

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

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

CONTENTS.

- FIRST PAGE.-Unity and Liberty.-Sermon by Rev. Henry Frank of Jamestown, New York.
- SECOND PAGE.—Questions and Responses. Guard Against Obsession. Is Spiritualism True? Strange Hallucina tions. Organization
- THIRD PAGE.-Woman's Department. A Haunted Shanty. **Miscellaneous** Advertisements
- FOJRTH PAGE.-Criticism and Reply. A Straightforward Statement. To the Hypercritical. La Salle Philosophy The 'Herald' Hits It. What Books?
- FIFTH PAGE.-The Carrie Sawyer Gang Indicted. Confession of a "spirit." Mr. Flank's Sermon, Elizabeth Lowe Watson. "Dr. Frank Algerton" in Jail. Onset Ghouls. Fakirs and Their Friends Should Protest. General Items. Spirits Found the Ore. Prospectus .-The Religio-Philosophical Publishing House, Miscellaneous Advertisements.
- SIXTH PAGE. Even this Shall Pass Away. Our Spiritual Contemporaries. Christ. Conscience. Medium ship-Home Circles. Ventriloquism Little Understood. Bellamy's Millennium, Spiritualism in Oregon, Mont-

other the age of Pericles; another the Cæsarean epoch; another the Judean age; another the Jesuan or Christian uprise; another the Gregorian or Romanistic onsweep; another the German or Lutheran reformation; another the Cromwellian; another the American; another the French revolution; until we reach the rising tide of to-lay which we might designate as the climacteric period of the dread disease of Universal Reformation.

Now such periods are always seemingly dangerous. The portentous pessimist sees only its evil. The sun-eyed optimist only its good. The true philosopher sees both. Such periods are fraught with boundless possibilities of evil. Not only that but it is impossible that the world should pass through such periods of upheaval without much pain and suffering, disruption and turbulent ruin. But if we will regard such periods as noth-ing but healthful diseases all our foolish fears will pass away.

The sensible mother expects her child to have all childish diseases. She is delightfully surprised if he have not his colic and croup, his measles and mumps, his broken bones and black and blue spots. It is the hysterical mother who regards each such attack as the sure approach of dissolution.

