

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

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LABOR CAPITALIZATION

accumulations of capital might honestly and | receiving not a fixed wage, but a pre-arranged | hours, and for other restrictions on their libby a kind of spontaneous process become in percentage of the gross produce-a percent- erty and proclaim their freedom-their emanthe end the joint property of all who partic-ipate in their productive employment; a transformation which thus effected, would be the nearest approach to social justice, and the most beneficial ordering of industrial affairs for the universal good which it is possible at present to foresee.

This passage is quoted by Wordsworth Donisthorpe in his recently published work, 'Individualism, a System of Politics," a part of which is devoted to an examination and defence of the system called "Labor Capital" ization," an outline of which it is believed will be of interest to readers of the JOURNAL. Mr. Donisthorpe treats the subject first historically, to show the line along which evolution of the relation between capital and labor has proceeded in the past. In the earliest periods of which history gives any account. all who toiled with their hands, all who tilled the ground or worked as artizans were slaves. To the master's power there was no limit. The slaves had no

rights. In later times it was unlawful to hurt a slave without just cause. In Rome slaves rose to the position of doctors and literary men, and could own property. The incursions of the Northern .- barbarians destroyed the relation between master and slaves or

age based on a calculation of the amount paid in wages over a number of years. Then the receipts of the hands would vary with the evolution of industrialism." To-day we the state of the trade and the success, of the are still mostly in the second stage. At one business like the profits of other capitalists. "When trade was good the men would be re-ceiving considerably more than usual, and vestiges of seridom, demanding higher fixed no strike would be necessary in order to give wages in lieu of a low wage, increased by them a fair share of the general prosperity. gratuities and perquisites. At the other end When trade became depressed their share we have workers in the coal and iron trades would decrease proportionately with that of demanding wages varying with employer's other capitalists, and neither strike nor lock-profits. The first represents the transition out would result from a diminution in their income. The masters would have no reason to demand an arbitrary reduction in the scale of labor remuneration, as they have now. Thus the causes of strikes, would be eliminated.... Under the new system, when trade is bad and profits low, the hands will suffer equally with other masters; those of out of the first. We must keep our eye on them who know other crafts will prefer to the advanced guard if we would learn the dichange their work rather than go on at very low pay; and having thus ceased to drag at new system appeals to the independent self-the 'wage fund,' will leave behind them those respecting and industrious class; it has least qualified to change their occupation. nothing to offer criminal lazy or dissolute Those who go will gain and those who re- classes. main will gain." When there is a falling off in profits the

number of those to receive them will be rerather produced a condition of things which changed the classes and sub-classes of Ro-man slaves to "serfs." At first serfs or vil-leins belonged to the lord of the soil. Vil-force idleness upon the working classes at a time they are anxions to work. Workmen instead of trying to injure the employer, or being indifferent to the success of the business, will have a motive to do the best and the most work they can.

(now nearly completed in this county [England]) from serfdom to wagedom; the second, the transition from wagedom to freedom. Thus we find that the same progress is not made all along the line, for we have one wing ready to advance into the third stage of development before the other wing is well rection the campaign is likely to take." The

Social Remedies.

auspices of the Women's Club, and filling

A CITY AND A SOUL.

No. 12

A Story of Chicago.

BY SARA A. UNDERWOOD.

CHAPTER III.

FAIRLY LAUNCHED.

In the office Justin was introduced to Mr. Vane, a tall, quiet, kindly faced man of about fifty, bald-headed, stoop-shouldered, and weary-eyed. At noon he accompanied Justin to his home a modest cottage on a quiet street on the West side.

Mrs. Vane, a plump, motherly woman wel-comed Justin warmly. As his baggage ar-rived soon after lunch he was told by Mr. Vane that he need not begin his duties in the office until the next morning. He busied himself during the afternoon in arranging his belongings in the small but comfortably furnished room which was to be his own private domain. In the evening be early sought the seclusion of his room. Tired as he was it was yet late before he closed his eyes in slumber. New ideas, and new emotions born of his advent into a great city, stirred withcars, the tinkle of the car-bells, the rhythmic fail of the horses hoofs softened by the distance of a couple of blocks, were such new and insistent sounds to his ear, that they seemed to him the refrain which united into one grand ode of action all the disturbing elements of the night -such as the oft-recurlecture was "Social Remedies in the Light | ring puff and whistle of steam cars, the resonant tramp of pedestrians on the wooden walks, the merry laugh of youth, the hum of human voices in the streets, the frequent whirr of the wheels of passing carriages. wagons or heavy-laden teams. Night in his farm-home meant darkness and silence; here, it seemed to mean noise and mystery. On the morrow Justin was inducted into the duties of his new life. He had a desk of his own and the work given him to do was mainly copying of law papers. This interested him since it afforded him an opportunity to exercise his skill in penmanship. His degradation that follow therefrom. No doubt first copy of a long legal document was a miracle of art in that line, and he felt a little indignant when Mr. Vane looking it over, smiled, then pointed out two or three important omissions, and advised him to "write a plainer hand, with fewer flourishes, and stick closely to copy." He was himself surprised to find how liable he was to make omissions, but he worked faithfully at the tasks imposed, all day, and had the satisfaction to hear Mr. Vane say as he looked over his last copied document, "That is better—you'll do good work after a while."

B. F. U.

The ex-Chancellor of Germany in his retirement and as a private citizen, has expressed his views with freedom and frankness in regard to the struggle between labor and capital and the socialistic tendencies of the times. He declares that a marked improvement has taken place in the condition of laboring classes during the latter half of the present century, that in the struggle between labor and capital, labor has scored the most victories, and will continue to gain wherever the laboring man has the ballot, and that should regions where men live like the brutes, would be the only alternative. The strife and friction of competition. As for the socialistic system of government it "is a species of slavery-a sort of penitentiary system for | due to this feeling that the workers are enthe union of the intended victims of such a | titled to a share of the profits of the business. system." If the political parties that oppose Socialism do not unite in opposition to it, help to create. The laborers themselves are they must succimb to socialistic domination, until such time as Socialism in its turn is overthrown by the excess of misery inherent in it, as in slavery. Bismarck sees no way out of the conflict between labor and capital. Indeed, he says: "This conflict of classes will never cease. To solve it is like trying to solve the problem of squaring the circle. It is the Utopian dream of a thousand yearsthe millennium to be realized only when men become as angels."

The ex Chancellor of Germany is a man of colossal intellect, of large knowledge of men and affairs, of wonderful powers of penetrating beneath the surface of things, of discerning the value of passion, prejudice and selfishness, as well as the higher intellectual and moral qualities as factors in political and social movements, and of making therefrom large generalizations for use in diplomatic policy and governmental administration. His views, especially now when there is no padlock on his lips, and when personal ambitions can no longer tinge the expression of his opinions, are entitled to a careful consideration. But on the other hand, his imperious nature, his association with kings and princes, his own rank, his long experience in controlling not only people but governments by intri gue and threats, and the fact that he belongs to an age of fear and force in government which are happily giving way to popular self-government,-all lessen the value of bis utterances, when he declares oracularly the limits of future social and industral possibilities.

and the second second

Without questioning that competition will both, it must assuredly come into force sooneffect is a conflict between the interest of continue to play an important part in huer or later." drunkards. In the fourth place the State employers and the employed. man progress, the whole trend of evolution. When there is an increase in profits wages When it becomes every workman's interest that enacts prohibition is simply demoralizas well as the dreams of poets and prophets. must be raised or the men strike. There is a to encourage methods that shall insure the ing its people in order to shirk an obvious and the aspiration of the human heart, jusdecline in business and profits sink; then the greatest success, the old hands will probably duty. If the State would only do its duty by tify the hope that the "conflict of classes capitalist grumbles and seeks to reduce elect the new ones. There will be regular | carefully punishing all violent and unjust will not last forever. There are many indiwages. The workingmen's expenses have meetings of the men and the election of of- acts that are due to intemperance, all cations that co-operation is to be the leading increased, their families have grown larger ficers; "and it will soon appear natural and wife-beating, child-beating, all neglect of principle of the industrial system of the fuexpedient to the employer to pay over the family, etc., prohibition would not be neperhaps, they have better tenements and are ture. If workmen can secure the advantages paying higher rent than before their wages whole of the laborer's share in a lump to cessary, the sense of responsibility and of respect for the laws would be increased and of combined effort by voluntary association, were, raised, and reduction of wages means the workmen's president, to be distributed they may be able to obtain those noble huto them sacrifices which involve degradation. amongst them in their own way, and as they, liberty would not have its wings clipped. manitarian results at which Nationalism Men unite in trade unions which tend to uni in council assembled, shall from time to Prohibition is such a recent thing that hisaims, without sacrifice of individuality, and formity of wages, labor deteriorated to the time assess and decree." Even the head tory has not much to say about it, but that without those evils of a paternalistic system | standard of the inferior workmen, discour- | manager may come to be similarly elected. | little is all against it. But prohibition, even you grow used to your new routine." of government that Prince Bismarck now agement of superior skill and strength, and a | The men will not allow their profits to suffer | if successful, would reach but a small num-"Well really, Mr. Vane," said Justin ad out which, more than levelling down of the industrial classes. by mismanagement and the capitalist emder of social 1118. man living, he has encouraged. John Stuart Mill was of the opinion that "Perhaps, if no other argument could be ployer will see the advantage of this meth-urged against wagedom, the mere fact that od. The mistake of existing systems of co-In the absence of prohibitory laws, more radical measures than those mentioned by the whole of the gain from labor-saving ma-chinery has fallen into hands of the employ-vorce labor from other forms of capital ready capitalists would "gradually find it to their advantage, instead of maintaining the strug-Mr. Davidson, experience has proved neer to whose members it is almost entirely due, would suffice to condemn it." to hand. They seem to think that capitalists have no just claim to profits. Capitalists are gle of the old system with work-people of cessary, including laws imposing restrictions the worst description to lend their capital to due, would suffice to condemn it." upon the sale of intoxicating drinks, and the worst description to rend their capital to due, would suffice to contenn it. the association—to do this at a diminishing rate of interest, and at last, perhaps, even to exchange their capital for terminal annui-ties. In this or some such mode the existing i ness ventures as capitalists and free men, home he stopped at Justin's desk.

leins "held lands on terms of doing whatsoever was commanded of them, nor knew in the evening what was to be done in the morning." Afterwards there were "privileged villeins" who could not be removed from their holdings so long as they performed certain services. After awhile these services, one after another; were commuted into a fixed rent in kind or in money, and finally in money only. Town life and trade brought changes. A middle class arose and its triumphant conflicts with the ancient feudal aristocracy developed the two classes-the employers and the employed, the capitalists and the manual laborers. Now the battle is is to say, if by working hard seven going on between these two classes. "Louder hours a day they find they can accom-and louder roar the discontented hosts of plish as much as by working at a necessarithere ever be a final victory it would be that | wage-earners. Inch by inch the baffled capi- iy reduced expenditure of force for eight of the men who labor. But he declares that if this struggle between labor and capital should ever come to an end, human activity would come to a standstill, and a condition of slavery in which men would be content because of their degeneracy or a condition of life, without work or progress, as in those of life, where men live like the brutes. they are worth more than the wages they re- a larger total to divide, and the share of ceive. Hence the agitation for a sliding scale. the manual workers would be greatly instruggle which produce progress are by the The arbitration between employer and em- creased. There is no danger that in bad ployed, and the forming of large co-operative societies for production and distribution are to which they contribute of the wealth they coming to act upon the principle, which they do not theoretically understand, that they themselves form capital and the tendency is toward a system of capitalization of labor as a substitute for the present systems

of wagedom. Mr. Donisthorpe believes that now "the employer pockets more than half the workman's just share." He takes the whole of the interest on laborers. Consider the money value of American slaves. "And yet what is the worth of a civilized man if he would but claim his liberty and work only as a free man can? not too long, not too monoton- of his timber, and yet he has the impudence onsly, but intelligently and economically, with an interest in his work, and a love for his art or craft? and what then would be a workman's share of production?" The contention of the labor capitalizationist is that the laborer is entitled to all the profits of his labor and not merely to a share of such profits. Now the laborer works for so much per day. The employer takes all the risk and pockets all the profits, interest included. He guarantees the wages of workmen, whether | its advantages to both parties would soon inthe business is profitable or not concerning which the workmen are indifferent. Uniformity of wages is impossible, because the system upon the country by legislative ac-profit and loss account varies. The capital-ist strives to employ labor and skill as cheap-pared for it by long habits of self-help would ly as possible; the laborers aim at the highest wages they can get, with the fewest hours and least work. Enployers try to increase surplus value by supplanting male labor with female and child labor, which results in increasing the amount taken by capital and lessening that which goes to labor. The

With a joint interest in undertakings, the workers will feel themselves practical partners in the concerns, and the idler will not be tolerated. The men will be jointly and severally their own overlookers, for they will be independent and self-interested workers. The men would be the best judges of their own hours of labor and would apportion time to the quality of the effort. "That times labor would fall below its present low level. "The true cost of increasingly skilled workers in every craft will regulate the pay of labor, and not the mere cost of the laborer's maintenance during the process. To the objection that "the workers must have their pay in advance and that is why the capitalist pockets the interest on labor," Mr. Donis-thorpe replies. "It is a convenient fiction; and moreover it is dishonest, for if it were true it would not justify the exaction. The moment a laborer has turned a handle, or stuck a spade in the ground, he has earned at least the value of his services for that second of time. To talk of giving him an advance is common chicanery. Workmen convert timber into a half-finished boat, which the capitalist can at any moment sell for ten or twelve times the original value to tell them that they have no claim upon him till the boat is completed, and that any payment they may require during the process is of the nature of an advance, for which he must charge as for a loan." Only certain classes of workers are yet advanced enough for the reform. It must have its beginning in the large coal and iron and textile fabric industries, in the cotton-mills, the foundries and colliers. Once set on foot. sure its general adoption. But Mr. Donisthorpe is not in favor of attempts to force the be positively mischievous. He thinks that ed and man rises above the brute. In the with the exception of Great Britain and the third place it defeats the very first purpose United States and the Anglo-Saxon Colonies, | of all law; it is a barrier to liberty for those few nations even yet are ripe for its introduction. The lead should be taken by the that there should exist five hundred persons working classes in the large industries. "Approved or disapproved by masters, or by men, or

dates for parlor lectures to more exclusive circles. On April 29th he read a thoughtful paper before the Club in its esthetic rooms in the Art Institute. His theme for this his last of History" from which the JOURNAL is permitted to make the following extracts:

No institution has ever tried to cure social ills by means of charity more kindly and persistently than the Roman Catholic church. At the time of the Norman conquest three-tenths of all the lands in England were held by the monasteries for the benefit of the poor; the proportion cannot have been very different in other countries. What was the re-sult? Charity fostered the very evil it sought to cure, viz., poverty and added to it another, viz., laziness, with all the forms of the Church, which is in so many ways practically wise, would have abandoned a great portion of its charity had it not been for the conviction which she held and holds, that charity is twice blest, in other words that charity-giving and charity-receiving are both virtues, beneficial for salvation. When the monasteries were broken up and ecclesiastical charity almost stopped, the poor of England whom the. Church tended and fostered were left almost entirely uncared for, and then the effects of that charity were clearly seen. The land swarmed with tramps, or as they were then called, vagrants, many of them able-bodied.....

If there is anything that philanthropists are agreed upon it is, I believe, that charity is not a cure for social ills and that the only charity which it is ever right to offer is that which makes the recipient feel his own responsibility and betake himself to self-help. All other charity is twice curst.

As remedies for social ills prohibition and Socialism may be taken together. Different as they are, they agree in this that they fail to satisfy both the second and third tests of a good remedy. Both diminish responsibility and both curtail freedom. Both punish the virtuous for the sake of the vicious. Now while the virtuous may, in their generosity, submit to punishment for the sake of the vicious, it can never be the duty of the State to enforce this generosity which, indeed, ceases to be generosity the moment it ceases to be voluntary....In the first place an almost unvarying experience has shown that prohibi tion does not prohibit, that the laws ordaining it are continually and shamelessly broken and that, in doing so, the people learn disrespects and social contempt for all law. In the second place it removes one of the very best opportunities for practising self-control, the very act by which the will is strengthenwho can use liberty. It is far more important who can use liberty than that there should exist five millions who cannot....Better one temperate man than a thousand prohibited

His uncle came in several times during the day to give Mr. Vane some directions, but he gave Justin only a word or two of kindly greeting in a pre-occupied manner, then returned to his own inner room where during the course of the day, a number of men, most of them with anxious or eager faces consulted him on business.

This apparent coldness struck with a chill upon the heart of the country boy fresh from a community where everybody was acquainted with and interested in the affairs of everybody else; where business was never too driving to preclude a little gossip with each one met during the day-and where above all relatives were always welcomed with effusion; but he had the good sense not to show that he felt hurt.

"Feel tired, Dorman?" asked Mr. Vane as they locked the office to go home about 5 p.m

"Well, I am ashamed to confess that I do Mr. Vane" he returned.

"Why 'ashamed?" " demanded Vane.

"Because, you see," confessed Justin, "I have been used to much harder work, farming-and I have always looked upon writing as such an easy frittery sort of thing that Inever thought of it as work-but I never took a whole day's stretch at it before--or at least so long a stretch as I have to day" correcting himself, remembering that he would scarcely have called the number of hours spent in the office that day a full day's work on the farm.

"Because in writing you bring into play a different set of faculties from those employed in farming is no reason why you should consider one play and the other the only true labor," said Mr. Vane, as they walked along, "yet I can understand how you feel. You generally when at home did what writing was necessary, in your hours of rest from manual labor, and the change made it restas when I take a vacation in the country, I find a real relaxation and recreation in felling trees, helping with the haying, etc., or, as when after a hard day's office work, I walk home instead of riding-as I shall do to night if you don't mind walking. Office work is so new to you, Dorman, that I advise you to take a walk every evening until

miringly, "what you say seems real reasona ble, but I had never thought of it, before." It was on a Thursday that Justin entered upon his office work. It was Saturday afternoon before his uncle exchanged more than the salutations of the day with him. Then as he passed through the outer room, to go "You will take dinner with us to-morrow, I suppose, Justin?" he inquired pleasantly.

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.adn't thought about it," he replied, | made him appear to disadvantage. In the | a feeling of restrained rebellion. "I ng me about.'

)h, well you will have time enough for t, too, if you choose. I will send the carre for you about four. Be sure and be dy at that time. Glad that you mean to and church. It is a good practice."

Breakfast was served a little later Sunys, at the Vane's, than during week-days. t Justin had risen even earlier than his nt and had dressed himself in his one best it of black broadcloth, with a little more e than he had ever before given to his aparance. He remembered with a pang the irrored contrast between himself and his ylish consin, and as far as his clothes ould admit he had adapted his own dress to lat of Ferd; so that Mrs. Vane, when he ame down to breakfast, looked at him quite provingly, and went so far as to suggest to a little change in his necktie, bringing

one of Mr. Vane's which he had discardas being too youthful for his wear.

le was rather surprised that after breaklast negone spoke of going to church, but when he diffidently inquired where he could ind a Congregational church, Mr. Vane bestirred himself to accompany him to one near Union Park where the family had a pew.

The handsome edifice in which Justin presently found himself listening to a fine voluntary rendered by the organist, although bearing the same denominational name, seemed to him to have nothing whatever in common with the modest little Congregaional church in Brownville where his father

ad for so many years officiated as Deacon, and the spruce looking preacher seemed in no way akin to the white-haired minister who Sunday after Sunday had doled out sermons rich in irrefutable Bible doctrine to the Brownville believers, ever since Justin could remember.

