No. 2

meaders of the JOURNAL are especially requested to one in items of news. Don't say "I can't write for the gress." Send the facts, make plain what you want to and "cut it short." All such communications will es properly arranged for publication by the Editors notices of Meetings, information concerning the organ zation of new Societies or the condition of old ones: novements of lecturers and mediums, interesting incients of spirit communion, and well authenticated ac ounts of spirit phenomena are always in place and will · published as soon as possible.

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For the Religio-Philosophical Journal. D. D. HOME'S "LIGHTS AND SHADOWS

> OF SPIRITUALISM." M. C. SEECEY.

Here is a work which every true Spirit ualist should read. It stands out like the life of its author, unique and alone. It is a summing up of all that is true in Spiritualism, from the dawn of history to the memory of those now living. As one reads its wondrous presentation of facts the mind is astonished at the uniform and almost unbroken continuity of angelic and demoniacal visitation which it records. All ages have had the blessing as well as curse of open intercourse with the unseen. That which men have regarded as peculiar to this age is the constant factor of all history. In this work the reader will find what is not generally known, that almost every century since Christ has evidence going to show that spirits have held intercourse with the race and that the last forty years is no exceptional experience. This book is a dissolvent; it scatters to the winds our modern claims for exclusive spirit visitation. The Church, both Catholic and Protestant, especially Catholic has held these experiences aloof from the crowd as being too sacred for vulgar eyes and ears to look upon and hear.

But the facts and the truth came at last, showing our pretensions and self-conceit. The "lights" and "shadows" are both here. What glorious pictures, radiant in the light. and what deep diabolism is in the shadow. Surely no one can read Mr. Home's exposure without realizing what he lived to demonstrate that hell is around us as well as heaven, and that man knows but little of his environment when "cribbed, cabined and confined" in this mortal clay. It is an awful revelation—truthfully told and with no desire to conceal where concealment might possibly have earned the author an advantage. One feels, in reading the book, that the man who wrote it had but one purpose, and that purpose was to tell the truth no matter who it hurt or what the consequences were to himself. As his vast learning rolls out before the astonished vision, now with the sarcasm of a Swift, now with the sustained finish of a Gibbon, then with the magnificent periods of a Macaulay, the attention is fixed from preface to finis with to which I, who had placed my hand on the awe and admiration. One asks himself is surface, called attention. The motion conthis the man we read of in the papers visit- | tinued to increase until it was distinctly felt ing the palaces of Kings and Emperors as the purveyor of spiritual wares for the astonishment and amusement of the credulous; another, until this had been done in every a veritable Count Cagliostro or a Beau direction. Rappings commenced, and were Brummel in court attire—"levitating" the shekels out of the pockets of his admirersthe dispenser of damnation at so much per of the room; on the floor, and even on square yard? The writer regrets that he was one, with many thousands who so regarded this man. He regards Mr. Home Home said that this was an indication of the thus no more. He is glad to do this act of repentance through the columns of a paper | repeat it, whilst another of the party wrote | table, the message was communicated | prevent than to bring about manifestawhich moves on the same lines of truth, down the letters at which the rappings came. | through distinct movements of my dress. | tions. courage and fair play. I can now see the meaning of your words that this book was | found the name of Stella given in this manpublished twelve years too soon. That may | ner. I was an utter stranger to Mr. and Mrs. be for the success of the book as a business Home. They had been but a few days in venture, but would its readers have known the man who wrote it as they know and love and reverence him now? To go over the past | friend asked permission for me to be present twelve years and see what fraud, duplicity, at the scance. And now was given, in this fakir cabinets, and the thousand other shams which you have had to encounter and overthrow, is enough. A man whose body was tender age of five years and ten months, had almost ethereal — plastic to the touch of been torn from me after a few days of cruel

* Lights and Shadows of Spiritualism. By D. D

a power which he himself was as much astonished at as the beholder, with a nature as refined as a woman's and with culture as versatile as a Landor, he stood solitary and now forever freed from earth and its sorrows, almost alone in his noble purpose to serve his kind, without pay or "professional" prehis kind, without pay or "professional" pre-tense. Mr. Home is one of the rare charac-begged that, if it were indeed my child, her ters of this age. Like all the noble Christ men of history he stood by the truth and let slander, persecution and all the rampant diaranks, pour upon him its venom unshaken. the ripe fruit of the harvest. Mr. Home, while enjoying privileges in phenomenal ted his gifts. He was through life, probably not an avowed, but truly a Christian. No ribald jests mar the pages of his book; no scoffing at sacred things, whether real or traditional; no want of reverence for the sacred claims of the Master. What he did, endured or solemnly averred was for what he believed to be the truth—whether that truth be called Christ or Krishua.

ship without blemish, without fraud, with by all present. out the darkness often covering darker duced to scientific tests and the world advantaged instead of cursed as now, in too

If the JOURNAL, with all the other good it is doing can bring about this result, God speed the day when its efforts may be seconded and its coffers filled by the true and good with cash to carry out its heaven-appointed purpose. Until this is done we wait in vain and in weary wonder for heaven's blessed ministers to do more. They will not throw pearls before swine. One life like Home's will do more to bring the everlasting truth to mortals than any other one thing. Men must start with the most external fact-the most ultimate truth-before they can expect to climb the stairways of the immortal gods. First the fact—then the principle underlying the fact. The history of the fact is in this book; its verity as a principle is in Mr. Home's unselfish life; so nay it be with us who live and who soon will share with him the rewards which come from work done here and now.

I did not intend to burden you with so long with enthusiasm that I could not resist saying this much. I had intended to have made one incident. The reader will thank me for gano di Panigai, Florence, Italy. It is the Countess herself who writes as follows: "The evening of July 7, 1874, I had the

good fortune to be present at a scance given by Mr. D. D. Home. His celebrity is so extended, and his position and high moral worth are so thoroughly recognized by a very large circle of friends, whose standing in society renders it impossible for even a breath of suspicion to rest upon their testimony, that any attempt to portray him here would be superfluous. .

"We seated ourselves, towards 8 p. m. around a large table belonging to the hotel where Mr. Home was staying. The persons present were the Marchioness Bartolomei Passerini, ars. Webster, the Chevalier Soffietti, Mr. Monnier, Mrs. and Mr. D. D. tlome, and

myself. "The table about which we grouped ourselves stood in the center of the drawingroom. In a corner of the apartment, and quite away from the company, was a second table, small, and square in shape. Two wax candles stood on the table where we were seated; and on the other and smaller one was placed a petroleum lamp. The lamp and candles together rendered the room perfectly

"Madame Passerini and myself were on either side of Mr. Home; she to the right. I to the left. Whilst seating ourselves, and before Mr. Home had done so, a singular tremulous motion of the table became perceptible, by all present. Then the table rose; first one side lifting itself from the ground, and then in some instances very loud. They sounded not alone on the table, but in various parts our chairs. At last five distinct but tiny raps were heard directly under my hands. Mr. | that no other person touched it. alphabet being required, and commenced to My astonishment may be conceived, when I Florence, and had heard my name for the first time when an hour or two before a strange manner, a name most precious to me -that of a dearly-loved child who, at the suffering. Time had elapsed since her pass-

reaved heart. I spoke, asking whether it rose, and disengaging it, brought it to me, could be that God in his mercy allowed the and placed it in my fingers. This was not could be that God in his mercy allowed the angel once so entirely and fondly mine, but to be near me. A perfect shower of gladsome age at death might be given. It was at once rapped out correctly.

"My strained attention bent itself with all bolism, within and without the spiritualistic | the eagerness of maternal love on those sounds—sounds which brought as it were He was a martyr to his faith. We leap, however, where he has sown and this book is my sad heart. Tears, that even the presence of strangers could not restrain, coursed plentifully down my cheeks. I thought my-I would awaken, and the celestial vision vanish, leaving only an aching void.

time was, 'You must not weep, dear mamma.' At the same time the handkerchief that I had | did these things happen, but to every one. taken forth to dry my tears, and which now | In some instances there had even been forlay before me on the table, moved slowly to getfulness on the part of the person ad-Mr. Home for twenty-five years gave the facts of spirit phenomena without concealment—courting in preference skepticism could distinctly feel as it were the pressure to the Chevalier Soffietti, There is an old and the glare of daylight in all he did. This of her body, and the folds of my silk dress | nurse of yours standing beside you—a negro

"But a few seconds had elapsed from the deeds, so that psychic phenomena can be re- disappearence of the handkerchief when I felt what seemed the touch of a baby hand, on my right knee. Almost instantly I placed my own hand there. To my surprise, the handkerchief was at once laid in it; and a little hand grasped mine, so perfectly corresponding to the hand of the tiny form which the grave had hidden from me that I felt my precious one and no other was beside me. Would the heart of every sorrow-stricken mother could be gladdened with a ray of the deep joy mine experienced then!

"I had not expected such a touch; I had not been told that I might experience it; and, therefore, it could by no possibility be the

phantasm of an overwrought imagination. I had heard before. I had heard of him; but had never read any details of his séances. On coming, therefore, to the one in question, my supposition was that we would be enshrouded quently demanded by those terming themno o her impression on my mind than the a communication; but the interest excited in | suspicion of trickery. My disappointment was reading Mr. Home's book has so filled me | pleasant. I sat in a well-lighted room, and | trance. After the communication to Chevacould make full use of my eyes. Already lier Soffietti he addressed himself to me, and within the short space of half an hour, I large extracts from its pages, but find I shall | had heard sounds which could not have been | sibility have previously known, but which have to conclude as he concluded with only imitated by a number of electric batteries were in some instances unknown to any percombined. I had seen movements of the tagiving this glimpse of a scance given at the | ble that even the confederacy of half the | he saw various members of my family. That home of Madame La Comtesse Caterina Lu- persons present could not under the circum- he did in reality see them I am unable to afstances have accomplished; and now came this thrilling touch. I may state that when the table's movements were most active, Mr. Home, placing a light on the floor, not only invited, but urgently desired us to look under. So marked was the request that even had curiosity not prompted us, good breeding would have necessitated compliance with the evident wish of our host. One and all obeyed, and gaw the table lift from the floor, but nothing which could solve the mystery.

"There came another token of my darling's presence. On my left wrist—the one furthest from Mr. Home, whose hands, as the hands of all present, rested on the table I felt the touch of tiny fingers. I looked, but saw the spot where the pressure still continued. One of my lace sleeves was next gently You locked them in that box, and when you

is being pulled.' over-concentrated. For the space of several | will have a very distinct proof of my presminutes manifestations ceased, and all was ence, and that it will be given you to-morby sounds proceeding from the smaller table | you call your treasures, until you hear diswhich I have mentioned as standing in the corner of the room. All present saw it move slowly from its place, and approach the ta-

ble at which we sat. "Again rappings made themselves heard, near and dear to me, was spelt out by means of the alphabet. An accordeon lay on the table. It did not belong to Mr. Home, but had

time, instead of the usual rappings on the phenomena on his part, rather tending to at my home in this city, her husband, Prof. The words were words of consolation and l love, and their reference was to an incident | conceived ideas. I had expected darkness, known only to the nearest of my relatives, or, at the least, very little light; and some and which none of my fellow guests at the kind of dictatorial arrangement called conséance in question could by any possibility ditions. I was most agreeably disappointed. have been acquainted with.

done in darkness, or in a dim light. The room was well lit, the hands of every person present rested on the table, and there hovered in the air before us a hand as perfect in form as human hand can be. Not only was it perfect in form, but it had shown its capability for physical action by the unfastening of the rose from the lace to which that rose was securely attached, and the carrying it a distance of two or three feet. And further, that action indicated the presence of an intelligence able to comprehend a mental request, for I had not uttered a word. I grant most willingly that all this is strange, but I affirm mediumship shared by none, never prostitu- | self in a dream, and feared every instant that | most solemnly that it is true. We were in presence of beings who could even read our thoughts. The names of those long since "The rappings continued, and the alphabet summoned from earth were given; and the was again made use of. The message this most hidden things connected with their earthly lives recapitulated. Not to me alone the table edge, and was then drawn under dressed, and attendant circumstances were life when you were but three and a half | we were together I began a recital of the years of age. You fell into a stream of water near a mill, and were just about to be drawn into a water-wheel when she rescued you.' Chevalier Soffietti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question. I narrate this to show that others were, like myself, made happy by proofs of the continued existence of those dear to us. If indeed, all these things be explainable by some hidden force or forces of nature, then God have pity on the shipwreck "Mr. Home's name was, of course, one that of our hopes of immortality. If they be dreams, then must our present also be a dream, and our future but that dream's continuation. Am I to believe that they were so many ignes fatui, leading only to destrucin that utter darkness which I knew to be fre- | tion? Prove to me, or to any other present at that most memorable scance, that we were selves mediums. Had I sat under such condi- | deluded, and I will prove to you that I have tions the most palpable touch would have left | not written these words, and that you are not reading them.

"As I have said, Mr. Home passed into a gave facts which not only could he by no pos son in the world save myself. He told me firm: but that he gave me their names, and most accurately described them, I do affirm. 'Stella is present,' he said, 'and she says' The words given need not be placed on record To me they were most touching and precious -to the world they would be unmeaning. understood them, and greatly do I thank God that in His mercy He permitted them to be given me; for they have made the burden of life seem lighter, and I can await now more patiently the joy of endless reunion with those I love.

"I will, however, give the conclusion of the message. My darling thus finished what she had to say: 'And I know, mamma, that you took the last pair of boots I wore, and hid nothing; although my eyes were strained on | them away with my little white dress in a box that you had ordered for the purpose. grasped. All present saw this; and one of | are quite alone you take them out, and shed the party exclaimed, 'The countess's sleeve such sad, sad tears over them. This must not be, for Stella is not dead. I am living, "Our attention would seem to have been and I love you. I am to tell you that you as void of a spiritual presence as our ordilrow. You must not again open the drawer nary every-day prosaic life. We were roused | where the box is placed, which contains what tinct raps on the bureau.'

"Not even my family knew anything of this box. I had kept the contents as to me most sacred relics; showing them to no one, and never by any chance alluding to their and a second name, also that of one very existence. Mothers who have been afflicted like me will alone be able to appreciate the

sentiment by which I was guided. "The seance ended. I naturally wished to been brought by one of the guests present. Mr. | thank Mr. Home for having been the means Home now desired me to take this instrument | of giving me so great a joy. He refused to in one hand, that it might be seen whether accept my thanks, and said that he was simpthe spirits could play upon it. Hardly had I | ly an investigator like others, and just as touched the accordeon when it began to move; | deeply interested in the thorough examinathen sweet, long drawn sounds issued from | tion of the subject as I or my friends could it; and finally a military air was played, be. The phenomena we had witnessed purwhile I held the instrument and could see | ported to be due to his presence; but he was, as we could all well testify, simply a passive "The alphabet was here called for. This agent; deep interest, or a strong desire for are personally acquainted, is now stopping

"Everything had been foreign to my pre-Mr. Home showed himself even more anxious "Just after this communication had been for thorough investigation than were his made my eyes rested for a moment on a most | guests. He was a confirmed invalid, and had beautiful rose worn by Madame Passerini. just undergone a course of severe treatment. I said mentally, 'If you are in reality the He suffered from a nervous paralysis which spirit you claim to be, I ask you to take that rendered his limbs almost powerless. I think The search was renewed the next morning rose from Henrietta, and bring it to me.' The | it well to mention these facts; having of late | but was unsuccessful. Mrs. B. was informed thought had hardly taken shape in my mind, read and heard of some of the extraordinary of the mysterious disappearance and joined Home. 8vo, 412 pages, English Edition. Price, \$2. | ing from earth, and in my dress there was Religio-Philosophical Publishing House, Chicago. | nothing to indicate the mourning of my be- large, nervous hand of a man, grasped the subject seek to show the world how the won-

derful things occurring in Mr. Home's presence are accomplished. Mr. Home could not have moved a down pillow with his feet, and the large table at which we sat-and which, I may add, rose entirely from the ground more than once in the course of the evening was an exceedingly heavy one. We all looked under the table when it became suspended in the air, and nothing whatever earthly was in contact with it. As to the hand all present saw being a stuffed glove, I shall believe that when I have become convinced that the hand I now write with is a

stuffed glove also. "I went home a happy woman. My prayers that night were the overflowings of a heart filled with gratitude to Heaven, and the intensest joy. Sleep was banished from my eyelids, and the hours passed in a waking dream of delight. Ever and again my thoughts turned to the new proof of her presence the my darling had promised, and I busied myself with wondering speculations as to what that proof would be. I asked nothing more, for already my soul was satisfied beyond the possibility of a doubt; but I felt, and rejoiced to feel, that some fresh token would be granted me; and so I tried to conquer my impatience, and to await the revelation with

the calmness of assured hope. person. 'She says you ought not to forget | to a dearly-valued friend, asking her to come her, continued Mr. Home, for she saved your | to me at once. She arrived, and as soon as marvels I had seen and heard. The half was not told when my friend pointed to the bureau, and said, 'Did you not hear rappings on that piece of furniture?' Instantly they were repeated. 'It is the signal!' I exclaimed, 'and it is there the box is hidden.' The key of that drawer of the bureau which contained my treasures was in my dressing room. I ran to get it, and, unlocking the drawer, took out the box, which also was locked. With trembling fingers I turned the second key. and lifted the lid. The little boots—they are light summer ones—lay there, with the white silk elastic uppermost. On the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye. The substance with which it is drawn is black. It has since faded slightly, but remains still thoroughly distinct. So mathematically perfect is the drawing, that great skill and precision are necessary for an accurate copy to be taken. I have had an engraving made of it, which Mr. Home will give [in his book.] It is an exact fac-simile of that cherished token. At each of the six points there is, as will be seen, a letter. United, they form the name

> "I ordered my carriage at once, and drove to the hotel where Mr. Home was staying. Let me here state that not only had he never been within my house, but that up to the time of compiling this account—more than two years later—from my memoranda taken at the time, he has not even seen the house, to my knowledge or his own. While I was showing him my little treasure—now doubly dear-manifestations again took place. Naturally, I hoped and expected that they would proceed from the one whose life and love had now become so glorious a certainty to me. Instead, a singular medical receipt was given, and I was told to use it for my eyes. I had been long a sufferer through an inflammation of the eyelids, and was at that very time under medical treatment. I made use of the remedy thus strangely provided, and with most beneficial results, inasmuch as I experienced, within only a few days, a relief which celebrated oculists had failed to procure for me during a long course of advice. Thus, apart from that inestimable and never to be-forgotten consolation which God in His mercy granted to my soul, I was physically benefited.

> "I have decided to give these facts to the world from a deep sense of duty, and from that alone. They will answer, I hope, the Cui Bono?' I have heard of. My darling's visit has come to me as a ray of the glory of that kingdom where there is neither parting nor sorrow; where all tears are wiped away, and God alone gives light. I have not belief, but certitude. The shadows of earth may gather darkly, but through them all pierces the clear splendor of that star which gleams where He who doeth all things well has in His love placed it; and lifting my eyes to the bright messenger, I can say with a rejoicing heart: "I THANK THEE, O LORD."