Now, most of our would-be philosophers and teachers suffer with hysteria. Why these Anarchistic dynamites and Haymarket | ligious liberalism there might fluat the enassassinations, as nothing else than cataclysmic periods in the process of social and ethical evolution? After all in those times that principle assuring our national integrity: try men's souls there are few Noahs to be found. But there are some and those of us who can enter the ark of the true philosophy shall ride the deluge and yet behold the olive leaf and the dry ground of the new age. But in such an age what incongruities, and intellectual and social deformities one does find! This is the age, as we commonly say, of Liberalism. It might be well to pause and ask what is a liberalist? Well, he is one who has found himself lullabied in the cradle of Conventionalism, tied with hemp cords to the waist of mother Superstition, blinded by the torturing flames of Conscience, defeated by the fierce shouts of Condemnation, till at last he has broken through the crust of the last he has broken through the crust of the effected? It was by the trial test of united seeming and risen to self-realization, when effort. We will recall how the spontaneous suddenly he lifts the sword of indignation and forever severs the Gordian knot of slav-of the Lollards and Flagellants were of little This is distinctively the age of intellectu- | ery! Well, what should you expect of such | a swiftly liberated soul? What would you expect of a quarry slave who for years had been scourged to his slow and sullen toils, But what could little puppets like Huss and ventionalism is being dug up and exposed to | and in all these years heard not the twitter | Wickliffe, Cranmer and Ridley, or Luther and of a bird or beheld a ray of light; if suddenly he were disenthralled, thrown upon the wide of Rome? It was like rapping your finger world, and from every valley and mountain | knuckles against Gibraltar and expecting to side, from every breath of wind and wave of water he heard the echoings of his own soul rung back in a thousand thrilling tones, "You are a free man, free forever and forever"? Why, he would imagine that Nature were the pigmv and he the Giant of the Universe. He would hold converse with the stars and command them from their orbits. He would laugh at mountain masses and. order them removed to yonder sea. He would and rash Martin Luther. Prophetic and well be the incarnation of insanity and the laughing stock of creation. Well, though somewhat exaggerated, this is the condition of many so-called Liberalists. In fact when a religious slave once leaps from the roof-tree of bigotry he turns so many summersaults in mid air that it is quite impossible, to prophesy whether he shall alight on his head or on his feet. Indeed it | circle of himself, held fast bound to his own Utopian empyreans! The man who doesn't is usually safe to prophesy he will strike on this coterie of individual followers the momentous reformation of the fifteenth cen-This perhaps somewhat accounts for the number of crack brains we find among Liberalists. Indeed, I used to be frightened by the word Liberal. I thought it meant anywholly got over that feeling yet. For the truth is when one passes through a field where acrobatic Liberalists have just leapt into the new found freedom one finds so many fractured skulls and oozing brains, so many once strong faces "sicklied o'er with the pale cast of thought," that one's feverish enthusiasm 'is for a moment chilled. One doesn't relish being classed with braintwisted impracticables. Yet so soon comes the reassurance that this is nothing but the acrobatic period of mental evolution and of universal reformation that "peradventure is to-day dying of the dry-rot of individuone might be willing to die (in reputation) even for his friends.' But soberly let me ask have we not had a warrant us in calling a halt? What is the cause of this acrobatism? I will answer in ore word, individualism. Now what I mean is that so long as reformers go forth to move the world single-handed and alone, so long will disturbance and disintegration ensue, but the true reformation will never be realized. Individualism is the cause of all the inconsistency, counteraction and apparent use-But few there are to-day that see, yet lessness of the liberal religious movements of our age. The marked danger that accrues

but what do I know of that other fellow's? He's all theory and moonshine so far as I can see. I've found a good enough path of life and thought for myself; let those follow me thinkers, teachers and leaders, well I don't believe the blind can lead the blind."

And so each pauses in the self-complacency of his own phariseeism. Individualism cultivates invidiousness of

comparison, which Dogberry assured us was 'odorous." Every individualist liberal or reformer stands with his arm akimbo, at a sharp angle, to thrust into the ribs of every other liberalist or reformer who happens to crowd himself across his pathway.

Now what will be the outcome of all this counter action, and antagonistic combustion? It will doubtless succeed well enough in keeping up the brimstone of agitation. It will fill the air with lightning shocks of thunder peals. These are doubtless goud enough in their way. But an everlasting rain of lightning is really a little disagreeable. It is pleasant when the thunder storm prophesies the calm afternoon with its golden sunset; but when it comes in midwinter and increases the cold and disagreeableness it is not a welcome visitor.