This preacher's text, appropriate to the beautiful September day was taken from Matthew 9th chapter, 37th verse: "The harvest truly is plenteous, but the laborers are few." Justin had often before heard sermons from the same text, but the application made by this preacher was altogether new to him, and he listened as if a new soul had taken possession of his body, while the old friends and asked Justin what had be-preacher described in glowing words how come of such and such ones. the world's work lay waiting to bedone while the average man and woman, though hungering for the spiritual bread which this harvest promised, sat in torpid, stupid idleness. foolishly watching for the appearance of the | did. harvesters, not realizing that all who thus waited had their appointed work to do in this | friend of hers-a Miss-Miss-who was that field, a work which they must do or remain for- | girl you once were engaged to Mr. Fairfield?" ever "an hungered." "There is not a man or she appealed to her husband with smiling woman here to-day," cried the preacher pas- eyes. sionately, "not one within the sound of my To his nephew's surprise he burst into a voice, either high or humble, who has not his hearty laugh. Justin had expected him to alone for bimself, but for his fellows. . There can be no common Father, if the brotherhood | enquire about Cynthia Wood! Do you know of man is not recognized, and to this end anything about her Justin? Who she mar-God has ordained that our highest earthly | ried, or whether she is living, and where?" joys must come from sympathetic interest in the needs of our fellows. However plen-tiful the harvest may be, if the laborers are few, famine must come-famine of heart, | mean?" replied Justin, trying not to look intellect, soul!" Then the congregation joined with the choir in singing, "What shall the Harvest be" and though Justin's fine voice joined in the well-known hymn, he felt strangely stirred and disquieted as he left the church, silently wondering where in the world's harvest-field his work lay. After lunch, as Mr. Vane became buried in the mammoth Sunday edition of his daily paper and Mrs. Vane was enjoying a nap upon the sofa, Justin being left to his own resources, began an investigation of Mr. Vane's small but choice library. He had always been fond of reading, but his range had been necessarily limited. Deacon Dorman's household library consisted of several Bibles, large and small, two or three hymn books, Brown's "Concordance," Baxter's "Saint's Rest," and "Call to the Unconverted," "Pilgrim's Progress," "Robinson Crusoe," Combe's "Constitution of Man," "Pictorial History of the World,"Abbott's "Life of Na-poleon Bonaparte," "Tales of Ship-wreck," "Uncle Tom's Cabin," Beecher's "Norwood," "The Lamplighter," "Ida May" and some school-books. Besides these, Justin's reading had been limited to the Sunday-school library and one local weekly paper, Bonner's Ledger and the Boston Cultivator, a farming journal; so he looked over with interest Mr. Vane's selection of to-day's literature. He had heard something of George Eliot and he took down a book bearing that name below the title, and became deeply interested in the pages of "Felix Holt, the Radical," until his uncle's carriage came to convey him to the Fairfields.

ght perhaps after meeting I might go | came to his mind the contrast between this o some of the parks Mr. Vane has been | his one western aunt and his half dozen aunts of Dorman blood or marriage who all

lived within twenty miles of Brownville. These aunts comprised within their number models of excellent house-keeping, piety, charity, economy, motherliness, and nurses, and one and all were gashingly fond of their Dorman nephews, and invariably deferential in manner to all their male relatives.

So it was an altogether new sensation to Justin to find a woman, a fragile elderly sweet-voiced woman, who deliberately talked down to him, whose softly modulated tones were undeniably patronizing. This aggra-vated and bewildered him, and it was with a sense of relief that he welcomed the return of Flossie who had mysteriously disappeared soon after her warm welcome. She seated herself on an ottoman directly opposite and began at once to question him.

"Now I want you consin Justin to tell me all about papa's people—and the farm where he lived, when he was a boy, and if any of your brothers look as papa did when he was a boy. I know you don't because you're bigger every way and have brown eyes-his are grey -but I've got brown eyes, too, and mamma says I'm a real Fairfield—I've just longed to know all about my papa when he was.young, but every time I've asked him he says 'I'm too busy, child—wait till some other time'— Well that 'other time' never comes, so I'm just delighted to get hold of you, and you've got to tell me everything I want to know."

Mr. Fairfield laughed. "I think I shall have to plead 'guilty' to Flossie's indictment" he said. "My life is such a busy one that 1 have scarcely had time to think of old friends in the pressure of new duties, and except when your mother's letters come, I forget that I ever was a boy. But I would like to see the old place again, and live in hopes of finding time to take a trip East."

Justin gratified the soul of Flossie, and won her everlasting gratitude by telling her some of the stories of her father's youthful escapades, which he had heard his mother relate; over some of these Mr. Fairfield, who had probably forgotten the incidents, laughed as merrily as Flossie herself; then he recalled

Mrs. Fairfield who was listening with a bored look to these reminscences, presently asked a question which startled Justin, though he endeavored not to show that it

"Did you ever hear your mother speak of a

"Why, certainly"-he exclaimed, "I must

Before it grew dark Justin suggested that midst of her unembarrassed flow of talk there as he had letters to write he must return early to Mr. Vane's.

"Then I'll order the carriage at once" said

"O, please, papa" cried Flossie "take me along, too? I have nt had the least bit of a ride to-day. That naughty Ferdinand promised sure this morning that we should drive over the South Park boulevards this afternoon if cousin Justin could go with us, and now it is too late for that, but I want to go with you"!

"All right, Flossie, tell the nurse to get you ready—and perhaps mamma will go, too?' he suggested turning to his wife. She declined, saying the lake breeze was too strong for her that evening.

They drove northward on Michigan avenue as far as Adams street, thence by Ashland avenue to Union Park and Washing boulevard crossing to Madison street on the return, and so to Mr. Vane's where Justin was left.

The full moon was just rising as if from the depths of the lake, in the far water-swept eastern horizon as they reached Lake Park on Michigan avenue. The beauty of the scene drew an exclamation from Justin, and Mr. Fairfield ordered the coachman to drive slowly past the lake view that they might enjoy it the longer. The moon's rays made a long path of silvery light over the expanse of water, from the horizon to the shore. All else lay in partial shadow.

"Do look at those mermaids, cousin Justin" exclaimed Flossie suddenly. She had been watching the silvery path with great interest and in remarkable quiet. Practical Justin was startled.

"Mermaids!-dear me, where?" he cried. A stiff breeze was rippling the lake into little billows whose struggling motion could be transformed by a vivid imagination into the shapes of indistinctly seen swimmers. Flossie pointed to a group of these.

"There!"—she said, with conviction, "don't you see?—Those forms whirling around so wildly, cousin, are, I am sure, the souls of all the folk who have been drowned in the lake, turned into mermen and mermaids. And you see the Lord has ordered his moon to make a dividing line, so as to show which are the bad souls and which the good. If they manage to swim across in that clear bright light which will help him to see all the dark sin spots in every one-then he will take them out of the water up to heaven. Those who can't cross over-you see how hard they are struggling!-are those who are so awful wicked that they don't dare to cross where the Lord's sweet light will strike on them-for the sin-spots will look so black. They will have to stay mermaids and sing low their songs by day or night when storms are coming, so as to coax other people to come and drown themselves, or push others in the lake, for, oh, they are so lonesome, and the more company they can get the happier they feel; so these wicked ones draw, draw, draw others down to them! Flossie uttered this rhapsody with her shining eyes fixed on the billows, and as if the picture was terribly real to her. Justin half-shuddered at the vision she had conjured up, and her father looked at her in surprise.

"My Dear little friend," "Esteemed friend," "Miss Melissa Wood," and the few words which followed were as varied in their tone. But the letter which went into the mail, be- his slumbering soul, calling it to action, he his uncle "and give you a little idea of what gan "My Dear Friend"—and contained only had steadily grown more and more interest-Chicago looks like by gas light, before taking a short account of his journey, his boarding ed in history and science especially. In his place, and his work in the office.

> Mrs. Vane a description of his drive of the evening before and of Flossie's talk.

"She's a wonderfully bright little girl' observed Mrs. Vane, "but she is liable to become spoiled. I suppose the fact that they cussions which wer lost by death the four children between Dart, little lectures. Ferdinand and Flossie makes Mrs. Fairfield too indulgent to these two".

Justin's thoughts flew to Ferdinand's appearance at yesterday's dinner, but he said nothing.

"I think Mr. Fairfield would draw the reins more closely round Mr. Ferdinand if it were not for his wife" remarked Mr. Vane. "I remember she didn't like it at all when his father insisted upon Ferdinand's studying law, for she has a pretty fortune in her own name, and she said her son didn't need a profession, as he would always have plenty of her photograph and had insisted upon his in money-besides she wanted him to accompany her to Europe that year-I understand she had a pretty young heiress under chaperonage, and wanted Ferd along. That's one allow him to do so, and his first love affair reason he yielded so readily to his father's wishes and settled down to earnest study; he wasn't just ready to make love, or play the gallant to his mother's choice."

"Is my cousin in company with my uncle?" asked Justin. "I wondered why it was "Fair-field and Fairfield;" I wasn't sure it meant Ferdinand. I havn't seen him in the office yet?"

"He has only lately returned from his vacation" replied Mr. Vane, "and since, there has been a yacht race in which he is interested. He is a great club man, is fond of good horses, races, and all out-door sports. He is | which Justin observing, remarked that he a genuinely good fellow, too, but he has no would just as soon return home alone and incentives to excel in his profession. You'll could allay any fears of Mrs. Vane's, as to see him at the office occasionally, now that | her husband's delay in returning. When he business is more lively". For some two or three months after his

arrival in Chicago, Justin's life, to all outward appearances, went on very quietly. He worked steadily during office hours, then in the early part of the evening he took long walks about the city, partly to increase his acquaintance with it, but mainly to give himself the needed exercise demanded by his sedentary life. On his return from these walks he read for an hour or two, and occassionally played chess with Mr. Vane, who was teaching him the game. On Sundays he attended some church in the morning, then spent most of the remainder of the day reading, with an occasional visit to the parks-Garfield Park at the western limit of Madison street most frequently, as it was most accessible. Sometimes of an evening he accompanied Mrs. Vane to some cheap enter tainment, or Mr. Vane to some political meeting, for it was the year of the Presidental election, when though no real issue was before the public, party feeling ran high under the leadership of the friends of James G. Blaine and Grover Cleveland. Several times during those months he spent an evening by invitation, at his uncle's, where his aun chatted with him in her most condescending manner, Ferdinand entertained him with glowing descriptions of last season's races, etc., Flossie amused him with her pert sayings, and his uncle asked about the Brownville people, and his political opinions.

a thirst for knowledge and a taste for read ing on many subjects. Since hearing that memorable sermon which beat the reveille for At the breakfast table Justin gave Mr. and good books and was well read in some branches, of science. Justin's interest in these subjects was a pleasing surprise to him and he gladly directed the reading of his young friend and often engaged him in discussions which were really, on Mr. Vane's

> Justin's correspondence with Lissa was another source of disquietude and awakening. He knew now quite well that he did not love the pretty, impulsive girl, but he understood from her alarmingly frank letters that she considered herself engaged to im, although in desperation he carefully efrained from committing himself. Yet even his caution made him ashamed, for she now wrote such frank love-letters that he felt that he was a coward when he replied in carefully considered phrases. She had sent him return, and it seemed to him as if he deserved State's prison for not replying in kind. But his newly awakened conscience would not was proving a martyrdom.

> But a recent experience tightened the chain which bound him to the fulfillment of her expectations. One night he accompanied Mr. Vane to a political mass meeting held on the South Side. As the meeting closed and the crowd dispersed at a rather late hour, a German friend of Mr. Vane's, spied him and insisted upon his discussing the speakers and speeches over a glass of lager in a saloon near by. The German friend was a man of importance whom Mr. Vane was glad to meet, but he hesitated to accede to the proposition. reached Halstedstreet there was a fire somewhere in the vicinity, and a crowd thronged the street at the corner of Madison. Justin stopped a moment to learn the cause of the excitement. As he thus stood a hand was suddenly laid upon his arm, and a sweet voice said:

"Say, Bub, wont you stand treat? I'm just dying for a glass of beer. Come along and vigorous youth, hitherto unaccustomed to get me some?" and he found himself pulled toward the open door of an adjacent saloon. Justin looked down in utter amazement and his heart gave a great throb of mingled fear and surprise, as he saw a face wondrously like Lissa's in its rounded fairness, dimples and childish blue eyes, framed in fluffs of golden hair, looking up at him. But he saw at a second glance a look in the eyes such as Lissa's had never known, such as he had never seen in any woman's eyes in Brownville, and the curved lips wore a hard ened, leering smile which was all the more loathsome to him because of her strange resemblance to farmer Wood's innocent daugh-

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CHAPTER IV.

A DINNER AND A DRIVE.

On this occasion he noted for the first time the architectural beauty of many of the buildings along the boulevard. He had seen so little in the way of fine architecture that he did not understand the source of the vague pleasure he experienced in viewing these handsome structures. What delight, he thought, it must be to live in houses like these. He wondered, as his uncle's span of bays bore him lightly along, driven by a sleek, well-fed colored coachman-why so often in stories, cities were represented as being hotbeds of poverty and crime, when here every thing seemed to betoken comfort, ease, happiñess and orderly living.

Lawyer Fairfield's home though not among the most magnificent mansions on the avenue, had been recently built, and was a solid. rocmy, and handsome residence, surrounded by ample and tasteful grounds.

As the carriage drove up, Flossie came fly-

"WHEN HE CAME TO HIMSELF." cially impartial words and manner to some on the affair to his subordinates. This oc-Justin with a renewed sense of awkward- very cordial towards Justin, engaging his curred in the afternoon. The next morning, ness in the presence of this elegantly dressed | and Flossie's attention by a charming desof the clients. Justin got up early Monday morning, and lady, whose brilliant eyes seemed capable of | cription of some curious things she had seen Justin's father always voted the straight | before Mr. Fairfield arrived at the office. a wrote industriously for a couple of hours bereading his innermost thought. at the opening of the Industrial Exposition | fore breakfast, but the only real result of | Republican ticket, and Justin himself, so far | reporter came in to inquire about a sensaa few days before, and she urged Justin to his two hours' work was a letter of four pages tional divorce suit, said to have been instias he had thought about politics at all was a She motioned him to a seat and sank back Republican: but the fact that he was now of | tuted against a leading and wealthy citizen attend some evening before the Exposition addressed to "Miss Melissa A. Wood, Brownin a languid manner on the sofa whence she voting age lent an interest to politics he had by his young and beautiful wife. Mr. Vane, closed. But inexperienced as he was, the ville, Mass.," which he deposited in the first had risen on his entrance, and much to his never feit before, and he was surprised on at- | Justin, and the office boy were all duly interflushed face and husky voice of Ferdinand street letter hox he came to, on his way to discomfort kept her shining eyes upon him, tending some of the meetings to find how viewed. very little he knew of either side of politi- By th betrayed to him the cause of Mr. Fairfield's the office. Had anyone been permitted to while she questioned him as to his mother, disturbance, and he felt accordingly embar-By the time Mr. Fairfield arrived, several the crops that year in Brownville, his journey look through the balf quire of paper which other reporters were on hand, besieging him rassed. Justin brought down and carefully watched cal questons. He now read the daily papers to, and impressions of Chicago. eagerly. His mind was growing broader, his for particulars-with little success, for he Hersweetly patronizing tone had a strange-Ferdinand said very little during dinner while it was being turned to ashes in the was very curt and reticent." Later on in the and soon afterwards excusing himself on | kitchen stove, he would have found a dozen ly unnerving effect upon Justin who found curiosity was awakened every day in connecday another reporter came in with hurried beginnings of a letter, with varied addresses, such as "My Dear Lissa," "Dear Miss Wood," tion with new objects, as his expanding mind himself saying "yes ma'am" and "nooma'am" the plea of a severe headache, went to in a stiff, unnatural way, which he knew his room. invested them with added importance. He felt (Continued on Eighth Page.)

"There's a Cynthia Wood, an old maid, who lives along with her brother, Martin Wood, whose farm joins ours-is she the one you conscious.

"Yes-she was Martin Wood's sister. So she never married? Well, that's too bad!" exclaimed Mr. Fairfield in an interested tone. "To tell the truth, I'm afraid I'm to blame for that. I own that I treated her rather shabbily, I was only a boy then, and didn't know my own mind, and the country people in those days were forever trying to make 'matches' among the young folks-I suppose from lack of other business to occupy their minds. She was a rather pretty girl, too, and somehow before I left Brownville we became engaged. Fortunately for the first few years after I came west I was too busy and too hard up to dream of marrying, but I hadn't been away a month before I understood what nonsense such an engagement was, and I had the good sense to write and tell her so-but I thought it likely she would marry someone else.'

"I never knew of Miss Cynthia keeping company with any one since I can remember' said Justin, "and she has always lived with Mr.Wood's folks next farm to ours ever since I was a small boy"

"There! Mr. Fairfield" said his wife in a bantering tone, "you see, you need not feed your vanity with the idea that she kept single on your account, you were probably her dérnier resort."

"Well;" observed Flossie in a meditative tone with her small hands clasped over her knees, "suppose papa had married her instead of you, mamma, what would I be?-More of a Fairfield than ever, I suppose. Is she a pretty girl now, cousin Justin?-and should I be obliged to call her auntie if I went to Brownville?"

Justin laughed with the others, for in spite of a certain indignation which all rightthinking people in Brownville felt over Cynthia Wood's well-known story, Flossie's question "is she a pretty girl now?" brought to his mind a vivid picture of the tall, lank, sharp-nosed, grey-haired, but vigorous old maid, whom he knew as the greatest scandal monger and gossip of the entire neighborhood. But she was Lissa Wood's own aunt, and that thought sobered him.

Dinner was announced just then and the reminiscences cut short. In after years Justin recalled that dinner as one of his martyrdoms, though he got through it very creditably considering the fact that he was mor-bidly conscious during the whole meal that not one slight mistake, or awkward blunder on his part, escaped the notice of the lady who presided. Little as he knew of city ways he realized that the table manners of a farmer's household must in some respects differ from those of a city mansion, so he followed closely as possible, what the others did, confining his choice of food to the dishes he was pared by a first-class cook, with his fine

Soon after the soup was served Ferdinand fice. The messenger boy was called, and dropped by his uncle's clients and in the She offered Justin a slim, cool, limp hand and write that letter," and he went to bedsoon a lady and gentleman came, and all made his appearance at the table. He had stories that came to him in the way of diswhich he shook cordially yet clumsily. and to the dreamless sleep of youth and went into private conference. Presently the evidently just come home, for he murmured passionate, prosiac law documents which he "I hope you are not homesick?" she said lady went out, still deeply veiled, leaving on health. had to copy. He was young and sympathetic and found it hard sometimes to smother his in excuse for his tardiness that he had been in a coldly sweet voice, "and that you are godetained by "some of the fellows at the club". His father glanced at him with a look of disthe arm of her lady friend. Mr. Fairfield, who ing to like Chicago-young men generally CHAPTER V. helped her into her carriage, seemed deeply feelings of indignation or sympathy, and do, I think!" was half angry with his uncle for his judi- | concerned, but of course made no remarks No'm-I mean, yes ma'am" stammered | pleasure, while his mother grew suddenly

Where in the world, child, did you get these notions into your head?" he asked.

"O, some of it was told me by Miss Nina, one evening when just we two walked down to the lake front at 31st street, while we watched the moon rise like this, and the rest guessed myself," she answered complacently.

"That comes of having a German nursemaid 'round, to fill your head with sentimental nonsense!" observed her father.

No more was said, and Justin turned to look with renewed interest on the waters almost sharing Flossie's romantic imaginings.

Far out in the lake here and there a glimmering will-o-the-wisp light, and the faint tinkle of a bell indicated that a vessel of some sort was coming in or going out. Occassionally a phantom-like boat with ghostly rowers floated in the distance across the moon's wake. At intervals the lantern of some solitary fisherman shone like a tiny spark on a dimly outlined pier. Now and again the discordant blare of fog-horns told of a steamer's whereabouts. But for the most part the lake's broad expanse lay shrouded in shadowy mystery.