A Psychical Marvel.

To the Editor of the Religio-Philosophical Journal.

I take the liberty of outlining an incident which came under my own observation, and can be attested by others, that will no doubt attract the attention of those who are interested investigators of psychical phenomena. Mrs. Julia M. Carpenter of Boston, a well known and reliable medium with whom you A. E. Carpenter, being at present engaged in giving experiments in hypnotism at Willard Hall. She arrived here on the morning of December 25, 1889. The next evening she accompanied us on a visit to a friend. Upon returning home she proceeded to her room feeling quite sick. Prof. C. assisted her in removing her tight-fitting jacket when a bracelet was heard to be unclasped, and apparently it dropped to the floor. Upon stooping to pick it up it was not to be seen anywhere. Search was made for it before they retired.

QUESTIONS AND RESPONSES

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

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

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

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

RESPONSE BY E. P. MOREHOUSE. In answer to the question, What are the greatest needs of Spiritualism? it is scarcely to be expected that all Spiritualists will respond alike, but it is very likely that every answer would contain suggestions that would be advantageous to the movement. In giving an answer from my standpoint, having been a believer in Spiritualism for the last twenty five years, I would say that I look upon the phenomena of Spiriritualism as resulting from fixed laws and principles existing in the constitution of nature. Being a Spiritualist, I of course recognize both departments of this grand system, the spiritual as well as the physical. Therefore I regard Spiritualism as a religion founded upon facts, Lot miracles, the truth of which is destined to be confirmed by the future develop ments of science. But as there are only a very few scientists of the present age who acknowledge or recognize the counterpartal structure of nature, it seems to me that before Spiritualism can stand before the world in its true light as the "first religion that takes facts for its foundation, that rears its temples of thought on the immortal principles of philosophy, that has demonstrably brought life and immortality to light," there will be needed more scientists who are not afraid to walk in new ways in search of truth. And again it seems to me that Spiritualism is needing a more general co operation among its believers and followers in disseminating its philosophy, and in sustaining its teachers and workers. Although it is true that the past achievements of Spiritualism have been great, and its influence and teachings have become widespread and instrumental in raising the thought of humanity to a higher plane, yet most of these achievements have been accomplished without any combination of effort on the part of Spiritualists, but by patient investigators and mediums who have sacrificed their money, time and reputation on the be understood as believing that it is necessary, in the further advancement of Spiritualism, for it to assume an organized form based upon a creed and formula of faith like other movements of a religious nature, but simply the inauguration of a concert of action on the part of Spiritualists, everywhere, for the avowed purpose of aiding every worthy and needy medium and worker in the spiritual vineyard. And again, it appears to me that Spiritualism is needing more newspapers and periodicals devoted to the exposition of its phenomena and philosophy, while those already in the field are need ing and deserving of a better patronage from the spiritualistic public. The press being the most potent agent at the present time in the distribution of knowledge and information among the people, it is apparent that every effort should be made by Spiritualists within their power, to enlist it as far as possible in the promulgation of the facts pertaining to our philosophy . The effort now being made to establish the Religio-Philosophical Publishing House as a stock company is a move in the right direction and should have the support of every Spiritualist who has the means to subscribe. In fact, the organization of a stock company on the plan and for the purpose proposed by the Journal has been a great and long felt need of Spiritualism. But again, as the children of the rising generation should have the benefit of the instructions offered by the Children's Progressive Lyceum, in order that the wholesome teachings of our philosophy may have the chance of making the first impressions upon their young and plastic minds, it seems to me that Spiritualism is needing a more general organization of these Sunday-schools, so that the children who are now coming on the stage of action may be rescued as far as possible from the errors of old theology and led into the light of the new dispensation now dawning upon the world. In conclusion, for the purpose of giving a more explicit answer to the question, What are the greatest needs of Spiritualism? I append a summary of the foregoing thoughts in relation to this ques-

not afraid to walk in new ways in search of 2nd. It is needing a more general co-opera-tion among Spiritualists in disseminating its philosophy, and in sustaining its teachers

3rd. It is needing more newspapers and

tion, showing that there are five essential

needs of Spiritualism which are as follows:

1st. It is needing more scientists who are

periodicals devoted to the exposition of its phenomena and philosophy; also, a better support of those already in its service. 4th. It is needing the successful establishment of the Religio-Philosophical Pub-

lishing House, as a stock company, upon the plan proposed by Mr. John C. Bundy. 5th. It is needing a more general organization of the Children's Progressive Lyceum.

Courter, Ind.

Jackson vs. Swing.

natural, the lawful, in the material, in the

To the Editor of the Religio-Philosophical Journal. In my thought there is no work so important to the growth of humanity as to break the reign of the mythical and the miraculous, and to promote that of the rational, the

spiritual, in every avenue of life and being. Believing thus how can we help speaking when we perceive persons, however promi nent and of wise repute they may be, still clinging to the mystical past and proposing to teach this opening age how to guide their umn that Prof. Swing on another Sunday will be just as certain of the exact truth of trine that right life and not any form of protook a text from the Bible and preached "for all you retain as you formerly were of the fession fits the soul for heaven—a heaven making religion conform to reason and common sense." Who that perceives the growth of truth can help aying amen! to this with both tongue and pen. Who is there that can not approve his expressed appreciation of the value of "common sense" as a "high tide of thoughtfulness"-"not a wave of ruin,

but only of blessing"? Why then does he stop half-way when the

thought fell before the politics with thought, so a thoughtless religion must give place to a Christianity of reflection"? Why did he not say a religion of reflection instead of a "Christianity of reflection"?

If there ever was a doubly dyed religion "without thought" that in its full carrying out denied the right of both sound thinking and common sense, it is Christianity. I can not like this half-way business nor these half-way men. What Prof. Swing says in the paragraph touching upon Calvin and the Presbyterian church appears wise and pertinent, but when in the last main paragraph he speaks of the simple gospel of Luke or John" he surprises me. Does he not here bid adieu to all common sense? The first verse of the first chapter of John: "In the beginning was the Word, and the Word was with God. and the Word was God," has no other than a mythical sense running down from the remote and mythical past. Where is the person who can glean a particle of common sense from it? Does not Prof. Swing know that Christian scholars themselves class Matthew. Mark and Luke together as the most authentic Gospels and that the book of John, written long after the others, is considered less authentic, being in many places very differ-

In a three volumed critical work entitled 'The Bible for Learners" translated from the writings of the following German authors: Dr. H. Oort, Prof. of Hebrew antiquities at Leiden, Dr. I. Hooykass, Pastor at Rotterdam, and D. A. Kuenen, Prof. of theology at Leiden, the following statements are found in volume three, made by Dr. Hooykass: "A more careful examination shows us that the difference between Matthew, Mark and Luke on the one hand and John on the other is so great that we must choose between them, since we can not possibly harmonize them. According to the first three, Jesus utters his wisdom in the form of proverbs or still more frequently of parables. In John the parables disappear and profound and elaborate disquisitions are put into the mouth of Jesus. In the first three Gospels his words usually refer to the kingdom of God; in the fourth he almost always speaks of himself. In the former he is said to have lived and preached in Galilee alone till within a few days of his death; in the latter we find him frequently, nay generally, working in Judea, and especially at Jerusalem," etc.

After stating many other radical points of difference the learned Christian critic goes on to say: "Attempts to remove this contradiction have been vain....there is no escaping the fact that we must make our choice. Nor can we hesitate as to what that choice shall be."

Their choice as to reliability of the narrative of the life of Jesus is the three earlier

Gospels. I trust you and your readers will excuse he room taken for these extracts that Pro Swing may perceive how his judgment differs from that of these professional Christian students and critics, as regards simplicity and authenticity of the Gospel of John, upon which, more than on either of the others, is the mystical modern orthodox churchianity based.

Now dear Mr. Editor and readers of the Jour-NAL, permit me to close by saying that there appears to be approaching a crisis in our government which will affect for good or evil the whole civilized world according as that crisis

It is the battle between the lovers of the rational, demonstrated, law-abiding truths of science in its most comprehensive sense (including both the material and the spiritual) on the one side, and the blinded worshipers of tion of men, supported and encouraged by cunning church promoters on the other.

Let all persons who regard the teachings of history, the pointings of common sense, sound reason and wise patriotism, waken to the realization of the crisis. Truth will need the support of all her friends. J. G. JACKSON.

A Little Sermon to Preachers.

[From America for Jan. 30th.] It is not often, dear Presbyterian divines that the worm talks back. But now that you confess yourselves in doubt of the things you lately knew so well and preached with such assurance, we cannot resist the temptation to point a moral and give you a "tip" on the human race.

For a very long time you and your fathers in the faith before you have been engaged in preaching certain doctrines which you now seem about to repudiate; and since there has been no change in the facts which form the basis of doctrine, you will necessarily concede that you have either mistaken your premises or erred in your conclusions; and as we assume that the conviction of error must quicken within you the spirit of humility and whet your appetite for the advice of the simple minded layman, we cheerfully tender you our hints/on the subject of your cogitations.

In the first place, you must repent. It is not enough for you to recant. You have preached God as the Creator of souls, fore doomed to eternal torture. You have wrung the hearts of loving parents by pictures of unregenerate babes in hell. You have played upon the ready sympathy of Christendom by invoking the spectacle of heathen millions trooping to endless misery without a warning and without a conscious sin.

Now, if you are about to declare that you have done this in error, the world will readil believe that you have done it in good faith and with the purest motives; but let us sug gest to you, in all kindliness, that at least a certain portion of the world that has long regarded these doctrines with abhorrence and wondered at your continued adherence to them, will be the better satisfied of your sincerity in the new departure if you shall express your sorrow over the incalculable dis tress for which these dogmas must be held accountable; and possibly it might be appropriate in the general retraction of mistakes to, include whatever charges of heresy and imputations of total depravity your sect has made against those who happened to precede you in what you now perceive to be the path

And now, as to your creed for the future. Of course we shall not assume to prescribe steps. I criticised Prof. Swing in the Journal | your belief, since we concede the right of | medans go to heaven. But where that heaven of Feb. 1, for advocating the superiority of | clergymen to think for themselves; but we | is, what is done there, what semblance is the JOURNAL we are told in an editorial col | drawn through the old articles of faith you | not care to open. But he emphasizes the doctruth of that which you now reject; in short, which he is sure omnipotent justice will prothat you will be quite as dogmatic as ever. | vide. If, for example, you shall decide that the sin of Adam does not take effect in the modern child until a certain age, or until the sense of right and wrong is developed, you forever. This, though, seems to refer only to

convinced.

on the other hand, we hope that having opened your minds to the conviction that leave the door ajar for other visitors from the world of Common Sense—a great world whose right to be represented in the Congress of Theology, seems tolerably clear at the present day.

It is hardly to be expected that you will now root out all errors of faith. Even voluntary concessions are not usually marked by extravagance, and yours is not, in the strictest sense, voluntary. And besides, we can not be sure that we have, as yet, all possible knowledge of the grave matters of which you observation widens, and neither you nor we should now pretend to state ultimate conclusions for the restless mind. And so we venture to hope that the new confession of your faith may embrace a little faith in the upward tendency of human reason—a little faith in the honesty and even the intelliyour hands that they are beneath the dignity of the Christian religion. Strange as it may seem to you, there are hosts of men who profess to solve, and who are yet solicitous about religion. They do not know God's plans minutely; they do not know with perfect confidence the process of creation; and yet they feel that they are not without the true essence of religion. These men, who have la-mented your sophistry, but never doubted your devotion to the highest good of all, join with your brethren of the kindred sects in congratulating you upon the prospect of your advancement in dignity and usefulness.

CONCERNING HEAVEN.

Jewish, Roman and Protestant Clergymen Give their Varied Views.

[Chicago Herald.]

All men hope for heaven. Most men fear hell. But just what that heaven shall be, just what misery constitutes the punishment | sent to glory remains in his abode. Neither implied in the term and condition of hell are problems that the average man does not care to solve.

the Herald to know that different students of this subject are looking forward to vastly sample, while the good are ushered into a different heavens. They have equal chances | heaven much like that they have known to investigate, they have brought to the task equal candor, intelligence and research, yet But Father Tighe teaches, as he has been they are positive in forecasting heavens as taught, that this period which succeeds hudifferent as the seasons of earth; and each is | man life is divided differently. All souls go sure that the findings of the other is the into purgatory. In the nature of things no merest moonshine.

the Ascension, has very definite ideas up to a certain point, but has not felt called upon to charge of blame upon it when death comes, pursue his investigations very far into this and this sin must be explained in purgaregion of mysteries. He believes that directly following the death of the body the souls are separated, and that the preliminary judgment pronounced then is in effect a final judgment after all. The souls of the bad go to torment and remain there until the end of the world, the resurrection, the day of judgment. The souls of the righteous, or those whose good deeds, whose acceptance of the faith and whose sincere strife to live lives of against them, are wakened instantly in glory, from which they are transplanted when the great day comes into a condition which dif-fers chiefly from the first only in that it is free spirit, and all the good and the bad will stand up for judgment on the deeds done in the body. Yet in that intermediate state between the death which began paradise and the resurrection which began heaven all earthly forms, so that each will recognize the other. Friends will be reunited and, it seems, lost friends will be forgotten; otherwise sorploy these freed souls he does not know, and does not think it proper to inquire. It is one of the mysteries which seem hidden, whose veil can only be lifted with sacrilegious

Professor David Swing, of the Central Independent Church, preferred to go on record in writing. He says: "Nothing is known as to the place or quality of man's second life. Inasmuch as all the stars are in motion it is thought by some that the universe has a central globe to which all other globes are mere dwarfs; and that this central globe is the home of those spiritualized beings who have been refined by passing through death. It is probable that after death man's new body may weigh only a pound or two, and it may be sustained by air alone. Air is part of man's diet here. Nothing is known about what will be the work or pleasure of man's second life. It is probable he will have some useful pursuit, because pleasure is not worth living for. Pleasure is always a diversion, and never a reason of a noble life. The ideas of golden pavements and golden harps and eternal music are only figures of speech. A gold pavement will not suit modern taste so well as a carpet of green grass. It may be inferred that man will go on in those paths which are greatest here—the paths of truthseeking, conversation, friendship, doing good, studying beauty, worshiping. Heaven must mean an advance or it would not exist. Immortality must come because the earthly years are inadequate. It must, therefore, carry onward all that is noblest on earth."

Rev. A. Norden, of the Jewish congregation of the North Side, speaks for the reformed branch in the Israelitish faith, and says in the beginning the future dwelling place and form and occupation of the soul are quite unknown. It is one of the mysteries which he leaves where Moses left it—with God. He holds that the heaven or hell of any soul is chiefly the record it leaves behind it when death comes. Its heaven is chiefly found in the fact that "The memory of the righteous man is a blessing," while "The name of the wicked shall vanish." He believes and teaches that all good men of whatever faith or creed are saved; that the effort to do right as they understand it, conforming their will to that of their deity, is the test. He believes that Moses, Jesus and even pious Moham-

Bishop Samuel Fallows, of the Reformed Episcopal church, believes that the state of the soul at death fixes its fate unchangeably that after that age the child is poisoned and yet who have refused to accept the gos-through Adam, and just as confident about pel. No soul that never heard will be punish-sinner. He is no more responsible for them —[Newcastle Daily Chronicle.

will insist upon the duty of implicit faith as | method of their progress in that other sphere | of his body. It is only when he makes choice baramount to the right of the reason to be is not well known; but heaven is divided into degrees. There are three stages, and a course All this, and somewhat more we fear. But, of advance from the lowest to perfection. The symbol of three signifies completion, and he whose entrance into the second would be in Calvin and Edwards were fallible, you may | the nature of an intrusion there, no less than a recognition of surroundings uncongenial, will begin lower down. He will be filled; his capacity for enjoyment will be satisfied; his limit of spiritual reach will not be curtailed. but he will not stand so high in heaven as will other souls whose breadth and depth are greater; whose comprehension is stronger and whose sense of spiritual things is keener than his. The body will decay and return "to the dust," there to await the resurrection, yet the freed spirit will bear the semblance of its earthly form, and will be recognized treat. There is a popular theory that the by all who knew it here. It will be engaged world grows wiser as facts accumulate and in occupations on such lines as were loved in occupations on such lines as were loved here, only that the labor will be one of love alone. No soul will need to toil for self-support, but pure enjoyment of a certain occupation will inspire it to ceaseless action. There will be no night there, no pain or sickness or sorrow, and so the separation from those faith in the honesty and even the intelli-gence of those who say of certain weapons in not compatible with mourning or regret. Yet across the gulf that separates from Tartarus there will toss in pain unnumbered souls who forfeited salvation here, and who can never escape their torment. At the end of time each soul will be clad again with the fleshy body it wore on earth, and, good or bad, will be sent to the eternity which it has earned. In the case of the blessed as with the cursed this eternity means a term absolutely without a limit of duration. But where this heaven is no one can tell. Father Tighe, of the Church of the Holy

Angels, holds to the ancient Catholic belief In this acceptance the first departure from former divisions of post mortuary destiny is seen. In those quoted above it will be noted each speaker holds that death ends life and begins two separate existences. One is in the abode of the good, the other the place of the evil; one is happy, the other is misery, but both are fixed as to occupant and equal as to duration. There is no crossing over the gulf that divides them. The man sent to torment when he dies stays there forever. The one can thereafter remove to the other place. At judgment—a second judgment, it seems—the bad are rehabilitated in the body of earth And yet it will not surprise the readers of and sent forward to an eternity of such suffering as the intermediary state has been a since death, and which also is never ending. man leads a siniess life. Only the founder mediate is one of perfect peace, of supreme Rev. Edward A. Larrabee, of the Church of | of his faith did that. In spite of prayers and

Rev. John L. Withrow, of the Third Presby-

terian Church, said frankly: "I do not know where heaven is: I do not know what its inhabitants do; I do not know what it resem bles. Nobody knows. The Bible is the only place from which the information can be obtained, and the Bible is equally open to all. My opinion is as good as any other man's and not a whit better. Nobody knows. I do rectitude have exceeded the charge of sin | not believe much in the intermediary state. I certainly do not believe in the theory that reformation after death is possible. This life must fix eternal destiny "Dr. Withrow holds that the Bible—the New Testament—supidolatrons and mythical plans for the salva- eternal. The body will then be resurrected plies all possible sources of information on and will again be inhabited by the sometime | this subject; that what Jesus says is the only reliable authority, and that any of the four accounts of his utterances is as reliable as either of the others. In this he can find no reason for believing that a period after death is set apart wherein the several souls will these souls will have the semblance of their | find a temporary home only to be transplanted later to a permanent residence that differs in degree but not in kind from that to which they had previously been consigned. He row would come. What occupations will em- | thinks the figures of golden streets and sapphire walls are merely symbols to stand for grandeur and beauty beyond anything possible on earth. Whatever will be necessary there for the soul's happiness will certainly be granted; whatever is not for their good will be withheld. The occupations of earth will be carried forward there only so far as they are necessary and pure. There will certainly be progress and development in heaven, for when there is no progress there is death. Aside from death there is but one alternative-action; and action means progress. We will learn in heaven. We will be taught there. At the same time Dr. Withrow teaches that the tongue which uttered, "Come unto me all ye that labol and are heavy laden and I will give you rest," was the same tongue which will pronounce, Depart from me; I never knew you, ye workers of iniquity." He does not know how a soul can be happy in heaven when a loved one is in hell; yet some way he is sure it will be accomplished. He sees fathers and mothers on earth in great happiness at times, yet fully possessed of the knowledge that a boy or a girl has wilfully gone wrong. Some way all souls in heaven will be happy, no matter where others may be. Each one will recognize his friends and will form new friendships and all will be occupied, wherever heaven may be. An adventist, once a preacher, now living

in retirement, calmly surveys a period of sleep for his soul. "Death is sleep for the soul as it is for the body. Not a soul that ever lived in any man is conscious now. Not one is in heaven. When the judgment comes we will be awakened, each spirit will enter into a body like that which once held it, and then sentence will be pronounced. The good will be 'caught up with Christ in the air,' and the bad will be utterly destroyed—'burned up root and branch.' Heaven will be on this earth. Yes, there will be room enough. Many will be consumed, but few will be saved. It will be a new earth, but it will be in all respects like this, minus the impurities and evils of this. We will follow there the occupations of this life. Doctors? No, as there will be no sickness we will not need doctors. Lawyers? Well, no; there will be no controversies. Yet the peaceful, loving occupations of the earth will be pursued in heaven.'

