival cityprivate mediums and home circles, yet we | Chicago. This is one way these big cities impassable gulf dividing theworld of to-day 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 Mautua Station. Ohio. 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 an attitude easily recognized by all who have | Journal is at your service, within reason- | Norsemen before they were driven away by | city her future home. She is in delicate paid their dollar and seen the show. The old | able limits, to ventilate your views. They in a proper circle, without tying, cabinets, lady has closed her eyes, evidently dazzled by are compa 'vely harmless as we see them by those authorities, and he is now engaged fall a year ago, but is gradually improving. and other conjuror's fixings, and let the spir- the flash-light. In the cabinet is seen the lat present

Survivas Sandra de Caracteria de Caracteria

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 seance: 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 miltives and mediums are more abundant | lionaire 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 propos bor. 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

No! 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, tions of friends and inquirers for manifesta- is ever justified. Americans will never subleast in America. Hence, while we do not pointed out by our Boston correspondent. Of recognize its past and present necessity as an | have of trying to kill off a million and a half expedient for bridging the otherwise almost of population. Gentlemen, quiet your nerves —there are no anarchists in Chicago. We have from that spiritual plane which it is slowly 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 at to your coming numbers-three fourths of the voters of the coun

Dilemma of Christian Scientists.

The seemingly strange vet thoroughly char-

acteristic 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 "Sci ence" or fight the force of public opinion on this last step of their mistress. It has re mained 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 psychical student must be more or less interested and in which the personal domination of any one self-appoint ed 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 cominwardness 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, crate 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 nneasy 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. Horseford of Cambridge, Mass., utterly heedless of what is going on in these great centres, is quietlydistressingly 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 try by the next Presidential election—will be a beautiful spot in an unbroken wilder she thrilled her audiences and carried conmaker" at the materialization séances of | fully realized. We don't believe your remedy | ness of trees, and is directly across the river | viction and good cheer into thousands of Mrs. Cobb, the cabinet photograph taken is practical, and we are not going to say it is opposite the locality known as Islington heads and hearts. Many years ago she left until we have more light on the subject. It in Newton, the residence of the late Roy- the rostrum and only now and then has she would be refreshing, however, to see three- | al M. Palsifer, proprietor of the Boston Her- | since appeared before the public. But hosts fourths of the voters of the country turn | ald. For several years the Professor has been | of old friends will feel a fresh glow at the cranks and anticipate Bellamy's Millennium | investigating the claims of the old Sagas as | mention of her name. She arrived in Chicaby about ten thousand years. Gentlemen, the | to the locality occupied for a long time by the | go a few days ago and intends to make this

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. Guiness, 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. Guiness 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. Mc-Carthy 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. ment and all kinds of supposititious reasons | By and by Brother Innis will be a wiser, if not were assigned for her doing so by those inter- | a happier man, but the fool crop will conested, and it is only just now that the true | tinue 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 adventuress 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 wisdomreligion 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 alsotaking a hand in the discussion, and the Chicago Herald is anxious to know if what went into the swine were really bona fide, squareup-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 de sire 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 Bullene, handsome, gifted, a fine medium, and with masculine power of logic beautified with a wealth of poetic imagery the "Skraelings," as the natives were called health, having been seriously injured by a in preparing several works on this subject 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. We will esteem it a special favor if people will refrain from asking us for our private opinion by letter as to this woman. Our opinion has been often and somewhat frankly expressed through these columns.

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. A select company, comprising many local literary celebrities assembled at Mrs. Wilmarth's invitation to greet the gifted visitor and listen to her well prepared paper. The Journal's representative has listened to many expositions of the evening's topic but never before to one so perspicuous, direct, and couched in language so comprehensible to those unfamiliar with Hegel.

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 séance 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. Mrs. Slosson, like all good mediums, is overworked, and therein lies future danger to health and psychic power in her case, as in all others. The friends of such mediums should be more considerate; they should help to strengthen them, instead of continually sapping them.

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. Miss Willard is sometimes regarded with a vague suspicion by her orthodox friends as entertaining views not strictly orthodox, but she always allays their fears at critical moments and goes on her way smiling.

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 excellent address on "Man's Estimate of about the time fixed upon by chronologists as that in which the famine occurred throughout Egypt, as mentioned in the Bible. It is assumed, therefore, that the drought extended throughout the entire East, producing distress every where, and according to the Chi nese record the number of years mentioned coincides with that of biblical history.

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

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 stuck to 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 bonns they were to get for the coveted ticketsand 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 mouth 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 compart- Sarsaparilla. Young and old alike experience the ments 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 gains in Pueblo property. Read their double col-Again work was suspended Nov. 4 1882, on | umn advertisement.

Company of the Compan

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 used for railroads, pneumatic tubes, telegraph cables and similar purposes.

#### GENERAL ITEMS.

New York is dirty, dirty, dirty.—New York

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 Pekin 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 The biblical world is elated over what is fiction, and ought not to have been taken as anything else by any body. This in response

> On Sunday evening last a small but interested audience listened to a very able and 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

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 From sixty to seventy-five men and boys in | that civil engineering in England is twentyfive 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. 2rd, 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.

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account of the fatal illness of the president of the company, Mr. T. W. Park, and for lack large sale and is still meeting with great success of funds-\$1,050,000 having been expended. For sale at this office, price, \$2.00.

LAMB CARE

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 pro mulgation of the spiritual philosophy on the line of moral and intellectual instruction, more drawbacks until finished. It is to be 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 hap-hazard 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 begin-ning 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 ph-nomena will be neld 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. E. H. DUNHAM, Sec. Whittimore.

Tuesday, Sept. 17th, was the 259th 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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are due to the presence of living para-sites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggra-vated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.

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Holds Public Conference and Medium's Meeting at 3 P. M. every Sunday during the year, in the new and beautiful Hall 93 S. Peoria 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 Suncay. October 6th, at 3 and 7:45 P. M. Copies of the Religio-Philosophical Journal can be obtained at these meetings.