As they left the avenue and drove through the other streets, Justin was astonished at the length of Chicago streets, as revealed by the long rows of gas lights whose farthest gleams in the distance seemed to converge into a single point.

"I have always heard Washington spoken of as 'the city of magnificent distances'" said Justin as one long street after another was noted: "but I can't conceive anything surpassing in length these Chicago streets."

"Well, they'll do-for the present" remarked his uncle smiling, "but our prairies are boundless, you know, and we may take a fancy to run out these streets illimitably; Chicago's a growing village".

It was late when he was set down at Mr Vane's, and he was very tired, but his weariness did not prevent him from writing a letter of considerable length to his mother, before retiring, in which he gave her a detailed account of his various experiences, of his visit at his uncle's, and of Chicago by night and he smiled as he thought how astonished his father and she would be when they reached that paragraph in his letter which told of the theatres he had seen with doors wide open, while crowds of respectable lookng people were hurrying into them on Sunlay night.

"Ma, will want me to come right back home when she reads that," he thought, with a little homesick longing for his home and Brownville friends. Then he remembered his promise to write to Lissa Wood, and a guilty flush suffused his cheeks as he recalled his uncle's hearty laugh over his broken promise to Cynthia Wood. "But at least I ain't promised to her," he whispered rebell ously, "if I did promise to write—and heigho, 'm too tired now-l'll get up in the morning

On these occasions he found a certain pleasure in the visit, but he did not crave too frequent repetitions of the invitation, for he did not feel at home in his uncle's fine mansion.

In appearance he had not changed much during these first months. He was, it is true, a little thinner, the dark sunburn, the result of his farm life, was worn off and his naturally fine complexion of red and white gave his face a more refined appearance, while his walk was less careless and more rapid, and he held himself more erect. His clothes had added touches of style which gave him a metropolitan air. But these changes were ment.

Inwardly Justin was aware of a great which as yet he could neither analyze, explain, nor describe. The minister whose sermon so stirred him on his first Sunday in Chicago, had lately taken as his text for a Prodigal Son, and one of the lessons educed was the need of self-knowledge; Justin was him that he was just awaking to a consciousness of himself as an individual being who must think and act according to his own reason and conscience. Hitherto he had lived as one in a dream, doing whatever was customary for those around him to do, weakly reflecting by sympathy the general feeling, and echoing the opinions of those by whom he had been taught, calling this "good" and that "bad," not because he pertenor and limited range of his rural life had called for no more intellectual activity.

But now the thousand invisible forces of many-sided individualities massed together by the stringent needs and by the purposes and power of a great city were at work upon portorial corps by supplying material in the him to arouse the selfhood of the man within. He was beginning to "come to himself," to recognize that he, Justin Dorman, held within his soul potentialities of which he was before unconscious, and he felt confused and frightened, yet elated by this new sense of power and responsibility.

"I guess you're mistaken, miss. I don't know you," he said, trying gently to shake off her clinging grasp.

"That don't matter. I'm mighty easy to get acquainted with and you'll like me ever so well when you do know me; come," she said with a harsh laugh, without releasing her hold.

Several rough-looking fellows in the crowd joined in the laughter. Justin began to feel ashamed and alarmed as he tried more firmly to get free. The fire was out. apparently, for the people were dispersing. A policeman sauntered up, and for a wonder took in the situation promptly.

"See here," he said, looking severely at the girl, "you just quit that or l'll run you in. Move on young fellow."

"All right boss" she replied, releasing her hold on Justin with a spiteful little push. "He's too fresh, anyway; a regular frumptoo stingy to give a girl a drink," and she turned away humming an air.

Justin started homeward with a quickened pace. As he walked he unconsciously not so distinctly marked as to excite com- rubbed the coat sleeve where the girl's hand had pressed, with a brushing motion as if to cleanse it from some infection. His breath change in himself, a wonderous change came quick and fast as though he had been running. A thousand disturbed thoughts ran through his brain. chief among which was that a woman once like Lissa in purity of life as well as in looks, could get so near the morning's discourse the words "When he | gates of hell, before the freshness of youth came to himself," from the parable of the was passed. He recalled stories he had read of girls deserted by their lovers going to the bad, and he felt more than ever under obligahaunted by these words. Truly it seemed to | tions to carry out on his part all that Lissa seemed to expect. That appeared his duty.

The crisis of the presidential campaign had past. November 4th had come and gone. Cleveland had been elected and still the Union survived, and business went on as before; perhaps a little more briskly now that suspense was over.

But the sudden lack of news sufficiently thrilling to induce the average Chicago citizen to buy three editions per day of his faceived them to be either one or the other, but | vorite daily, made heavy demands on the inbecause he had been told they were so, and genuity and imaginations of the hard-workhonoring or despising his fellow beings ac- ed and berated reporters. Every item of cording to the stamp put upon them by the | sensational local news was carefully worked public and not from a consideration by him- | up, and rival newspapers, each anxious to self of their personal qualities. The simple | give its readers the earliest "full and true account" of these were at their wits' end.

> But for awhile Chicago citizens, resting after the excitement of the political campaign, when every one had "supped their fill of horrors" refused to accommodate the reform of sensational public demonstration or thrilling domestic drama, and the only rows which occurred were of a tame, or old-fashioned order. But in a city of nearly a million souls, most of them energetic and daring in nature, this state of things could not last.

One day a richly dressed lady deeply veiled. apparently young, and undeniably excited, Not one but many varying causes contribing down the steps to greet him as if he were uted to this awakening. Already some of these have been indicated in the relation of came hurredly into the office. Mr. Fairfield acquainted with, and avoiding altogether an old friend; and her father stood smilingly being in she was ushered by Justin himunfamiliar articles of diet, with the result in the doorway. In the parlor he was introself into his private room. The door was imthat he rose from a very choice dinner, preincidents of his city life before given. In duced to his uncle's wife, a slender lady of mediately closed, but sounds of hysterical his uncle's office he could not help learning medium height, sallow complexion, lovely sobbings occasionally reached the outer ofhealthy appetite unsatisfied. something of life's cruelest woes in the hints dark eyes and a slightly disdainful air.

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RELIGIO-PHILOS PHICAL JOURNAL.

Woman's Department.

Growing Old Together.

Do you know I am thinking to-morrow We shal' pass, on our journey through life, One more of the milestones that bring us Still nearer the goal, my good wife? The glad anniversary morning Of our wedding day cometh once more: And its evening will find us still waiting, Who had thought to have gone long before.

We are old, wife. I know by the furrrws Time has plowed on your brow, once so fair: I know by the crown of bright silver He has left for your once raven hair; I know by the frost in the flowers Ti at brightened our life at its dawn: I know by the graves in the churchyard Where we counted our dead yestermorn

Your way has been humble and toil worn, Your way has been humble and ton work, Your guest has been trouble, good wife— Part sunshine, more trials and sorrows, Have made up your record through life; But may the thought cheer, my dear one, Your patience and sweet clinging love Have made for me here such a heaven. I have asked, "Is there brighter above?"

In 'life's winter, sweet wife, we are living, But its storms all unheeded will fall; What care we, who have love and each other, Who have proved, each to each, all in all? Hand-in-hand, we await the night's coming, Giving thanks, down the valley we go For to love and grow old together Is the highest bliss mortals can know.

Some children are still left to bless us, And lighten our hearts day by day; If hope is not always fruition, We will strive to keep in the right way. We have sowed and reaped, but the harvest That garners the world we await, And happily, at last we may enter Together the beautiful gate.

OF INTEREST TO WOMEN.

A successful woman's organization is the Ladies' New York Club, which has been thriving the last six months under the guidance of a woman president had at the outset a membership of about twenty-five. The idea of the club at that time was to afford to women of moderate means who were living in the suburbs or out of town altogether, a resort where they could stay a day or two while on a visit to the city without an escort. It was to be practically a hotel, without the discomforts that make a public house distaste-ful to a woman. Women of wealth took a sudden liking to the notion of a woman's club of this sort, and in a month over a hundred of them joined and made it fashionable. To day the club has a membership of about three hundred and fifty, and members are being added at the rate of from three to five daily. Of this number 200 are New York women, and the majority of the 200 are mar-The club quarters are divided into a restaurant, parlors, reading-rooms and lecturerooms and dormitories. The restaurant is gel traces out the necessary or 'established' on the ground floor, the parlors and lecture- order in the world of thought." Nature, it is on the ground floor, the parlors and lecturerooms on the second floor; and the dormitories occupy the rest of the building. It costs \$20 a year in dues to belong to the club, and for the money a member can secure many privileges. There is an English cook attached to the club, and he will furnish meals at any time at restaurant prices to women who intend to go out to a matinee and who do not like to eat at a restaurant. Theatre luncheon parties of this sort are, indeed, one of the popular features of the club. Any member who wants to go out shopping can get a special maid at the club to accompany her. Outof-town members who are visiting the metropolis alone can secure cab service and other accommodations without the annoyance and bother of hunting them up for themselves. The president of the club resides at the club house, and keeps it open both in the daytime and at night up to a reasonable hour for the use of members, -For members living out of town rooms are provided at a cost of \$1 per day. Application has to be made for them a day ahead. It is a custom for members to frequently bring their own maids with them, and meals to order are provided for those staying there. Non-members when accompanied by a member can obtain luncheon at restaurant prices. Any member who may desire to entertain her friends at a luncheon party can have a private room for this purpose. Children of members may be left at the club house in care of nurses or guardians whenever members want to go visiting. Messenger service is provided; telegrams and letters, if addressed to any member of the club, are received and cared for, as well as parcels. Another facility of the club is in the securing of servants without having them call at the members' houses by advertising for them from the club house. In the reading-room English and American magazines and all the important newspapers of the city are always on file. Card parties are one of the enjoyable features at the club house. A teacher of the fascinating game is engaged to give whist lessons once a week, and there is another day set apart for the practice of the game. On another day there is a lecture on athletics and care of the body and preservation of health. This feature is called "Social Athletics." The club officers and members also make particular effort to encourage members in the pursuit of useful recreations, particularly the making of art needlework, crocheting and knitting. But recently the regular annual prize competition exhibition of work of this description was begun. Members only were allowed to compete, but many outsiders joined in the exhibition. Members were glad of the chance of studying what exquisite skill their fellow-women who earn their livelihood by the needle have attained. Some of these outside exhibits were eagerly bought up. About thirty prizes were competed for by members. A handsome silver teapot was offered for the best art work, and a pair of gold scissors for the member who performed the greatest amount of embroidery, or chro-cheting, or tattings within a stated time.

As long as Miss Shumway remained in Chicago she carried forward the undertaking with her own means, unassisted by even voluntary contributions. When, however, she removed a few months ago to Boston a num-ber of her friends who were interested in the work decided to form an association and continue it. The purpose of the association is identical with the aim of Miss Shumway, which was to furnish visiting nurses for those unable to secure skilled attendance in time of illness. The duties of these nurses is to teach cleanliness and proper care of the sick, and to perform for them those services which only an expert is able to render. The organization, which was formed last November, now numbers 360 members. The officers are: President, Mrs. E. C. Dudley; vice presi dent, Miss Cornelia B. McAvoy; secretary, Mrs. Franklin H.Watriss, and treasurer, Mrs. William P. Conger.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of the BKLIGIO PHIL-OSOPHICAL JCURMAL.

THE WORLD-ENERGY AND ITS SELF CONSCIOUSNESS. By William M. Bryant. Chicago: S. C. Griggs & Co. 1890. Pp. 304. Price. \$1.50.

Mr. Bryant aims to show in this work that the established order of the world of things is the outer expression of the necessary or logical order of thought, that Thought and Things are the complementary aspects of the totality of existence. He believes that the speculative method on one hand and the scientific method on the other are, so far as men really think, one and the same, and that the scientific movement of to day is in fact, the complement of the speculative movement which first assumed a scientific character with the Greek schools of thought, and which developed vigorously again in Germany more than a century ago. Hegel presented the spec-ulative aspect of the conservation of energy. Modern'science unfolds the Hegelian dialectic under the form of necessary relations or laws that "govern" phenomena. Hegel treat-ed slightingly the work of the empirical school, because he lacked appreciation of the empirical aspects of inquiry. The thinker needs training in both empirical and in specneeds training in both empirical and in spec-nlative thought. Mr. Bryant is not able, he says, to separate the work of Spencer from that of Hegel, widely as they differ in some respects: "Evolution and fixity of order in Evolution—that is the keynote of both systems. The one develops this conception in the form of the necessary process of thought itself. The other traces the evidences veriried. They go to the club often in the after-noons while their husbands are down-town. fying this conception throughout the realm of "nature" considered as the physical uni-Mr. SDellcer tablished' order in the world of things. Heargued, instead of being something apart from mind, is the outer mode of mind. The continuity of matter has its truth only in the continuity of Mind. "The World-Energy is God. Its self-conservation is the eternal process of creation. The self-unfolding of God culminates in man. For man is the Son of God." Such is the main thought of this writer who is a close and deep philosophic thinker, whose mind is constructive and reconciliative rather than antagonistic in the treatment of the various systems of thought. His style is scholarly, concise and clear.

and thinking people the work egun by the course of Scientific Temperance Instruction 1887 as a memorial charity to her mother. in the public schools; not in the interest of any religious sect, nor of any political party, but to guide all readers in the careful and candid study of the history, science and lit-erature of the Temperance Reform; to seek by an educated public sentiment the speedy and final Annihilation of the Saloon—in a word, Chautauqua of Temperance. Funk & Wagnalls, 18 and 20 Astor Place, New York. The subscription price is 50 cents per year.

> A. L. Burt, New York, announces a most important new series to be called Burt's Library of the World's Best Books, which will aim to place within the reach of all a complete, rich, and uniform library of the classics of the literature of every language. We briefly mention the volumes thus far planned: "The Discourses of Epictetus," including the "Encheiridion" and "Fragments" translated with notes, a life of Epictetus, and a view of his philosophy, by George Long; Goethe's "Faust," translated by Anna Swanwick; Goldsmith's "Vicar of Wakefield;" Bacon's "Essays," with introduction by Henry Mor-ley; Ruskin's "Crown of Wild Olive "and "Ses-ame and Lilies;" Creasy's "Fifteen Decisive Battles of the World;" Proctor's "Other World's than Ours," and Washington Irvings "Sketch-Book."

Magazines for May Received.

The Homiletic Review. (New York.) IAn unusual variety of subjects are discussed in this issue by prominent writers and authors.

The Chautauquan. (Meadville, Pa.) The emi-nent English historian, Edward A. Freeman, opens this issue with an article entitled: The Making of Italy; this is followed by much good reading.

The Season. (New York.) Appropriate designs in the latest styles together with art work in new patterns fill the pages of this popular monthly for May.

The Atlantic Monthly. (Boston.) Henrik Ibsen: His early literary career as poet and playwright is the opening article this month. The second paper on Some Popular Objections to Civil Service Reform is given to the readers. The Serials are continued, and Over the Teacups is completed. Literary Shibboleths, by Agnes Repplier, is a most interesting art-icle. The short stories are Rudolph, and part first of Rod's Salvation.

The Popular Science Monthly. (New York.) The leading article for the May number, by Prof. John Fiske, is a vivid portrayal of the character of Edward Livingston Youmans, the founder of this monthly. In this number, also, are printed the opening chap-ters of one of the uncompleted parts of Mr. Spencer's system of philosophy, dealing with morality. Sumptuary Laws and their Social Influence are treated by Dr. William A. Hammond.

The Freethinkers' Magazine. (Buffalo, N. Y.) Prof. J. B. Buchanan contributes Bibliolotry, which is followed by Impressions of Truth. The Gods by R. G. Ingersoll is continued. A sketch of Matilda Joslyn Gage, accompanied by portrait adds to the interesting reading this month.



"BOAT, AHOY !

the rapids are below you!" cried a man to a pleasure party whom he descried gliding swiftly down the stream toward the foaming cataract. And we would cry, "Boat, Ahoy!" to the one whose life is being drawn into the whirlpool of consumption, for un-

less you use effective measures you will be wrecked in Death's foaming rapids. If your lungs are weak, breath short, have spitting of blood, experience occasional cold spitting of blood, experience occasional cold chills creeping up your spinal column, with hacking cough, variable or poor appetite, feeble digestion, with gradual loss of flesh, cold feet, lassitude or general debility, are easily fatigued, don't disregard these pre-monitory symptoms. Thousands annually, without experiencing half the above symp-toms and not heeding their timely warnings. toms and not heeding their timely warnings, are plunged into the relentless grasp of that

most fatal scourge — Consumption. You can't afford to fool away any precious time, if suffering from any considerable number of these unmistakable symptoms of approaching danger! It's madness to trifle and experiment with uncertain means when thus afflicted. Don't Lung-scrofula, or Consumption. It soothes forget at such a critical period that the igh, improves only medicine possessed of such positive curative properties as to warrant its proprietors in guaranteeing it to cure Consumption of the Lungs, if taken in time and given a fair trial, is the world-

famed Dr. Pierce's Golden Medical Discovery.

Trying conditions these, under which to offer the afflicted relief and cure. No ordi-nary remedy could sustain itself under such a guarantee. It would bankrupt its propri-etors! Not so with "Golden Medical Dis-covery." Its best advertisement is the thousands of consumptives, in all parts of the world, which it has restored to health, strength and happiness. To-day no other medicine has so great a sale. Why? Because it does just what it is guaranteed to accomplish, otherwise its sale on so peculiar a plan as this would ruin its manufact.

"Golden Medical Discovery" cures Consumption in all its earlier stages, on common sense principles. Being, according to all recognized medical authority, a scrofulous affection of the lungs, it is reasonable to seek a remedy in those agents known to prove most efficacious in conquering scrofulous disease affecting other parts and organs. Now for Scrofula in all its myriad forms, nothing has ever yet been discovered to compare with the wonderful remedy already mentioned. And especially is this true of

Ten or twelve years ago there lived in a vine-covered cottage on Mount Washington, Berkshire County, Mass., two fair young girls, Dora and Elaine Goodale, daughters of intelligent parents. They soon began to write poetry of a lovely and pure order. They lived in a beautiful region, and its beauties they were soon reflecting in verses on every suggestive object and theme in nature. These they published. Now Elaine has just been made superintendent of Indian schools in Dakota, and is to make a novel journey the coming summer. She has been supplied by General Morgan, Commissioner of Indian Affairs, with a covered wagon and pair of horses, to travel from school to school through Dakota. She will be attended on her travels by two Indians, a man and his wife, and her covered wagon will be her summer home.

CHURCH HISTORY. By Professor Kartz. Authorized Translation from latest revised edition by Rev. John MacPherson, A. M. Volume III. Price, per volume, \$2.00. New York: Funk & Wagnalls. 1890. Pp. 544. Price, \$2.00.

This volume carries the Roman Catholic and Protestant Churches through the seventeenth, eighteenth and nineteenth centuries to the present time. The two systems as they have existed and exerted an influence side by side are compared. Special attention is given to the Lutheran Church, the Reformed Church, and the Moravians. Coming to the nineteenth century particular consideration is given to Nationalism and Pietism, Protestanism in Germany, etc. The book contains a large amount of information in regard to church history.

A MYSTERY OF THE FAST MAIL. By By ron D. Adsit. (No. 2 of Lovell's Detective Series). John W. Lovell Co. Pp. 192. Paper, price 25 cents.

A bright, interesting story of the robbery of part of the contents of a bag of registered mail. Several suspected parties are shadowed by detectives each one having a private history of intense interest and all seeming from surrounding circumstances to be guilty of the crime for which they were shadowed. while the one who accidentally became the apparent robber, was in reality guiltless of any intention of wrong-doing. The story which is one of unflagging interest, shows clearly the possibility of mistakes being made by arguing from false premises, even by trained detectives.