Rev. L. P. Mercer, of the New Church Temple (Swedenborgian), was the first man to anthat guard and guide us. We begin to withdraw from heaven as we reach the age of knowledge and conscious choice and self determination. The man of forty who has rationally, wilfully chosen to be bad has determined his eternal destiny. Hell also begins in this life. All infernal evils are latent in the being—not because of Adam's fall, but will perhaps be as "dead certain" as ever | those who have had an opportunity to know as the result of ancestors not nearly so re-

remark is made, "As the old politics without the only antidote. We fear even that you ed for failure to obey. Just what will be the than for the color of his hair or the weight -not one, but many-that his destiny is fixed. Heaven in principle is the acknowledgment of God. Hell is the love of self supremelv. It may be the love of music, of society or even of the church; yet that love, if fostered and indulged solely for self is evil. If it be love of these things for unselfish reasons, it is good. Even God may be loved for self; then it is evil. Hell fire is self on fire. There is an intermediate world after death. Members of the new church can answer these things be cause they have the advantage of an apostle who, while in the body spent twentyseven years in heaven and hell and yet lived to preach and write and publish an explana-tion of all the mysteries of life and death, and all the hidden truths of the Bible/ After death the soul that has lived unselfishly will enter into a life where love of God is cultivated. We will have houses and food, clothes and occupations. The new soul will be taken in charge by one whose duty this is and in structed in all needful things. It will feel as a soul on earth would in a happy and beautiful, but strange place. All will be glorious, but in the first group it will have the feeling of stranger companionship. It will be taken farther and shown more beauties and more truths. As it approaches another group there is a flutter of recognition in the heart, something of kindred spirit is here. But soon it will feel like a welcome but uneasy guest. It will go farther and at last will find with rapture complete the very company with which its heart chords in unison. No stranger, no troubled visitor now, it is at home. Babes come here; they are taken in charge by nurses who care for them. They grow from infancy to youth, to manhood. Old men grow young again-not into infancy, but into the full meridian of power, so that as eternity passes each soul will progress to that acme of vigor. We will know each oth-er. The man will recognize in his wife all the beauty of the maiden, plus the wisdom and culture and grace of heaven. And she will recognize in him all the outward bloom of his young manhood, plus the refinement and nobility and wisdom of heavenly pupilage. Those who care for children will induct the little ones into heavenly kindergartens in which all the phenomena of all the spheres will be object lessons. Boys and girls will learn in school, and thus will many be given occupation. As a rule no soul will be kept more than thirty years in this world-about the space of a generation—and then each one, as it is qualified, will pass to the perfect life of bliss eternal and unalloyed.

Rev. Robert McIntyre, of Grace Methodist Church, had some beautiful thoughts on heaven, as he ever has on any topic that may engage his mind. Paradise, not heaven, succeeds death. The soul at death is not fitted for its final blessing, and yet the state inter-Each goes to the place it earned in life. The good are glorified, the bad are plunged in punishment. The body is resolved again into the elements from which it came, but the soul, wherever it goes, bears yet the semblence that it wore here. Either may be recognized, and what is more, either may see and recognize the forms of those beyond the fathomless gulf that divides them. The soul retains this present outline and appearance, for it is the soul, not the body after all,

which we recognize. "Where will my soul go? To paradise where Jesus went, and where the thief went, too, straight from the cross. And the souls of those who deserve it will go to hades reserved for the workers of iniquity. At the judgment the righteous will receive their reward in an unending heaven. So far as those who go to paradise are concerned, their judgment at death is final. As to the others, I think not. Surely, souls may cross over from that place of torment to a happier haven. Surely all hope of salvation is not denied them. I think when the last trump is sounded hell will have very few inhabitants. There will not be many there. Jesus preached to the spirits in prison. Now, he never wasted a sermon. If he preached there, as Peter says he did, it was that it might help and save. It was that some there would listen and repent. True, Lazarus could not cross to the rich man. Why should he? Why should a spirit leave paradise to enter torment. And Dives was not ready or willing to cross to him. Yet, surely they may be saved, even after death.

An Eskimo Seance.

Holm gives an interesting account of a spiritualistic séance (Geisterbeschworung) at which he was present, given by the Angekok Sanimuinak: "The Angekok Priest lay quietly on the bench for a considerable time while preparations were being completed. At last he stepped forward like one in a dream, and laid his drum on a flat stone on the floor. A man tied his arms, up to the elbows, behind his back, with a long strap, till the hands became purple, and he groaned and gasped asif under the influence of some potent spell-The lamps were now extinguished, and the sounds 'goi, goi, goi' were heard, at one time overhead, at another from a different part of the hut, as if uttered by spirit voices, while the Angekok groaned deeply. A hide curtain before the entrance of the hut began to fl.p. The drum was beaten, at first slowly, then more quickly. Now noises of all sorts followed—rustling, clattering, whirring—as if caused by machinery and some large flying creature. The benches and parchment windows rattled. The Angekok was heard suffering under some oppressive influence. He groaned, cried, shricked, whispered, and spoke with a weak, piping voice, while a harsh, fiendish, laugh occasionally broke in. Voices from all sides cried 'Hoi, hoi, hoi,' and appeared to lose themselves in an abyss. The drum was beaten most vigorously, and seemed to be hovering about over the heads of the listeners, while, a subdued song was heard, as if coming from the nether world. At last all became suddenly still, and the dreaded spirit Amortortok entered. This monster is said to have black arms, and whoever is touched by him turns black and must die. He walked about with a heavy tread, and cried 'A-mo. A-mo,' the listeners all squeezing themselves into a corner. Next came a spirit who yelped like a fox. A Tartok (the guardian spirit of the Angekok) cried: 'There is a smell of Europeans here!' and made closer inquiries about swer definitely and without amendment the | us. Finally, after several formalities, the question as to occupation and location of seance was closed; and when the lamps were blind love and reverence to the faith and love have our hopes and fears. We fear that when taken by the spirits redeemed, is a sealed heaven. "Heaven," says the preacher, "be- relighted, the Angekok sat there as at first, founded upon knowledge. In a late issue of you shall compromise upon a line to be book to him, and one whose clasps he does gins in the soul. Heaven lies all about us only he was now bathed in perspiration, and in our infancy, stored up by the celestials | his hands, which were still bound to his back, had been somewhat loosened."

It must be remembered that this occurred among the Eskimo of the East Coast of Greenland, who are still partly in the stone age, and that some of them had never seen a white man until within the last ten years. The reader can form his own opinion as tothe mental and moral condition of this Eskimo "medicine man" or Angekok. Yours,etc.

THOMAS J. STOREY.

Woman's Department.

TO SUSAN B. ANTHONY.

On Her Seventieth Birthday.

With noble soul and brave and tender heart And will-power strong in efforts to do good Through fires of persecution thou'st built up A higher, wiser, nobief wemanhood. Unto the weak thou'st strength and courage

given,
Uplifting them from valleys of despair;
And wisdom-welde, weapons bright and strong
To cleave the wrongs thy sister had to bear.

Self-sacrificing and courageous one,
True to thyself, thy country and thy cause,
To thee will future generations turn
In gratitude, for all the human laws Won by thy efforts to have justice done

Unto the wise co-workers and to thee

Some day, will woman's thankful life repeat-

I bless their names that I too, I am free!' Oh tried and true! Thy trusty hand hath made A pathway for our faltering feet to tread; And we who follow, find the flowers spring Where once but weeds and horns and thick-

Oh, when for thee the silent boatman calls,
And sets his bark towards the eternal snore,
May thy glad spirit find a welcome sweet,
From triends whom thou hast known and -Amarala Martin, in Woman's Tribune.

OF INTEREST TO WOMEN

SUSAN B. ANTHONY.

The seventieth birthday of Miss Susan B. Anthony was celebrated the evening of February 15th, by a banquet at the Riggs House, Washington, D. C. One hundred and fifty guests assembled in the spacious dining Hall which was tastefully decorated with bunting, potted palms and flowers, to do honor to the auspicious occasion. Mrs. May Wright Sewell of Indianapolis, was master of ceremonies, and received the guests together with Mrs. Spofford, wife of the proprietor of the Riggs House, and life-long friend of Miss Anthony. Mrs. Elizabeth Cady Stanton and many other prominent women were present. 'Mrs. Blatch, daughter of Mrs. Stanton, was attired in the same gown that her great-aunt wore at the court of Louis Phillippe. The black satin brocaded in lavender, notwithstanding its great age, still retained the smooth lustre of its original sheen, and the quaint drapery was artistic and graceful.

in the Union, Canada and England. The feast was opened by a song, "Blossoms," followed by a poem, "Three Score and Ten," by Elizabeth Boynton Harbert. Toast—"Lieutenant Susan, our Valentine: One Day Behindhand, But Not Too Late for Service," Phœbe W. Cousins. Toast—"The Demands Upon Nineteenth Century Chivalry," Rev. Frederick A. Hinckley. Poem-"A Reminiscence," written by Harriet G. Rosmer. Toast -"The Modern Peripatetic," Rev. Annie H. Shaw. Rhymes-"Susan's Wedding," Margaret Stanton Blatch. Toast—"Miss Anthony as a Fellow Worker," M. Joslyn Gage. Toast-"American Womanhood," Laura Ormiston Chant of England. Toast—" Miss Anthony as a Journalist," Clara Bewick Colby. Poem-"Auld Lang Syne," Isabella Beecher Hooker, most of those present joining in the familiar chorus with hearty appreciation. Toast-"Change," Robert Purvis. Poem—" The Modern St. Anthony." written by Fannie G. Ames. Toast-"The Young Disciple," Mrs. H. Stanton Blatch. Toast by Congressman Pickles of South Dakota, and Delegate Carey of Wyoming Territory.

The guest of the evening then responded to a unanimous call in a brief speech.

Letters written by John G. Whittier, William Lloyd Garrison, Senators Hoar, Sherman and Manderson, Speaker Reed, M. Louise Thomas, Lucy Stone, Frances E. Willard, the Rev. Rush Shippen, and Mrs. Henderson, were read as samples of hundreds. Telegrams from the Political Club at Rochester, from the Ladies' Unitarian Society of that city, and from the Woman's Union of Norway, were also read.

Mrs. Colby makes an Anthony number of the Woman's Tribune of February 8th, which contains many interesting reminiscences of Miss Anthony. We wish we had space for more than follows:

If locatity and religious heritage bave influence in determining fate, what could not be predicted for Susan B. Anthony. Born in Massachusetts, brought up in New York, of Quaker father and Baptist motiver, she is by heritage of strongly marked individuality and native strength. In girlish years, Susan belonged to Quaker meeting, with aspirations toward "high-seat" dignity, but this was modified by the severe treatment accorded to her father, who, having been publicly reprimanded twice, the first time for marrying a Baptist, the second for wearing a comfortable coat, was finally expelled from "Meeting" because he allowed the use of one of his rooms for the instruction of a class in dancing in order that the youth might not be subject to the temptations of a more public place.

Although her father was at one time one of the wealthiest men in Washington county, Susan was fitted for the profession of teaching, which equipment proved very serviceable when in the great financial panic Mr. Anthony failed in his business, which was that of a cotton manufacturer. In her fif-teenth year, Susan began for \$2 a week and board to instruct the youth, and her conscientious work was successful and appreci-

Mrs. Stanton tells us graphically in what way Susan's thoughts were first directed to the injustice of unequal wages. In her twentieth year, a male teacher was engaged at three times her salary to take charge of the school she was leaving. Anxiously she awaited the arrival of this superior being who was to do work three times as good a hers, which had been deemed so worthy. He came, and proved to be an uncouth fellow who replied roughly to the kind inquiry of the host as to how the first day's proceedings had fared: "It takes some time to get the hang of the barn." Susan pondered long and deeply and finally concluded that there was no justice in paying extra simply for sex. Mrs. Stanton says: "Think you not that our quiet, earnest Susan longed to rescue her

village bairns from the guidance of that homespun farmer lad?" For fifteen years, Miss Anthony followed

teaching, during ten of which she was a member of the New York Teachers' Association, striving always to secure recognition both in better wages and official honor for the teachers of her own s-x. The leaven of equality thus early set to work in that State which has been the heart of the nation has well nigh leavened the whole body, and there is not a teacher from Maine to Oregon with a good position and some measure of equality of wages but owes a debt of gratitude to Miss Anthony, not only for her work in this Association but for her life-long demands on the platform for equal opportunity and remuneration for woman. I have heard Miss Anthony relate with great dramatic powerwhen illustrating the changed condition of woman—the consternation created by her first attempt to speak. It was at a meeting of the New York Teachers' Association. For hours the men had been discussing the problem why the profession of teaching was not as honored and influential as that of law, medicine and theology. Miss Anthony rose and said: "Mr. President!" The president, Prof. Davies, author of the familiar arithmetic and algebra, leaned forward as far as possible, peering under his spectacles, and said: "What will the lady have?" It did not occur to him that she could wish to speak to the question, but on her signifying that she did, he waved his hand over the rows of men who sat in front and said: "What is the pleasure of the Association?" He ignored entirely the further seats where sat the women, largely outnumbering the men, and says Miss Anthony, "It was lucky for me that he did, for they were perfectly horror stricken at my audacity." Permission being granted, Miss Anthony said: "I merely wish to suggest a solution to the question you have been discussing. As long as society says that a woman has not brains enough to be a lawyer, a doctor, or a minister, yet may be a teacher, do you not see, gentlemen, that every man of you who enters the profession of teaching puts himself on the level of this degraded class and tacitly acknowledges that he has no more brains than a woman." This ended the discussion, and amid the profound silence of the men, Miss Anthony sat down. Doubtless many of the women appreciated Miss Anthony's bold challenge but timidity kept them silent, and the majority seemed perfectly scandalized that a woman had dared to open her mouth. One said loud enough for Susan to hear, "I was never so ashamed in my life; I wanted the earth to open and swallow me up."...

The most dramatic event of Mi-s Anthony's life is her arrest and trial for voting, at the presidential election of 1872. Owing The guests represented almost every State who was unwilling that she should be imprisoned, she gave bonds, which prevented her taking her case to the Supreme Court of the United States, a fact she always regretted. At her testimony in the case of the inspectors of election she made the magnificent reply when asked by the judge "You voted as a woman, did you not?" "No, sir: I voted, not as a woman, but as a citizen of the nited States."....

> Miss Anthony has been a devoted sister, and one of the tenderest pages of her liferecord inscribes the story of her care for her brother who had been wounded, it was supposed unto death. For forty days she stood, in turn with his faithful wife, with finger on the exposed artery, which was in a place where no pressure less delicate than that of the human touch could be applied-until the walls had thickened and the danger was

The change in public sentiment of late is well defined by the change in the popular estimate of Miss Anthony. Where once it was the fashion of the press to ridicule and jeer, now the best reporters are sent to interview and to put her sentiments before the world, with the most respectful and laudatory personal comment. Society, too, throws open its doors and, into many distinguished gatherings she carries a refreshing breath of sincerity and earnestness. She does not intrude her special reform, having no need to demonstrate what she stands for, but her presence gives to many an opportunity to declare their fealty to woman's cause.

New Books Received.

Ris Honor; or Fate's Mysteries. By Cynthia E. Cleveland. New York: American News Co. Price

The Bondman. By Hall Caine; A Match in the Ranks. By Jessie Fothergill. International Series. New York: F. F. Lovell & Co. Price, each, 30

The Status of American Spiritualism. As seen during a four year's visit. By J. J. Morse. Liver-

The Prose Dramas of Henrik Ibsen. Lovell's Series of Foreign Literature. New York: John W. Lovell Company. Price 50 cents.

Picturesque Geographical Readers. By Charles F. King. Vol. I. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price 50 cents postpaid 60 cents. The Evolution of a Life; or from the Bondage of Superstition to the Freedom of Reason. By Henry Truro Bray, M. A., LL. D. Chicago: Holt Publish-

ing Co. Price \$200. The Ten Commandments in the Nineteenth Cent-

ury. By F. S. Schenck. New York: Funk & Wagnalls. Price, \$1.00. The Ruins; or Meditation on the Revolution of Empires: and The Law of Nature. By C. F. Volney.

New York: Peter Eckler. Helene Buderoff; or a Strange Duel. By Martha Morton. American Authors' Series; Henrie'te. From the French of Leon De Tinseau. By Anna D. Page. Lovell's Illustrated Series. New York: John W. Lovell. Price, each, 50 cents.