SEC'Y. HARMONIAL SOCIETY

American Spiritualists' Alliauce, New York.

The American Spiritualists' Alliance meets at "Royal Arcanum Hali" 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 the so-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. E. Wallace, Rec. Secy., 219 W. 42nd St., N. Y. John Franklin Clark, Cor. Secy., 89 Liberty St., N. Y. The American Spiritualists' Alliance meets at "Royal Ar-

#### For the Religio Philosophical Journal, MY WELCOME.

When wandering down a shady lane O. e summer-day, not long ago,-I, lis ourug, caught the sweet reirain Or pappy voices soft and low-Fond memory brought back childhood days When I had tripped along this nook And passed into the old church gray, Beaind which sings the silver brock.

Ab, many years have gone and fled Since last I walked beneath these trees! The irrends of youth are scattered—dead— I hear their requiem in the breeze, Not one in all my native place Is left who can remember me; I look into each passing face, But all are strauge-no friend I see.

The babbling brook is just the same-The stepping-stones across it too; And here's the tree-but, ah, the name O'er grown with back is lost to view. Two of them there were deeply traced, The letters clear and intertwined-Time's finger both long since erased. But left the scar for me to find.

Perhaps upon this Sabbath blest I may be neath the old church tower Find happiness, and peace, and rest, To strengthen me in sorrow's hour. I enter through the open door And with the worshipers I sit The broad low windows reach the floor, And through them song-birds swiftly flit.

A peaceful calm is over all, A holy quiet fills the place; The teachings of the good man fall On bearts attuned to love and grace; A hymn is read, the choir sings, And each one meekly bows in prayer; High overhead a sweet voice sings As if to bid me welcome there

From near the roof-tree comes the song-A solo from a feathered throat And then a chorus 'mid the throng With not a harsh, discordant note. The humble worshiper looks up In wonder at the music rate; The birds with peace have filled my cup, And sweetly bade me welcome there. --Julia Grey Burnett.

#### HIS LAST TUNE.

He crossed the room with feeble steps, and every one could see That ere the day gave way to-night his spirit would The wind came in and gently kissed his hoary locks As from an old worm-eaten chest he took a violin. His eye lit up with boyish glee, his frosted head His fingers feebly ran along the few hairs in the We listered for the music which we knew was in For he could make a fiddle "talk," or like a seraph

We were whispering the prizes he had taken with the bow. When from the ancient fiddle came a plaintive note and low: It filled each heart with sadness, but with a sadness For nev r from a violin came music more com-It seemed to us as if his hands had oped to ears and The glory of the music of the realm of Paradise;

And while he swept the magic strings—swept often in the past-We knew the song before him was the violinist's

Still lower bent the wrinkled face, the white hair struggled down. And fell across the fiddle with a glory all its own; Upon the bow a tear-drop fell and glistened like a Set in a polished surface from an angel's diadem. He saw us not; the only sounds he heard were those

While in the old arm-chair he sat and low the fiddle The sun went down reluctant 'mid the glories of Ani left the violinist with his sweetheart on his

How plaintively the old man played once more his chosen tune! It died away as softly as a summer afternoon; His cheek dropped lower to the strings just as the final bar Passed out and seemed to die away among the golden stars: His aged hands drew back the bow, but silence

kissed the strings: The glory of the violin fore'er had taken wings; No more it would delight and thrill, for all its worth had fled. And o'er it bent its master, like its wondrous music,

We did not take the bow away, but left it in his 'Twas said: "Mayhap he'll want it in the distant The night winds stealing from the fields, abloom

with clover sweet, Blow o'r ti e silent fiddle lying at the master's feet. And in the room, tho' death was there, we heard a mystic strain, As if the violinist's hands had gone to work again; But they were still, and then we knew, that sacred night in June That it was but the echo of the maestro's dying

-T. C. Harbaugh in the Boston Globe.

## 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 "Rochester Knock ngs" about Spiritualism, and not being one of those who need to be pumped full of "phenomena" every week. I have sometimes neglected its literature for long periods. But taking up a bundle of

JOURNALS lately I was struck by these facts: 1. You are covering much more ground than formerly: Theosophy, Mental Science, world-wide Spiritism and Occultism. 2. You have very witty and learned editorials, and articles by men of high scientific attainments; so I

must read your paper. I spent some days lately at Lake Pleasant camp, my first visit to such a place. I was struck with the beauty, bealthfulness and order of the camp. Now that the land is bought and a new auditorium is to be built, "The Lake" is likely to flourish more than ever. I saw some old friends there and made some new ones. Among speakers I noticed Tisdale, Emerson, Judge Dailry, Dean, Baxter, Mrs. Spency and Mrs. Bathbun; among mediums not speakers, Mansfield, Mrs. Twing, Miss Rhind, Mrs. Cushman and Mrs. Lorgley. Emerson's and Baxter's platform tests were very good. Materializing is not so abundant as at Onset.

## 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 admire the doctrine of Spiritualism, but wish the proof of its truth was as Clear to my mind tence to me. He may be sincere in his helief and yet be deceived, as we have many instances of deception, and it is not impossible but that cares not proven to be deceptions may, nevertheless, be so-the evidence rests somewhat upon faith and a doubt

foundation. I once visited a medium in San Fran- | Cassadaga-Commendations and Critcisco who told me the names of many of my friends and even the maiden names of my wife and mother, and I heard rappings (n the table and in diff rent parts of the room. Becoming entranced he claimed to be controlled by first one and then the other of my par nts, who had passed from this life. He gave me a nice talk and much good advice and told me I had been brought there for the purpose of being convinced of a future life. Now if such was the case would they not have told me something which had occurred in the past of which none but I and they knew, thus leaving no doubt in my mind that it was they who were conversing? I do not know how the medium knew as much as he did, which at first quite dazed me, but upon more mature reflection I could not accept it as convincing proof. Might not all he told me be explained in some other way? or by mind reading? Nothing would give me so much pleasure as to believe my parents will or can visit me in spirit.