THE CALVARY PULPIT. Christ and Him Crucified. By Robert S. Mac Arthur, D. D. New York: Funk & Wagnalls. 1890, pp. 294. Cloth, \$100.

Dr. Mac Arthur is and has been for twenty years pastor of Calvary Baptist Church, New York, which is said to have the largest membership of any white Baptist Church in America. The sermons in this volume were preached in the earlier years of the author's ministry, lacking in print the ringing voice and personal magnetism of the preacher, these sermons seem rather tame and com mon place. Neither in their thought nor in their literary style is there any discernible reason for their publication in this form; but they will doubtless possess an interest for many religious people of orthodox views and especially for those who know and admire Dr. MacArthur as an eloquent and effective preacher. Various doctrinal and moral themes are discussed from the orthodox preacher's standpoint, always earnestly and in a dignified manner.

"American Liberty," a quarterly magazine published by W. M. De Camp, at Hampton, Virginia, is an infant in size, but it is not

The Theosophist. (Madras, India.) A varied table of contents appears for April.

Current Literature. (New York.) This magazine of record and review has a variety of reading that will delight the student.

St. Nicholas. (New York.) Bat, Ball and Diamond will amuse all the boys whether connected with a local "Nine" or not, and many girls will no doubt learn much of the popular game of base ball by reading this the first installment of a series of articles upon the subject. Among the Wilds of Africa is a thrilling story.

The Forum. (New York.) Republican Promise and Performance by ex-Speaker Carlisle is a reply to Senator Dawes' review of the present administration. In Canada through English Eyes, Prof. Gold-win Smith criticises Sir ('harles Dilke's work Problems of Great Britain. Gen. Roger A. Pryor furn-ishes an article upon Sufficiency of the New Amendments. Woman's Intuition, by Graut Allen is a study of the peculiar qualities of the mind of woman as distinguished from the mind of man.

New Books Received.

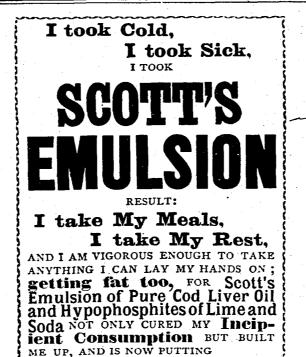
A Voice from the Roman Catholic Laity. The Parochial School Question. An Open Letter to Bishop Keane at Washington. By an Irish Catho-lic Layman. Boston: Arnold Publishing Association. Price, 10 cents.

Nora's Return. A Sequel to The Doll's House of Henry Ibsen. By Ednah D. Cheney. Boston: Lee & Shepard. Price, 50 cents.

Fifty Years on the Mississippi; or Gould's His-tory of Navigation. By E. W. Gould. St. Louis: Nixon-Jones Printing Co. Price, \$3.00, postage 25

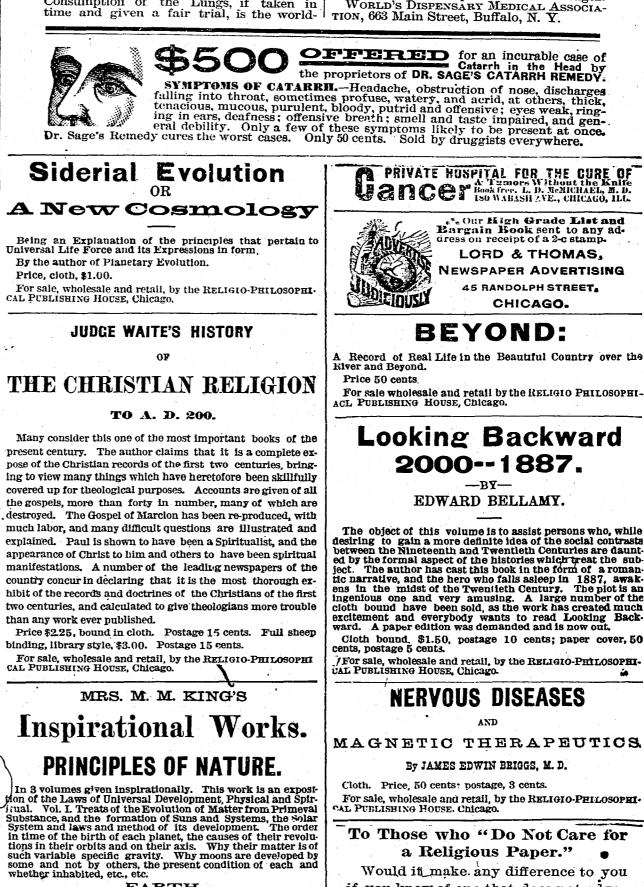
How to Magnetize by Victor Wilson is an able work published many years ago and reprited simply because the public demanded it. Price, 25 cents.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Seeress of Prevorst, while under the care and attention of Dr. Kerner. Price, \$2.50, postage 10 cents,



FLESH ON MY BONES AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK. SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.





if you knew of one that does not advocate the doctrines of everlasting punishment, vicarious atonement, miracles and an infallible Bible?-

One that does stand for common sense in religion, "truth for authority", belseves that religion should be friendly to icience, and advocates a religious fellowship that will welcome all of every belief who are willing to work for truth, righteousness and love in the world?-. One that does not fill its space with learned or ignorant discussions of scripture texts, but does give every week 32 columns of fresh and rational reading, including a sermon on some living topic, editorials and contributions on current events; and news of the progress of liberal religious thought? If you think you might care for such a paper, send ten cents in stamps for ten weeks. JENKIN LLOYD JONES. SENIOR EDITOR. CELIA PARKER WOOLEY, ASSISTANT EDITOR Seventeen editorial contributors, from five different religious organizations. CHARLES H. KERR & CO., Publishers, • 175 Dearborn Street, Chicago.

The Visiting Nurse Association of Chicago is a unique philanthropic work which is now being carried quietly forward by a number ti of leading society ladies. It had its incep-

afraid to tackle any subject however large. Its object is "to emancipate labor from the tyrapny of capital,"and this is to be accomplished, it claims, by abolishing land monopoly, supplying money at cost and furnishing transportation at cost. The price of this little magazine is only three cents a copy and ten cents a year.

THE BETTER DAY. Is the title of the new periodical, the organ for the Better Day Reading Circles. It is a Journal of Temperon in a work begun by Miss Shum w ay | ance Education, to extend among all reading

To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S BEANS BIL Use the SMALL SIZE (40 little beans to the bottie). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle. KISSINC at 7, 17, 70; Photo-gravure, panel size of this picture for 4 ents (coppers or stamps). J. F. SMITH & CO., Makers of "Bile Beans." St. Louis, Mo.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spirit ual Philosophy

This volume, as its title indicates, is illustrative of the Spir-itual Philosophy. It is sent forth on its mission among men by the author, with a firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the 'heavens are opened and the angels of God are ascending and descending," and men can receive communica-tions from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in our future state. and the principles which underlife those methods. future state, and the principles which underlie those methods. Price 75 cents, postage 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

EARTH.

Its history from its first cometic stage through all its condi-

Its history from its hist cometic stage through all its condi-tions up to its planetary stage. Vol IL, commencing with the first planetary stage of earth, gives its history through the Geologic Eras. The laws and age of the Evolution of Life, Species and Man. The Law of Life and Force is clearly stated and illustrated by examples; show-ing the relations of Spirit and Matter, God and Nature, etc., and a brief history of Pre-historic Man, his Civilization, Gov-ernment, Religion, Decline, the Deluge and early historic age. Vol. IIL treats of the laws of

MAGNETIC FORCES.

Material and Spiritual, the laws of Spiritual Manifestations

through gross matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men. The Spiritual

Planes and Spheres; their Origin and Construction; where Located and how Arranged; their connection with physical spheres, by magnetic currents which flow from each to the

SPIRITUAL LIFE.

How sustained, and how spent. Society in the Spirit-world. Change analogous to Death in Spirits passing from Sphere to

8vo. Vol. 1., 327 pp.; Vol. II., 268 pp.; Vol. III., 261 pp. Price per vol. \$1.50. The 3 vols. to one address, \$4.00. post-age 11 cents per volume.

other, how Spirits traverse these.

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BY JOHN C. BUNDY.

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the BE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to disinguish between editorial articles and the communicationg of correspondents.

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be vetar ped, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the **JOURNAL**, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

CHICAGO, ILL., Saturday, May 10, 1890.

Persons receiving copies of the RELIGIO-Mr. Joseph W. Errant, agent and attorney for PHILOSOPHICAL JOURNAL, who have not subthe Bureau, suggests the idea of having a

that the church we want, is the church that | consuls or by som ther method on the othprofesses little and does much; that does not er side of the .ater, and the law must be expend its energies in controversy, but saves | changed so as to compel the return of immiits strength for right doing. Of such a grants coming into the country in violation church it might be said, 'before Jehovah | of the law." The new bill will provide for was, I am,' for it is founded upon the rock | district commissioners whose duty it shall be of human necessity. A former reformation to see that the law is carried out. Prof. James Bryce in the "American Comcame in the change from a logical Pope to an illogical Luther; that needed to-day is

monwealth' says: "From the immigrants neitner national patriotism nor a sense of civic duty can as yet be expected; the pity is that they have been allowed civic power. Political opinions they can hardly be said to possess, for they have not had time to know the institutions of their new country. Such of them as are Roman Catholics are ready to stand by whatever party may obtain the favor, or be ready to serve the interests of their church." While protection is fa vored by so many as the true American system, let this protection extend to labor which is now a commodity, the price of which is determined entirely by the iron law of demand and supply.

American and Mexican Silver Dollars Con trasted.

A gentleman in Kansas who is interested in economic problems and whose heart is always running away with his head, wrote an arti cle for the JOURNAL sometime since in de fense of a chimerical colonization scheme The contribution was so full of error and arguments based on false premises that it was respectfully declined. Among other false notions advanced in the paper was one explaining in a confident way the reason why the American silver dollar was in the business world worth more than the Mexican. We refrain from giving the fallacious reasoning, as that would probably disclose the identity of our correspondent to some, for undoubtedly he often uses it to fortify his sociologic theories, but we will undertake to give the correct rationale of the difference in the coin, and venture to say our opinion will be approved by authories on finance. The reason why the American silver dollar is worth more than the Mexican dollar is simply this: The United States Government receives the American dollar in payment of Internal Revenue, the same as if it was a gold dollar. As it is thus made as effective for a very large use as gold, it passes on an equality with gold, and will continue to do so, so long as the Government can continue to receive silver dollars on debts due to i and pay gold on debts due from it. This sys tem amounts pratically to a redemption by the Government of silver dollars in gold. If it would treat Mexican dollars in the same way, they would immediately become of the same value as American silver dollars. Or if the Government should become unable, or refuse to continue its present fatherly treatment of our silver dollar, then in that case the Mexican and the American silver dollar would be substantially alike in value. The legal tender quality of the American dollar tends to give it also, a slight advantage over the Mexican, but this is not very influential.

city contractors. It seems incredible that such men rule New York but it is a fact. Perhaps the robbery of taxpayers now being carried on in that city is necessary to awaken their interest in public affairs and to wake them up to the importance of having good men instead of bummers and theives, in positions of trust and responsibility.

A Greater than Barnum.

According to a dispatch from Baris to the New York Mercury, Barnum congratulated Talmage on the successfully sensational manner in which he managed the advertising of his travels through the Holy Land, 'and above all in the baptism sensation as reported by the commercial cable." Barnum is reported to have said that all his own Sea Serpent, Joyce Heath, Woolly Horse and Jumbo business had been outdone by Talmage's performance as John the Baptist at the River Jordon and as Paul on Mars Hill. The great American showman confessed that he saw more money in the Brooklyn sensationalist's life of Christ than he himself had made out of Jenny Lind. "To tell the truth." said Barnum. as he shook hands at parting with the great preacher: "I could not have imitated you even if I had your opportunities, for, owing to early defects of education, I have always fought shy of sacred things and have kept my hands and the hands and pens of my advertising and press agents off of the Bible, whereas you have allowed yourself, I see, unlimited scope in that line. But the age is advancing," continued the old showman, as he himself advanced toward the door, "and you have advanced with it-what I would have called blaspheny you call business, and so it is, big business. Well. after all, it is all for the best. You have taken one pang from me in dying. I had feared that when I was called away the world would miss its Barnum, but no, it will have its Talmage. I will leave behind me not only a successor, but a superior." Bowing politely to Talmage, the account says, the great showman hurried away to catch the train for Calais en-route for London, from which he had rushed over to Paris to congratulate the great American preacher on his magnificent success in advertising. It will be remembered that the details of the baptism were, as some paper said, as unique as realistic, rivaling anything in the Kellar troupe tableaux vivants or Salmi Morse's "Passion Play." Talmage attired himself in "the white robes of an Arab sheikh, sang a hymn and immersed his man with great gusto in the River Jordon," and had an account of the performance telegraphed all over the European world and cabled to this country. One paper says that \$250,000 is a low figure for the sales of his forthcoming "Life of Christ," and says no wonder the parson says he is "repaid for his trip;" but the paper adds, "while conceding the cleverness of this scheme, we feel constrained to ask 'Where does the Christianity come in."

knees and implored her to add the touch of her artistic tongue to his pen picture in order that it might meet the demands of his morbid constituency. Though badly banged and battered the dame most graciously acceded to the request, and here are her finishing touches: "Inspector Byrnes did say that he was not the author of that article reflecting on my sister, Lady Cook, and myself; he made a manly apology and retracted what he had said. He said he was sorry the letter had been published."

However ungallant it may be in the eyes of Sir Knight Martin and Count de Kook, the American public will credit the statement of Inspector Byrnes and will believe Victoria was romancing. Like the editor of the Jour-NAL, Mr. Byrnes never grants an interview to people of a certain cast of character without having a witness to the affair. If Mrs. Victoria Claffin, etc., etc., etc., and her sister Tennessee and their male appendages desire to have the press let them alone,-which apparently they do not-it can easily be brought about. All they have to do is abandon notoriety hunting.

The Publisher to his Constituents.

The twenty-fifth anniversary of the RE-LIGIO-PHLLOSOPHICAL JOURNAL'S existence is about to be celebrated. In May, 1865, the first number of the JOURNAL was issued, although the regular weekly publication did not begin until the following August. In the winter of 1866 the concern was wrested from the hands of its founder by trickery. The tricksters changed the name of the paper, and in less than one year, had run the establishment into bankruptcy. Then Mr. S. S. Jones. assisted by the present proprietor, again took hold and restored the old name and character to the paper. The tremendous obstacles it has trumphantly over-come need not be named here; neither is it necessary to recount its successes or dwell upon its work. All this is familiar to most who read what the publisher has to say. On the 31st of this month the JOURNAL will appear in an entirely new dress, and in different form. The paper after that date will be reduced in page-size, and the number of pages increased to sixteen. It will be much more artistic in appearance than at present, and will contain a trifle more reading. The character of the reading matter will be steadily improved and it will hereafter rank even higher than in the past for learning and literary excellence. In certain fields the JOURNAL has practically completed its mission. Hereafter it will devote itself in so far as practicable to purely constructive work. A considerable number of able men and women who have never written for a paper mainly devoted to the exposition of the spiritual philosphy, have been engaged to write for the JOURNAL. Neither pains nor expense will be spared in making the paper equal in every particular and superior in some to all other papers published. To accomplish all he has in view and to make the very best paper possible the publisher must have the warm, enthusiastic, and persistent co-operation of those who believe in the JOURNAL and its mission. He kindly asks those in arrears to cancel their obligations and to renew their subscriptions. He confidently asks renewed activity in the JOURNAL'S interest on the part of all friends of pure Spiritualism, whether they are avoved Spiritualists or not, of all who are interested in psychical research, and of all who desire to see progress made in the solution of the pressing sociologic and economic questions now engaging universal attention. Let there be such an out-pouring of the spirit of fellowship, good feeling and co-operation that the publisher will feel twice armed and equipped for the battle. Let every friend of the JOURNAL devote one day between now and the last day of the month to the interest of the paper; let him or her secure new subscribers either on trial, 50 cents for twelve weeks, or what is better \$2.50 for one year. Let us have a grand jubilee!

MAY 10, 1890.

scribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cear going after the time paid for in the one case or after four weeks in the other.

The Church of the Spirit.

If the readers of the JOURNAL could sit in the editor's chair and read his religious exchanges they would soon realize the fact that Liberal Unitarians and other rationalist cults are in a state to be commiserated. They would soon see that unless Spiritualists act soon their opportunity will have passed unimproved. They would see that there is a necessity for the "Church of the Spirit"-a church all-embracing—a church for the liberal as well as the orthodox-a church for | plan, the furniture-seller who perhaps makes the saint as well as the sinner-a church | more on foreclosures than on sales, the busiwhere all are free; where all can labor in fraternity recognizing man as the image of God and that as He is one, humanity is one on earth and in the beyond, and that the link | (read the advertisements in the papers) is which binds all in this oneness is spirit the spirit of love and wisdom. No wonder | ure of loaning it, the man who wants labor | Their financial interests played an import that some of the Unitarians are suggesting and does not pay, the oppressor in manifold a union of Spiritualists and Unitarians and | forms, the schemer, the shark-all these are other liberals. Unitarians it is too late. You have exhausted Channing, Parker and Emerson. They did a great work but you have not improved your opportunity. Like the Jews of old you live on the faiths of the ling equity even where the law does not prophets. You have bottled up their inspir- | help." ation and your bottles are broken. You can come to Spiritualists; they cannot go to you. The world advances and each new epoch has its scripture and its apostles. Jewish ritual, though bound in liberal and orthodox calf- than it has received. skin, is not adapted to this age of stirring forces. The world wants a religion of humanity—a church where all the treasures of truth can be found, for truth is one wherever found. Goodness is one wherever practiced. Spiritualism alone gives what the world needs and wants. When this religion is gathered into the form of the "Church of | men who are ready to take up the tools as the Spirit." then there will be no such complaints as the following from our neighbor, Referring to the reasons of the obstinacy of Unity: "A young minister sends this pa- | employers in refusing arbitration, the Herald thetic word in a private letter. We fear the | of this city remarks: "One of them is that condition described is not confined to Unitarian churches, or limited by geographical | hundreds of artisans seeking new opportuni pulpits for three and one-half years without learning the apathetic condition of many of our churches, and the self-complacency of many Unitarians; the two go together, and form an appalling obstacle to a progressive and enthusiastic spirit." "Rev. C. H. Merrill is quoted in The Advance as officially

workhouse for such men "where they shall be put to work and their earnings turned over to their families." Attention is called to the unprotected condition of persons brought into police courts. The Bureau's motto is "Let no innocent person suffer." Mr. Errant refers to the need of some systematic arrangement in the office of the city prosecuting attorney to prevent unjust prosecutions. Such a work requires the undivided attention of several persons, who the Bureau unfortunately cannot afford to employ until it is more liberally supported by the public than it is at present. A large amount of the work has been done without resort to the courts. "Much," says Mr. Errant, "might be said of the readiness with which both sides are often willing to leave matters to our de-

a change from a theological dogma to a hu-

manitarian religion, where ostracism, for

opinion's sake, becomes absolutely impossi-

ble, because the church is not based on opin-

ions, but on love, having a purpose which

opinions may serve, but must not dominate."

We suggest to our contemporary, that this

young lawyer, can find in the "Church of

the Spirit" all that he can hope for or desire.

Bureau of Justice.