Master of his Fate. By J. MaClaren Cobban. International Series. New York: F. F. Lovell & Co. Is, it Mary or the Lady of the Jesuits? By Justin

D. Fulton, D. D. Boston: S. B. Pratt. The Gift of D. D. Home. By Mme. Dunglas Home. London: Trubner & Co.

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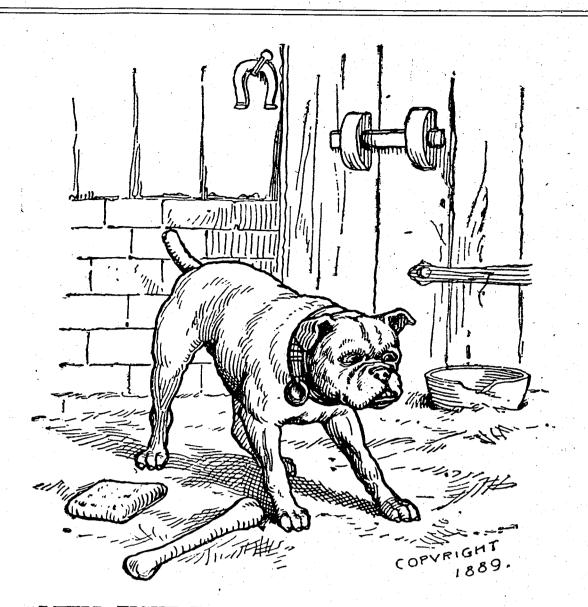
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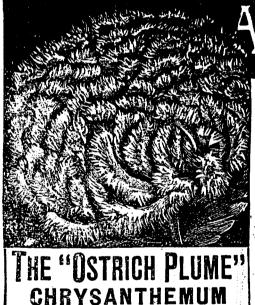
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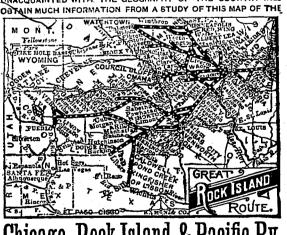
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tion."—The Kansas City Journal. "The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure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

"The work makes a very good counterfold to Theosophic publications"—The Theosophist, (India). 2 "What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle.

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

WORK." Mrs. Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is

what she says:

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

It is hoped that this public disclaimer will be sufficient to

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

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. E 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 we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subingly interesting and throws much needed light upon subjects of vital importance. It is not written like many thee sophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections. view we intend to allow the book to speak for itself and will now present a few selections...... In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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Views of Heaven.

We trench upon our reserved space in the JOURNAL in order to give the views of six Chicago clergymen on the future life. These views were given to a reporter of the Sunday Herald and the men who gave them are representative of their respective sects. To a Spiritualist, conversant at all with the tenets of his faith, the guesses of truth which these expounders herald are the veriest nonsense. With the exception of the Jew and the Swedenborgian there is not the slightest idea presented that is worth a moment's consideration. The Jew has the advantage of some ancestral conceptions on which to found his belief in the life beyond. The Swedenborgian has the clearer light, experience and profound philosophy of the Swedish seer, to illuminate his thought; and hence his views are nearer the truth than all the rest of the "interviewed" put together. But even Swcdenborg had his limitations. His principles are doubtless true; but it must be remembered that changes are going on in the spiritual world just as they are going on in this world. In fact the changes we see here find their "correspondences" there. Flux, change is the law of the universe. For instance, Hell and Heaven were once to spirits as to us men apparently eternal factors in God's government of the universe. This was the ancient faith. Christ was enabled to modify this condition somewhat; at least so we are led to believe by hints of his teaching which have come to us. "I come not to judge the world but to save the world." "For the Son of Man is come to save that which was lost."

These, and other passages we could quote, show forth a mitigation of the old conditions of the other life. The church, however, relapsing into a sensuous, corrupt state made the conditions of hell and heaven fixed. Purgatory, taught by the Catholic Church, contains a great truth, and has helped to save the world from the irrevocable decree of Calvinism and the usual Protestant ignorance on the subject. Boehme in his theosophical writings, while he taught the eternity of hell and heaven as operative contrasts in the divine life, ended their separateness as discords and united them in the saving redemptive power of the Christ operating in human nature. Swedenborg with all his learning, science and deep insight into the the grave. deeper mysteries of God could not see any way for the final salvation of the wicked. He made the "devil" and the "angel" the only outcome of God's work in human nature. And so it was reserved to modern Spiritualism to demonstrate and declare the truth which now brings consolation to millions. It and it alone has become the preacher of the true life beyond the grave. It and scientific tests which end all doubt as to the future.

Spiritualism has brought to the world the knowledge that after long ages of discipline

the eternal love which encompasses, feeds and clothes all. No disinherited sons now walk in the solitude of night; but all may share an equal destiny. Humanity is one: | and one Father of infinite tenderness, by whatever name he may be called, provides for all. This faith, this hope Spiritualism has brought to the race. Its countless facts have turned the world of spirit inside out. It is no longer a mystery. Only cowardice and hypocrisy fail to see what millions declare and know to be a fact. And yet all this has come about without special aid or assistance from mortals. A few noble souls here and there have borne the brunt of the battle. No organization; no special cults; no savory sacrifices, garlanded with the laurel which money can purchase have been evoked. It has been the gospel of heaven to a world-famishing people; and no saint, nor sinner, nor pewpaid preacher has been able to stay its tide or trench upon its peculiar domain. It has dissolved old faiths, scattered to the winds the fossil remains of the bygone; and apparently nothing is left for reconstruction. Here comes in the responsibility of Spiritualists. You have shared the great repast without money and without price. This you can do no longer. We are coming to the end of the old in Spiritualism; to the point where you must act or forfeit what you now prize above all price. Indifference is no longer your sole claim to privilege. Action, united action, is now the one necessity for construction after all this forty years of demolition. Can Spiritualists read the extract to which

attention has been called without seeing the utter barrenness which exists in the church as to the true teaching of the future life? There is probably not a man among these preachers who has ever seen a spirit demonstration. Whose fault is it? Partly his and partly yours. Had the preachers taken the subject out of the hands of the charlatans and in the spirit of science sought the truth their vocation would not now be in such danger. "Like seeks like." If we have infidelity and all sorts of fads and fakirs and illusions and delusions in Spiritualism whose fault is it? It is largely the fault of the pulpit. The pulpit purports to break the bread of the word of life to the people. Has it done this so far as Spiritualism is concerned? No! it has not. On the contrary the pulpit has attempted to bottle up and stifle the true inspiration of the unseen; in consequence we have broken bottles of blasphemy, and the foulness of the pit is ascending to refresh their olfactories. They may turn away from the stench; but the truth will stand nevertheless. To that the true men and women are turning. If earnestly sought it will be found.

Kiele's Keramics.

Our abdominal viscera are very much moved at present over the travail in soul of our Presbyterian brethren. Rev. A. A. Kiele of Milwaukee, discourses thus to the importunate reporter:

"What do I think of the proposed revision of our confession of faith? Well, I will tell you. You understand, I suppose, no one is asking for a general You must not think for a moment that Presbyterians do not hold as firmly as ever to our excellent and venerable confession. There has not been a time, since the adoption of the confession, when it received so large, so intelligent, so hearty a reception as containing the system of taught in the scriptures, as it receives to-day from the ministers and elders of the Presbyterian

And yet with this emphatic statement is coupled the following preferences and admissions of the reverend gentleman:

"1. There is a clause of the confession which declares that God for His own good pleasure has foreordained some of His creatures to eternal death, and also that our heavenly Father "passes by" those unhappy souls whom he has created. No one preaches that doctrine and I know of no one who

"2. Then there is another clause which assert the salvation of elect infants. This implies that there are non-elect infants who may be lost. Our belief is that all persons dying in infancy ar

"3. And then a point made prominent in this discussion is the absence in our confession o faith of any clear declaration of God's infinite love in sending His son into the world to save sinners. This is a theme upon which ministers love to preach. And I believe with Dr. Philip Schaff that what cannot be preached in the pulpit ought not to be taught in the confession, and that what is taught in the confession ought to be preached in

"Another plan has been proposed. It strikes me as being an excellent idea. Instead of revising the confession, prepare a brief, simple and popular creed, clearly and tersely expressing for laymen as well as ministers the cardinal doctrines of faith and duty. A creed that shall make prominent God's infinite love in Christ for the salvation of the

Surely the time is propitious for the "Modern Church," to the advancement of which Rev. A. N. Alcott recently set forth most ably in the Journal. We suggest to Bro. Kiele, if he wants a "new creed, simple and terse." that he adopt the following which is now quite generally accepted by the Journal's

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 istration and intercourse Man is assured of the continuity of personal existence beyond

The phraseology may not cover the word "Christ." The "infinite love" of God is certainly affirmed and the "spirit of love and wisdom," which is the inner "Christ" of his himself gave to his disciples.

Again, when our brother becomes a participant in a more spiritual faith and it alone gives the unquestioned facts—the catches true glints and gleams of the eternal in religion he will find not a "person" in the the best of all nations! And used thus, too, in popular sense of that term but an infinite a journal that claims to be philosophical, personality of affection, will and intelligence | and by a writer who, in describing Webster's knowledge that after long ages of discipline of which the words "Jesus Christ" are religion as above, ignores his belief in God of her hand and brought up the real Samuel. It was the human spirit which has strayed from the only a symbol. According to Swedenborg and the immortality of the soul and regards God and not the Witch of Endor that brought up therefore favorable," concludes the London.

right path, can now find home and shelter in | He is in the "Infinite goodness and truth" personified in time and "married" in eternity. as the one Universal Life of love and wisdom.

> The above suggestion is given to relieve some of our brethren from so much turmoil and heaviness of spirit. Life is too short for the work proposed. Light is breaking from out the clouds of heaven. Calvin himself, if he could now appear upon earth, and we don't know but that he has appeared to some of his followers, would say: "Burn the Westminster creed as I burnt Servetus." It has had its day; it was useful for its time but the evolution of thought has decreed its fate and merged its truth into the life of the race. The Brotherhood of Humanity now takes the place of separatism.

"Monism."

A correspondent of the Open Court gives the principles of Hylo-idealism or self-deification," a theory which resolves everything into individual states of self-consciousness, "So that we are compelled to include 'everything' in Heaven and Earth within the ringfence of the ego, and to say of egoism. I am the universe' and its creator as well." The correspondent gives a little sketch of his speculations, and adds: "It will be seen from the foregoing sketch that one of my aims, which lies close to my heart, is to dethrone all Godheads hitherto adored by vain, perverse and blind humanity, and to install Self on the cosmical throne." "The head and front" of his thesis is, he says, to "root out the religious instinct as a fee to human welfare and progress quite in the spirit of Epicurus, Lucretius, Enhemerus, Seneca, Buddha, Confucius, Shelley, etc., on the ground (which these august thinkers only adumbrated) of the impossibility of predicating any other divinity than our own egoity."

This is, of course, extreme subjective idealism which denies the existence of anything except the individual ego or self. It is an old notion, familiar to all who are versed in metaphysical speculation. Yet the editor of the paper in which it is set forth, after opposing, month after month, every form of idealism, and trying to prove a mongrel system of materialism and pantheism, says of this subjective idealism, that it is "not necessarily opposed" to his views. This is funny, but it is in keeping with his editorial course. ist minister in Iowa, as we believe through For a while he defined God as "the All," fol- the intervention of those spiritual agencies lowing in this the proprietor of the paper. | who are now bringing those of congenial But the unstable proprietor having, under the | views into harmony and fraternity." It is influence as he says of his early education, rarely that one finds the whole spiritual phireturned to the use of the word God, the editor (who should be called "me too") has also pressed as is embodied in this sermon. It adopted it, and has been informing his readers what God is. God is no longer "the All" | been occupied by the JOURNAL for years. but "the factor that produced the solar system out of the concourse and whirl of the task of exposing fraud, imposture and the nebula." This is only one of the ridiculous definitions. The sycophancy shown in the editorial attempts to harmonize philosophy with the absurd and often fantastic notions now we are to have constructive work. of Mr. Hegeler, the rich father-in-law, illustrates how demoralizing are some of the is encouraging to find such noble work goinfluences of this money-loving age.

Other persons show a readiness to take advantage of Mr. Hegeler's worship of the word "Monism," and of his confusion of thought to secure acceptance and publication of their articles. One writer, in an essay on Daniel Webster, says that the source of his immense power was "the Monistic religion." "His power came because he was at oné with the world—was a Monist! The foundation upon which he stood sturdily with both feet was the laws and order of the universe, sustaining the continuity and solidarity of the human race, and the United States as their highest result. These ideas were his underlying power." etc.

Here we have it! A person who is at one with the world, who trusts in the laws and order of the universe, "sustaining the continuity and solidarity of the human race and the United States as the highest result" such a person is a Monist! Reference is made to the speeches of Webster as containing abundant illustrations of his Monism!

Mr. Hegeler got his Monism largely from one of the novels of Freytag who, on seeing the statement often repeated, wrote Mr. H. that he never meant to inculcate in that novel any such thing as Monism. But the keen eye of the La Salle Monist found it there all the same, and this other writer giving the word an entirely different meaning, finds Monism in Webster's speeches!

Now what is Monism? It is the singleprinciple philosophy—the philosophy that ascribes all phenomena, physical and mental. to one substance or principle. Idealism and materialism are both monistic systems. Prof. Haeckel calls his philosophy, sometimes "scientific materialism." at other times, "Monism." The Spiritualist who holds that spirit is the eternal and active principle and that matter is but the symbol of spirit, is a Monist. The word Monism is such a general term and is applied to so many systems of thought, agreeing only in their unitary principle, that it is of small use to phi-

Mr. Hegeler has a peculiar kind of Monism, which includes little "photograms" in the brain and the idea that "form-structure" of the brain is "the soul!" It is of course thoroughly materialistic. But who ever thought Webster was) simply because he was "at one" with the universe, had confidence in natural law, maintained the joint interests of the human race, and believed the United States them as no essential part of the religion of the great orator.

What is meant by "at one with the world?" With the world as it is, or with the ideal world,-with the world as it should be, as we hope it some time will be? Were Socrates and Jesus, were Paine and Garrison "at one" with the world? Were they Monists?

Was not the source of Webster's power, lamentably deficient as it was morally, in his inherited intellectual greatness, his natural endowments, the combined qualities of head and heart, that made it possible for him to impress his individuality upon his countrymen? He was not naturally a spiritually minded or devout man. He did not live an ideal life. Why ascribe his influence (which was far less than it would have been had he always been loyal to his convictions and lived on a higher moral plane) to Monism, when it was clearly due to his robustness of intellect. his national spirit, and his powerful and impressive, yet simple eloquence? Were not personal qualities the source of his power? Why then write columns pretending to prove that Monism was the fountain of his strength? Is there any other reason than the fact that the journal contributed to is owned by a cranky, but wealthy man, who is infatuated with the word Monism and is ready to pay those who will accommodate their thought to his, or juggle words so as to make him think they are in accord with his "philos-

Rev. I. C. Knowlton on Spiritualism.

One of the most agreeable things in this world of struggle, and still of hope, is to step outside occasionally and feel the pulse of those who technically do not belong to one's own guild. It brings to the weary worker joy and comfort that others are doing the same work, filled with the same spirit and bound for the same goal, seeing good in all things and

Our readers will thank us for placing before them, in this issue of the Journal, extracts from a discourse by Rev. I.C. Knowlton. D. D., West Acton, Massachusetts. It originally appeared in the Gospel Banner.

We have not the pleasure of a personal ac quaintance with Dr. Knowlton, and his sermon came to us through another Universal losophy so beautifully and succinctly exoccupies ground which, in the main, has Ours has been the hard and discouraging wickedness which has infested the canks of the spiritual Movement. We are nearing the close of this stage of Spiritualism; and Whether we shall realize our hopes or not it ing on outside of the technical sphere of Spiritualism.

Of course there is much in Dr. KnowIton's sermon as a whole which Spiritualists will pass over as belonging to the early stages of spiritual thought and experience. But the basic facts will be recognized as those with which Spiritualists are familiar, and that along the lines of converging thought which Dr. Knowiton expresses, Spiritualists of the Journal's type have a vital interest.

Fog and Fatuity.

This is a wonderful world we live in and the average orthodox preacher is the most wonderful part of the machine. Having denounced for forty years the facts and followers of Modern Spiritualism, he begins to get his eyes open to see that if its facts are not true then his Bible record goes to the wall So our orthodox brother is beginning to hedge. He now admits with the Rev. Mr. Chester of Milwaukee, that—

He who thinks that Spiritualism is confined o the uncultured and the ignorant is mistaken Its list of acherents comprises many names o eminence in both England and America, and a ong as there are men who demand sight instead of faith, as long as there are men and women crazed by grief and frantic in their desire to communicate with the irrecoverable dead, so long will some Spiritualism remain in this world of ours. Nor are we to believe that all Spiritualists are impostors, for as by telling a lie often enough one comes to regard it as true, so many are self-deceived and many are de

Exactly so Bro. Chester: all but the "telling a lie" part. That facile faith belongs to your own cloth-with many honorable ex-

Again, hear him dispose of the Witch of Endor business, recorded in Holy-Writ:

Taking for his text the utterance of Saul when he confronted the witch and commanded her, "Bring me up Samuel," the preacher in his exordium nar rated the story of the king's interview with the witch and then proceeded to draw deductions more suited to the spirit of modern Christianity than séances, be they never so imposing, could supply.

"You will agree with me," said he, "that the story is a strange one to be narrated in scriptural pageswitch, a cave, a dark scene of magical reappearance of the dead—and a Christian Spiritualist, when beaten from post to pillar by other arguments, al-ways rups into this cave at Endor for refuge and safety. Here, he says, is a séance recorded in the simple language of the Bible, and the mark of scriptural approval thereby stamped upon it. To be fair in argument the exegesis that Samuel really appeared must be granted to him; but the narrative relates how when the woman saw Samuel she cried out with a loud voice, and had she brought up manity—extinguished only in the hearts of the word monism would be used to describe | Samuel by her own machinations she would have the reprodute—covers all that Jesus Christ | the religion of a Trinitarian Christian (as | treated his arrival as a matter of course and an event

"The truth is that he appeared before she had anything to do with it. She began working with her charms and incantations, intending to palm off the real prophet suddenly appeared and nearly terrified her out of her senses.

king and cries out, 'Thou art Saul!' for she felt that it must have been him when God took the trickery out

Samuel. Again, to show the Lord's abhorrence of the whole transaction, this epitaph is written in Chronicles: 'So Saul died for his transgressions.... and for asking counsel of one that had a familiar spirit to enquire of it."

Now the fellow who got up that "interview" was equal to the modern newspaper reporter. He recorded the exact facts and they are so wonderful that the reverend narrator exclaims that: "The story is, a strange one to be narrated in Scriptural pages." It may be strange to a man who uses so much sophistry, but to a Spiritualist there is nothing strange about it, it is just what one might expect in the "Word of God"; for that can't "lie" you know. Verily, the "world do move" and our hope is increasing-since an orthodox preacher admits that it is possible to hold intercourse with the inhabitants of the other world. An acknowledgment of the fact is all that Spiritualists ask. The why. the whence and the whither of the fact this reverend gentleman can find out from the most illiterate among Spiritualists. Modesty forbids that we refer him to the pages of the JOURNAL for the philosophy underlying the fact. Here he will find but little disagreement. This brother is on the high road to the "Church of the Spirit." We shall be glad to welcome him out of the fog of fable into the reality of the "Modern Church."

That Wondrous Reel.