I know the agnostic and atheist give poor consolation as to the future, but I think it is best to believe the most reas nable thing though it give us pain to do so. They who use their best reason and judgment in this matter will be led to live on a higher plane here and will find out more of truth and be of more use to humanity than they would should they accept the side having less evidence though it be more agreeable for them to do so.

A life after this would be no more of a mystery than this one, but this does not prove there is anoth r life or the necessity for one. If there is an intelligence governing this world it should make this matter so plain to everyone, as that there should be no doubt respecting the future. If there he such a power would it allow all the misery and suffering that we see everywhere and not stretch forth a hand to relieve? Would it leave the good to suffer and the wicked to enjoy themselves? It seems as though the governing forces know no joy nor pity and humanity is no more favored than other organisms. All man knows he has learned for himself and much of it through great suffering and loss of life. Would not the mind of man, freed from the god idea and the hope of help from an invisible power, have been more self-reliant and strong? It is only by our efforts that we are able to advance in intelligence. Freed from superstition we will be able to think and act without fear of persecution. I believe it is only through freedom of thought and the recognization of man for his actual worth-not for what he believ-s-that the greatest prog. ess can be made and the best condition for happin ss be reached.

All thinking men would willingly accept Spiritualism had it the clearness of proof which astronomy has or even the theory of evolution. If anyone has the key to this mystery let him come forth and make us happy by proof of the great questions of the soul's Dorchester, Neb.

It would indeed be a glorious thing could immortality be demonstrated to every human being so that doubt could no longer exist. What is conviacing and satisfying to one is of no importance to another. It is human to doubt. Were the writer a devoted orthodox Christian there would be times when he would have his doubts. Were he a materialist of the staunchest sort there would at times creep over him a d ead that perhaps after all the end might not be oblivion. If Spiritualism does not demonstrate immortality nothing else does, we may be assured. We are all of us, without distinction of creed or belief, in a school of investigation and inquiry, and the most we can do 1: to learn all we can and await the final solu-

#### The Laboring Classes.

To the Editor of the Religio-Philosophical Journal. I notice a communication by L. H. Warren critiesicg W. Whitworth's article in the Journal of Aug. 17th, and owing to the fact of living in Wi-consin at the time mentioned by him, I wish to remail: that his statem into and so-called facts prove nothing concerning the question at issue, viz: Are the laboring classes in a better condition in the United States than they we e years since? I most assuredly declare that they are not, and I am quite sure that a man with the ability of Giles B. Stebbins knows it. Men who write books favoring our high protection are forced to make such claims. Mr. Warren forgets that distance from market cuts a great figure in the prices mentioned by him; he also forgets that interest is still from 12½ to 36 per cent., in many parts of our country. The isolate: cases prove nothing, 121/2 to 36 preent, is not the average interest paid now in the United States; neither was 25 per cent, the average then paid. If it was, profis must have been much greater then then now, for the people at that time were soon able to pay; whereas now, at 10 per cent, at least one-half fail. To arrive at the acts we must select some general market, say New York City, then compare prices, wages and cost of living. In so doing Mr. Warren, I believe, will change his opinion. He and Mr. Stebbins are surely conversant with the fact that we have ten persons unemployed in our cities where we had one forty years ago. We also have ten million aires now where we had one then. The indeptedness of the people in and out of our cities is thousands where it was only dollars. Men are tramping in every State seeking work. In pros erous times work seeks men. Rents are double and in many cases four times what they were thirty years since. At to your county being so free from mortgages, I will simply say that you must live in the banner county of the State. We have as fine soil and as industrious people as there are to be found in Wi-consin, but there are not five men out of every twenty farmers in this coun y free from mortgage. To day we have one of the finest corn crops in the world, but what will it bring net to the farmer after he delivers it in Chicago? Not 10 c-nts per bushel. I can buy all the butter I wish for from 5 to 10 cents a pound; eggs 6 to 10 cents per dezen but as I before remarked this does not answer the question, but it snows ex remes prevail now as in the days mentioned by Mr. Warren. I will now pre sent three facts susceptible of positive proof:

1. We althy people are more numerous than they were forty years ago. 2. Paupers or dependent persons are more numerous in proportion to population than they were

3. Improved appliances and not legislation have caused reduction in the price of articles mentioned

The grumblers, as they are termed, are the progressive persons in every age. They were found in the street of London long since, and they were heard. Since then that nation has threven as she had never before. The same voice is now crying out in the State of Illinois, but in a subdued tone, which will gather strength as the years of oppression go on, unless stayed by the hand of justice. There men who are crying good times, are like the man who had never been to sea. He beheld the stilled waters of the shore and concluded that the fearful shipwrecks he had read of were only fiction, written to please the lover of romance. I have traveled in nearly every State and Territory of our country, and I can truthfully say that prosperity is limited to a few in every part of the United States. Laws are and have been enacted favoring the few to the detriment of the many. W. A. TURNER, M. D.

#### Powhattan, Kan. 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. Atheists, Infidels, and Jews, though diseatisfied and complaining, are not positively rebellious and revolutionary in their demands. It implies no uncharitableness to say that Roman Catholics are irreconcilables, pure and simple. They boldly and even proudly avow their purpose to destroy our common-school system as now organized. With such mal-contents compromise is, of course, out of the question, and comperation on some com- that so much conflict wrenches the thousands of mon ground of religious teaching an impossibility. The Romish position on this subject means all or objects center in a common focus. But conflict edunothing. All or nothing, I say, for to yield to their cates and slowly the untrained grow into more acdemand for a division and distribution of the school | curate and reliable methods, accepting less on trust, fund among the various secte, is to yield all. It is and building firm er and better. There is in buman to decree the overthrow of the public-school system. as it seems to be to some of its devotees. But what is evidence to another, and an honest man saying he holds communication with the state to yield to this demand would be to build in sand and can see no reason for digging to the rock. They observe loosely and jump at conspirits of deceased friends is no proof of their existing the proof of the proof of their existing the proof of th see the whole structure of our common school system broken up, and the work of popular education relegated to hap-hazard methods wholly independent of state aid. I dread the perils of general ignorance less than I do those of ecclesiastical domiof its certainty arises. One who is not eusbrouged nation.—Rev. Dr. J. R. Kendrick, in the September in the mist of superstition can not rest on such a Forum.

icisms.