The Chicago Bureau of Justice is an insti-

tution which by the good work it has done.

has proved itself entitled to general sym-

pathy and support. The law is supposed to

discriminate neither in favor of, nor against

any person or class; yet so imperfect is our

social organization, that often the guilty es-

cape punishment because they have the

money with which to employ first-class legal

talent, while the accused, when poor, are too

often given no fair trial because they lack

the money to obtain sound legal advice. The

Bureau of Justice in this city is one of those

philanthropic organizations formed in the

interests of equity and in harmony with pro-

gressive civilization. Its report makes one

ashamed that there are such wrongs and out-

rages which need to be redressed, and proud

that there is such humane systematic effort

The second annual report of the Bureau of

Justice shows that 2,500 cases of misfortune,

cruelty, meanness and oppression received

the attention of the Bureau the last year,

against 1,100 similar cases the year preced-

ing. The Bureau collected \$10,000 on wage

claims, and won three hundred of the three

hundred and twenty-five cases it had in court,

-a fact which shows the high average merit

As a remedy for the growing evil of men's

refusing to support their wives and children.

of the cases.

in behalf of the unfortunate and the poor.

cision, trusting to impartial action on our part. We are first judges and then advocates.... Here in this great city, are the wily agent who sells on the installment ness chance man, the book company with its tempting advertisements for agents who are to leave a deposit; the money loaner who willing to loan money simply for the pleashere and they find their prey among the poor and the unprotected. Between these stand the Bureau of Justice, battling against the wrong-doer and defending the weak, compel-

The object of this Bureau is to obtain for the poor their rights, and to secure for them the justice to which they are entitled. It deserves more generous support by the public

Immigration and Labor.

It is too bad that when thousands of Amer can cirizens are unable to find employment the supply of labor is continually kept in excess of the demand by the importation of soon as the strikers have laid them down. every ship brings to our centers of industry wage than prevails in the United States There is only an 'understanding.' But they

The Electrocution Law.

The new lease of life granted to the mu derer Kemmler is the result beyond doubt, of now using the alternating current which was to have been used at the execution. They have insisted on the harmlessness of their current and they are determined to prevent the contrary being shown by a public exhibition. ant part in the long-fought battle as to the constitutionality of the New York law for the punishment of murderers. The latest move is to carry the case to the United States Supreme Court. Meanwhile an effort is be ing made to do away with capital punishment altogether in the State of New York rushed through the New York House of Representatives by the influence, it is asserted. of the electric lighting companies. If wealth can thus directly influence legislation in the interests of money-making, it might be as well for the millionaires to take political is opposed to capital punishment under all behest of interested companies, only to be restored again in the old form, but for all cient to satisfy the law if torture could do it.

where labor is organized. Contracts are not tarians in the old sectarian fashion thus: of Tammany want to prosecute Mr. Godwin | NAL.] and wanted me to read them, but I depublicly made with these imported men. of the New York Evening Post for statements | clined. He left the papers on my desk and I We fear that the great majority of Unitarians are disbelievers in Christianity as a spewhich appeared in that paper in biographi- | threw them into the waste basket. Before find work; and the native workman does not." cial revelation. Not all, but most of its periodcal sketches of these leaders, but the grand | going Mr. Martin said he was sorry for hav-While the sentiment of this country is oping troubled me. I said I was sorry also, but icals have very little regard for the Christian posed to excluding worthy immigrants who inry in New York has refused to indict Mr. records as anything different from the better that I was a public officer and responsible Godwin and the Post continues to sell the stating that one-half the pulpits in the State come hither to earn an honest living and to pagan literatures,—the difference which they pamphlet containing the charges and prom- | for this statement I took care not to see of Vermont are vacant; and those which are | be law-abiding citizens, the people are wakises to make further disclosures. According | these people alone. I had one of my men in would recognize is one of degree rather than filled pay their ministers less than in any | ing up to the evil of allowing thousands of other part of the country. Even the native | the most ignorant and brutalized creatures | to the Post "there is scarcely a man in the | the office, who can testify to what was said of quality. In the West its most authoritaborn New England stock, has for the most | to land every month through agencies which | list who can be truthfully said to follow any | and done. I was the author of the article | tive organization refuses to make belief in respectable, regular calling or legitimate complained of, and am responsible for it. I God or in immortality a condition of fellowpart stopped going to church. Evidently the | deliberately violate the laws in regard to imbusiness outside of politics." The list con- repeat that I made no apology." Having seship. Provided they are 'ethical,' Col. Ingertrue religion, the indispensible faith has not porting contract laborers. An immigration tains one convicted murderer, one tried for | cured the statement of Inspector Byrnes. the soll and his school would be free to enter its yet been offered to that people," The fol- | law is being prepared by Congressman Owen ministry. It is needless to say that Univermurder, and acquitted, one who has been in- | enterprising reporter, bent on giving the senlowing passage is also taken from Unity: and others to correct the present evils. Exsalism cannot touch such a system in sympasation the vivid hue so essential to New York dicted for bribery, one who has been indicted "A young lawyer who had passed through | isting immigration laws are a dead letter. thy and not be defiled." Wait until the New readers since their attack of Chicagophobia. for felonious assault, four professional gamthe schools and known the deep travail of If others are enacted will they be better enblers, five who have kept gambling hells, and their World's Fair collapse, hied himself Universalism is developed. But even then one who has journeyed on thought's road out | forced? In regard to the bill now in prepathe "touch" may not be very cordial and three who were formerly pugilists, four rum- in a hired hack to the palace of her highness of the old faith into the new, in a recent plea | ration Mr. Owen says: "A radical change in union may be impossible; for both Unitarisellers, four "toughs," six members of the | Lady Victoria, and being ushered into her for the Western Conference, claimed to speak | contract laws will be recommended. There Tweed gang, seventeen officeholders and two presence by Duke Biddymartin, fell on his anism and Universalism are intensely defor a great body of young men, in saying will have to be a system of inspection by our

The Claffin Collapse.

The Claffin menagarie is once more on American soil, accompanied by cooks and things. Mrs. Victoria .Claffin-Woodhull-Blood-Martin attended by Lord High Biddy Martin is as successful as of yore in furnishthe labors of the electric lighting companies | ing sensational padding for the New York press. The other day she had, according to the papers, a seance with Inspector Byrnes for the purpose of making him retract some ugly statements concerning the accredited apostle of free-love. Unfortunately for Mrs. Victoria Claffin-Woodhull-Blood-Martin, her story of the interview differs from that of Mr. Byrnes. There appeared a statement in the papers that Victoria, supported on the right flank by Count de Martin, and on the left by Baron Dennis O'Halloran, had swooped down upon the audacious police inspector, and that in the presence of the English-Irish-American and a bill to that effect has been already | trinity he "had made an abject apology and shook hands with the party." Being interviewed as to the truth of the report Mr. Byrnes declared it false. "I made no apology," said Mr. Byrnes, "and did not shake hands with Mrs. Martin.... Mr. O'Halloran came on Saturday, and introduced a man and wo charge of the country at once. The JOURNAL | man as Mr. and Mrs. Martin. She at once commenced to make a speech about being circumstances, and would be glad to see it persecuted. I interrupted and asked what abolished in every State of the Union. This her business was with me.... She said the Tories there only desiring to continue a however should be done not for a day, at the article referred to had done herself and sister much harm. I said I was responsible for the article and was prepared to meet them time and in the interests of humanity. | in any court. They said it was not true they The punishment which Kemmler has en- had threatened to sue me. Mr. Martin wantdured in being kept for over a year between | ed me to say something in refutation of the hope and despair would certainly be suffi- article, which had done his wife an injury. I stated again they could sue me, but Mr. Martin said he had no such idea. Then Mr.

Martin took a lot of papers from a valise lines: 'I have not preached in New England | ties and ready to accept them at a far lower The Tammany Leaders, The Christian Leader, Boston's represent-[presumably the buncombe with which the ative of the Universalists, criticizes the Uni-Two of the twenty-eight principal leaders American press has been flooded.-ED. JOUR-

Last week the motion in the House of Commons for the disestablishment and disendowment of the Church of Scotland was defeated, but only by a vote of 256 to 218. The prevailing sentiment in Scotland now is in favor of separating church and state, the state religion. The Free Church the largest body of dissenters numbers 930,000, and the United Presbyterians 182,000, while the established Church has only 571,000 members. It is pretty evident that the 1,175,000 dissenters will not submit long to an unjust system by which they are taxed to support a church which they do not attend and of not one half their own numbers.

10, 1890.

SELIGIO-PHILC JPHICAL JOURNAL.

lational, each has its own peculiar history, associations, methods, leaders, etc., and a fusion, even if there be no difference in matters of belief, may be very difficult to effect. And perhaps they can do just as good work separately as would be possible were they united.

R. M. Smith, professor of Political Economy and Social Science at Columbia College, in testifying on the 24th before the Congressional committee on Immigration, said that the large number of immigrants now pouring into the country hinders national progress, that much of this immigration is due to solicitation by the agents of steamship companies. He recommended strict enforcement of the law of 1882, prohibiting the landing of "any convict, lunatic, idiot, pauper, or person unable to take care of himself without becoming a public charge," and that the United States government enter into diplomatic correspondence with the Governments of Europe and have it clearly understood that the shipping of paupers and criminals to this country, whether by local authorities or by private societies, will be looked upon as an unfriendly act.

Although the boards of trade and exchanges are fighting the Butterworth bill prohibiting dealing in "futures," if it becomes a law it is not likely to have the effect to prevent corners or similar artificial shortages in the supply of great agricultural staples, for it gives the farmer permission to sell the products of his farm long in advance of harvest, and therefore the speculator would be able to force an advance in price, though it might require more ready cash to do it. The bill is so far in the interests of large capitalists, for one of its effects would be probably to force small buyers out of business.

The late Henry B. Stanton's date of the Gerrit Smith obituary notice is worth repeating. It was midnight; the Sun had five columns of notice in type, of the most desirable kind, written by Stanton, Gerrit Smith's friend and ally for forty years. No other. paper had heard of the probability of his death. But, stricken with apoplexy as he was, he might linger: he might even recover. The manager took the risk, and published the piece, heading it "Gerrit Smith's Death-bed." The old hero died the next day, and gave the Sun a prodigious triumph. "Mr. Stanton," exclaimed the managing editor, "that was one of the grandest newspaper beats that ever happened in New York! And how fortunate for us that Mr. Smith died to-day! The glorious old man did not go back on us. It would have been very embarrassing, if he had recovered." The Arena some months ago published the first of a "No Name" series of papers entitled "The Glory of To day," saying that "the one who first sends in the correct vote on the authorship of this paper, will receive the Arena for one year free". In the May number of the Arena, the editor says: "Only nine persons have guessed correctly. The first correct answer was received from Chicago. It was from B. F. Underwood, the well-known liberal lecturer.writer and editor." Hundreds of guesses were made and many writers were named as the author of the paper-a fact which serves to illustrate how few comparatively can know the authorship of an article by the style, even when the essay is by a well known writer, who has a style of his own, and which examined with literary discrimination is seen to be his and not possibly that of any other writer. The United States Supreme Court has decided against the right of a state to prevent the importation from other states of liquor in "unbroken packages," on the ground that the legislation of Inter-State commerce is expressly granted by the Federal Constitution to Congress alone. By this decision the liquor question, it is safe to say, is now relegated to the field of national politics. Hitherto the prohibitionists have believed that the states had the right, each in its own way, to prohibit the manufacture and sale of liqnors within their own boundaries. Since it is now known that state and municipal prohi-. bitive enactments against the sale of liquors in original packages are unconstitutional, questions involving the right or wisdom of prohibiting the sale of intoxicating liquors will have to be pratically dealt with by the people of the United States. The prohibitionists will work for national prohibitory laws, such as Congress only can enact, and for a president who will enforce these laws. Already the Voice says: "A new Congress is to be elected this fall. What will Prohibitionists do about it?"

and declines to commence proceedings for his own defence because he does not dare to put himself in a position to be cross-examined and made to explain how he came to possess Stewart's millions. The World repeats its charges and begs Hilton to bring a suit to test his honesty and the truth of the charge made against him.

The fourth annual convention of the Connecticut Spiritualist Association was held at Norwich, April 26th and 27th. Delegates were present from Hartford, Meriden, Stafford. Willimantic, New London, and other cities and towns in the State. Mr. William P. Myers, of Norwich was elected president for the ensuing year. Mr. Burnham who had occupied that position four years declining to serve longer. Addresses were given by Mrs. R. S. Lillie, and Mrs. H. S. Lake. Resolutions were adopted favoring a purely secular school system, and protesting against the use of any religious book as a text-book in the public schools. During the past season the Norwich, Conn., Spiritual Union has had fifty-eight lectures by some of the best speakers on the spiritual rostrum and its work just closed has been very satisfactory.

One of the speakers at the General Federation of Women's Clubs in New York said that "the American woman of the Nineteenth Century had set her face toward the lost garden of Eden, and is not going to stop until she gets there." This prompts one of the Chicago dailies to remind women that although the Garden of Eden was a pretty place, so far as vegetation was concerned, yet to the tyrant man was given dominion over everything the garden contained. "From one of his ribs a woman was formed to be the helpmeet to him. The man had dominion over her sole and absolute, and she never thought of enlarging her field of usefulness until the devil suggested the scheme to her. The Garden of Eden would not seem to be a very desirable place for the progressive women of the Nineteenth Century.... The traditions of the place are all against the emancipation of women. The dress reform movement was introduced there early, but a woman's club was never heard of in that quarter." The Berlin Labor Congress was not favorably disposed toward the Puritanical Sunday law. It was resolved that a weekly day of rest should be given in all cases where a suspension of labor was possible, but when Sunday was proposed as such a day of rest. the Dutch representatives in behalf of the Hebrews and such Christian laborers as observe Sunday as a holiday, objected, and the proposition was modified so as to require only a weekly day of rest.

hides behind the corpse of a dead merchant" | tion whenever the laws of the State injure religion and to endeavor earnestly to infuse the spirit of the gospel into the laws and institutions of peoples." The Bishops, therefore, put themselves in opposition to the right of the State to control the secular education of children. Their claim is that it is a matter entirely for the parents and guardians to look after in accordance with papal instructions. The encyclical says: "In politics, which is inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to take care to serve the interest of Catholicism. As soon as these interests are seen to be in danger all differences should cease between them, so that, united in the same thoughts and the same designs, they may undertake the protection and defense of religion, the common and great end to which all things should be referred." The question is whether the papal policy, now encouraged and aided by the Lutheran clergy and their adherents, or the American public school system shall prevail in this Republic.

> M. Paul Blouet, otherwise known as "Max O'Rell" in a lecture given in this city a few days ago said: "The American is an active animal, too active for his own physical good. There is an impression in some localities here that leisurely living is somehow disreputable. In England a man who has a private income and lives upon it is a gentleman; in Chicago he is apt to be considered a loafer." He spoke of one instance of a young man here who was obliged to start a newspaper and lose money on it simply to preserve his standing by an appearance of industry.

GENERAL ITEMS.

Mrs. L. A. Slosson has removed to 434 West Randolph street, and will be pleased to see her friends in her new home.

Dr. E. H. Denslow, Magnetic Physician, formerly of Sturgis, Mich., has located at 1035 West Madison street, where he will be pleased to see his friends.

Spiritual Philosophy" has engaged her services for some months to come, therefore, her

A SUMMER SCHOOL OF CHRISTIAN SCIENCE will be A conducted by Mrs. Ursula N. Gestefeld, at the Sanita-rium, Bristol, Pa. Conducted by Mrs. Kate S Peirce, Pri-mary Course, 12 Lessons. "Basic statements of Christian Science." [Adapted to meet the needs of those who have had no previous instruction.] Terms, \$25.00. The Inter-mediate Course is a continuation of this teaching, and shows more £xt austively how and why the application of these principles brings about a renewed body: the process being principles brings about a renewed boo traced from the One Mind or God to Bo continuity from the first to the last 1 continuity from the first to the last logically established. Terms, \$25.60.12 Lessons. Advanced Course, 12 Lessons. "The interpretation of Genesis, and of its sequence in the New Testament. Terms, \$50.00. Tuition payable in ad-vanc. Lessons of each C urse will begin July 15th and August 5th, and on those dates only. The Sanitarium, which is in the suburbal portion of the town, and has a fine shady lawn and porches, will be open for parients on May 15th provided the success of the Summer School is assured by that date. Terms for board and treatment or for board only. 1035 West Madison street, where he will be pleased to see his friends. Mrs. Ada Foye writes that the "College of Spiritual Philosophy" has engaged her ser. Habitual Costiveness causes derangement of the entire system and begets diseases that are hazardous to life Persons of costive habit are subject to Headache, Defective Memory, Gloomy Forebod ings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing suc-ceeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the men-tal faculties perform their functions with vivacity, and there is an exhilaration of mind and body, and perfect heart's ease that bespeaks the full enjoyment of health.

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BY MRS. E. B. DUFFEY.

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

Another says: "This is an exposition of Spiritual philoso phy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school.....Altogether it is well worth careful reac by all candid minds. Pamphlet, 101 pp. Price, 25 ce

The conservative Presbyterians are very stubborn in their adherence to the old phraseology of their creed, but this is an age of revision and the Presbyterian Church has decided, though by but a small majority, to the times.

An indictment has been returned against between 3,000 and 4,000, is composed wholly the proprietor and managing editor of the of women. For uniform they have a tunic New York World for an alleged libel of the which reaches to the waist and a gray skirt memory of Alexander T. Stewart, who has hanging to the knee. Many are armed with been dead fourteen years. The suit is brought rifles of which they know how to make good by Judge Hilton, who in the alleged libel is use. As fighters they are superior to the charged with a grave and definite offence, males. Reports state that the French have while that against Stewart is indefinite. It beheaded five of these amazons in retaliation was stated that the great dry-goods merchant for the killing of soldiers who were prisoners had committed some offence against virtue of the Dahomians. or morals and that Hilton, by settling matters for him, had obtained control over him The Roman Catholic Bishops of Wisconsin and thereby got possession of most of his in opposing the Bennett law are only carryvast fortune. What seems queer is the fact ing out the orders from Rome. In his latest that Hilton does not bring a suit on his own encyclical the Pope said: "It is a duty as- columns on the eighth page how to obtain account. The World says that "he basely signed to the Church by God to offer opposi- one for a little money, or a little work.

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Mr. Hudson Tuttle writes: "Possibly I may have a discussion on my hands. Dr. Sprecher, a leading minister of Cleveland, in a sermon made such a violent attack on Spiritualism that I thought I would silence him if no more." Mr. Tuttle has published his challenge in the Cleveland Leader and proposes the following resolution; if it is not satisfactory to his opponent he is willing to confer with him to the end that they may jointly make one which will be:

Resolved, That Spiritualism is what it claims to be. communication with our departed friends. First-It is fully sustained by the Bible. Second -- By science. Third--By experience.

It has often been urged against the exercise of the elective franchise by women that they cannot fight, the idea being evidently that they are not entitled to a voice in the government, since they cannot be called upon to defend the government when it is imperilled by invasion or when its rights have to be defended on the field of battle. This argument, if it may be so dignified in any case, would have no force in Dahomey where the amazonian warriors of the dusky king, more than one half of whom are women, have alter the confession of faith so as to bring it | pushed hostilities into the French protectormore in accord with the spirit of the age. A ate of Porto Novo on the gulf of Benin with significant fact and an encouraging sign of great success. The female soldiers are described as muscular, ferocious and cruel. Even the King's body-guard, a troop of be-

stay in Denver is indefinitly prolonged.

James Parton is anthority for this: Horace Greeley, in his joy at carrying an election used sometimes to jump up and down like a lunatic, and once cried out "Won't somebody kick me?"

The long promised series of papers on "The Women of the French Salons," by Mrs. Amelia Gere Mason of Chicago, will begin in the May Century, with a profusion of illustrations. The pictures in the June number (it is said) will be still more interesting than those in May.

In Milwaukee an ex-priest was unceremoniously received into the Episcopal organization as a volunteer deserter from the Romish fold: but Archbishop Ireland followed the fellow up with testimony proving that he had been unfrocked for dishonest and immoral conduct.

Religion of Man and Ethics of Science is the title of a book which Mr. Hudson Tuttle expects to publish soon. Mrs. Emma Rood Tuttle also announces an early publication under the title from Soul to Soul, and consisting of a selection of her poems with the addition of eight pages of music to which her most popular songs have been set.