On the second page of last week's issue we published an account of an astonishing "Machine that works by an effort of the Will," and its reputed inventor is a French count. A London paper making mention of the wondrous reel which is the invention described, gets lots of fun out of it and places it in about the same category as that enjoyed by Rowley's occult telegraph. It says, in the first place, that miracle-working men with foreign titles are always equal to the demandin fact, that the number of foreign counts is practically unlimited. The titled classes in France and other Latin countries increase rapidly by inheritance. If a count dies leaving ten children, all the ten are counts, and in the next generation there may be one hundred, so that who is or who is not a count nobody exactly knows. In France any one wrongfully assuming a title might be prosecuted under an act of the Second Empire for the offence, though the law is seldom enforced, but in London anybody may call himself or herself a count or countess without interference by the law, and so a French count turns up with a reel which the narrator says is considered the marvellous conquest of science. Upon this reel is wound a length of silver wire measuring seventy-five thousand métres. Two magnetic needles crossing each other in a contrary direction are fixed upon the reel, and suspended by a slender thread. The apparatus works under glass like a watch, so that no tampering with the mechanism is possible. It is mounted, moreover, on a high stand. The Count takes hold of the two conductors, to which are attached the two ends of the silver thread rolled upon the reel, and "to right! to left! will this reel revolve according to the fancy of the visitor." The London publication opines that a trick lays at the bottom of the marvel; that as the operator has hold of, the two conductors, he is not a first class French Count if he cannot read in the eyes of the visitor the direction in which he wishes the reel to move; and it certainly is not difficult to tell by its movements whether "right" or "left" is the direction desired by the experimenter. But it seems that the machine does not respond in all cases, or at least unreservedly, for "it is to the powerful will alone—the concentrated and fixed determination—that it fcan be made to reply. Ruhmkorff used to laugh immoderately at the vacillating movement of Count P.'s machine, when the savants of the Academie were induced to try the experiment. With some the wire would tremble and vibrate, then start to one side, then move towards the other; while with others it would refuse to move at all, but confine its trembling vibration to one spot." This is very natural, if the operating Count was not able to read decisively the wills of the savants who, perhaps intentionally, sought to baffle his observing eyes. But the Count has been converted to pure religion by these two magnetic needles in a glass case. He was a confirmed "materialist"; he has now "a conviction of the loftiest destiny of man," and he is quite sure that "the Divine essence is still within him." All this is proved more conclusively by the statement that "the Count" shuns fashionable society in London and 'seeks retreat'' at eight o'clock every evening "in a convent near London." This part of his adventures seems much more marvellous than his wondrous "reel." "How can this mysterious man," says the London Telegraph, "evade the vigilance of portress mother-abbess, and nuns by finding shelter in a convent—a building sacred to the female sex? Does he make himself invisible? Is it his astral body alone that gets in? To what order do the nuns belong? Does he take his little glass box with him every night, and does he lighten the austerities of the pious ladies by long yarns of his wondrous reel?"

The world, however, is not in a humor to reject romantic superstitions. Our best scientific authorities are less positive and more open minded than they used to be. The domain of truth admits of a wide margin of mystery. Medical men are making a closer some spurious deception upon Saul and make him study of what their predecessors neglected believe it was Samuel; then the genuine wraith of the influence of mind upon body and the power of a strong will upon a meeker soul. "This is why she turned around to the wicked | Many recent conquests over matter have been so unexpected and so suggestive that people

contemporary, "both for inventors and for impostors: but we doubt much whether any genuine gain will come from a French count witching select circles with a magnetic spool, and retreating, not to say reeling, home to a mysterious convent every evening at eight o'clock '

Spirit and the Physical Body.

An able writer and a representative of Spiritualism says:

"Man is a duality, a physical body and a spirit, evolved by and out of the physical

The Journal takes exception to this statement. Immortal spirit cannot be secondary to mere collocations of matter. The physical body has its use, a most important one in man's experience and education in the world of sense, but spirit is not derived from, nor "evolved by and out of the physical body." As the writer above quoted says in another paragraph, "spirit is the moving force of the universe," and the human spirit must have its origin in, and derive its attributes from this universal, incorruptible and eter-

The physical body is evolved by the spirit, not the spirit by the body. The spirit is the "moving force" of the physical body. The body is formed and fashioned by spirit. Bodily modification and development through centuries has been possible because spirit has been the regnant and controlling power. Mind has expressed itself in material structure, which is not a likeness of the mind itself, or of the soul or spirit,—for how can flesh and blood resemble that which is spiritual—but a symbolical representation under material conditions. The expression is one of correspondence not of likeness.

The human body has grown out of the wants and needs of the spiritual man—the real man—and it has been made to conform to the requirements of the spirit, as the spirit itself has grown. The body has been a means of spiritual development but not a ling of the breath." A little three-monthscause. From brute to man, from savage to old daughter of W. A. Reyburn of that place sage, there has been concomitant develop- was found dead with the family cat lying ment of intelligence and structure, of body and soul, but structure did not produce | had smothered it, and a coroner's jury renintelligence, body did not produce soul; dered a verdict accordingly. and for the human spirit, as Mr. Wallace says, of man's intellectual and moral nature, "We can only find an adequate cause in the unseen universe of spirit."

Man's duality cannot be predicated on the fact that a physical body has been developed in association with spirit, unless the physical body is an enduring and essential part of man's being. That it is not, we know. Divested of the material part, the real man continues to exist, as a spirit, and not as duality, in which a physical body is one part, and spirit the other.

Many years ago there was a report which found much favor and wide circulation, that some wheat found wrapped in the casings of Egyptian mummies had been sown and had fructified. Whether this was really so or not we cannot say, as we have never seen any corroboration of the statement. We distinctly remember, however, to have heard or read the emphatic declaration of a scientist, that no seeds of any kind three thousand years old ever had or could be productive, as the germinating principle could not possibly survive the lapse of so long a period of time. But we are now certain that the scientist was not so wise as he thought he was, for during the season of 1889, a most remarkable crop was raised by David Drew at Plymouth, N. H., from seed of a much greater age. In 1888 Mr. Drew came into possession of some corn grains found wrapped with a mummy in Egypt, supposed to be four thousand years old. These were planted and grew. It has many of the characteristics of real corn; the leaves were alternate; it grew to be over six feet high; the midribs were white; but the product of the stock, there is where the curious part comes in. Instead of grow ing in an ear like modern maize, it hung in heavy clusters on the top, on spikelets; there were no tassels; no silks; each sprig was thickly studded with grains, each provided with a separate husk, like wheat grains.

GENERAL ITEMS.

Rev. C. P. McCarthy is giving instructions concerning "Human Magnetism and Medical Mesmerism" every Wednesday evening at his residence, 512 East 116th St., New York.

The interesting article in the Journal for February 15th, on Warren F. Evans, should have been credited to our esteemed exchange, the Christian Metaphysician,

The publisher apologizes to his readers for the publication of the disfiguring black botch of an advertisement in last week's Journal. His only excuse is that he did not see it until the paper was returned from the press.

Mr. H. Stoyohann, writing from Christiana, Norway, says: "We have now a society of Spiritualists here with one hundred members and have had a visit from Dr. Slade and an English medium, Mrs. Esperance."

On the sixth page will be found several interesting communications provocative of thought and which we hope will stimulate other correspondents to give their views, experiences or advice as each is moved respectively to do.

Chicago will have the World's Fair in 1892! New York and all other cities are nowhere when Chicago wants anything. People who aspire to live in the leading city of the country are fast moving here. It is not only the center of the American business world but the pivotal center of the psychical as well. Great is Chicago! O, a modest, thrifty people are the Chicagoese.

Never print a paid advertisement as news matter. Let every advertisement appear as an advertisement—no sailing under false colors.—Charles A. Dana's Address to the Wisconsia Editorial Association, Milwaukee, July 24, 1888.

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price \$1.00, postage 8 cents extra. For sale at this office.

The Spiritualists and Liberals of Southwest Michigan will meet in quarterly convention at the Opera House, Decatur, Michigan, March 1st and 2nd. Good speakers and mediums have been invited for the occasion and there will be vocal and instrumental music by a competent choir. Meetings on Saturday, March 1, convene at 3:30 P. M. and 7:30 P. M.; on Sunday, March 2, at 9 A. M., 2:30 P. M. and 7:30 P. M. All are invited by the people of Decatur to partake of their

C. E.- Winans went through his periodical exposure last week at Elgin, Illinois. Although the usual "test conditions" of sewing him to the floor and putting flour in his hands were observed, he had no trouble in appearing before the select audience in his underclothing. A rash young woman broke the spell and the trick was uncovered. Winans did his best to work the trance route out of his trouble but was unsuccessful; and being arrested, returned the receipts and paid a fine of \$10.

It is or used to be a common superstition that it was not safe to have a cat in a room where there was a sleeping child, for the feline would "draw the breath" of the sleeper and so take its life. A recent event at Atglen, Chester county, Pennsylvania, would seem to furnish a reason for the continuance of such a superstition, save only the "drawupon the child's mouth and nose. The cat

Mr. J. J. Morse lately delivered a lecture in London taking for his theme "The Status of American Spiritualism." The address has been put in neat pamphlet form to which an appendix is added giving hints to enquirers, and as to holding circles. After four years of active work, extensive travel, keen observation under most favorable circumstances, Mr. Morse returns to his own country and expresses his views of the status of affairs in America in brief but perspicuous terms. He says nothing which need displease and much that is suggestive. The lecture is for sale at the Journal office. Price, fifteen

Funny how things do get mixed in New York. For instance, in the building where Eliza Ann Wells has apartments, C. P. Sykes sometimes boards and is called Mr. Wells by the janitor and family. Then again, Mrs. Wells presides at a Sunday afternoon meeting of Mr. Newton's 1st Society and in the report published in our esteemed Boston contemporary is spoken of as Mrs. C. P. Sykes. Poor old "Dot-and go-one," as Mr. Sykes is affectionately called sometimes, needs all his fortitude to endure the combined perplexities of Afizona and New York. Yet the student of the occult is not to be deterred by mixes however mixed they may be.

The Individualist of Denver, Col., in its issue for Feb. 15th, commends the Journal in high terms. In doing so it echoes the universal sentiment of the press outside the organs of fakirs and fanatics. The Individualist is "a liberal and reform journal, advocating social regeneration and industrial emancipation;" its ethics is the Golden Rule; as to a future world it is agnostic. "Its columns are open for free discussion." Sample copies will be sent free on application to the editor and publisher, Mr. Frank Q. Stuart. The paper has lately strengthened itself by the accession to its editorial staff of Mr. Z. Shed, a forceful writer.

The Unitarian for February is an especially interesting number. Rev. J. T. Sunderland, the editor, has good reason to congratulate himself on the success of his magazine. "Cabals under Nationalism" by W. Ballou, offers objections to Bellamy's scheme of electing rulers which should cause the enthusiastic advocates of that utopian scheme to pause. While all good men desire the betterment of their fellows, wide differences as to how this is to be consummated must prevail and it is only by discussion and experiment that the panacea will be found -if ever. The Unitarian is published in Ann Arbor, Mich., at \$1 a year, single copies

Our able contemporary Light, of London, has always had to depend on a sustentation fund to make up yearly deficits, and this while the editor was giving his services gratuitously. The fund for the current year was in course of promotion and had reached some hundreds of dollars when a friend finished the business by a gift of \$5,000, the only condition attaching to his gift being, apparently, that the name of the giver should not be made public. We are delighted to know that Light will now be free from perplexing financial problems for some time to come. A Spiritualist paper properly conducted is not a mere commercial venture; it is an educational enterprise and as such is as worthy of endowment as any school or college. It is to be hoped that Light will hereafter be amply supplied with resource.

New minister—"The Rev. Mr. Longtext preached for you last year, didn't he?" Parishicner-"Yes, sir?"

New minister—"I understand there was a great awakening in the church."
Parishioner—"Well—yes."

New Minister—"About what time did it oc-Parishioner—"Long about quarter past twelve, when the sermon was through."

Eassed to Spirit-Life.

At the residence of W. C. Hoyt, Ludington, Michigan, Feb. 11th, 1890, Mrs. Eliza B Hoyt, wife of A J. Hoyt, eldest son of W. C. Hoyt, parsed away, after a long and painful illness, of W C. Hoyt, parsed away, after a long and paintul niness, aged 59 years. Mrs. Host was an estimable woman always ready and willing to minister to the calls of suffering humanity. Her loss will be long and deeply felt. She was for several years a subscriber and attentive reader of the Religio Philosophical Journal, and during her long and subscriber sucke in glowing terms of it.

Milo Porter of Lombar 1, Iil., was born into spirit-life, Feb. 7th, 1890, of heart disease. While on his way to a school excitation with his children he dropped dead, failing into his daughter's arms. Kind neighbors brought him back to the home they had all left so joyous and happy such a short time before, and now turned into a house of mourning. All efforts of wife, friends and physician were of no avail to recal—him above. He was born October 8th, 1815, in Cicero, Onondaga county, New York, and came west in 1839. Took up land in Du Page county. Hi, and made himself a home where he has fived ever since, being one of the oldest settlers of Du Page county. He was beloved and respected by all who knew it bim as a man of sterling integrity and worth; a gooden in the hor and friend, ever ready to extend the holping hand. He had been a firm believer in the spiritual philosophy for many years. Funeral services we a conducted by Mrs. De Wolf of Chicago. A portion of the 15th chapter, 1st Cor., was read after which a noem was recited. The dead do not to get " after which a poem was recited, 'The dead do not to get,' followed by appropriate remarks which were its ened to by a large circle of relatives and friends who had come to gether to pay this last tribute of respect. He was laid away in Lombard cometery, and though out of sight his memory will still dwell in many hearts. He leaves a wife. Is a Wijsor Porter, the well known test medium who on account of Mr Porter's falling health has been missed from her public work the past year, and also four children to mourn the father's loss. But the positive knowledge is with them that he can and will return to watch over and protect his loved ones.

MRS. E. V. WILSON. Chicago, Ili.

California.

Few there are in the United States to-day unfamiliar with the reputation of California's glorious climate, her wonderful resources and marvelous variety and beauty of scenery. From almost every portion of the globe come tourists, health-seekers and settlers, to be benefited by the climate of Cali

The first great rush to California was for gold. After a few years of furious excitement, the gold fever was said to have subsided, but gold mining is still carried on, and on a grander scale than eve before. The tremendous outflux of California gold resulted indirectly in a vast ingress of invalids. sight-seers, pleasure seekers and speculators. The wanderings of these tourists in search of health. scenery, pleasure and the golden fleece, resulted in the second grand rush to California. And now we have the third great influx into California.

But this is not a rush. It is a quiet, though strong movement and partakes of the nature of its object which is in the securing of cazy, self-supporting homes. These are found mostly in the valleys, the largest of which is the great San Joaquin, pronounced San-wauke-n. The San Josquin valley is more than 250 miles in length and sixty miles in width, and has a climate and a soil peculiarly adapted to the growth of all

kinds of fruits and berries, and producing from growth within three years from planting. Through out its length and breadth are many canals, artesian wells and irrigation ditches. It is a spot warm and healthful, and, no matter how warm the day, it will be found necessary to use blankets for a covering at night: while in winter, men work in their shirt sleeves as they do in summer.

For pamphlets, giving further information on California, address W. G. Neimyer, G. W. Agt., Southern Pacific Co., 204 Clark St., Chicago, Ill.

California

Is reached in the most comfortable manner through Chicago and thence, over "The Santa Fe Route." This is the most comfortable route by reason of the fact that every day through cars are run from Chica-go to Los Angeles and from Chicago to San Francisca without change, and because it is the only route over which such accommodations can be secured. It is the most coinfortable because of its superb passenger accommodations, and because it takes Twenty-seven Hours' less time to go from Chicago to Los Angeles or San Diego over the Santa Fe Route than over any other. This you can demonstrate by comparing the time card with that of other

It is decidedly the most preferable route for winter travel, as it is far enough south to avoid the delays caused by snow and extreme cold experienced on more northerly routes, and in the summer it is the pleasantest by reason of the fact that solid roadway of the Santa Fe Route gives off little or no dust. and the time of the journey to Southern California

is so much less than on other lines. The service in the Dining Cars and in the Dining Booms along the Santa Fe Route is an added attraction, as on such a long journey a person desires properly prepared food, and it is assured on this

The scenes along the Santa Fe Route are the most diversified in the United States. Beginning at Chicago, the most modern of the cities of the world, it passes through Illinois, Iowa, Missouri, Kansas, Colorado, New Mexico and Arizona to California. For those desiring to go to California, through Pueblo, Colorado Springs and Denver, the Santa Fe Route is also the most desirable, as its own tracks extend from Chicago to all of those cities and connect in union depots with trains of the Denver & Rio Grande and other lines west from the cities

"Heaven Revised,"

This is the title of a book just published by the Religio-Philosophical Publishing Company of Chicago. It is written by Mrs. E. B. Duffry, a Spiritualist. The author says in her preface that she knows not whether she was inspired or not when she wrote, but declares that she knew no more what she was to write or thought of what she wrote any more than if she had acted as the amanuensis of

The book is full of strange fancies and theories concerning the change called death and the inhabitants of the Spirit-world. Although these fancies are strange, not in accord with orthodox notions and conflict with the usual interpretation of the scriptures as well as the basic principles of society in some respects; yet as a whole it teaches a high morality, excites pure desires, noble ambitions and raises the beacon of hope of even those who die ... Eastern Illinois Register, Paxton, Ill.

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The Ypsilanti Dress Stay Manufacturing Company of Ypsilanti, Mich., whose new advertisement appears in another column of this issue, should receive the attention of every lady. The firm is reliable and their products acknowledged to be as good as in the market.

Edward Bellamy, the author of Looking Backward, will contribute to the March number of the North American Review a reply to General Francis A. Walker's criticism of his theories in the February Atlantic.

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

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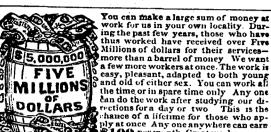
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INFORMATION ON VARIOUS SUBJECTS

For the Religic-Philosophical Journal. MY SHIPS OF YORE.

MRS. A. M. MUNGER.

The sea! the sea! the grand old sea! That in my dreams came home to me; What shall thy depths reveal? Flow out ye tides from o'er the main, Flow in and bring me back again, What e'er your depths conceal.

The waves came rolling to the shore, The billows dashed with murm'ring roar In spray beneath my feet; But waves and billows, tide and spray, Were all a thousan i miles away, Yet was my dream complete.

What have the waves brought home to me-. Brought with the tide from o'er the sea-Of friends, of health, of gold. Are freigh ed all my ships of yore. With heartsease from Nepenthe's store, Or hope or joy untold?

From out this boundless ocean main, Sail my lost s lips, a gallant train, Their canvas all unfurled. Nearer they come in stately line, The zephyrs waft me "Auld Lang Syne" From out an unseen world...

And now within this placed bay My anchore i ships in quiet lay. While peace her wings outspread; And thus I hold and fondly clasp, Close to my heart from out the past, Loved ones, long since called dead.

Friendships are all unbroken now, Caressing hands are on my brow— I feel sweet love's embrace. Grand poems of the heart unfold— Each to the other all has told Of grief, for aye, effaced.