Now in my feeble way I hope through this sign of the new reformation which America's greatest orator pleaded for as the only true 'Union and Liberty, one and inseparable." We will best appreciate our opportunity by the virtue of contrastive comparison. Let us make a casual survey of the history of evangelical Protestantism. The object of Protestantism is chiefly to oppose and overthrow Catholicism. This is true especially on the other continent. Witness the slow decay of the Catholic control in all the continental governments as well as in the British isles since the French Revolution. Nowhere has Catholicism succeeded in maintaining its control save in the moribund na-tions where readjustments to the modern age have not yet set in. But how was all this avail save as premonitory or preparational movements. These were the individualistic uprisings of that far away reformatory period. Erasmus accomplish against the mighty arm see the mighty fortress crumble. But when Martin Luther tacked his little theses to the church door at Wirtemburg, it was the call "to arms." It raised the cry "to your tents, O | brain is not yet big enough for any such Israel." It was the challenge that went forth to all individualistic leaders to rally under one flag and be willing in common to fight a final battle for the truth. Polished and dreamy Erasmus could never agree with rude poised Zuinglius could not be narrowed into the spiritual horizon of Melancthon; and Savanarola perhaps the mightiest of all the giants and nearest God among the gods, chose rather like a John the Baptist to feed on locusts than to herd even with such fine visioned souls as the self-assumed reformers of his age. Yet had each swung only in the tury had been unwritten and unknown. But did not Protestantism herself soon learn the bitter lesson of individualism? Once united and strong, she soon became dissevered and weak. Creeds were her curses. But creeds are the very incarnation and fossilization of individualism. When creeds came, then Cævar feli. "And you and I and all of us fell down." Wider and wider the gulf developed from creed to creed. Firmer and higher grew the rock-bound coasts-till even the splashings of the waves from other shores could not be heard above the deadening walls. Church was deaf to church, altar to altar, priest to priest. Then came the disintegration of Protestantism. Rot and decay set in and the beautiful tree of Protestantism alism. But let us take a lesson from those who constitute themselves our enemies. When one of the great African generals heard from flying refugees the tactics of Roman warfare, he threw aside his pride and the fear of condemnation, assumed the tactics of the victorious army and turned defeat into triumph. Now study the meaning of that late movement in the Protestant ranks known as the Evangelical Alliance. As far back as 1845 when the waters of denominationalism were yet very tumultuous, a few far-sighted leaders proposed that the scattered forces of Protéstant Christendom be bound together on a

realized it in my own life and experience, For these "essentials" are simply declarations of those broad principles of doctrines, each of which creeds distinctly interprets for itself, on which the great denominations may agree, if they simply are willing peaceably who choose to, but as for the other so-called to agree to disgree. These essentials are the disguises that cover up the differences, that make ecclesiastics laugh under their sleeves and echo Puck's derision, "What fools we mortals be." They are not points of agreement, but agreeable points on which to differ. In other words these nine points are the only ones that can be selected ont of all the Evan gelical creeds which you would date to read aloud in a common body of Evangelical Christians without stirring up a row. Now | force of love-the mystic cord of the divine this is my apologetic understanding of this comforting term "essentials," so commonly used in this age of Evangelical fellowship. O, that we might show the While there is a great deal in this cunning device of our neighborly contestants that tickles our risibles and oscillates our floating | ments of war, to gratify our self-aggrandizeribs, still there is much sensible philosophy ments and selfish ambition. No more are we in it which might be made very practicable to urge our leaders forth with spear in hand in Liberalistic religionism.