#### 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 will venture a few words. I was on the ground about twenty days, and heard all the lectures during that time. It is always good to hear such speakers as Bixter, Clegg Wright, Miss Hagan, Mrs. Glading, Mr. Morse and A. r. Richmond.

On the 25th of August Mr. Richmond delivered one of the best lectures I ever listened to. It was scientific, philosoppical and spiritual, and was poured out for over an hour in a stream of unsurpassed eloquence that went deep into the minds of all who heard it. This was the banner day of the season. The crowd was so great around the audiorium that hundreds could not hear, and an overflow meeting was held at library hall and addressed by Miss Hagan.

The grounds are growing in beauty, and the number of cottages are increasing rapidly, but I do not like it as well as I did in its younger days when the numbers were less, when there was less pomp and style, when one could get acquainted with the greater part of the people and have a more social time.

The ladies have made great strides in a certain feminic e accomplishment, and to be fair I must own up that their sisters at Christian Chautauqua are even abreast of them in this elegant fashion. It is surprising with what skill the child of three or four years can carry out the most intricate details of the said wonderful accomplishment, and the middle-aged and some of the grandmothers have learned to utilize the innovation. Well, what is this wonderful accomplishment? Why, gum-chewing—chewing at all times and in all places—a most disgusting habit. Has the custom spread beyond free Cassadaga and

so-called Christian Chautauqua? I hope not. Mediums? Yes, lots of them there. The first cottage to the left as you enter the grounds had a sign or banner bung out with "Mrs. Ulrich, formerly Markee, the Wonderful Materializing and Clairvoyant Medium; Séance every evening," and like all other shows I suppose you had to pay in advance without any rebate. Out in a north-easterly direction and near the GrandHotel could be found another mill where many tolls were taken without any honest grist being returned to the patrons -a place where scores of people were "Banged" every night from eight till ten o'clock, and what was done after leponent saith not, as he goes to bed at that hour.

Price for getting Banged one dollar, cash in advance. Sandwiched between were mediums of all kinds, and honest ones, too. Clairvoyants, psychometrists, bealers, inspirational speakers, and so on, embracing all the phases of mediumship. But the humbugs and frauds, I suppose, invade all places with their brazen faces, and true and honest mediums are kept in the rear in nearly all public places.

R wley was there with his telegraph machine to exhibit to a congregation of people who knew nothing about telegraphy, with three men who claimed to be skilled operators, and said they could see no trickery about the machine or crooked devices and so reported from the platform, after which Rowley, through the chairman, had the effrontery to ask the audience to eign a paper setting forth that it was genuine ep ru forces that caused the little joker to click. Well, may be it is spirit power, and if so the spirits are working through a dirty channel, for he has been untitue to both sides of life and deserves to be kicked back among the Christians where he says he belongs. Nevertheless he got a goodly number to sign his papers. Verily the credulous ones are not all in the se-called Christian churches. Mr. and Mrs. Cobb of Mantua Station, Ohio, were

then went down to Buffa o and got the corn all shelled from the old rotten cob. Notwithstanding all these blotches Cassadaga is a

very delightful place in which to spend a week or a month, and I would advise all to go there for no one can fail to be benefitted who goes with the intent of honest investigation. I forgot to speak of independent slate-writing, which was exceptionally good at E. R. ALLEN. three or four places. Girard, Penn.

## Another Old Spiritualist Gone.

To the Editor of the Religio Philosophical Journal.

Mr. Jacob Powell passed to spirit life Friday morning, Sept. 20, aged 76 years, at Storling, Illinois. He was born n Dutchess Co., N. Y., and coming to Illinois in 1848 he bought of the government the homestead of about 700 acres, upon which he resided. Illinois was then a wilderness in the "far west." With untiring energy and zeal Mr. Powell began to improve the land, and by hard labor, backed by a strong constitution, a courageous heart and an educated intellect he succeeded in developing the resources of the place until, by the rise in valuation and the annual increase of the crops he built up around him one of the most beautiful and artistic homes in the county. While bending every energy of brain and muscle to the cultivation of the farm and the development of its resources, he did not neglect his mind; but by a daily course of reading and investigation he became one of the best if not the best informed man in the county of Monroe.

Mr. Powell was married in 1863 and his wife survives bim. He had no children of his own but he has reared and educated five from earliest childhood, the two daughters of his wife by her first husband, two orphan girls not related to him and a nephew. To these he has been-in love, care and duty-all that any father, and more than most fathers, could be, and has given them all a liberal education. One of the girls is a noted physician in Texas, two have been graduated from law, another is a teacher, while the uephew is an educated farmer near the old

Mr. Powell was always a fearles, outspoken leader in all reforms, and in early days was a flaming spirit among the anti-slavery people, his home being always a baven of rest to them. An investigator of Spiritualism from its beginning

he became a firm believer—nay, believed not—he knew its teachings were true and he passed away as he had lived, happy in the assurance of continued existence. He was beloved and respected by all in the surrounding country, and was well known as a man of great force of character and mind, and one who never refused to assist with means and good will any one who was in need. He leaves to mourn his absence from the body a wife, brothers and nephews, and the members of his family who, while not of kindred blood, yet love and revere him as a father to them.