From out this fairy haunt, I view My ships, my sea, my friendships true, And feel my heart o'erflow. But whether Heaven is at my door, Or I have gained the "Eternal Shore," I have no care to know.

But soon a mist comes o'er the main, My ships are sailing back again Into the unknown sea— Unto the "Islands of the Blest," They mount and ride each billowy crest. So far away from me.

The sea grows shadowy—the tide Goes out—the bay is black and wide— The dream is vanishing. My ships are sailing far away, While earthly eyes ope' to the day Of grief and languishing.

O sea! bright sea! thou grand old sea! That in my dreams came home to me! What though so wide thou be; Thou bringest hope of Heaven at last, With all my treasures of the past,

Restored beyond life's sea.

OUR POLYCLOT EXCHANGES

Spirite alistiche Blaetter of Berlin says: The following is reported of a death prophecy once made by a gipsy to the present czar of Russia, Alexander III. It was about twenty years ago when the then prince hereditary, on going out with a hunting party, was addressed by a gipsy woman with the request to be allowed to tell him his future. At first the grand duke hesitated, but being encouraged by some gentlemen of his suite, he finally presented his hand to the woman, who by no means suspecting the high rank of the man standing before her, examined the palm of the distinguished gentleman's hand and prophesied for him things of the most heterogenous character, but she told him that he would not live to the end of his forty-sixth year. It is said that the czar has observed that almost all the prophecies of the gipsy woman have been fulfilled, one after the other, to the great inquietude of the noble man who notoriously is much inclined to superstition. On the 10th of last month the czar entered his forty-fifth year and since that day he seems to suffer more than ever from a depressed state of mind. It is said that his wife, deeply feeling the wretched mental condition of her consort, ascribes it to dwelling upon the prophecy of the gipsy.

Le Messager makes the following extract from a contemporary which speaks of an unusual noise that has been heard in the neighborhood: "The Longdoz quarter is in a flutter of excitement. For some days, it is said, an unusual noise has been heard at night in the mausard story of a house where the son of a policeman of the seventh division sleeps—a young man of 14 years of age. One would say that the muffled sound which is heard is produced by some one tapping upon a steam boiler. The occupants of the house and several police agents have passed the night under the roof where the noise without being able to locate the point from which it proceeds. As to the boy, he has become taciturn and it is feared that the obsession that annoys him will have grave consequences." The Messager says that from special information it learns that the above mentioned policeman is named Haerden who, with his wife and four children, resides at 25 Halle street, and that the boy who is the subject of comment is only 9 years of age instead of 14, and adde: "For a long time these people attributed the unusual noises that disturbed their repose to mice, but this explanation is scouted by numerous witnesses. We offered our services to examine into the matter but they were not necessary, as the mother has since informed us that her boy has been magnetized by a physician, since which time the noises have ceased.

Spiritualism a Perfect System.

To the Editor of the Religio-Philosophical Journal. "For we know in part, and we prophesy in part

But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face,' says Paul in 13th chapter of Corinthians. I have long seen, and felt, and known that Spiritualism, as a whole, in all its fullness, is a perfect system. I indicated this quite plainly in an article written for the Journal some months ago, and which was copied into an English paper—London Light. And the time, I think, has now come when this can be shown to intelligent and appreciative readers.

In what way can this be shown? In every way, and in all ways applicable to human affairs, political, social, religious. That is to say, out of Spiritualism —the higher spiritual teachings—must be elaborated a perfect system of education, physical, mental. spiritual; a perfect system of government. This we already have by the high spiritual teachings to the fathers of our Republic one hundred and more years ago; a perfect science of society, and a perfect religion and system of theology. To show this, or to point the way for its full and complete elaboration is the task before me, and I shrink not from

attempting its performance. A true system of education must lie at the foundation of good society and the true progress of mankind, for on this rests about all that follows-character, human actions, the make up of society. I shall not proceed in a strictly logical way in this article. one of the chief corner-stones of development and

It is said that Americans are a nation of dyspeptics--a diseased people. In a sense this may be so, for we see all about us men, women and children who are diseased, neuralgic, squint-eyed, rheumatic, dyspeptic, bilious. Let us begin right. An important thing in this short life of ours is health. Without it we are not worth much. As a part therefore, of a perfect system of education it is the province of the higher Spiritualism to show how to secure health when lost and how to main ain it or

keep it. I can only give an outline in this article. First, then, what is health? In this life we have a triune existence, physicial, mental, spiritual. Health consists in a harmony between these three. A divine harmony I will call it. Disease is a disturbance of that harmony. This disturbance may be appreciately an extensive that harmony. of that harmony. This disturbance may be physical, or mental, or it may be spiritual, and it is not always a determinable point with us which it is, with the best knowledge of diagnosis we have. It is just here that the aid of the higher spiritual intelligences must and always will help us if properly interrogated.

Spirit power, then, is and must be our ultimate dependence in this perfect system of health and its maintenance and for the removal or cure of disease. Let us see how this is and whether it will stand the test of reason and human experience. Human experience takes us back to the days of Jesus and the apostles and the prophets of olden time. With them all diseases were curable—the worst forms as easily as the milder. Leprosy, insanity, obsession, were as readily cured as any other complaint. Our modern physicians with all the skill and knowledge of the schools fail utterly with the above diseases? Are these diseases curable to-day? Yes, just the same and by the same power as in olden time. How can this be done is the important question to be an-

swered. Here is the answer. Every human being who lives on this earth has about him guardian spirits who watch over and care for them in every possible way. These guardian spirits are ever ready when we are sick to aid us to get well and will do all in their power to that end. But their power is limited. How then? They must in co-operation with the patient seek the aid of a higher power. This higher power, if properly interrogated, will always respond. How to interrogate this higher power is now to be considered.

The spiritual law of action between the two worlds requires that some one or more here in the form act in harmony with the guardian spirits and unite in earnest prayer to God the Father for divine help. Then the higher spirits acting in the Father's will and power give their aid to the guardian spir

its and to the patient. But this action on the part of those still in the form must be in as perfect harmony as possible with those in spirit life. Not only so, but they must have a trusting confidence (commonly called faith) that all will be well. "Where two or three are met together in my name there am I in the midst, and that to own and bless," was the utterance of the Great Teacher; and it expressed the law of action better than I can. "To own and bless." That word "own" than I can. "To own and bless." That word "own" simply means "my friends" acting with me in harmony of wish or desire and of course submissive to my will, which is always submissive to the Father's will. This is the rule or law of action. And when conditions are right the blessing, or cure, or relief is sure to follow. This action may be had at the bed-side of the patient when conditions are right, or it may be had thousands of miles away through and for the action of spirit power on a trained medium who has the gift of healing, as Paul describes, in the 12th chapter of Corinthians. For a medium to act thus with spirit power he or she must be perfectly passive and seek the influence of Jesus of Nazareth who is the great healer in this modern spiritual movement as He was 1800 years ago, and be perfectly submissive to the will of God the Father. This is the law of action in healing by spirit power; and when the law is complied with and conditions are right, all diseases, including of course the worst forms of insanity, leprosy, bright's disease, obsession, and so on, may be cured as they were in olden time. I am prepared to act as a healer by spirit power and to show that it is a perfect system of treating dis-

This power once given me in a most wonderful manner and then suspended for personal reasons is again restored, and I shall relieve the suffering wherever I can. My next article will be on the spiritual laws of development in processes of perfect education, hese laws acting in perfect harmony with what are called physical laws. The reader of the Journal is requested not to miss this second ar-MILTON ALLEN.

Philadelphia, Pa.

Let it Be Natural.

. me Editor of the Religio-Philosophical Journal-

Your call is timely; keep the thought before the people; I desire to add my vote for organization, and let it be natural at the start. Souls do not organize to believe, but to do. Belief is personal; to to, collective and co-operative, for a purpose, under constitution which is the fundamental organic aw of any organization; and no individual is compelled to offer to become a member until he is fully mbued with the principle of the constitution; with out a belief in the principle, harmony cannot exist would suggest our Government as a pattern. Let the start be national, with subordinate or local societies under the organic law or national constitution. As the declaration of our independence was the keynote to divine human sympathy, so let the declaration of purposes of the coming organization strike the higher keynote whose humanity may respond to the harmony of the higher life and recognize the oneness of humanity. Organize for defence as well as aggressive work. Your editorial of Oct. 12, on unity, with the thought of Mrs. E. L. Watson and Bro G. B. Stebbins, in Nov. 2d of the Journal, seems to cover all the ground necessary for a cornerstone upon which to build. If local societies, or the element composing them need to circumscribe for reasons local, not conflicting with the national constitution, let them have it so, as varied experience may be necessary. As time is required to establish all important reformatory movements, the present generation of pioneer workers can only lay the foundation stones for the coming souls to build upyoung man sleeps and have distinctly heard the first battled for the truth as supported from both sides of the vale, meet in council with the editor of the Religio-Philosophical Journal and give to the spiritual element a constitution for organization broad enough for all humanity. W. C. K.

East San Jose, Cal. Unjust Conditions.

To the Editor of the Religio-Philosophical Journal.

Setting aside discussion as to whether the "rich are growing richer" while the "poor become poorer," granting the oft-claimed statement that there is always "room on top," with the road wide open for any workman with sufficient ability and perseverance to climb there; that workingmen to a large extent bring about their impoverished condition by wasting their earnings in saloon tippling; that their disabilities are greatly due to their improvident, wasteful, extravagant habits, in place of such economy, carefulness and forethought as can alone provide for well-being in the future; that they are grossly lacking in the knowledge easily open to their reach; which would enable them to take such advantage of opportunity as would lift them into the ranks of more fortunate brethren above them; the vital question that is the pith and marrow of antagonism between laborers and capitalists remains untouched, namely: Why are the fruits of productive industry so unjustly divided between the many and the few? If a man is defrauded of only a single penny of his earnings, it is mocking subterfuge to charge him with wastefulness, or drunkenness, or lack of economy. Those are utterly wide of the point at issue. The simple question is, who robbed him of the penny? It is by this everlasting prating about matters entirely foreign to the subject that the real question between laborers and capitalists is

befogged and blurred out of sight. If a manufacturer, employing large numbers of men, succeeds within the short space of a decade in accumulating from one to two or three millions, while his employes at best cannot more than secure a small homestead beyond economical living, is it not right to say there must be injustice here? It is no reply to say that all his methods of business have been strictly legal. Many of the most damnable robberies and oppressions the world has known have been perpetrated under lawful authority. I base my question on simple equity, founded on the heaven-born principle, "do unto others as ye would that men should do unto you." The worlo's industry, from which every atom of material wealth is produced, is a matter of human co-operation, in which head-work and hand-work are inseparably joined. From this industry there is a given product attained, and from which the human race can alone subsist. In a rightful division of this product that is achieved by all the workers, is it right that one shall grasp millions while hundreds engaged with him can only secure to each little more than a bare livelihood? What of real value in the world's production has this one manufacturer given, that should

vision a large portion of these surplus millions would bave been added to the scant earnings of his employes?

A man invests a few thousands in a bank, and begins to do business on the debte of his fellow citi zens. He advances money in discounts on business paper, seeing well to it that the risk shall be reduced to a minimum. Out of the profits he lives like a prince, and also accumulates easily earned wealth.
What of superior brain ability does he give that
calls for any higher remuneration than is received
by a skilled mechanic? Surely it does not require any extraordinary extent of educated intelligence to pass money across a counter on well secured paper, yet see how grandly this class can live. Every dollar of his extravagant living is drawn out of the world's joint production.

Here is a corporation lawyer whose accumulations have also run into millions. His salary is fifty thousand dollars a year. Is he worth so much, while the wages of skilled mechanics are two dollars a day? It is easily said that as he commands that much his services are worth it. I say, no! Unless the corporation possessed means to levy unjust toll from the public out of monopoly control, nothing like such a salary could be paid. It is on a par with the despot who wrings grinding taxes from his toiling people, and shares it among his favorites with lavish hand. So vast is the weath levied from corporation traffic, because of watered stocks drawing interest from absolutely nothing, that presidents, lawyers, and other leading officials can be added to the corporation of the large profitched division. paid princely salaries and yet leave profitable divi-dends to be apportioned to stockholders. Similarily, there are preachers drawing salaries of ten to fif-teen thousand dollars a year. Not an intelligent workman who does not know that their services would be amply remunerated by one thousand a year, and that it is a glaring mockery of the religion of Jesus of Nazareth to pay such a stipend to one of his professed followers. If the congregations of such ministers received no more than equitable returns for services rendered, is it not certain that no such pampering salaries would be paid? And so with thousands of men receiving incomes extravagantly beyond the real value of services rendered. When a workman, seeking the humblest shelter above the heads of his family—a place he can call his own and feel the manly pride and patriotism of an independent an entire an citizen, discovers that idle an independent American citizen, discovers that falle drones in the guise of city land speculators have forced up values far beyond his reach, and thereby amassed riches for absolutely not an atom of production in return, how can he help but feel in all his soul that he and his dear ones have been foully wronged; that the fruits of industry he has honestly helped to attain have not been justly divided? Does he not know, when he reads of a wealthy can-Does he not know, when he reads of a wealthy capitalist or syndicate of moneyed men acquiring posession of coal and iron lands by thousands of acres, thereby gaining control of God-given national advantages that of right belong to all the people, from whose profits hundreds of millions will be secured, while the miners employed will be pinched to the lowest dollar of wages, robbed in "pluck-me" stores and interest on homes by installment schemes, that there is such gross injustice in the distribution of the world's earnings as cries aloud for equitable adustment?

So long as the present system of land and money monopoly obtains, it would be useless for workmen to seek the betterment of their condition. They are bound to be held down to the lowest stint of wages that will eke out a bare livelihood.

W. WHITWORTH.

"I Have Got My Heaven Right Here?" to the Editor of the Religio-Philosophical Journal:

A friend of mine was told by another friend this i story: Mrs. A. is a washerwoman who earns her own and her chidren's subsistence. She has recently been very ill. The priest called to see her and met her just going out to the grocery. He asked her if she had been very sick. She answered that she had, and he asked if she thought she was going to die, and she said she did, at one time. He then asked if she expected to go to heaven, if she died; she answered she was sure she would have gone. The priest said, "You wouldn't have seen heaven for you allow your Maggie to go the public school; you'd have no chance of heaven." She told him he could not take her heaven from her, and putting her hand upon her heart she added, "Father W., neither you nor any other priest can take my heaven from me, I have got my heaven right here!" He continued, 'you should send your daughter to the "Sisters' school." "What is the use of my sending her to the Sisters' school," she asked, "all she would learn at the Sisters' would be her prayers, and she knows them already.

The gentleman to whom she related this, is a delicately organized and sympathetic man, and in closing, she asked earnestly, "Did I say right, Mr. C.? did I say right?" and he answered, "Yes, you said just right?" She responded, "Oh, I am glad you think so!

This independent soul seems to have been nourshed from living fountains, and to know what a great birthright from God is here.

Psychometric Wouders in N. Y. City.

to the Editor of the Religio-Philosophical Journal

Mrs. Tingley's very remarkable psychometric readings in Columbus Hall, Sixth avenue, near Fiftieth street on Thursday evenings, have been drawing audiences of a high class order. Last Thursday night the hall was quite full and every reading was acknowledged as a true test and personal evidence of spirit power. Mrs. Tingley is closely and securely blindfolded, and neither sees nor knows who are the owners of handkerchiefs that are sent to the desk. Men and women who are skeptics weep as their spirit friends are described, and dates and names come upon them with surprising quickness, accompanied by details of "the passing out" of their loved ones. On Thursday evening the audience was made up of doctors, clergymen, lawyers, actors, artists of repute, railway managers and men of business, besides a number of ladies moving in the best New York society. Mrs. McCarthy, the wife of the Rev. C. P. McCarthy, acts as interlocutor between the medium and the audience, and each person to whom a reading is given is required to state publicly, in detail, whether or not the reading is correct. and many of the tests (over thirty in number) given last Thursday evening were to entire strangers, all being to the point, and not a few startling in their character. The charge to these meetings is 25 cents. and the proceeds are devoted to charity, as Mrs. Tingley is not a public or professional medium. New York City, Feb. 15.

CROMWELL.

Coalition not Desirable.

co the Editor of the Religio-Philosophical Journal I have read with much interest the proposition advanced by the Hon. R. A. Dague in your issue of Jan. 11th in regard to the united efforts of Unitarians and Spiritualists, also your editorial as to its feasibility. If all were as honest and sincere in their desire for the highest advancement of Spiritualism as our brother, it were well for the cause. But unfortunately all are not. While I, with many others, would be more than glad to have some corcerted mode of action in opinion, to regulate and establish the spiritualistic platform on a secure, re munerative foundation, one that would offer no premium to frauds, but the highest incentive to honest workers, still I think such a scheme as the joining of forces with any church organization would be decidedly impracticable, and would only result in complete inharmony. In the first place, Spiritualism must stand on its own merits. We do not need the protecting influence of any church, however much we many affiliate with, or respect the members thereof. We need to stand free and independent, and for this we should strive. We are a body peculiarly our own. All Spiritualists cannot affiliate for the reason that some are materialistic in their manner of thinking, while others recognize an infinite power as a pervading and directing intelligence. The two elements would each have to stand by and for themselves, as they would naturally clash, although each faction holds to the same grand truth -- the immortality of the soul. To join our forces with the church in order to be benefited by the seems to me too much like a girl getting married for the sake of getting a bome, and who generally finds to her sorrow that the getting married is the smallest part of the business, and that she is practically worse off than if she had remained single. There is no rule, however, without an exception. This may seem a ridiculous view to take of the matter, but the idea came to me and I expressed it. So while the church may welcome an honest Spiritualist as an accession to its membership or otherwise, many of its members would, I fear, be like unto a certain priest who had no use for the brother

who had fallen by the wayside. Of course, there are the good Samaritans, in all positions of life, many of them I am glad to-say, in the churches. But not all would dare brave public opinion by taking the Spiritualist by the hand and owning that they too, were of the same way of thinking. You see whereas we have knowledge, the church and its followers have only faith. No! as an organized body, the two are not ready to join forces. It is not a question of our going to the church for help, but of its coming to us for light and knowledge. So while we can say, "Bless God for an M. J. Savage who has the courage of his convictions, and knowing the truth does not deny it," we must perforce be our own standard bearers until the time shall be fully ripe, and the "Church of the Spirit," shall be what its name signifies, and the Fatherhood of God and universal brotherhood shall be a living truth. This is my view of it, but I am only a unit.

Milwaukee, Wis.

MARY E. VAN HORN.