The greatest literary sensation of the winter in Paris was Camille Flammarion's astronomical romance, "Uranie," of which the Cassell Publishing Company are the American publishers. Up to the present time M. Flammarion has been known as the foremost astronomer in France, but now he has become at a bound one of her most popular romancers.

Mrs. Susan C, Vogl, business manager of the Woman's Journal, who died in Boston last week, did her first newspaper work on the Springfield Republican twenty years ago. She began journalism in Kansas when it was a territory, and she was one of the founders of the town of Sumner, Kansas, where she worked on the paper which was started there, the Western Spy.

Last week a deputation consisting of eight judges, including Judges Tuley, Grinnell and Waterman, visited the Mayor of Chicago and pointed out to him that the presence of women on school boards in England and in this country had been productive of much good. that Mrs. Ellen Mitchell, the only woman on the Chicago School board had proved a most valuable member, and suggested that two of the five vacancies soon to occur, be filled by women.

In Rhode Island where the "honest ballot" has long been suppressed by boodle, the Aus tralian ballot system, according to the Providence Journal has yielded good results al ready. There is a marked "growth of independent voting" and it is believed that it will have a wholesome restraining influence on the power of the caucus, prevent the election of corrupt and disreputable candidates, and exercise a' check upon the extravagance of partisanship.





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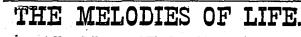
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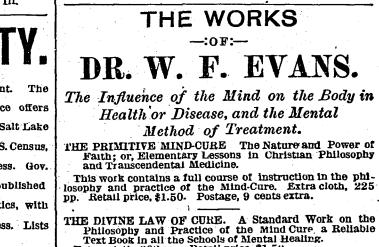
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CONSCIENCE AND FUTURE JUDG-MENT.

CHARLES W. STUBBS

I sat alone with my conscience, In a place where time had ceased And we taked of my former living In the land where the years increased. And I felt I should have to answer The question it put to mo, And to face the answer and question Throughout an elernity. .

The ghosts of forgotten actions Came floating before my sight, And things that I thought were dead things Were alive with a terrible might; And the vision of all my past life Was an awful thing to face, Alone with my conscience sitting · In that solemnly silent place, And I thought of a fat-away warning, Of a sorrow without a crime, In a land that then was the future, But now is the present time. And I thought of my former thinking Of the Judgment Day to be; By sitting alone with my conscience Scomed judgment enough for me. And I wondered if there was a future To this land beyond the grave; But no one gave me an answer, And no one came to save.

Then I knew the future was present, And the present would never go by, For it was out the thought of my past life Grown into eternity.

Then I woke from my timely dreaming, And the vision passed away, And I knew the far away gleaming Had a warning of yesterday; And I pray I may not forget it In this land before the grave, That I may not cry in the future, And no one come to save.

And so I have learned a lesson Which I ought to have known before, And which, though I learned it dreaming, I hope to forget no more.

So I sit alone with my conscience, In the place where the years increase, And try to remember the future In the land where time will cease And I know of the future judgment, How dreadful soe'er it may be, That to sit alone with my conscience Will be judgment enough for me.

Psychical Science and the Church of the Spirit.

To the Editor of the Beligio Philosophical Journal. I must tell you that I have been bringing the subject of Psychical Research and practical medicine before some of the leading medical societies of the South, at the yearly meetinge. The Tri-State Medical Association of Alabama, Georgia and Tenn special section for Psychical Research and appointed me the chairman; this was last October, at Chatta-nooga. Last week at the yearly meeting of the Medical Association of the State of Alabama, one of the most conservative bodies of medical men in America, my address on hypnotism, mesmerism, suggestions, etc., (under the caption of "Psychical Research and Practical Medicine"), was heard with marked appreciation, and I was paid the compliment of teing elected one of the new counsellors in place of being hiesed out of the hall, as would probably have been the case a few years ago. Even in the South we may say, "the sun do move." I have read most of the valuable matter that has been written on the subject of organization, a much more difficult one to settle than appears at first sight. To me and my wife, who think and work together 'n all these matters for the last twenty years, "The Brotherhood of Man and the Fatherhood of God" are the only terms sufficiently broad to form the loundation of the Church of the Spirit. As my wife has just said, to form a church it is necessary to retain the latter term of the relation, for though the 'Brotherhood of Man" is the widest ethical generalization which it is possible to conceive, yet that practical aspect must have its theoretical correlate in the "Fatherhood of God." Our modern views make the latter an inference from the former, whereas, according to the older views the brotherhood of mankind was secondary to some a priori notion of the nature of God. Hitherto, the iconcelast has been engaged in demolishing those crude notions, but the work becomes purely constructive as soon as the practical part of the solidarity of mankind takes the foremost place; the God idea will then take care of itself. We will then see active love taking the place of sentimental faith. In the advancement of the sciences, including Spiritualism, the priest has died a natural death; the teacher takes his place. The Church of the Spirit must be an active investigating and teaching body, no mere mutual admiration society, with its members congratulating each other that they have discovered the truth and nothing but the truth. In conclusion we would say that we consider it dangerous to dogmatize on the nature and existence of either God or individual spirits, since the idea of an absolutely isolated individual spirit, in the flesh, is becoming more and more hazy every day, in the steady advance of Spiritualism and Psychical Research. If all individual spirits are bound together by invisible potential bonds, the unsolved problem of the one and the many, any dogmatism as to the nature of God and selt, is out of place. Wider views regarding these terms must come with the increase of natural knowledge and not through guess-work or revelations in any shape or form. Therefore, ecientifically speaking, the acceptance of the spirit, i. e., the spiritual side of nature including man, is the only necessary and sufficient basis for JOHN E. PURDON, the new church. Cullman, Ala.

ate and inseparable element of growth, if we are to | containing \$1,200, and told me to send the person to | Chicago, commenting on the Pope's recent utterhave any growth hereafter upon this planet. Any Spiritualist, who is more than a phenomenalist, who has earnestly and devoutely studied, embraced and assimilated to his inner self the spiritual philosopby, and drank deeply from its life-giving waters, cannot go back into the old ruts of conservatism and lazy conventionalism, and trudge along with the crowd. He cannot be impressed by the prevailing system, methods and practices otherwise than Julian West was impressed by them when he awoke from his dream about the twentieth century and again beheld the grim realities of the present system. This system is "every man for himself, and the devil take the hindmost." There is no fraternal feeling, no brotherhood of man, but everybody tries to get the best of everybody else so that greed, selfishness and over-reaching prevails as much under our so-called civilization as they did during the barbarism of past agee. "A great revolution has taken place in the minds of reading men and women as to the necessity and possibility of radical social relorm," says Bellamy, and the extraordinary success of his book and the impotus that is manifest in the national move-

ment, attest the truth of the assertion. Socialism and individualism are not opposed to or exclusive of each other. Mankind act in these two ways according to temporary expediency, and the degree of practicable socialism varies with the moral character of the living generation, and according to the extent of industrial progress. It is nonsense to preach an antagonism between socialism and individualism; they are complementary methods of action for the elevation of the individual standard of

living. With these preliminary remarks, rather more extended then I had designed. I will now introduce a motion or proposition which I think timely and practical. Pending the proposition to effect an organization of Spiritualists, various suggestions have been made, among others, to join the Unitarian body. To me, such a suggestion has a musty flavor. Unitarianism started into being as a reaction from Calvinism and old, hoary Triuitarianism. It wasgood in its time; it has done much for freedom of thought and mental progress, but it contains no ele-ments of further progress. With so much liberal thought and sentiment in all the other Protestant Churches, Unitarianism has almost lost its raison a etre, it has about accomplished its mission and spent its force.' Now to suggest to Spiritualists to join the Unitariane, in order to have the benefit of organization, seems to me like asking a body of high-minded men and women, who are pent upon certain political reforms, to join "the grand old" (republican or democratic) "party." I say, no! but let us identify ourselves with the new National party, whose pro-gramme includes industrial reform. In the JOURNAL of March 8th, your correspondent, Juan de Amigos, has ably set forth the attitude which we Spiritualists should show toward this new and promising national movement. Here we are offered a pro-gramme, or platform, large and comprehensive enough for all the material as well as the moral and spiritual needs of man, individually and collectively. In the nationalization of industry, by the substitution of friendly emulation in place of spiteful com-petition, and the promotion of the Brotherhood of Humanity will be found a bond of union for every branch, group and association of reformers, and all people who have faith enough in God and man to cherish the hope that the present order may be re-placed by one distinctly nobler and more humane. In the JOURNAL of April 12th, I find D. M., "an-

other crank steps forward" to point out the special fitness and peculiar spiritual meaning of nationalism, and for one, I wish to thank him for his con-GEORGE LIEBERKNECHT. tribution.

whom the control introduced me, a life insurance ances, said: You never can get at the inside of Ropolicy and my note for \$1,200 due in ten years. I manism. Its representatives, in voicing one opinion, took the money and during the next year, my mind | may hold another, leaving themselves, if cornered, a being free from worry, and my heart full of hope, my worldly goode increased \$17,000—enough to the position of the head of Christendom and pretends pay off all my debts and put me on my feet in every to regard efforts against ecclesiasticism as efforts way, and the very day I was free again, I received against Christianity. He is undoubtedly sincere in another telegram, signed "Dr. Pope," calling me bis expression of love for Americans and their inagain. This time the person who let me have the stitutions, but only so far as they are of service to the money was in distress and I was directed to pay Roman Catholic Church. The power of the church the money which I did though not due for nine has waned wonderfully in Italy during the last few years. The control said that the trouble was fore-seen even the year before, and provision made for it at the time the loan was made to me. I have the note and checks which can be shown to any one are bound by oath to support the Pope and policy of doubting this transaction. Fo this day the medium Rome, and as the policy becomes aggressive they fol-through whom this was done has never dropped a low suit. If the Pope loves our institutions why word or sign that she had or has any knowledge of dossn't he show it in a practical way and order it. I came according to an appointment made while priestly hands to be taken from the throat of that she was in trouble, in response to a telegram sent greatest of American institutions, the public school? when she scarcely knew what she was doing; received the money and was dismissed while she was in a trance, and 'was re-called in the same way a year later. Miefortune followed me for years afterward, but I presume it was for discipline. By and by, perhaps, under my true name, I may do the cause more good than I am now able to do. I have found that they come to one best, and serve him most certainly, when his heart is pure, and his mind free from anxiety, and then to get the best results one should not seek material advantage but for spiritual aid. I sat for months with our rector and his good wife, and so long as we sought for the purely spiritual we got so much that was of interest, and at every sitting there was some new unfoldment, but he become financially distressed and was all of the time hunting for spirits who would help him sell his lots; and it broke up the circle, he lost his interest in Spiritualism, and may be brought a class of influence around me that contributed in no small degree to my subsequent misfortunes. Seek the spiritual for the sake of the spiritual; "seek first the kingdom of God and all else shall be given you." By the kingdom Jesus certainly meant the purely spiritual. L. A. CLEMENTS.

Spiritualism in Philadelphia.

To the Editor of the Religio Philosophical' Journal

The first society of Philadelphia has been honored by the presence of Mrs. Carrie Twing, who gave good | ing to our faith a fullness of divine love and to that, I felt like running down to see what was on the pa-per. When I asked the man, he asked: "What is that your business?" I replied that it was really none of my business, yet I would like to know what

The Catholic children attending the public schools become Americanized and acquite a love for our ways. Taken away and put under other instruction they are foreignized, and yet this is just what the Pope is endeavoring to do while expressing un-bounded love for this country's institutions. Does that look like sincerity? If the hierarchy can gain its ends by a friendly attitude it will assume it; if an aggressive stand is necessary it will be taken. The Roman Catholics have always had the intention to interfere with our established institutions, but it is only lately that they have made the intention manifest by deeds. I cannot help looking with suspicion upon this latest utterance of the Pope.

A Voice from South Dakota.

To the Editor of the Religio-Philosophical Journal. Sitting here alone as I am in my cozy bome in Dakota favored with the clean pages of the Jour-NAL for my companion and friend, I notice so many points in the discussion now going on among reasoning Spiritualists, that I become impatient to have a word to say, with the rest. Another anniversary is with us, of this most wonderful knowlege of "life eternal," which has come to us first by faith in the events of centuries ago, faith which had become a mere form to a comparatively small portion of the buman family. Men had harped upon the one theme of "faith," but who had tried to convince us of adalectures, and closed with tests that pleased and edi-fied her audience. We think her an excellent medi-um for the rostrum. A gentleman gave the follow-in the milennial year, I feel the deepest sympathy um for the rostrum. A gentieman gave the follow-ing as his experience with the medium some ten years ago. He was going from New York to Boston but stopped over one train at Springfield, the resi-dence of Mrs. Twing, for the purpose of interview-ing the medium who was then a stranger to him. After a few moments conversation, she suddenly arose, went to a small writing table in the centre of the room, and rapidly wrote a few words, then fold-ed the naper, went to the window and threw it out. the room, and rapidly wrote a few words, then fold-ed the paper, went to the window and threw it out. Curiosity prompted him at once to go to the window and see what would come of the descending paper. As he did so he saw a drunken man staggering; com-ing down the pavewalk. The paper alighthed in front of him and he stooped and picked it up, and leaning against a post opened it and read the con-tents of the paper; then looked around in a kind of bewildered and dard many the remarks back bewildered and dazed manner. His remarks had out such wonderful improvements in this direction gathered others around him. Then said the narrator, alone. They who having eyes that see, need no point-

of the church. Not a sectarian book? Then, gentlemen, why do we find all the sects warring with each other, their guns loaded to the muzzle with quotations from every chapter in the Old and New Lesta-ments? Either the Bible is a sectarian book or else sectarianism as represented by the great body of believers is rank and unmitigated heresy. Which is it? We ourselves are rather inclined to the latter theory. But we don't profees to be posted in these matters.

Notes and Extracts on Miscellaneous Subjects.

The total colored population of the United States by the census of 1880 was 6 580,793.

It has been estimated that there are 7,855,294 Catholic communicants in the United States.

Mrs. Elizabeth Cady Stanton has gone to Europe, and will live henceforth in London, near her daugh-ter and son, Theodore Stanton.

Spokane Falls, Wash., is growing so fast that the brickyards are unable to supply the material for new buildings as fast as it is needed

The true way to rid ourselves of beggars would be to rid ourselves of the policies that make beggars of a part of the people and nabobs of another part.

Tennyson has quite recovered from his recent illness, and is enjoying the primroses and violets of his beautiful domain on England's pleasantest island.

In a library in Paris, said to be the largest in the world, is a Chinese chart of the heavens, in which 1,460 stars are found to be correctly placed accord-ing to the scientists, of the present day. The chart was made in 500 B. C.

A woman, Mies Jessie Carson, drives the stage be-tween Osage and Park Rapids, Minr. She has done it for years -making three trips a week-summer and winter, and often with the thermometer down to 40 degrees below zero.

The Japanese do not flourish in California, being too commonly confounded with the Chinese, and most of them bying young men who would not do well even in their own county. Even those who are fairly successful lead a hard life.

From many different points comes the news that machines for making ice have been set up, and that these artificial ice companies are taking orders to supply ice in any quantity. Thus necessity once more proves itself to be the mother of invention.

The deepest well in the world is soon to be dug in the environs of London. It will be nearly 1,300 feet d-ep, and will be furnished with stairs and be illuminated. The object of the well is to enable the tudents to observe the various geological strata.

Two Georgia ministers preached from the text in the sixth chapter of Galatians and first verse. There had been no consultation on the subject between these ministers, and of course they were surprised to learn they were both on the same line of thought.

Several letters written by Napoleon Bonaparte are ikely before long to come on the market. As a rule Napoleon dictated all his letters, but in some rare cases he wrote communications with his own hand, and several of these are about to be brought under the hammer.

The important work of draining the Roman marshes, on which the Italian government has been engaged since 1884, is now well advanced toward completion. The work can only be carried on at certain seasons of the year, owing to the unhealth-A Detroit preacher found this note from a young lady in his pulpit one receat Sunday evening: "Dear Mr. S.:-Won't you please deliver your sermon a little slower to-night? I am studying shorthand and can't keep up with you. I hope you won't refuse so small a favor." Just fifty years ago, or in 1840, William F. Andrews, a master mason of Providence. R. I., stamped his initials on a copper cent and put it in circulation. Last Monday, in taking some change, he found his coin. After fifty years of wandering it had returned, and he would not take hundreds of dollars for it. Eighteen persons out of every thousand die each year in this country. In England the average is 20.5, in Germany 26.1. These figures lead naturally. to the reflection that while Americans may live faster in this world than some of their contemporaries, they show admirable judgment in dying slower. According to the laws of Italy, fathers are responible for their sons' return when they leave the country, and, should they not return to do military duty required of them, are put in prison. A young Italian, who had been living in Waldoboro, Me., returned to his native land last week to save his father from a term of imprisonment. Sir J. Crichton Brown has been lecturing at Birmingham on "Brain growth," and giving figures as to the average weight of brain enjoyed by different races Thus we have the following figures: The Scotch, fifty ounces; the English, forty-nine ounces; the Germans, forty-eight and three-tenths ounces; the French, forty-seven and nine-tenths ounces. The small comet discovered on March 19 by Brooks, of New York, is the first seen this year. It is a small one, and was 240,000,000 miles from the sun when first seen. It will reach its nearest point to both sun and earth about the first of June, and will be then about 160,000,000 miles from each. It will scarcely be visible to the naked eye, though comets are erratic in development as well as in mo-The library of Cornell University possesses an oriental manuscript written on palm leaves, consisting of 195 strips or leaves, each seven by one and a quarter inches, fastened together by a chord passing through a hole in the center of each leaf. The writing is done on each side of the leaves by etching the characters with a sharp instrument on the palm leaves, which have been afterward rubbed over with a black pigment. A retired plumber thus gives a point in the Sani-tary Engineer for the relief of householders: "Just before retiring at night pour into the clogged pipe enough liquid soda lye to fill the 'trap' or bent part of the pipe. Be sure that no water runs into it until the next morning. During the night the lye will convert all the offal into soft soap, and the first current of water in the morning will wash it away and clear the pipe clean as new. In a letter to the *Independence Belge* Stanley de-scribes the dwarf tribe of the forest. He says they are the oldest aristocracy in the world, with institutions dating back fifty centuries. They are ruled by a queen, a beautiful, charming little woman, who was exceptionally kind to Stanley and his comrades. The dwarfs are of olive complexion, remarkably intelligent, ingenious artificers in iron and ivory, and probably the only monogamous race in Africa. Photography properly dates from 1640, although everal discoveries were made in the art before this time. The photographic art was practiced by Egyptians 4000 B. C. The great pyramind must have been a photographic laboratory. It contains a dark room, and the dictionary defines a dark room as a place in which photographic plates are developed. Hence the Egyptians must have been photographers. Cheops, the builder of this pyramid, was probably the first amateur photographer. A curious work on Robespierre has lately been published in Paris. It gives an interesting anecdote of his youth, representing him at the College Louis le Grand, as a boy of eleven or twelve, reciting the address of welcome on the occasion of the visit of Louis XVI. Young Robespierre was so modest and timid that his voice trembled, and he chucked the boy under the chin to give him courage. Had he known what that boy was to do for him in future perhaps he would have chucked a little harder. The prediction made by certain revivalists as to the destruction of Oakland and San Francisco by a tidal wave on April 14 caused a number of credulous

MAY 10,

Practical Spiritualism: Reform.