The funeral services were beld at the homestead on Sunday afternoon, Sept. 22. Over five hundred people attended to testify their respect to, and love of the departed, and 135 carriages followed the remains to the cemetery at Sterling, where they were

The services were conducted by Rev. Dr. Buchananne of Chicago, who spoke for two hours on the beautiful philosophy of Spiritualism, which shines forth so grandly and comforting at such times as this, in its positive assurance of a continuity of life and of happiness beyond. The entire discourse, including an eloquent tribute to the departed, was listened to with marked attention by the great concourse of people present. The singing was rendered by Mrs. Mary Young and the Misses Ella and Martha Bill. It was impressively sweet and appro-

Sterling has lost a most estimable citizen. The family has lost a loving busb nd, a tender father and friend, and a much loved brother; but he after five years of weakness and bodily infirmity, has gained immortality, rest, vigor and happiness.

## 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 its healthful tonic. I grieve earnest souls and alienates many whose aims and nature a great lack of thoroughness. Most people clusions; and, what is worse, their conclusions are dogmatically cherished and defended against analyses they cannot grasp, and they often assume the attitude of belligerents against more careful students whose deeper devotion finds the canker at the core where credulity worships. But let us be patient with all and give them time and room to grow. You are in a position to be misunderstood; and one who can defend conviction against the world can afford to | slightest crevices for the fingers and toes.

wait and generously forgive. If you are as care'ul 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, you will restore all confidences temporarily lost; and many who now ce sure will "rise up and call you blessed"; and all mediums who suffer from misjudgmeut and the tricks of loose adventurers are sure of reward if they swe ve not in the hour of trial, nor yield to selfish temptations. Brave words for a great cause are double armed by the spirit of kindness and generosity towards treacherous foes. May you be guided by superior wisdom and temper justice with love until your enemies shall see you in a new light and become your advocates. Yours for the right though every "ism" fall.

#### LYMAN C. HOWE. Fredonia, N. Y.

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. In order to forestall possible captious criticism from unfriendy parties relative to mistakes in names, etc., I should like to have the following corrections noted in the JOURNAL. Other errata, including those in punctuation-misplaced commas in some cases causing the sentences to read quite queerly—can readily be corrected by the intelligent reader. It is suggested that those persons who have filed copies of the JOURNAL containing the review, make the required corrections

Errata Corrected.

## FIRST PAPER.

2nd. column: "Depositories" (places) should be 'depositaries" (persons). The same error occurs once or twice more in other parts of the review. 3rd. column: "Munchausanisms" should be "Munchausenisms." "Ahbar" should be "Akbar."

#### SECOND PAPER.

1st. column: "Gaeschke" should be "Jaeschke." 5th. column: "Organism that eat, drink, etc.," should be "organisms." "Man, colored" should be 'moon-colored.' 7th. column: "European and American even," should be "ones."

THIRD PAPER. 4th. column: "Sohan" should be "Sohar."

FOURTH PAPER. 2nd. column: "Maha-Paraniblana" should be "Ma ha-Paranib*b*ana." 3rd. column: "Announced to her Bhodisat" should "to her by Bhodisat." "Pattimokkha Sutra"

should be "Sutta."

5th. column: "Continued in the Aitereya Brahmana" should be "contained." 6th. column: "Devaipayana" should be "Disaipay-

#### FIFTH PAPER.

1st. column: "Assyric" should be "Assyria."
2nd. column: "Burton's" should be "Bertin's." 3rd. column: "Blake's" should be "Bleek's."
"Phallician" should be "Phallicism. "McClintuck" should be "McCliptock."

5th. column: "Knamatic" should be "Khamitic." "Form of the two of the name" should be "form of two, etc." Rerauf" should be "Renouf." 6th. column: "History this woman" should be "history of this woman." "Henchman" should be WM. EMMETTE COLEMAN. "henchmen."

#### Clearer Proof Wanted.

Mrs. Sara Tutton writes: As you grow more vigorous in your enslaught upon charlatanism and fraud, I faucy you are more generous and considerate of those who honestly and conscientiously disagree with you in your religious views. I believe firmly in the continuity of life toyond the grave, but that our friends are permitted to return and converse with us, I must have fuller and clearer proof than has ever come to me yet. Many strange things have been told me through a number of so-called mediums, indicating a certain occult knowledge, but so far I can "hit" as many things by looking in a tea cup as those se-called spirit mediums do. Is not Swedenborg's theory the correct ene-that disembodied spirits coming en rapport with embodied ones enter into or appropriate the memory (conscious and un-conscious) of the human, and so give only that which the memory contains, either of fact, fear or desire? the contradictions, jumbled relationships, and impossibilities palmed off as veritable communications from departed friends who ought to know better? So far I have found but two mediums who agree in their statements, both of whom are extremely ignorant and uneducated, but with reputations of honesty and belief in what they see and tell, and yet they did not tell the truth, that is, give facts as they really exist. I get so disgusted I sometimes think it is all a sham, and then I so earnestly desire to believe in spirit communion I go on reading and investigating as far as my limited opportunity permits—and yet, ever to turu away with an unsatisfied hope. Will I ever know this side the

You are better off than "Sincere Inquirer," whose article appears on this same page. You "believe firmly in the continuity of life beyond the grave," while he is in doubt about it and wants it demonstrated. Your difficulty is as to whether spirits return at all or not. Many of us are obliged to take evidence at second hand. Whether this is necessary or not is another thing. The evidences of Christianity to the great majority are of the second hand sort, and it is but the comparative few who acknowledge a "witness of the spirit." For investigators, some of the best second hand evidences are the works of Epes Sargent, and "Nineteenth Century Miracles," by Emma Hardinge Britten.