A Critic Criticised.

to the Editor of the Religic-Philosophical Journal: In No. 20. Vol. xivii of the Religio-Philo-SOPHICAL JOURNAL, page eight, I find some short remarks by J. C. Wright of St. Louis, in regard to the impressions that the careful study of the philosophy of mysticism by Dr. Carl du Prel made upon him. If this gentleman comes to the conclusion that the book, in its various chapters varies greatly in the work, so that he at times believed to have the writings of a true philosopher before him and sometimes the fancies of an insane person, we will find the explanation for this, not in the faulty translation but rather in the want of knowledge the critic possesses in regard to what a German calls the result of philosophical research. Despite the per-emptory remarks of Prof. Buchanan in his recent inauguration speech on Dec. 11, 1889, regarding the results of philosophical research up to the present time, we Germans believe we have possessed true philosophers in Kant and Schopenhauer whose mental labors have brought forth true fruits for humanity. Among the latter we can reckon Dr. Prel's philosophy of mysticism. The former must be studied and comprehended before one can begin to criticise Du Prel's work, which will then create a different impression—an impression which will be the same in all chapters, namely: that it is throughout a very meritorious work. L. DEINHARD. Muenchen, Germany.

Transition of Dr. Clark.

To the Editor of the Religio Philosophical Journal. Dr. Clark of Marble Rock, Ia., was a subscriber to the Religio Philosophical Journal for many years. A local paper gives the following as a part of its appreciative notice of a respected townsman: "On Wednesday evening, January 29, 1890, at his home in Marble Rock, Dr. C. J. Clark, aged 56 years, passed silently away. For several years he had been aware that he was a victim of the fatal disease, consumption, which would ultimately terminate in his death. All the aid that medical skill could afford and the tender, faithful care of a devoted wife and two daughters were employed to prolong his life and render his last hours as peaceful and free from care as possible. Dr. Clark came to Marble Rock about 1870 and from that time until his death he was the leading physician of that community. In the death of Dr. Clark, Marble Rock loses a physician whose place they will find it difficult to fill. For seldom is a man found who posesses such rare judg-ment and thorough knowledge of his profession. The funeral services were held at the house on Friday afternoon under the auspices of the Masonic order. The relatives of the deceased have the earnest sympathy of hosts of friends in this vicinity."

Another Auxious Inquirer.

To the Editor of the Religio-Philosophical Journal.

I wish to thank "Kiowa" for starting an inquiry in the right direction. I am, as is Kiowa, only one among the many who have been led, bled, and misled by mischievous demons from goodness-knowewhere. We sit with all the honest fervor possible and a most intense reaching after truth. But we find that Ananias and Sapphira have as large a following in the beyond as in the present, and we have felt at times as though we should like to shake some of the communicators out of their ethereal boots. The table is clean, our hands are clean, and so are our hearts. Why do we draw a contradictory, idle, lying, jesting, idiotic, perverse, useless influence from the nether realms? Also, will some sympathetic soul still in the flesh suggest or give a proved remedy to not only a faithful JOURNAL reader, but an old and anxious investigator, who is eager to glean a grain or two of truth at home, and who is almost tired of being compelled to accept communications from celestial impostors, and who while asking for bread, gets naught but a stone?

Detroit, Mich. CHARLES NEVINS. Clairvoyance an Aid to the Physician.

To the Editor of the Religio-Philosophical Journal. Clairvoyance, since the origin of Spiritualism in this country, has, among other things, become a well-

established fact and there are but few who have witnessed this mode of sight-seeing who doubt its In the early days of mesmerism as well as Spirit-

ualism here, I saw and heard much of clairvoyance in connection with the practice of medicine, and I well knew physicians who consulted clairvoyants for the purpose of ascertaining the diagnoses of their patients' diseases. These doctors were successful in their practice and very often prescribed medicines suggested or advised by these mediums. I do not hear of it much now-a-days as an aid to the

physician, but I believe that this subject should be investigated and that it is worthy of the attention of all readers. Sodus, N. Y.

Obsession.

Fo the Editor of the Religio Philosophical Journal,

I am only awaiting a convenient season to ask the magnetic healers of Chicago to take up the question of obsession as a humanitarian one, and do what they can "without money and without price" to relieve our asylums of the unfortunates of that class. A recent article in the Journal from Brooklyn, N. Y., speaks of the subject in a proper spirit, and I consider it our bounden duty to offer our services in behalf of their afflicted ones. I shall be in Chicago within a few days and will consult with the healers in regard to this matter with a desire to perfect an organization in their behalf. Not only in union is there strength, but it seems to me, variety of magnetism is necessary to reach and relieve these cases, maybe, in each and every case. Milwaukee, Wis.

A. J. LANGWORTHY. Right Again!

to the Editor of the Religio-Philosophical Journal: Your remark that I "would gladly welcome an

organization on the basis advocated by the Jouretc., has my assent and approval. More, I would gladly work to sustain and perfect such an organization, if the way were made clear and the material essential to success were brought together. I have not the slightest prejudice against any sect; least of all should I object to Unitarians, in their own role and sphere. But before I could fall into line and work with them they would have to cover more territory. If Spiritualists can organize without dogmatizing and fossilizing they can be a power by themselves while affiliating with all others. LYMAN C. HOWE.

Springfield, Mass.

To the Editor of the Religio Philosophical Journal.

Mr. Baxter gave two addresses before our society February 16. He had the largest audiences of the season, taxing the seating capacity of the hall. His lectures were strong, pointed, practical and full of sound thinking. He grows in power and devotion to the work from year to year. The audience in the afternoon, being made up of earnest seekers, produced a happy condition for the speaker. He felt the unusual harmony and was specially responsive to the power of his spirit guides.

In the evening, after an eloquent discourse, holding the closest attention of the large audience for over an hour, he closed by a wonderful exhibition of his gift as a medium for descriptions of spirits. Test after test was given with thrilling effect, and recognition came with promptness and victorious applause. The songs rendered by Mr. Baxter were specially pleasing. He will speak here again Feb.

For March we are to have Mrs. Ida P. Whitlock the

first two Sundays, and Hon. Sidney Dean the la s three. Mr. Dean is also engaged for our annive r

sary, March 31. Mrs. Carrie E. S. Twing has spoken here two Sundays of this month and given great satisfaction. She has held two public scances, both of which have been largely attended. Mrs. Twing is taking the front rank as a spraker and test medium. She will speak in Newburyport, Mass., the first two Sundays of March.

Notes and Extracts on Miscellaneous Subjects.

In 1888 there were 12,332 miles of railway in Can-

In 1888 there were 152,726 miles in the United Finland has 1,062. - France has 21,210. Germany

has 25.074. Mexico has 4650 miles. Newfoundland has 90. Barbadoes has 24.

Luxemburg has 249. The Netherlands has 1,520. Norway has 972.

Mauritius has 92. Namaqualand has 95. Natal nas 217. Tunis has 258. Jamaica has 67. Nicaragua has 99. Salvador has

28. Trinidad has 54. Costa Rica 175. Cuba has 930. Guatemala has 132. Honduras has 69.

Great Britain and Ireland have 19,578. Greece has 375. Italy has 7,316. Portugal has 1,178. Roumania has 1,525. Russia

has 16.729. Servia has 320. Spain has 5,771. Sweden has 4,580. Switzerland has 1,879. Turkey has 488.

Ceylon has 181. China has 47. India has 15,159. Japan has 579. Java has 637.

The Argentine Republic has 4.150. Bolivia has 81. Brazil has 5,281. Chili has 1,670. Tasmania has 318. Victoria has 1,949. Western

Australia bas 242. Hawaii bas 32. Columbia has 178. Guiana has 21. Paraguay has 45. Peru has 1,612. Uruguay has 343.

Austria Hungary has 15.050. Belgium has 2.756. Bulgaria has 428. Denmark has 1,504. New South Wales has 2,081. New Zealand has 1,840. Queensland has 1,765. South Australia has

The Philippines have 119. Turkey in Asia has 109. Algeria (French) has 1,554. Cape Colony has

1,766. Egypt has 1,276. A proud mother in Merced, Cal., owns a fourmonths-old baby that weighs twenty-six pounds and

has cut four teeth. The Mexican government has lately ordered 1,000-000 grape cuttings from California, and will distrib-

ute them free to all who wish to plant them in Mexico. A man came into Bradford, Pa., the other day and paid a bill of \$18 in old-fashioned paper currency— 5, 10, 25 and 50-cent shin-plasters, which he had kept

since 1864. A Chambersburg, Pa., youth thought he ought to try some of his girl's cooking before marriage. He ate a dinner which she prepared with her own hands

and hasn't been to see her since. During the last century the extension of the Protestant church has more than doubled the increase of the Roman Catholic and almost quadrupled the ter-

ritorial advance of the Greek church. A porcupine invaded the home of a Bedford county, vivania, farmer and was asleep in the kitchen. It was killed without trouble.

but not until a foolish dog had got his mouth full of quills. The French chamber is considering a new law for entirely suppressing public executions. The only spectators would be those designated by the law, and a few whom the authorities might invite at

Henry George is a heavily built, short and bald headed man, with an air of great independence and an abundant beard. He is a good orator, and always keeps his right hand securely buttoned up in the breast of his frock coat.

An aged woman in Elmwood, near Cincinnati, being taken ill while out driving, requested her driver to take her to the office of an undertaker whom she knew well. He did so, and she died a few minutes after her arrival.

To clean broadcloth from spots, grind one ounce of pipe clay, and mix it with a few drops of alcohol. and the same quantity of spirits of turpentine; rub the mixture on the spots, let it remain until dry, and rub off with a woolen cloth.

Physicians have come to the conclusion that head aches are very frequently caused from overstraining of the eyes; that defective vision is more often the source of head troubles than most persons thus affected are aware of themselves. A wicked Frenchman says that women have such

an innate vanity for dress that if, you were to tell one that she was to be hanged in the presence of 20,000 persons she would at once exclaim: "Great heavens! I've got nothing to wear." Cyquet, Ohio, has an oil well that has periodic fits of flowing at intervals of about three months. What

is particularly strange about its workings is the fact

that it performs its neaks always on Sunday, and never misses the hour 11 a.m. to begin. A sensible suggestion is made that the movement to restore the monument to the memory of Mary Washington, the mother of the first President, shall include the purchase of the old house in which she lived and died. It is a small house at Fredericks-

An association in London, called the Sunday Society, occupies itself with arranging the opening of private collections to the public on the Sabbath. For two Sundays, recently, the Duke of Wellington has opened Apsley House to those who wished to see

its treasures. A new sort of boot sole has been introduced in Nutemburg, consisting of a sort of trellis of spiral metal wire, the interstices being filled with gutta percha and resin. They can be fitted with nails like ordinary soles, are 50 per cent, cheaper than leather, nd vastly more durable.

The late Thomas Parker of Washington, became so attached to a cane which he had carried for years that he kept it in bed with him all during his illness, and before dying expressed a wish that the favorite stick be buried with him. His wish was carried out, the cane being put in the coffin.

Count Herbert Bismarck, during his sojourn in the Orient, learned a new proverb which he repeated in a recent speech: "There are three things with which no man should play: The fire, because it can burn him; the viper, because it can sting him; a woman, because she—can love him."

It is a pity that so many people suffer from insomnia when such a simple preventive is in reach. I have a relief which never fails. When I find myself tossing I get up, walk across the floor once or twice, and then get an apple, a bit of bread, anything to arouse my stomach and set it working, says a writer in the St. Louis Globe-Democrat. The moment it commences it attracts the attention of the nerves, so to speak; the nerves forget they are "on edge" and are soon soothed in slumber. Commence on the inside to cure sleeplessness, not externally, nor with drugs, for they are base deceivers.

The most extensive cavern is the Mammoth Cave, in Edmonson County, Ky. It is near Green River, six miles from Cave City, and twenty-eight miles from Bowling Green. The largest trees are the mammoth trees of California. One of a grove in Tulare county, according to a measurement made by members of the State Geological Survey, was shown to be 276 feet nigh, 105 feet in circumference at the base and seventy-six feet at a point twelve feet above the ground. Some of the trees are 376 feet high and thirty-four feet in diameter. Some of the largest that have been felled indicate an age from 2,000

Travelers in India sometimes have strange bedfellows. A first-class passenger, by a slow passenger recently disagreeably surprised to find, on waking from a sound sleep, that something cold had come in contact with his hand. On looking at his hand, what was his horror to find that underneath it was a cobra. As the snake was asleep and had not coiled itself around the hand, the gentleman sprang up and managed to evade its bite. How it got into the carriage is one of those mysteries no one can unravel. It may have effected an entrance while the carriage was in the siding at Howrah, and quietly ensconced itself behind the cushions of the carriage

For the Religio-Philosophical Journal. HE LEADETH ME.

MARY E. VAN HORN.

Let me, I pray, be cleansed from all impurity, Thou great First Cause, endless infinity. Creative power, that doth all things control, I would thy workings understand, that to my soul Might come new light. In darkness now I stand; Am fettered, cannot see the way; take thou my

And lead me upward to the goal long sought; Thy ways be mine; without thee all is naught.

For thou art all supreme; I would that thou wouldst My steps; the path has grown so dark and I have To walk alone. Thy presence ever brings the

Withhold it not, I pray, but give me clearer sight We know these ills are blessings in disguise, That we the sunshine shall more highly prize When breaks the gloom; then let me ever be Responsive to this thought, "He leadeth me." Milwaukee, Wis.

Commendatory.

Col. Bundy, the able and fearless editor of the RE-LIGIO-PHILOSOPHICAL JOURNAL, still "stays with us" despite the great efforts of all his and its enemies to crush the outspoken truth regarding matters pertinent to time-tested theories, and we honor his courage in advocating what he thinks to be right and proper as well as true .-- Chenoa (Ill.) Ga-

Not Altogether True.

The Independent: "Dr. Addison P. Foster says in the Advance, that what is called Liberal thought is no louger in the ascendency in Boston; that Unitarian sm is growing no more, and that several of its leading churches have, duting a few years past, felt obliged to disband or unite. The great names among its ministry, like Dr. James Freeman Clarke, Dr. Ellis, Starr King and Dr. Bartol, as they are removed are not replaced by any others. The noble Dr. Edward Everett Hale still remains among us, universally honored and loved; but he now stands almost the only representative of a former race of giants. The balder infidelity has even more lost its power. Parker Memorial Hall has been lost to Free Thought. The Spiritualists, once so rampant, no longer make any stir, and even the mind-curists have passed by. He says that the religious progress of Boston is in the hands of the Evangelical churches which are active and successful." All this, as seen through Dr. Foster's eyes, may be true to him, but it is not true as many others see it.

It Makes a Difference.

"Richard Barker of Warren, R. I., wanted a servant girl and he secured the services of Belle Mc Gregor at an intelligence office. The girl did remarkably well for a week or two; then she began to pay more attention to her prayers than to her potatoes. Saturday morning she startled Mrs. Barker, who was the only other occupant of the house at the time, by announcing that she'd had a vision and was ordered to offer up a sacrifice. Belle went to the kitchen and began to sharpen a carving knife. Mrs. Barker is a delicately-built woman, but she has lots of said and she didn't propose to play Isaac to Belle McGregor's Abraham if she could avoid it; so she, too, went to the kitchen and in a tragic voice said: 'I too have had a vision. There's a letter for you at the postoffice. You must get it at once. The girl sped out of the house, when Mrs. Barker locked the doors. Returning, Belle discovered that she had been outwitted and she raised quite a rumpus until she was arrested. A search of the house showed that the girl had made a vigorous attempt to burn the place." This is in a late daily paper. Not long ago a lunatic prohibitionist tried to shoot a bishop, at Pittsburgh-a religious craze. Two other cases of attempted murder by crazed priests have just come out. Had these excited and unbalanced persons been Spiritualists, what a warning cry would have resounded from pulpits.

In France there are no public funds for the relief of the poor, and private charity is almost wholly relied upon. It appears, however, that French laws are very much opposed to private associations or individuals distributing charitable funds, and require that this should be done by officials. The machinery provided for the purpose are composed of persons two-thirds of whom are nominated by the prefect of the district and one-third by the communal authorities. No person can found a charitable institution and support it with his own money without express authority from the state, nor can be leave by will a sum of money for any private individual to distribute in charity; that duty must be performed by

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

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

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TO THE EDITOR :-Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T.A. SLOCUM, M. C., 181 Pearl St., New York

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

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A Honolulu paper thus describes a curious substance thrown off by the molten lava and found close to the lakes of fire at the volcano: "It clings to the adjoining rocks in fiber-like threads of a flaxen color, and has the appearance of human hair; but mixed with it are sharp particles of black lava. considering that this substance is a mineral tion it is wonderfully flexible and tough—bending easily, but not ductile in its present state or capable of being lengthened. It is peculiar to this volcano, and is certainly a singular production."

Baroness von Glumer, who was in her youth Miss Frances Bartlett, daughter of United States Naval Commander Bartlett, and married a wealthy Cuban planter who died years ago, now lives with her second husband near the City of Mexico, and writes in one of the leading daily papers in the Mexican cap-

The Control of the Co

For the Religio-Philosophical Journal HYMN.

Far away, beyond the river, In the boundless realms of God, Free from earthly ills forever, Souls shall find a bless'd abode.

They will meet no dread avenger In the Father-the Supreme; He whose cradle was the manger Hath no eye whence hate can gleam. Love! the essence of His Being.

Thro' the heavenly arches, sending Myriad blessings in its beams. The above was written on the fly-leaf of a hymn book by Geo. W. Snow, Esq., of Bangor, Me., (now in his 81st year,) while listening to an old-fashioned orthodox sermon a short time ago. He is a firm be-

Like a sun of glory streams

liever in Spiritualism. David Bugbee writes: "The JOURNAL grows better and better. Long may it live to gladden the

Louis Blasi says: I enclose renewal of my subscription for your most excellent publication, adding my heartiest sympathy and sincerest good wishes for the publisher and his noble work.

hearts of its many readers who love truth.

John Bower of Rochester N. Y., in renewing his subscription, says: Of course, "renewal" means partly general approval, but this only emphasizes in part the pleasure I have in commending your efforts to promote the advancement of Spiritualism in its higher aspects.

S. F. Deane, M. D., of Carleton, Neb., writes: I can but bid you God-speed in the work in which you are so earnestly engaged -- that of advancing Spiritualism to its proper position before the world as a combined whole, that it may better carry out its purpose of unifying the discordant elements of human thought, and introduce higher and better motives of human action than now obtained by the heartfelt recognition of the Fatherhood of God and the brotherhood of man.

J. K. Jones in renewing his subscription writes: As an old patron of the JOURNAL I cannot better express my approval of the positive stand taken in defense of Spiritualism, its purity and purpose, than by renewal of subscription. We need more of the positive element in our literature, more especially in the newspapers, with current events pertaining to the phenomena of Spiritualism the rendering of which depends so much upon the character of the publisher. The negative class, disposed to shield the mediums in the very face of positive evidence of their duplicity, is an evil that must be overcome by public demand of the facts, impartially. The RELIGIO-PHILOSOPHICAL JOURNAL has always been foremost in this work, not allowing the secular press to lead in matters of report, which entitles the editor to great credit for energy and honesty of purpose.