To the Editor of the Religio-Philosophical Journal:

I consider the social, economic, financial and connected questions, which are now so widely and powerfully agitating the public mind, as a vital and essential part of Spiritualism. By this I mean, that it is a deep and abiding conviction of mine, that a Spiritualism which does not concern itself with the present material life of mankind, and the conditions and surroundings of this present existence, and which does not heattily co-operate with all sincere and intelligent efforts, measures and movements to better the existing material conditions and environments of the entire people, doesn't amount to much. Any such inactive, merely contemplative or speculative Spiritualism is an abortion, a failure, and powerless for actual reform. It is not what it was intended to be. As long as our little spiritual societies do' nothing but discuss their particular ism, indulge in talk and still more talk and theory, but do no self-denying work and engage in no active labors of love and kindly ministrations of mutual and universal goodwill, they are no better than those in the orthodox churches. As long as this is the case, Spiritualists dote upon the virtue of a mere belief; but some of or subscribing to a certain creed. I was very much pleased with the communciation of Walter Howell, in the JOUBNAL of March 15th, because the report he there gives shows the true genius and spirit in which we should all work, addressing ourselves to all the people, keeping free from all belittling sect-

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This may be true. At any rate we are not inclined to cross swords with such sharp theologians. But and then go home and sleep on. The fetichism of the African savage and the voodoo brought me from Washington a lefter calling atten-The great question which is pressing upon us for The Pope recently while in an interview gratted to a representative of the New York *Herald*, spoke in high praise of this country. "Under the constitu-tion," he said, "religion has perfect liberty and is a growing power. Where the Church is free it will increase, and I bless, I love Americans for their frank, open, unaffected character and for the respect they new to Christianize or Christian morels." ism of the Southern negro have their counterpart solution, and pressing closer every day, is whether the moloch of concentrated capital shall dominate tion to a deficiency in my accounts. One day's busisometimes in places where it might be supposed ness had never been put on to the books by a clerk in my absence, and had never been accounted for, and I that reason and common seuse held sway. over us and our children and stifle American liberty, One often reads pathetic stories of pet birds that was subject to immediate arrest. I did not have the money but knew my bank would stand an overor whether the claims of humanity shall be vindidie simultaneously with, or shortly after, their child owners. It sounds pretty, but the simple prose of cated. I have been grieved many times that so much space is given in the paper to the discussion of puredraft for a day or two and I made the remittance by the first mail and by the same train responded to the call of "Dr. Fope." He said, "I saw trouble coming to you that you knew nothing of and I have provided for it. You come at 2 P. M. and I will fix it." At 2 P. M. I called and met the medium under the matter often is that the owners infected the ly metaphysical, theoretical and speculative matters, birds. Canaries and other songsters will catch scar-let fever, measles, diphtheria or almost any human disease, and if left in the sick-room they are almost they pay to Christianity and Christain morals." These are strange words to come from the Pope, while the fierce and unequal struggle between the The Baptist thinks it so sectarian on the subject of poor and the rich was treated with a kind of haughty indifference. These questions concerning the pres-ent material or physical side of human life and hut immersion that he refuses the Lord's Supper to and it is difficult to regard them as sincere except as members of all other denominations on the strength sure to be infected. Pet cats and small dogs, too, are often sacrificed in the same way, and in their an expression of friendliness to the United States in of certain chosen texts. The Catholic believes it to which, owing to immigration, Romanism has flour- be so emphatically sectarian that he denies ecclesiasman unfoldment, I repeat, must not be shut oucontrol, as I had also met her in the morning, and cases there is also the risk that they will go out and from Spiritualism, because they are a vital, immediished like a green bay tree. Dr. H. W. Thomas, 'of tical fellowship to those who do not accept his views while in that condition she handed me a package

Geneseo, Ill.

Courageous and Timely Words.

to the Editor of the Religio-Philosophical Journal:

Since I asked the question "Is Spiritualism on Trial?" in the JOURNAL, (for which day by day more clearly see the necessity that we may arrive at a basis on which to build an organization representing pure Spiritualism), there has arisen much misconception of my motives and views on the subject. My object was not to condemn or criticise any one. I knew that if the "ism" was on trial that it would be no disadvantage to have the subject discussed, and if it was not that the sooner such erroneous teaching was counteracted the better. The philosophy is as dear to me as to anyone, and I am determined to do my duly as I understand it, no matter if I am misunderstood. Our speakers here and elsewhere assure us that there is a great deal of fraudulent practice under the guise of mediumship. And yet when a specific charge is made the one who makes it generally stands in the minority although he may know of scores who thought as he did until the charge was made. People so corrupt as to deal falsely in matters of mediumship, or so ignorant as to be self-deluded, will never yield to moral suasion from the rostrum. To secure the result of eliminating fraud and dishonesty some face-to-face battles must be fought. As to the motives or conditions that lead people on to deception, I have nothing to say, for I do not know and cannot judge. They may have been so sorely tried that even their failures will count as successes in reality. Their motives are their own, but with the results we must deal. The results affect us as individuals and retard the movement as a whole. There is a great deal of evidence to prove that Dr. Reid can answer sealed letters, has obtained slatewriting, and has considerable power in magnetic healing, although there has been some public manifestations given by him that I regretted for his own sake as well as for that of the cause.] thought long and seriously on this subject before the trial, and since, and have endeavored to do no one an injustice. I attended all the trial and in my judgment it was fair in every respect according to the law and evidence in the case. My attitude is uncompromising toward misrepresentation in the line of mediumistic work, still I endeavor to look on both sides of the question carefully, realizing that extremes are nearly always wrong. It becomes more apparent daily that effort must be put forth as never pefore to organize and systematize our work in order to have some basis to work from. Therefore, I have been intensely interested in editorials and views of the writers for the JOURNAL on organization, and hope and believe a line of work may soon be inaugurated that will result in the "greatest good to the greatest number.'

Yours for the truth, EFFIE F. JOSSELYN, Grand Rapids, Mich.

Tests of Spirit Return.

To the Editor of the Religio-Philosophical Journal.

Speaking of tests of spirit return; at one of Maud Lord's circles, I became so much interested in others that I forgot all about myself, when a little hand was placed in mine and a voice said-and I recognized it as readily as I would the voice of one of my own children -- "Clement, we are all here, grandma, father, mother, Amelia, Jane, Harriet and Mary and your own little son who had no name," and one of them told me of things that no one on earth had knowledge of. Harriet was never taken into consideration by any of the family, and the children heard nothing of her except as they found her name on the family records; as she, too, died at the time of birth. But to make the test more complete one of them said: "Your's aunts Sury, Supena, and Lucy are here, but Laura is still in earth life. Aurelia, Bachel and Fyron are also here and Uncle Byron says 'Hell town' just the same as he used to when he used to be so harsh to you sometimes."

These were all of our family and none of them member of family and mortgaged, give the postwas the June night, with its moonlight streaming over the road, the fields, the quiet homes, solemn and us have discovered that there is no virtue, no saving power, in any mere belief, in merely entertaining, were known to any other one present. As I intimated in one of my letters, I had an official position and was office address of owner. musical were the tones of his voice, profoundly imhandling much government money. I had to make pressive were his words. 'I am so happy,' he said, daily remittances and weekly reports, and was often away and trusted to others. Abcut five o'clock in In regard to the Methodist Conference and the in my faith. Life and death are such different Bible in the public schools, the New York Herald to go at any time. It is but a step to the higher life." things to me from what they were once. I am ready eays: the afternoon one day, I returned from the Yellow-The Methodists in conference in this city are earn-est in their desire to have the Bible read in the pubstone country where I had been with an excursion people to flee to the mountains, after selling their property for nominal prices. The worst feature, however, of these revival meetings is that a number of people who attend them have become insane. and found a telegram signed "Dr. Pope." That was arian feeling, and not resting satisfied with passively listening to eloquent lectures, call them "splendid," the name of a control who sometimes talked to me lic schools. They have based their demand on the statement that the Bible is an "unsectarian book." through Mrs. Whitman, and it was dated that day, The Pope's Latest Utterances.

writing was on that paper. "Weil," he replied, ago, the sound orthodox church guarded the very "there, read it." I read, "For God's sake, George, gates of paradise-and a man must display his creed stop drinking." I asked him whether his name was George. Yes, said he, my name is George Thompson. This he considered a fine test of spirit intervention, but as he had not seen the medium since that time, and never heard of the man afterward, he could not say what effect it had upon him. Then the medium arose and said she knew that the man had entirely reformed and was in a prosperous condition in a western State. After this good feeling was produced, the chairman arose and for full half an hour harangued the audience with some of the most childish nonsense. I think this is a poor way of dealing with people who come to the meetings with the best motives, and then are compelled to listen to such balderdash, or indecorously leave the hall. Let us build up Spiritualism by representing t in its whitest and purest garb. JOHN A. HOOVER. Moorestown, N. J.

A Veteran Spiritualist's Testimony.

to the Editor of the Religio-Philosophical Journan

From childhood I have often been clairvoyant and clairaudient. My pious mother, who was much annoyed by the phenomenon insisted it was all a dream. however soon it came true. I never doubted immortality; and was not afraid of going to hell. I had great confidence in prayer and an unseen protecting power. I was a conscientious member of the Baptist Church twenty-five years. Never satisfied with my own attainments, oft in secret prayer I found my thoughts wandering to the ends of the earth. In 1855, my brother, Capt. A. Walker, pre-sented me with the "Healing of the Nations," introduction to which was written by Governor Talmage. I was surprised that a man of his ability should for a moment have given thought to the subject of Spiritualism. To me it was lamentable, and I wondered whether it was not due to softening of the brain. I had promised to read the book and I kept my word. I had not read half the preface and introduction ere I thought a notable miracle had hap-pened to me. From day to day I read and prayed to be guided by the spirit of truth; the court room of mind filled with witnesses daily and hourly, I could see clearly and read other minds; an account of all the wonderful things would make quite a volume. And I said it is a miracle and my days are numbered; I took my writing to the minister, and asked his prayer, thinking very soon to pass away; he could not understand it; my health or mind must be wrong he thought. Now my soul comprehends what language fails to express that comes with this light; I am now in my 82nd year and I still feel the quickening influence of a mighty power; does the mind grow old? No, never; vesper bells are ring-ng evening's sweetest chime, while o'er our hearts are stealing memories of childhood's time; man at best is in his infancy, in knowledge; the science of life rightly understood would revolutionize the world and all would be made happy as in time they surely will. MRS. SCHUYLER BUNDY.

"Memories of Garrison,"

Rev. Henry Blanchard in an article on "Memories of Garrison," mentions that in 1868 he went to Kennett Square to attend a meeting of the Progressive Friends. "I was," he says, "housed with a good Quaker farmer, sedate, wise, mildly cordial. Garrison was quarted with old friends. But we met at the meetings, and had a long talk together, walking over a pleasant road under the full June moon. Vivid as are other memories of him,--as he stood in the week-day meetings, as he followed me on Sunday,-this is most impressive of all. All the way from the farm-house, where we had taken tea tcgether, to the one where he was to relate his experience, he talked to me of ardent faith in Spiritualism. Wonderful, indeed, was the recital of what he had seen and heard. Listening reverently and eagerly, I said at last, 'Mr. Garrision, if I had had your experiences. I should interpret them as you do.' Glorious

to be admitted to that happy land. "Behold the aged sinner goes, Laden with guilt and heavy woes, Down to the region of the dead, With enderse curses on his head,"

was sung on many a funeral occasion in our New England States less than fifty years ago.

To-day the sea gives up its dead, and many in heir graves come forth and stand in our minds. 'He came unto his own, His own received him not." They closed the doors and would have none of him: t was too low and uppopular. But the press is very great and the doors are giving away--slowly it may be but they are yielding; creeds are being modified and becoming liberalized in a marked degree; another forty-two years and, where are they? Gone with the old song of a half century ago. I learn marvellous lessons from the telegraph--I hear the clicking sounds of the keys. I do not see the force which causes it--or the mind that dictates the move ment of every key, each doing its own along the line. I hear the sound, but it is physical as all sound s; ignorance is always expecting a big chiverie at the coming of the Lord, forgetful that all sound s physical. Forty-two years to-night was the dawn of the millennial day, a thousand years in God's time are as one day, and every age shall see him in that day. HARBIET PARKER.

Groton, South Dakota.

Get Ready for June 2.

Each census enumerator is to be supplied with the following schelude of questions: 1. Give Christain name in full, and initial of mid-

dle name, surname. 2. Whether soldier, sailor, or marine during the

civil war (United States or Confederate), or widow of such person.

Relationship to head of family. Whether white or black, mulatto, quadroon,

octoroon, Chinese, Japanese, or Indian. 5. Sex.

6. Age at nearest birthday. If under one year give age in months.

Whether single, married, widowed, or di vorced.

8. Whether married during the census year (June 1, 1889, to May 31, 1890).

9. Mother of how many children, and number of these children living.

Place of birth.

- Place of birth of father. Place of birth of mother.
- 13. Number of years in the United States.
- Whether naturalized.

15. Whether naturalization papers have been taken out.

16. Profession, trade, or occupation. 17. Months unemployed during the census (June

1889, to May 31, 1890).

18. Attendance at school (in months) during the census year (June 1, 1889, to May 31, 1890).

19. Able to read. 20. Able to write.

Able to speak English. If not, the language or dialect spoken.

22. Whether suffering from acute or chronic disease, with name of disease and length of time af flicted.

23. Whether defective in mind, sight, hearing, or speech, or whether crippled, maimed, or deformed

name of defect. 24. Whether a prisoner, convict, homeless child

pauper. 25 and 26. Is the home you live in hired, or is i owned by the head or by a member of the family? 27. If owned by head or member of family, is the

house free from mortgage incumbrance? 28. If the head of the family is a farmer, is the farm which he cultivates hired, or is it owned by him or by a member of his family?

29. If own by head or member of family, is the farm free from mortgage.incumbrance? 30. If the home or farm is owned by head or

Burlington, Wisconsin.

MAY 10, 1890.

become the unwitting instruments of disseminating disease.

The severely plain watch-case that women have carried for the past few years has had its day, and in its place has come the heavily ornamented case that used to delight our eyes and arouse our envy when we were children and could just peep over the edge of the dresser to see it lying in our mother's jewel box. Some of the handsomest ones now displayed have every pin-head of their surface covered with an elaborate design in colored enamel; others have the design in enamel supplemented with brilliants and sapphires. Still others have a portrait in enamel set into the case and circled by a row of brilliants.

FAITH AND FACT.

There is no gleam of glory gone, For those who read in Nature's Book; No lack of triumph in their look Who stand in her Eternal Dawn.

Friends of a failing Faith! while your Lighthouses of eternal life Hold tremulous lamps across the strife, That die and darken hour by hour;

And higher climb the waves that drench, And on the rocks the breakers roar; While Light for you opes no new door; And higher climb the waves that quench,-

While Heaven-scalers in the dust Sit, with their hopes dead or discrowned; Their splendid dreams all shivered round, And broken every reed of trust,-

While timid souls that sail the sea Of Time are fearful lest yon band Of Cloud should not be solid Land, To step on for Eternity,-

And faint hearts flutter 'twixt a nest That is not sealed to wind and wet, And one that is not ready yet, With wandering wings, and find no rest.—

There is no gleam of glory gone For those who read in Nature's Book; No lack of triumph in their look, Who live in her Eternal Dawn!

Gerald Massey, in My Lyrical Life.

K Thomas writes: I have often wondered why about one-half of your correspondents do not consider or make Spiritualism a religion. Do they not believe in its teachings of love and universal brotherhood? Considering belief in the continuity of life, and that man must atone for his sine, it behooves all and each to live a pure and true life. I hope all true Spiritualists will think enough of Spiritualism to make its teachings their religion. I have long wondered why the Spiritualists did not organize and form a society (a church if you where the society of (a church if you please), and I rejoiced to see your editorial last fall, and the name you proposed to give. The Church of the Spirit, at least sounds well-and it will not act as a repellent, but be the means of inducing investigation by many that would hold themselves aloft were the word church left out. I am pleased with the progress you are making it will not only help the cause but give you a little rest from your arduous labors.

Says Light: We have not heard much lately of the Rev. Joseph ('ook. Boston's pulpit pyrotechnist. He burnt his fingers badly in letting off a firework against Spiritualism, and he has been nursing them ever since. Lately he has occupied Henry Ward Beecher's place, and seems to have been inspired by the surroundings. At any rate, he offered the following incidents, among others, as demonstration of a future life: Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physican about it he said, "You saw life departing visibly from the prysical form." This was at Concord, remember, where there is no superstition. Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away. Dr. Oliver Wendell Holmes, in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching by a deathbed, the impression was conveyed to him that something-that is the word he used-passed from the body into space.

Look Out For

sudden changes of temperature! They produce serious derangements of the vital organs. Now is the time to strengthen

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RELIGIO-PHIL, PHICAL JOURNAL.

coming early, finds the system unable to resist prevailing epidemics.

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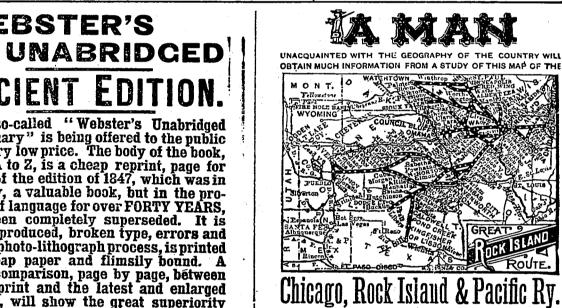
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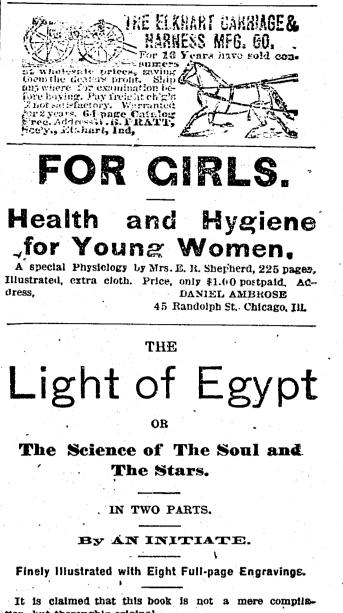


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elsewhere It claims to fully reveal the most recondite mysteries of man upon every plane of his sxistence, both here and hereafter, in such plain, simple language that a child can almost understand it.

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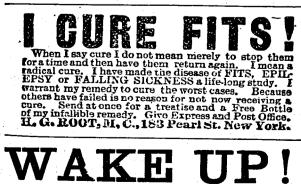
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the Tico Worlds makes brief editorial reference to "The Light of Egypt." Here is what she says:

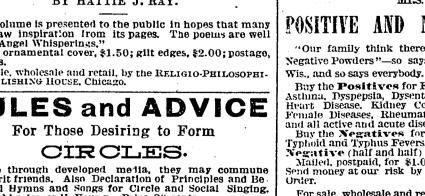
We deeply regret that other matters of pressing moment We deeply regret that other matters of pressing moment have, of late, occupied our colum: s to the exclusion of those notices of boo'rs, pamphlets, and tracts, which we have re-ceived in great numbers, and which we hope yet to call at-tention to This apology relates especially to the noble, phi-lowophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had boped to have found space to give abundant quotations from this ad-mirable treatise, one which supplies Lot only fine suggestive views of planetary cosmogouy, but also furnishes a g od cor-rective, founded on the basis of science, lact and reason to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely nealing any notice that we have been favored with a cory of quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a cory of "Ine Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after ventung on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could cictute, ends by adding that this book is by Mrs Emma Harding e Britten." We trust it needs no op in disclaimer on our part to assure the glifted author of "The Light of Egypt" that this rude and uncalled for plece of mendality could only have been designed by the writer to add injury to insult, and compel the editor of this fournal to stand in a position implying ability far beyond her capac-ity to attain to. ity to attain to.

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

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

"We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in fu-ture numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorb-ingly interesting and throws much needed light upon sub-jects of vital importance. It is not written like many theo-sophical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and cor-tainly is uplifting and exaiting throughout. Instead of a re-view we interest to allow the book to speak for itself and will folnow ore-ent a few selections...... In our next we will fol-low 'The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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RELIGIO-PHILOSOF ICAL JOURNAL.