Henry Yokey of Ottumwa, Iowa, writes: The JOURNAL is the only paper of its kind I ever subscribed for and I have been without it for the last six or eight years. I have never attended any séance or meeting and know nothing about Spiritualism only what I have read or from my own individual experience, which has been enough to convince me that there is grain among the chaff, and I judge from the tone of the JOURNAL, and the squirming of the frauds, that you are making good use of the sifter. A prominent Spiritualist of Ottumwa told me the other day that I ought not to patronize the Jour-NAL because the editor is, or was, a Catholic. Well, if that is so, I think it would be a good thing if the editors of all the Spiritualist and religious papers were of the same persuasion. Clean truth and sound reasoning is what we want. The editor of the JOURNAL is indebted to the late

Thomas R. Hazard for starting the Catholic canard in the Banner of Light, and to the late Jonathan M. Roberts for perpetuating it in his slimy sheet. At first we felt it as unnecessary to deny the malicious fabrication as it would have been to denounce as false the assertion that our grandmother was a monkey; but time has shown our mistake. There are probably thousands of good people scattered through the country who still believe us a Catholic and a tool of the Jesuits, thanks to Hazard and Roberts and their allies. We have never before taken pains to explicitly deny the allegation, but we now do so. We never had any church affiliation or connection whatever; we never had any sympathy with Catholicism, but on the contrary the Journal has been the most robust opponent of that church, The foundationless and wicked falsehood concocted frauds has no doubt cost us thousands upon thousands of dollars and retarded the good work of the through it, and the Journal is stronger to-day for the virulent opposition it has met and conquered.

Lieut. Schwatka estimates the number of living cliff dwellers he has discovered in southern Chihuahua at from 8,000 to 12,000. They are very wild and shy, and upon the approach of white people fly to their caves or cliffs, by notched sticks placed against the face of the cliffs if too steep, although they ascend vertical stone faces if there are the

Notes and Extracts on Miscellaneo 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.

A potato weighing two pounds and ten ounces is one of the curiosities exhibited in Aroostook County,

The site proposed for New York's world's fair is along Riverside Park in plain view of Grant's neg-lected grave.

Lenawee County, Michigan, is making war on the sparrows and pays out \$12 a day in bounties for dead specimens.

A rare and fine violin of the great master, Nicolaus Amati, made in 1674, is owned by A. H. Pukin, of Hartford, Conn.

Oliver Wendell Holmes recently remarked that death bears as pleasing a face to an old man as sleep to one who is tired.

There is an entire township in Stanton County, Kansas, in which there is not a single family left, outside of the prairie-dog holes.

The new imperial palace in Strasburg, just finished, cost \$600,000, and is reckoned among the first built by the imperial family of Prussia. A chick hatched at York, Pa., first saw the light of day through three eyes. It had two mouths, but did

not know how to use either, and died. As iron expands with the heat the Eiffel tower is said to be five inches tailer when the temperature is high than it is in the cool of the day.

James Lester, a veteran of the war of 1812, is thought to be the oldest pensioner in Connecticut. He lives at Lyme and is in his ninety-ninth year. We are now about to have the Eiffel tower in paper-weight, inkstand, thermometer and letter scale, and from a celebrated Paris bronze worker's place. Prof. Loomis, late of Yale college, left an estate of about \$300,000, the bulk of which is bequeathed to the college and is to be devoted to the promotion of

astronomical science. Mr. Parker Pillsbury, the abolitionist and reformer, will celebrate his 80th birthday anniversary next Sunday. He is in vigorous physical and intellectual

health. The Astor library in New York now contains 250,coo volumes. The new catalogue, in four volumes of 4.000 pages each, has just been completed at

great expense. The first copy of a newspaper that reached Atlantic City, N. J., through the floods was quickly bought by a man who thought he got it cheap at \$2.50. The regular price was two cents.

A lawyer, while arguing a case in a Louisville court, was attacked with rheumatism of the heart, and calling out, "What, am I dead?" fell lifeless to

John Cardwiller, an Iowa welldigger, claims to have found at the bottom of one of his diggings a piece of rock on which the stars and stripes are distinctly formed.

Miss Cora E. Stone, of Palmyra, N. Y., who has just graduated from Mt. Holyoke, has accepted a position as teacher in a young ladies' school in Japan, and will leave for her new home Oct. 3.

Ferry Henshaw, of Portland, Oregon, has gone into the business of raising Mongolian pheasants. He has a score or two that were hatched by an old black hen. They are all doing finely.

The old double log cabin long ago occupied by Andrew Jackson, near Nashville, Tenn., has been repaired and preserved for another century at least by the enterprise of a local association of ladies.

A woolen mill at Charlottesville, Va., has for three successive years obtained the contract for furnishing the cloth for the fall and winter uniforms of the Philadelphia letter-carriers---between 800 and 900

Mr. John Burns, the London labor agitator, uses no tobacco or strong drink. He has collected a fine library of standard works, largely on political and social economy, and he has a superb voice for public speaking.

A Chinese doctor in San Francisco is said to enjoy an income from the practice of his profession of \$6,-000 per month. He has been in America nearly thirty years, and many Caucasians are among his pa-

The oldest Morse telegrapher in the world is J. D. Reed, the statistician of the Western Union Company of New York. Mr. Reed is seventy-one years of age, a Scotchman by birth, and is as vigorous and cheerful as a man of twenty-five.

A monstrosity in the shape of a calf with four eyes, four nostrils and four ears, and a mouth like a fish, is exciting the citiz ne of Jennings township, Fayette County, Ind. It belongs to a Mrs. Brown, and

a large number of people have gone to see it. There are, according to an account just published, 1,000 hotels in Switzerland, making up 58.000 beds, and employing 16,000 se vants. The annual receipts of these hotels amount to \$10,000,000, and they give a net profit of 33 per cent. on the capital

It is expected that the whole number of recompenses of all classes given by the international jury of the Paris Exhibition will be as follows: Eight hundred and ninety grand prizes, 5 599 gold medals, 11.104 silver medals, 10,985 bronze medals and 9,027 honorable mentions.