John C. Wyman of Brooklyn, N. Y., writes: need write no words of commendation for the editorial course you are pursuing, nor speak the appreciative thanks that are your due for the glorious feast of good things you furnish every week to your patrons, all and more than I have time to write. I reflect to your mind through the "thought-ether," and so save time and paper. It is enough for your encourage-ment to know that all the level-headed thinkers—all the pure-hearted and clean-lived workers fully endorse your position and will see to it that you are sustained therein. I have great hopes that our new society will become the attractive centre for scientific and religious minds who are weary of the chaotic condition which now exists among believers in the psychical phenomena, and who will work pa-tiently and persistently toward establishing at least one organization wherein scientific and orderly methods of procedure shall control, and knowledge, instead of blatant ignorance and "monumental cheek," shall exercise authority.

Never join the ends of thread in knitting by tying a knot. Lap the ends three inches or more together, and knit the distance with double thread, leaving both ends on the wrong side.

Two brothers down in Tulare County, California engaged in a quarrel while at play, for which their mother corrected them. The elder of the two at once left the house and was found several hours later dead, hanging to a tree.

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WHEN you feel "all run down" is Are always trying seasons to most constitutions, and unless the blood is puristoring strength after sickness, or toning fied and enriched, one becomes exposed up the system at any time, this is the medicine of all others. Don't waste time and money on worthless compounds, whatever their pretensions; but remember that Ayer's has been the standard Sarsaparilla for nearly half a century and has no equal.

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taking Ayer's Sarsaparilla, and now I "Ayer's Sarsaparilla has a well-deam gaining in strength every day."— served reputation in this locality for Mrs. Alice West, Jefferson, W. Va. restoring to healthy, vigorous action the several years. When I feel weary and weakened or exhausted. I have used it worn out, it always helps me."—A. importantly for this purpose, especially offer the system has become doubted Grommet, Kingsville, Johnson Co., Mo. after the system has become depleted

debility and severe headaches. By the use of Ayer's Sarsaparilla I have been restored to health."—Anthony Louis, 55 Tremont st., Charlestown, Mass. "As a safe and reliable spring and builder-up of the system, I have never family medicine, I think

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"I have found

results. It has done me more good than all other medicines I have ever used."—
How the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood."—How Johnson, "I was all run down before I began | Jr., 383 Atlantic ave., Brooklyn, N. Y.

restoring to healthy, vigorous action the "I have used Ayer's Sarsaparilla for vital organs when they have become "I was long troubled with nervous from malarial attacks. I have advised its use among my neighbors in similar cases, and it has always proved invaluable."—C. C. Hamilton, Emberson, Tex. "As a blood-purifier and general

found anything to equal Ayer's Sar-

saparilla invaluable."—Wm. R. Ferree, It gives perfect satisfaction."—Eugene 1 Chatham st., Boston, Mass. I. Hill, M. D., 381 Sixth ave., N. Y. Made by Dr. J. C. Ayer & Co., Lowell, Mass. | Price \$1; six bottles \$5. Worth \$5 a bottle.

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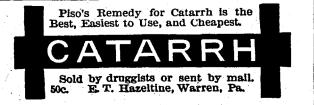
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CHAPTER X THE HIGHER ASPECTS OF SPIRITUALISM.
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Tomas of the continues But will be read to the state of the findings.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book. a valuable book.

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

noble character have given lustre. 8vo, 412 pages. Price, \$2.00, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHIN? HOUSE, Chicago,

Rev. I. C. Knowlton, D. D. lately published covers ground already trite to Spiritualists and therefore need not be here reproduced. The latter part which sums up his views of Spiritualism is given as follows:

Spiritualists can be Universalists, and Universalists can be Spiritualists, without any change of name, faith or attitude. We all may not be on the same road, but we are all facing in the same way, and going in the same direction. But in several respects it is an immense benefit to us and to all Christians who honestly meditate on this interest-

ing subject: 1. It reconstructs our conceptions of the immortal world, and presents us a realm beautiful, attractive and glorious. The adamantine walls of Hades, with all they enclose of pit, lake and fire, melt away to nothingness and frighten us no more. The jasper, walls, jeweled gates and golden streets of heaven, share the same destructive fate. No longer is the above of the immortals far away, in or beyond the distant stars, for

"It floats around us like a cloud, The world we can not see; Yet the sweet closing of an eye May bring us there to be.

"Sweet hearts around us throb and beat; While willing hands are stirred; And palpitates the veil between. With breathings almost heard."

So sings Mrs. H. B. Stowe in the light of the spiritual philosophy. Death is not a leap in or into the dark, but the entrance into a realm not far away. Our departed friends wait and watch for us, and will greet us when we arrive. "It is a land of rest and glory, where fragrant flowers perpetually bloom, and where everything that can please the pure in heart or reform the erring, is at hand and the landscape stretches away in every direction beyond the reach of even angel vision." The occupations of the immense family of God are neither ceaseless with the glad feeling that the sad are ended and the joyous more intense. With this view.

2. It. lifts religion out of the dry and dreary realm of speculation, and rescues it records of miracles, of inspiration, of divine Providence, and of the immortality of the soul, and ignoring all testimony in favor of spiritual manifestations, from his cold and airy height, looks down with contempt on those who feel and talk about the "realities of religion." Suddenly an invisible hand last time I saw him." touches his shoulder, and a still small voice know your doubts; we are real; we were for | well. merly members of your household; and we every nerve and flashes on his mind the say-"There is more in heaven and earth. Horatio, than is dreamed of in your philosophy." Something like a prayer wells up from his heart-"I believe; help ye mine unbelief." Immediately the pages of Scripture radiate a new light. He does not cease to be a critic, he still tries to sift the tares from the wheat, but he finds in the wonderful tions of Divine Providence recorded in the Old Testament a plausibility and a reasonableness never before discerned. Thus, the Spiritualist can not avoid being religious, though his religion may not be in accord with any of the old creeds. He is not moved by arguments braided to prove or disprove the credibility of the Bible, for he has the witness in himself, and the living witnesses all around him. The Sadduceean unbelief in a "resurrection, angels and spirits," is the entering wedge to blank infidelity and gloomy atheism. The scance, with all its imperfections, is nearer the kingdom of heaven than is any coterie of mere scientists.

So far as belief affects human conduct, the theory of Spiritualism is purely moralizing. It says to us all, "You are living for all coming time. . You are striking chords that will vibrate forever. You will enter the next state of existence just as you leave this earthlife. If you wrong your neighbor, both he and you will remember the act on the other shore and to you it will be a painful memory... Your pride, selfishness, hardness of heart, revengeful feeling, will not be washed out by passing through the Jordan. And, on the other hand, no good which you have cherlshed, no sweet love you have nursed, no kind deed you have done, will be lost or forgotten. Righteousness will bless you, and unrighteousness curse you, both here and hereafter, and no power without or within will or can break the continuity of cause and result. For the sinner there is only one upward path. It is, "Cease to do evil and learn to do good." True, in the heat of passion, under the spell of temptation, and blindly yielding to habit, men seldom think of the consequences; but so far as they do think dreams myself. I don't know what they are. and act from reason, the influence of the new | I see and talk to Mr. Shaw just as plainly as philosophy is wholly healthy.

and encouragement. This is a world full of | den that the trustees are doing what he losses, crosses, trials, suffering and death. wanted done, but it seems as if Mr. Shaw is In the spiritual sight, death shrinks to a) not satisfied because they don't do what he line, and the veil between this and the other (intended putting in the codicil to his will. side becomes infinitely thin. Our departed I told him that as he had forgotten to put Mrs. C. did not have it in her possession friends still live, still are near, still love us, still sympathize with us, and they will meet us on the threshold when we pass over. More than this, the departed soul is still praying. and the Father is more willing to give than his children to ask. The Savior is there, still seeking, teaching, and saving the lost. Not a benighted heathen, not a wretch that ever lived, will be abandoned. Tender angels and the loving Savior will hover around till the worst and lowest will weep in penitence and smile in joy and hope. Hence the time will at last arrive when all shall know and love the Lord and each other, from the least to the greatest. Realizing that thus the Lord is good unto all, and the tender mercies are over all his works, man can be patient, hopeful and brave in every emergency of life.

Now, without endorsing or denying all the peculiar notions and whims of Spiritualists, s it not our privilege and duty, to claim them as brethren, and to extend to them the right hand of our fellowship? And is it not their duty and privilege to extend to us and to all Orthodox Christians who believe in a lally the directions given her by Mr. Shaw, future probation, their hearty fellowship? but she always bears in mind what his ap-It is true some very zealous Christians say hard things against them, and some of them say hard things against us; but is this wise or needful? "Let us have peace." Some of

Spirits! What They are and What They do. at once converted; and when conviction ner time arriving, he changed his clothes and comes we are not the men to refuse acknowl- threw his waistcoat aside. Six weeks later a edging it. In the evolution of the human race under divine Providence, Spiritualism in The Gospel Banner a discourse, upon the is playing an important part. Let it alone. above theme. The major part of his paper All its imperfections will vanish and all its good will help on humanity.

1S IT AN APPARITION?

Mrs. Edom Seems to See and Talk with the Late Henry Shaw.

Mrs. Rebecca Edom is wondering whether her old friend and benefactor is lying at peace in the magnificent mausoleum in Shaw's Garden, or whether the troubled spirit of Henry Shaw revisits the earth to give directions about the management of his estate. Mrs. Edom has had several communications from him, and has seen and talked with him often since his death about those things which were nearest to his heart, and she says the old man is sad and illy pleased with the way things go on. Mrs. Edom was seen this morning in her cosy home in Shaw's place and asked about the apparitions and what Mr. Shaw said to her. She seemed somewhat surprised to find that any one knew of her meetings with Mr. Shaw, for while she had spoken of them to Mr. Lackland, Mr. McAdam and Messrs. Kaime, she did not know that anyone else had heard of them. However, she told what had occurred, and repeated the strange conversations she had had with the dead philanthropist.

The last one occurred week before last and of that she told first. "It seemed," she said, "that I was in Tower Grove Park and I heard some one call me. I turned and saw Mr. Shaw sitting on a bench, on a high place, and he beckened to me and called out to me to come over and sit by him; he wanted to talk to me. I looked at him and saw that he was sad and depressed. It seemed as if something troubled him. I asked him what he wanted to talk to me about, and he said that the trustees were not acting in a way to please him. 'They are not treating you right,' he said. 'They are not liberal enough singing nor groaning, but teaching, learn- with you. You were my old friend. You ing, and going from glory to glory on towards | saved my life several times and they ought perfection. The loves, joys, sorrows and anxieties of the rudimental state, are reviewed everything you want. I told him that they would not do that but that I was very comfortably fixed and was getting along very the fear of death flies away never to return. | nicely, but he said they were not doing enough for me and that they ought to be more liberal. He told me that he was worfrom all danger of failure. The skeptic, first | ried because he had neglected some writing doubting and then denying the ancient which he had intended to do. He mount to records of miracles, of inspiration, of divine add a codicil to his will, something about me and others, but he did not do it. Just then some one drove up in a carriage and I went over to them to see who they were and what they wanted, and in the excitement I seemed to wake up and he was gone. That was the

"How did he look, Mrs. Edom?" "Just as he did when he died. He seemed

"He was dressed in black, but one peculcome to befriend you. Listen to the tapping | iar thing was that he had held his hat in his of our fingers on the table, and feel their soft | hand, and before he died he seldom took off impress on your forehead." A thrill vibrates his hat because he was afraid of catching cold. But except that he looked just as he did in life and I seemed to see him as plainly, and to talk to him just as I always did." "What occurred at other times when he ap-

peared to you?" "Once he came at night, when I was in bed. He came into my room and stood by the bedside, and that surprised me, for that was something he had never done. He called out works of Jesus and the marvelous interposi- to me and said: 'Mrs. Edom, get up.' I asked

him what he wanted and he said: "'Why don't you see that my wishes are carried out? They are not doing what I wanted them to do. Why don't you look after my bequests and see that things are done as I wanted them?"

"I said, 'Mr. Shaw, I am doing all I can do. I am doing the best I can.' "But you don't go to the garden enough,"

he said. 'Why don't you go over there more. They are cutting down my trees. "I said, 'Mr. Shaw, I haven't been able to go

to the garden lately because Grand avenue is torn up, and the other road is too muddy. but I will go over there and look after things,' and then he walked away, looking very angry and sad. This time he seemed much younger than when he died. He looked as young as he did when I first knew him, and wore his black velvet vest."

'Did you go to the garden after that?" "Yes. I went over and saw Mr. Gunney and told him about it, but he said they were not cutting down the trees; they were only us through the organism of Mrs. C. Observ taking out some dead ones and replacing them with live trees. Once Mr. Shaw came to me and he asked about his biography.

He said Mr. McAdam had the papers and he did not understand why Mr. McAdam did not complete the book and publish it. He said Mr. McAdam ought to have \$1,000 for the work, and if that was not enough to give him \$2.000. At another time he told me to go to Mr. Kaime and tell him to give me \$3.000 to side in her chair, rubbing her hands togethrepair my house, but I said that Mr. Kaime would not do it, and Mr. Shaw said he ought to. I have told some of the trustees about these things, but they generally laugh at B. the missing ornament. The lost article them and say they are dreams. I call them had been restored during this commotion. them and say they are dreams. I call them ever, and he tells me things about his estate, 4. The best of all its fruits are consolation | and what he wants done. I see at the garthem in the will the law would not let the trustees do them. Once he said. 'I meant that you should have every thing that you wanted, but I said to him, Mr. Shaw you did not put that down in black and white and the consequence is that I don't have every thing I want.'

"Do you think, Mrs, Edom, that these visits of Mr. Shaw are simply your dreams or that his spirit does come and talk to you?"

"I don't know, I just call them dreams. Mr. McAdam says they are, but I don't

"Do you believe in Spiritualism?" "I don't know much about it. I used to hear Mr. Shaw and his friends talk about it; tables rapping and tables dancing, and all that, and one said he believed in it, but I never saw it and I don't know what to believe about it."

The dreams or apparitions seem real to Mrs. Edom and certainly exercise an influence over her. She has not followed literally the directions given her by Mr. Shaw. parition says to her .-- [St. Louis Globe-Demo-

An interesting anecdote is related in the us are so constituted that we cannot believe in "materialization," cannot believe that chaff is wheat, or drivel eloquence. Be patient with us. When a light, "above the of Lord Lawrence he stuffed it into his waistbrightness of the sun," fell on Saul he was | coat pocket and went on with business. Dir-

message came that the queen desired the diamond to be sent home at once. The matter had entirely escaped the memory of the absent minded lord, and he at first avowed that he had forwarded it long before. When the fact came back to him he was badly frightened, but allowed no misgivings to appear, and took the first opportunity to slip away to his private room. Once there, with his heart in his mouth, he sent for his native servant and said to him: "Have you got a small box which was in my waistcoat pocket some time ago?" "Yes, sahib," the man replied. "I found it and put it in one of your boxes." "Bring it here," said the sahib. Upon this the servant went to a broken-down tin box and produced the little one from it.
"Open it," said Lord Lawrence, "and see what is inside." He watched the man anxiously as fold after fold of cloth was taken off, and great was his relief when the brilliant gem appeared. The servant seemed perfectly unconscious of the immense treasure he had had in his keeping. "There is nothing here, sahib," he said, "but a bit of glass." Thus, through the indifference of a native servant, what might have been a serious loss was turned into a happy recovery.

Under Mesmeric Trance.

The famous experiments performed many years ago by Dr. Esdaile, in which that wellknown surgeon operated on Hindoos during what was called mesmeric sleep, are now being repeated, and with, it is said, a successful result. The latest news we have of an operation under the mesmeric trance, says the London Lancet, is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesnet to a painful cutting operation "of the class called dangerous and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no signs of suffering, and awakening," not from an anæsthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place." We want the full particulars of this operation before, any satisfactory axof this operation before any satisfactory expression can be offered in respect to it, but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of anæsthesia by mesmerism. The phenomena are exceptional. They are usually observed in persons of hysterical type, and offering for the moment the greatest hopes are quashed quickly by the miserable failures with which they are attended so soon as the mesmeric plan is applied to patients at large. The fact is that anæithesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anæsthesia just as there is of hysterical hyperæsthesia, and when the representatives of the first class are such perfect specimens, for his sussion that they give him the most triumphant returns. These cases call for a special study in regard to anæsthesia since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of mesmeric hypnotism, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anæsthesia, but to individual peculiarity.

> A Psychical Marvel. (Continued from First Page.)

tures upon the walls and, everywhere where it could have possibly fallen. Verdict, "not found." Mrs. C. passed through a very severe illness, having the grippe with pneumonia attached. Upon convalescing, Mrs. C. was entranced by Lilian who informed us upon questioning her as to the missing bracelet that it was safe, and had we one hundred eyes we could not find it. No explanation could or would she advance as to the disappearance.

On Thursday evening, Feb. 6, 1890, Mrs. C. accompanied us on an evening call upon Mr. and Mrs. C. C. Sailer of West Washington. Mr. Sailer is the Superintendent of the W. & G. R. R. Co. Mrs. Emery of New York, w s visiting with her parents and expected to return to her home the next day. After spend ing some time in conversation, Mrs. E. said she would like to see Mrs. C. under "influence," hoping to receive something therefrom. In a few minutes "Lilian" came and began to carry on a conversation with all of ing the bracelets upon the wrists of Mrs. E. she asked for them to hold in her hands. Upon the stand were two pots containing some fragrant hyacinths. "Lilian" gave a beautiful poem, and Mrs. S. remarked that she wished Lilian would bring the missing bracelet so we could all see it, or drop it from the ceiling. At this Mrs. C. became very strongly influenced, tossing from side to er with Mrs. E.'s bracelets in them. Soon Mrs. C. reached out and put Mrs. E.'s bracelets in the hands of Mrs. S., and gave to Mrs. having been brought a distance of more than two miles from my house where last seen, Dec. 26, 1889, there being a lapse of six weeks between disappearance and reappearance. There was no condition of darkness in this case for the lights were burning in the parlor and hall. We did not see the bracelet come, but it came "all the same" and from Dec. 26, 1889, to Feb. 6, 1890.

These experiences are not unusual in the life work of Mrs. C., as a medium, and many cases, similar in kind, have been related by her and others who were witnesses thereto. How are these things done? What explanation can be given that will make clear the modus operandi? This incident can be attested to by five witnesses.

Washington, D. C. D. L. BURNETT.

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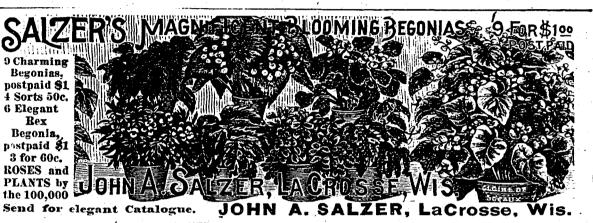
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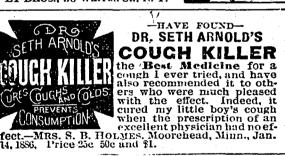
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