(Continued from Second Page.)

A City and A Soul.

not in, and he applied to Mr. vane for in-formation, but was promptly dismissed with a "too busy to talk" by that gentleman. Dis-couraged, he started to leave. Just outside the door he met Justin who had been out to mail some letters. They looked at each other in a interested but purchade and the to the term of term of the term of term of term of term of the term of ter an interested but puzzled way. The report-er walked on a few steps—then turned, and going up to Justin said, "I've seen you be-fore, but where I can't say."

"So then it is you," exclaimed Justin, with a pleased look.

If I be not I as I think I be" quoted the reporter, "I'm sure I've no idea who else I am-but the question is-who the devil are you?"

"Your name is Ernest Floyd," Justin went on, "you never knew mine—but you were the first man I had any talk with here in Chica-go. Don't you remember that drowning accident you reported in September? A girl, a

again; what are you doing!" "I am clerk in Mr. Fairfield's office," said

Justin. modestly.

"Then I'm in luck!" cried Floyd, exulting ly. "You're just the man I want!"—he whipped out pencil and note book with great eagerness, "you can tell me all about the Lammerton case. I've just been in the office and couldn't find out a thing. Now go on and tell me the particulars!"

"But I don't believe in letting private af-fairs like this get into the papers" remarked Justin, "I think it very wrong." Floyd threw his head back and laughed.

"Well,-you are a precious innocent!" he said. "Don't you know its bound to get in the papers anyway? Hasn't there been a lot of reporters to the office already?—and all I ask is to hear what they heard, so as to be able to give it to my paper.'

"I didn't give them any information, at all events"-persisted Justin. "For really I know very little about the affair."

"Oh, well-you heard all that was said in the office, and can tell me that."

"Why don't you go to headquarters—to the Lammerton's themselves?" asked Justin.

"Oh, I've been there-and had the door slammed in my face! You see I've had awful hard luck to day. I was sent this morning away out to the Stock Yards to interview -the big shipper, in regard to a rumor about a cut in prices. I was sent from "pillar to post" when I got there, and after hours of waiting, when I did get hold of him, he didn't pan out worth a cent! Then coming in I got wind of this thing and hurried over to the Lammerton's-could'nt find out anything there except that Fairfield was one of the lawyers on the case. I started

ness and truth, or what is the same this love and wisdom is revealed as the divine mansteps, and a worried air. Mr. Fairfield was woman; the infinite father-mother to the not in, and he applied to Mr. Vane for in- natural man as the ultimate truth-goodness;

With such a hope why should not Spiritualists unite and make their hope a reality? While we do not adhere to the past in structured outcome, we reject nothing in the past that is worth preserving. We posit the now with its relation to eternal fact, past, present, and to come; for it is all ours. Spiritualism is a broad word. It covers man's relations and experience in all time-in all worlds. Nothing can be outside of its broad pale. What is wanted is its classificalittle of whose story you told me when sit-ting on a bench in Lake Park." "Oh, you're the chap are you? I knew I had seen you somewhere. Glad to meet you had seen you somewhere. Glad to meet you tion from accreted materialized coarseness. assume his true place as the recipient of all

goodness and truth. It will be seen by the above brief presentation how the creed, when it comes to specialties of thought, can evolve into an infinite expression the central unity-therein expressed. There is no end to its expansion or evolution when the mind is left free to realize the God-idea; from one he meets all our concepts in one infinite diversity of mani-festation and revelation. M.C.S.

For the Religio-Philosophical Journal. Mr. Talmage's Views Criticized.

In the JOURNAL of April 19th, an article appears over the name of J. R. Talmage, headed "Justice as related to Right Thinking." The words of the title seem but obscurely to define the meaning and drift of the context. The laws of action and re-action, so long observed in both the physical and moral worlds-whereby the seeming wrongs or extremes in both are more or less corrected or compensated, are well worthy of careful appreciation, in our efforts to understand the true philosophy of existence. But when a writer in the JOURNAL attempts by scientific misetatements to bolster up crude theories of his own, what are we to do? My plan is to knock out the false-work, (in engineering parlance) and let the structure bear its own weight, as the quickest and best test of its own soundness.

In his second main paragraph Mr. Talmage, it would appear, makes assertions of this very kind, when he says: "The sun of our planetary system was considered to be a body emitting heat by which our earth was warmed. etc.: ***** but through a better knowledge of nature's economic methods it is now considered to be as much dependent upon the planetary world's revolving around t, as they are dependent upon the sun." Mr. Talmage should not make such broad assertions as this without proof. It is safe to aver that the sun is still looked upon by solid scientists as an immense globe and cen ter of force from which radiates heat and light in every direction; and that he is by no means as much dependent on surrounding planetary worlds as they are upon him. In an a priori sense this is shown to be man. ifestly impossible; since the sun is not only now exhibiting a far more intense cosmic activity than the planets, but has also a mass, or weight, about seven hundred times as great as the aggregate mass of them all, as is well-known to the skilled physicist. I therefore insist it is unscientific to assert. that the revolution of the planets, annual and diurnal, produces waves in the electricether to beat upon the sun and re-act in the sunshine sufficient to restore the waste of the sun's great central out flow; this being the gist of his false assumption. The absurdity of the idea can be made still more plain by critical calculation. It is probable that the sun's radiation is approximately equal in all directions surrounding formed our judgement of him from the comhim. What an extremely small fraction | munications he gave us from the other world, then of the whole solar out-put must the face of the earth receive. I make it only one two thousand millionth part of the whole. Let Mr. Talmage figure it out and see. But mother earth must radiate her strength around her, in all directions also, as I understand his notions, and if so, can beat against the sun only one-one hundred and seventy-six thousandth part of what she receives from him. If Mr. Talmage will figure out what this double centrifugal radiation will amount to, as received and re-acted by all the planets upon the sun, he will find that the sun can have returned to him from them all, only one thirty-five billionth part (English notation) of his mighty out-flow of strength. How does that tally with his theory that the sun receives back from the planets as much as he gives out? How long would the Atlantic ocean hold out, should it pour out each hour thirty-five billion tons of water and have but one ton restored in the self same time? Such is about a practical illustration of Mr. Talmage's very positively stated yet equally fanciful and unreal theory. The earth does move in her annual orbit it about eight times too great. Let him try Such is the faith of the "Church of the again and discover that, at the equator, her ghastly likeness is born and scoot along about twenty two hundredths of

nity and destiny. To the sensuous this good- | would, in thirty seconds after they had crossed the St. Lawrence reach the Gulf of Mexico. carrying with them the whole surface of this of glowing vapor, in which the cities of Boston, New York and Chicago would be mixed in a single indistinguishable cloud. When we speak of eruptions, we call to mind vesuvius, burying the surrounding cities in lava; but the solar eruptions thrown fifty thousand miles high, would engulph the whole earth, and dissolve every organized being upon its entirely unknown person of Friedrich Stein. surface in a moment.

Well was it said poetically of our sun and all other suns:

"Great oceans of fire in vast vortices whirled! With electrical storms, and their cyclones of flame.

They engender all force that yields life to the world."

Your present correspondent has many times observed, with the telescope, and estimated the size of these "vast vortices" or cyclones, in the sun's photosphere, sufficiently large for our earth to be dropped through them without touching the sides of the awful chasms. The main body of our solar globe inside of the photosphere, being about 860,000 miles in diameter is construed by our best scientists to be of an intensely heated gaseous character; the known small specific gravity (average weight) of the sun permitting, theoretically, nothing heavier to be counted upon. This presentation of a few of the facts observed and known concerning the sun's physical constitution, is here made that your readers may themselves see the error of any idea pointing toward the habitability of our central orb. The warring elements upon his awful sphere of force, the battles of the giants-gravity, heat, electricity and what not else — gravity twenty-seven times as great as at the earth's surface, making an average man weigh two tons; heat and expansive explosions so intense as to pro-ject burning clouds of vapor into the face of this awful pressure to the height of fifty thousand miles as seen and measured; electric force—a more spiritual giant of whom we have much yet to learn—whose flashing eyes make the very wires of earth to tremble in unison across the intervening gulf of millions of miles-aye! heat and pressure so laws of chemical action—all these things join in showing the fabled hell of mythology would be a better dwelling place for man than the battle ground of our glorious Sun.

"The thought-house," Mr. Talmage says in his second column, "is the substantial house, granite shall pass away. Then we must change our dictionary, for in it the granite building is called "the real" the architects thought the "ideal." Which will accomplish the purpose of a house and give you shelter from storms and benefit in the time of real process to the mind means sim-ply conscious or unconscious interference with the free mental action of the person present uses in various ways? We need but ask to perceive the true answer. Surely Mr. Talmage would not claim, were he to imagine a habitable central sun, and paint his fancies on canvas ever so perfectly, that his chosen ideal could replace the real sun that has so long held in his arms our sister family of planetary worlds. J. G. JACKSON.

"Dear Friends,-I thank you heartily for the trouble you have taken in coming this carrying with them the whole surface of this | long way on my account; accept my thanks continent in a mass—not simply of ruin, but | for that as well as for the lovely wreath you have brought me. Does my grave please you? It is too cold here to continue to write to you, so go home and sit again on Friday, but will you not first offer up a prayer?"

This we did from our hearts, thanking entirely unknown person of Friedrich Stein. -Max Rahn, Bureau-Assistant, in Light, London.

Berlin, Schwedersstrasse, 224, Feb. 1st, 1890.



Petrovna Denounces Healers—of whom Colonel Olcott is One-as Black Magiclans. Prayer to the Divine and Healing of the Sick Equally anti-Blavatskyan.

The Annual Convocation of the American Section of the Theosophical Society was held in this city recently. It was, of course, a representative gathering with the usual pro-gramme of Dr. Buck as President and E. B. Page for Secretary with brother Judge as occult master of ceremonies.

The grand feature of the occasion was the annual message of the Mahatmas, delivered by these trans-Himalayan masters through the instrumentality of their only recognized medium, Madame Blavatsky, and by her carefully translated from the divine, occult Sanskrit into the imperfect exoteric English. Such a precious communication from such superior source, and through such unique mediumship could not, of course, be trusted to the mails; but was carefully written out, attested by an elegant official seal, and dispatched by a special messenger who brought it from London, and who read it to the Amer-ican Theosophists. The public are especially interested in only one paragraph of this pronunciamento of Koot Hoomi and his associates which is as follows: "....On the American continent the latent psychicand occult powers in man are beginning to germimillions of miles-aye! heat and pressure so great as to hold in chain at times the very laws of chemical action-all these things such movements as Christian science, mind cure, metaphysical healing, spiritual healing, etc. All these movements represent nothing but different phases of the exercise of those growing powers, as yet misunderstood and, therefore, but too often ignorantthe shadowy one is the one constructed out of material substance." The former he holds to be the real house to last when the one of granite shall pass away. Then we must



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MAY 10, 1890

over here—on my way was told that a crowd of reporters had been over here earlier and skimmed the cream of this story--and now meet you quite providentially and you refuse to help me--what to do next I don't know!"

Justin could not help becoming interested in the bright young fellow. He began to see that it could do no one harm if he told him the little he knew and he concluded to do so.

Floyd was profuse in thanks. He was an impetuous young fellow, possessed of strong sympathies as well as antipathies, and he had "taken" to Justin from the first. Now he remembered that he had told him when they first met, that he was from Massachusetts, and as a Boston boy he felt drawn to one from his own state. This feeling prompted him to say as he turned to go:

"When I met you before, you told me you were from Massachusetts. What part of the State are you from?"

"Brownville — a farming town, twenty miles from Springfield," replied Justin.

"Brownville!" echoed Floyd delightedly-"Why I've got relations there! I visited them once when I was a little fellow. I wonder if you know the Perry's?" With a sudden brightening of the dark alert looking

"The Perry's!---I should say I did!" exclaimed Justin. "Why Anna Perry is going to be my sister-in-law!'

"Then you're a Dorman," cried Floyd. remember your brother Thad-I was ten, he was eight—but a bigger fellow than I—I don't remember you-what is your name?"

"Justin-come to think of it I have heard the Perry's speak of their Boston relations, the Floyd's. You don't look twenty-six," he continued irrelevantly, "and yet you must be, for Thad is twenty four, and I am three years younger."

This was the beginning of a friendship which was of mutual benefit. Floyd's lodging was on Madison street, not far from the Vane's, and they soon grew quite intimate-spending as much time as possible with each other.

(To be continued.)

Church of The Spirit.

To the Editor of the Religio-Philosophical Journal:

God is the universal father; man is the universal brother; and the spirit of love and wisdom is the life of both. This life brings immortality to light and through spirit min. | at the rate of about nineteen miles per secistration and intercourse man is assured of ond as he writes; but he is mistaken about the continuity of personal existence beyond | the diurnal velocity of her surface, and names the grave.'

Spirit"-" the Church of Almighty God. It | surface flies east-ward rather more than a stretches its heaven far and wide over the quarter of a mile per second (not two miles whole pale of humanity. Its ghostly and as he avers) and that Chicago and Wisconsin often matured amidst the strife of human a mile in the swing of a standard pendulum. passion and selfish policy that sits It would not be wholesome for the navigators solemly over the sacrifice of the in- in trade-wind regions to multiply this velocterests of your fellows to pollute the fairest | ity eight times and proportionately speed up heritage of uod-the Soul. This world is a | those pleasant and useful winds into blastchurch; man is its ordinance, God the minis- | ing and destructive gales. But these errors tering spirit ever ready to instill within the in figures seem of small consequence comdark recesses of your nature the light and pared with the egregious mistake contained love of heaven-opening to it the realms of in his statement, uttered seemingly without limitless glory. Speak of its confines! They the least twinge of scientific conscience, that bound beyond the grave; there it realizes "the sun is as inhabitable a world as our

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I make this quotation in connection with ped observers can fully appreciate the ab-the "Creed," to show that as early as 1854, surdity of such declaration. Listen to what along the alley nearly to the end, when I felt impressed to look to the right, and there, was announced, from the spirit-world, the | our skillful and venerable astronomer. Prof. shining in the winter sun, I saw, in letters same creed-although in different language. Newcomb of the Naval Observatory, Washof gold, the name "Friedrich Stein" upon a Hence when we point to the "Creed" of Spir- | ington, D. C., writes in his standard work. cross; and before the name of Friedrich itualists we call attention to no new thing. when treating of the sun's physical constitu-It has been our faith from the beginning. It tion. were the three other names, "Carl Gotthilf Ferdinand." Now all was clear to me. In the is a singular fact that the sentiments quoted | "Is it possible to present in language an ade- | register of deaths only the three first names purported to come from Dr. William Ellery | quate idea of the scale on which natural opwere given, while the very name he went by Channing. And yet Spiritualists are asked | erations are here carried on? If we call the | was forgotten. to join Unitarians! On this broad founda- | cromosphere an ocean of fire, we must re-Under the name, as the spirit had said, to join Unitarians. On this block founda-tion we can build a superstructure that min-isters to the spiritual necessities of all God's children. No twith is discarded, but as all truth is one—the form of the Infinite Good-"If we call its movements hurricanes we spirit hall said, "If we call its movements hurricanes we spirit should have said: Follow the princiness-none are excluded from partaking of must remember that our hurricanes on earth pal alley till you come to a cross-path, and this bread of life. This church feeds all; for | blow only about 100 miles an hour, while / then count twenty-three rows of graves on its spirit of "Love and Wisdom" is the word | those of the cromosphere blow that far in a) the right hand. of the one God-dwelling in all, awaiting single second. "They are such hurricanes { Then it was further written through the that birth which will reveal to man his dig- as, if coming down upon us from the north, | medium's hand:-

Verification of a Spirit Message.

From Neue Spiritualistische Blatter.

TRANSLATED BY "V."

SIR,-A proof of the continued existence of man's spirit after the death of the mortal body, which was of great interest to us. occurred at one of our regular Friday sittings. I give you an account of it, which you are perfectly at liberty to publish, if you think proper, in the Spiritualistische Blatter. truth of the facts I relate.

Since last Christmas a change has taken place in the person of our spirit control. The spirit who presented himself to us as our new guide begged to be allowed to conceal his name from us, and said that after we had if it was a favorable one, he would then reveal his personality to us; since which time his noble and moral teachings have given us many enjoyable hours. At our last sitting but one, he informed us that he was the spirit of "Friedrich Stein," a chemist's assistant, that he was born on January 19th, 1827, and died October 15th; 1853, at the age of twenty six; he further said that his mortal body was buried in the old graveyard of St. George's Church (Greifswaldersstrasse). He could not give us any precise description of his grave or the number of it, but said I should follow the principal path and count twenty-three rows of graves on the right hand; his was the second grave and was marked by a cross.

The next day I betook myself to the place in order to confirm the spirit's statement by the witness of my own eyes, but could not find the grave at the spot indicated; on examining, however, the register of deaths for the year 1853, which the official allowed me to do; I found under the date, October 18th, 1853, the name "Carl Gotthilf Ferdinand Stein.'

I was unable to spare the time to search further for the grave then, so I departed, resolving to question the spirit at our next sitting respecting the apparently falsely given name. He anticipated me, however, for at the sitting he said to me:

"Dear Friend,-I know what you wish to ask: do me the favor to-morrow to go again to the churchyard, accompanied by your medium, and take some paper and a pencil with you, when I shall be able, through the hand of your medium, to describe and point out the way to my grave and all will be made clear to you."

To-day we complied with the spirit's request.

On entering the churchyard we went a little aside from the main path, and I gave the medium the paper and pencil, when immediately was written, "Go back to the principal alley and walk straight on till I give

you a signal to stop." We followed this direction, and walked anew the source from whence it came". own". None but competent and well equip-

with the free mental action of the person treated, and this is simply 'black magic.'"

This is an important matter to Theosophists in America; for a very large number of them—some of the leading lights of the Society, in fact, are believers in and practitioners of mind cure, Christian science or spirit cure in some of the various forms. More than half the members of the society in Chicago are avowed operators in or subjects of such treatment. What will they do, repudiate their theories and practice in healing the sick; or will they continue to be self-confessed and Blavatsky-condemned black magicians?

The document does not refer to the cures by Colonel Olcott in India; but as they were "occult operations on the lower planes of nature" they must of course come under the same rule as similar cures in America. Quite a number of the faithful in Chicago accept the "Black Magic" announcement in a Pickwickian sense; and they will remain in comappend my name which will vouch for the pang with the president-founder serving the "Dugpas" and at the same time serving the race. **F. T**. **S**.

A Study in Light.

To the Editor of the Religio-Philosophical Journal.

Light has seven elementary colors; these though inherent are not separately perceptible to the human eye. By the aid of a "medium" called a prism they are perceived separately. The use of a "medium" is self-evident, the necessity for it unquestioned.

Colors exist in light independent of man's perception of them and always did before a 'medium" was found suited to the separation and to the plane of human perception. As separate colors exist, so in each color exists a separate sound or tone. The science of the "music of light" is about to be developed, the seven elementary colors forming the notes of the gamut, the deepening and fading indicating the semi-tones and octaves of the scale. Black and white representing interchangeably the musical "rest." These scales are written in light independent of man's perception of them. A "medium" was necessary and the experiment quoted from Art Journal in the RELIGIO PHILOSOPHICAL JOURNAL of April 5th is the first step towards its physical construction. I.J.N.

One-Half Fare Excursion to Somerset, Kentucky.

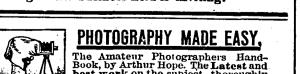
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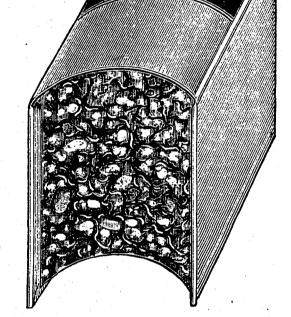
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Salt Lake City.

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