Matthew Walton, of Wyandot County, Ohio, recently dug up the remains of a sword, supposed to be the same that George Washington presented to Colonel Crawford, one of the heroes of the Indian war. It was found near the spot where Crawford was burned at the stake 107 years ago. There are ninety political journals in Paris, sixty-

five journals devoted to science, twenty-four to sport,

twenty-three to the theatres, twenty-six to the fine arts, sixty to trade, seventy-eight to jurisprudence, 120 to medicine and eighty to fashions. There are, besides all these, seven y-five illustrated journals. The youths of Belfast, Me., are having great sport in dipping the small herring that swarm the cove. A long combustible torch is expended some six or

eight feet over the bow of the boat, and when all is ready the torch is lighted and the word is given "Pull hard, boys," and in a few minutes the water is alive with the fish. Miss Chauncy of Columbus, O., has had a fright that will doubtless teach her a lesson. She used for her complexion a mixture of arsenic and nitrate of silver. Then she went to the White Sulphur Springs

and took the baths. The sulphur decomposed the silver salts in her skin and turned her so black that she has gone into retirement and will not be seen again for a year. At Deland, Fla., a few days ago, Amanda Worthy, colored, fired at a coachwhip snake, which was chasing one of her chickens, and shot the Methodist

preacher, who was sitting at his writing-table 300 yards away. The rave end gentleman's wound is serious and painful, but not necessarily fatal. Amanda was fined \$5 and costs. One of the latest social innovations, says an English paper, is the female butler, a parlor maid in livery. A good-looking girl in livery of dark blue,

green and gold, or scarlet and white, looks very smart, and the waiting is, as a rule, done more quietly and deftly than by a man. This opens out a new field of employment for women. Among the smart old people in Dexter, Me, are

Mrs. Phœbe Moore Campbell, who will celebrate her one bundred and first birthday Oct. 13 n. xt, and Charles Roncoe, one hundred years old last March. Both enjoy good health, and Mrs. Campbell had a handsome quilt, finished since her one hundredth birthday, on exhibition at the Easton, Me., fair this

n which be said: "As I have been engaged for the by fanatics and mouthed by other fanatics and by | last forty-five years successfully in the carpenter trade, being sixty and one-half years of age, I have decided to do something higher and better. The Bible says: 'In my father's house are many mansions,' JOURNAL in many quarters. But we have lived and being as there is so many they must need some repairs. I've been a good carpenter on earth and I guess I can be in heaven."

By a series of strange coincidences eight young people living in Hatfield Township, near Landsdale, Pa., became engaged to each other at the same time, fixed upon the same date for their marriage, and were married by the same minister at the same place and hour-on Saturday last. Up to the hour of the ceremony each of the four couples had been totally unaware of the intention of the others, as to when, where and by whom they should be marrie although the fact of their engagement was know

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#### His Spirit Is Making Amends.

The leading salesman of a prominent piano house on State street has been having some peculiar ex-periences during the past ten days. Business had been very dull during August; in fact, this is the stagnant season for piano dealers, and when a customer dropped in last week and paid \$250 in cash for a second-hand instrument it almost electrified the salesman. "I was recommended to come to you by a mutual acquaintance named Mitchell, whom you used to know out in Ogle County," said the purchaser after he had made his selection. "Mitchell, Mitchell," returned the pianoman; "why, he died five weeks ago." "Quite true so he did; but I had a communication from him last week, and be urged nie to buy of you whenever I made up my mind to get a piano." Then he handed the bewildered calesman his card. This was only the reginning, however. Since this first customer appeared five or six others have followed, and each in turn assured the salesman that he or she was recommended by John Mitchell, of Ogle County, late engineer on the Chicago & Iowa Railroad. The singular part of this true story is that in earlier years Mitchell and the piano dealer fell in love with the same girl, and the railroad man was rejected. Mitchell could never forgive his successful rival, and had made mony mean remarks about him in the course of his life. Whether he be in the first, second or third purgatory just now matters not; evidently he suffers remorse somewhere and is trying to make amends for his conduct by influencing trade to the man who had once got away with his best girl.--Ex.

## The Only Way to Become a Capital-

Somebody must save money; and the people who save it will be the capitalists, and they will control the organization of industry and receive the larger share of the profits. If the working men will save their money they may be not only sharers of profits, but owners of stock and receivers of dividends. And the workmen can save their money, if they will. It is the only way in which they can permanently and surely improve their condition. Legislative reforms, improved industrial methods, may make the way easier for them, but there is no road to comfort and independence, after all, but the plain, old path of steady work and soher saving. If the working people of this country would save, for the next five years, the money that they spend on beer and to-bacco and base-ball, they could control a pretty large share of the capital employed in the industries by which they get their living; and they could turn the dividends of this capital from the pockets of the money-lenders into their own. There is no other way of checking the congestion of wealth and of promoting its diffusion, so expeditious, so certain, and so beneficent as this; I wish the working people would try it!—Washington Gladden, in the September Forum.

The Liverpool Mercury relates an incident which shows how some Euglish landlords treat their tenants. A prosperous farmer who was desirous of purchasing his holding, which had been occupied by his family for three generations, waited upon his landlord and made known his desire, stating that he had saven £800. Out broke the landlord, "You have saved £800 on my land! You want me to sell it to you! I tell you what I'll do; I'll raise your rent £100 a year!" And he did it. The rent was an impossible one. The tenant had to turn out from the house in which he was born. It had to be let at £50 less rent than was actually being paid by the hereuitary tenant, but all attempts to conclude a reasonable arrangement on the part of the saving farmer were useless. The landlord thought he had rightly punished him for his impudence. Cases

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale

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well worth the money.

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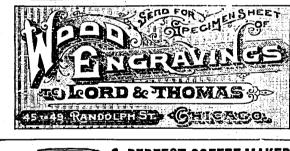
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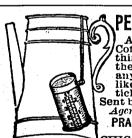
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> > PREFACE.

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the responsibility of presenting a purely occult treatise to the world, are briefly as follows: For nearly twenty years the writer has been deeply engage ed in investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to e of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condeuse as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into externaform; the whole when completed presenting the dual aspects of occult love as seen and realized in the soul and the star corresponding to the microcosm and the macrocosm of an cient Egypt and Chaldea and thus giving a brief epitome of

Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.)

Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon\_its\_mediumistic mentality, the subtle\_delusive dogmas of Karma and Re incarnation as taught by the sacerdotalisms of the decaying Orient
From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man the soul and the stars, and to reveal the real cruths of both sour and the stars, and to reveal the trail trails of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are ab olute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual angular to say the language.

tradiction by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the exalter minds of those who constitute the brethren of ight, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theoscophy. As a race they have been, and still are travelling the descending are of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

crisis of the race.

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that h does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thoughing and study. But alas! it is not a progressive study. The latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force k eps them bound to the dogmas, traditions and externalisms of the decaying past whose real secrets they can not now penetrate. The past, whose real secrets they can not now penetrate. The ever living truths co chaled beneath the symbols in the astral light are hidden from their view by the setting sun of astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind the fact that his earnest effort is to expose that particular section of Buddhistic Theosophy (e-oteric so called that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the elusive Oriental systems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for 'omnia vincit veritus' is the life motto of

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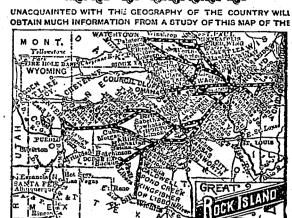
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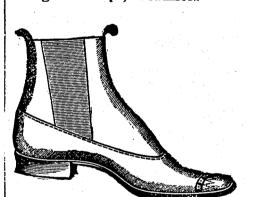
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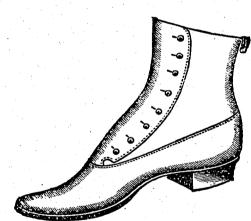


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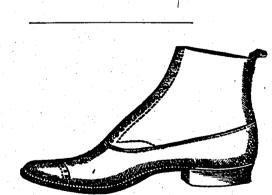


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Science or Theory. Which?

(Continued from First Page.) clusively than none of her four thousand students is competent to teach "Christian Sci-

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 | ing to the party judged, as he was "not scienand 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 tific" or "one of us." "By their works ye shall

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 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 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 must be supplemented by a course with Mrs. Eddy, would 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"

The demand for Mrs. Eddy's personal teaching has been largely made by her and their steady putting of person before principle, 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; illegitimacy, a new and higher demand taking its place; and through this very proceeding on the part of Mrs. Eddy will be estab-

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 re-

ical despotism through removing the ignorance which is the cause of both. Theory ends with its personal promulgators and support-

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 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 was recorded as the second state. those who were journeying to the promised logical question elicited by its teachings; land passed on without him because he struck the reign of "mortal mind" is broken and the rock in his own name instead of that of its throne in the Massachusetts Metaphysical the impersonal God who is "no respecter of College is vacant. 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

due to insistence upon the letter of the word as used by Mrs. Eddy. These forwarders of be derived from the Lord's prayer. Mr. Tingher 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 decided upon a person

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 listentific.

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 "scien-Mrs. Eddy has not resulted for them as did discipleship with the Nazarene! 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: The reason given for the closing of the more individual growth and less judgment of college, in the public notice quoted from, is 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 the persistent claim of Mrs. Eddy, endorsed in disputation. If it is science in essence, as persistently by her "loyal" students, that crude and undeveloped though it may be, presenting gaps where there should be con-tinuity 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 and fear of consequences if it was not had only be proven true through that unprejuhas been steadily inculcated; and th se who | diced 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 give up the whole thing" corroborative of her claim from the beginning that "Christian Science" is her ideas, whom no one but herself can explain, as she has left her work to viz., that legitimate demand is met, sooner or later, by supply; that a demand which is not supplied dies out at last because of its -because it has grown too large for her to handle, corroborative of the counter claim that | and state and between the nations they gain "Christian Science," in its purity, is a state- | in value and interest as great schools where lished the demand for "Christian Science" ment of abstract truth which demonstrates pupils of all grades meet on equal terms.

tatives.

The way is prepared—as those who have, from the beginning, distinguished between the principle investigation of the instrumentality. such teaching caunot 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; is the true in itself or abstract truth, self-evident as such when perceived, that fact can be discovered with—

Delled 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 cavil at this course of action. It would 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

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, fortunbered who have never respect to the control of the control of the term "mortal mind," used by Mrs. Eddy and her letter perfect students. They have been teld, at the outset, that there is no mortal mind because there is but one mind that and ceived 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 medwhich, 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 its personal promulg iters and supporters; the true 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 extremose itself in accord with its inherent appellation was first self-bestowed—to turn this battery mon the one who first wheeled it 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 ratruly such in its essence for it is following | tional explanation of that which has been attributed to "mortal mind" and enables 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

URSULA N. GESTEFELD.

Mind and Allande Medical Control

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., 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 filled and extra chairs had to be brought in ource.

A cant phraseology was fast developing, McCarthy presided and gave a brief exposirighteous cause, but arbitration must take principles of "Christian Science" — even when singing and possesses a barytone voice of extheone upon whom they sat in judgment had tensive scope, high quality and cultivation, Detroit, Mich., Sept. 21, 1889.

been her pupil—by the terms he used in 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 anteroom 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 col-

> > 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 skillets called helmets on their heads, sheathe themselves in steel, take lance and sword and battle-axe in hand and thrust and strike and back 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 expositions 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 statement that she has "no alternative but to | beautiful designs and useful devices for the common good. The tournament put the fighter in front and kept the worker down, the exposition 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 for the truth that is in it, instead of for the-ories about it and any or all of its represen-drawing to itself more adherents?

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 stategrass 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 visi-

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 deportment, 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. Luce was sensible and appreciative, and that first day was children's day—20,000 children from schools and homes, and such glee and gladness! A joyous opening for a permanent exhibition to last many years.

One evening I stood on the upper floor at

One evening I stood on the upper floor at 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 the wire of invisible gossamer, that is all the difference. Unseen force from an invisible vapor, set in motion all the whirling mechanism 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 he no lack of respect for the

There need be no lack of respect for the

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

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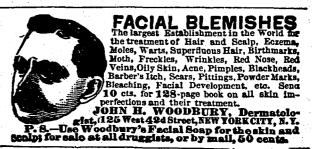
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