can stand long enough to shake hands? We laugh at Protestantism because it is cut up through rivers of triumphant blood and into countless sects. But are we not unconsciously living in a house of very thin glass? Who are we, nursing our sores on the dusty to show how we may dwell as brethren in shall we not rather regard all these incohe-rencies and conflicting idealities, these jars and jangles, these "wars and rumors of wars," these Macbeth daggers of fright and torture, these Anyrchistic dynamites and large the divided against itself cannot stand." "Divid-these Anyrchistic dynamites and large and the dusty road, langhing at the lepers that pass reaction of the dusty road, langhing at the lepers that pass road we speak the truth. But let us known by. Here we are: Universalists, Unitarians (right and left wings), Free Religionists, Secularists, Monists, Dualists, Agnostics, Positivists, Humanitarians, Utilitarians, Spiritualists, Swedenborgians, Theosophists (orient and occident). Mental and Spiritual Healers, Christian Scientists, Social Regen erators, (Marxites, Georgeites, Gronlandites, cut and crush, but to chisel, carve and pol-Powderlyites, McGlynnites, Pentecostites,) aa | ish. The iconoclast is the Robin Hood of all infinitum, until the brain wearies of deciphering and the pen of inditing. Now is there not one common crust to which all these hungry dogs may feel themselves drawn? Is there not one bond that may | He cares not whether there will ever be a rishold them together? Is it not possible for "ing up. even such variant and vagrant spirits to "give diligence to keep the unity of the spirit in the bond of peace"? At once let us say that there is in these ranks too much practical sincerity and honesty to allow of any such a ludicrous shift as that indulged in by the Evangelical Alliance. We cannot come together on any basis of elective or eclectic dogmatism. No statement of intellectual doctrine formulated in the Sanhedrim of heaven with Gabriel in the chief seat could be at once so analytical and synthetical as to satisfy the aching void of harmony in this assembly of mongrel intellectualities. Let no New Religionist arise and proclaim his fondled and fancied eclecticism to the world as the age's panacea for all agitative and evolutional diseases. For the human conception. Only Talleyrand's advice will do here: For such a religion "let one die and rise the third day" or the world will none of it. I wish emphatically to assert my conviction: The new religion will not be on the tion for purposes of propagandism and edubasis of intellectual philosophy or definitive thought. No Gabriel will come to mankind to tell us how to think, all together, at the same time, and just as the clock strikes, identically the same premise and how to deduce the same conclusion. Heaven's schools of logic are not good enough for this and even Gabriel would faint before the task. Intellectualism will never harmonize the world. Intellectualism is the mother of Individualism. As I have said, individualism is disharmony and disruption. I have no faith in this talk about the New Religion. There is no new religion. The religion that humanity craves is as old as the heart of man. A new religion can only mean a new formulation, a new dogmatism, a new creedism, a new ecclesiasticism, and a new | carrying forward of all such suggestions and Christianity: The world is sick and tired of all these. Minerva may leap from the brow of Jove, but religion never can. Mark you, all the gods did not generate in the brain of Jove. Mythology, the science of symbolism, teaches not so. Only Minerva, who was intellectualism in its higher or female form, intuition, sprung from the brow of Jove. But this is not religion. It takes all the gods to sym bolize true religion. But all the gods and goddesses were not the offspring of divine crea tive intellectualism (Jove's brow), but of the over soul of heaven and the soul of man; in other words, they all symbolize man-his possibilities, his experiences, his evolution. But to borrow the figure further-there is no true religion until all the gods are given a habitation. Olympus must be or there are no gods. Let me say, Olympus must be (that is, a place of common habitation or fellowship for man) or religion cannot be! Olympus is alone in the soul of man. Here alone is a common foothold, a common experience, a common intuition. Here then let all man-

sceptre of divine authority, plenipotentiaried by the Creator himself. Without love there is not only no peace, but no knowledge.

No. 3

Is it not possible then to establish the liberalism or religion and modern generation on the common spiritual basis of loving fellowship? May there not be found that mystic tie that can hold us together as one, though we be legion? May we not be able yet to prove to the world that though we are struggling for a hundred varying and often conflicting ends, that though one of our schemes established would be sure to overthrow the other, yet that there is in our midst the one overwhelming centrifugal magnetism, that sublimes all our dreams

O, that we might show the world that the old age of rivalrous chivalry is past. No more are there to be the makeshift tournaand sword at side on some richly jeweled Is there no common ground on which we steed of pride to dash down through the ranks of contestants and wade back to us mountainous wrecks of human forms.

O let us prove that age is past. It is ours

aneous Subjects

SEVENTH PAGE. - Our Mother, Born of Envy. The Best Newspapers, Miscellaneous Advertisements,

EIGHTH PAHE - Confession of a "Snirit."- A Boston Girl Who Played "Spirit" at Materializing Seances, Tells How the Fraud is Practiced. There are Degrees in Humbuggery. A Frue Incident. Miscellaneous Advertisements

UNITY AND LIBERTY.

Sermon by Rev. Henry Frank of Jamestown, N.Y.

Text: Giving diligence to keep the Unity of the Spirit in the

Have these words of Paul any practical application to this age and especially to that portion of humanitarian toilers which lies without the pale of the so-called evangelical churches?

al, social and ecclesiastical disintegration. It is the period of agitation. Theology, the deepest bedded crust in the bowels of conthe decomposing air. Its surface is cracked and fissured. Its fossil forms are lying exposed to view. As an antiquarian curiosity it invites attention. As a practical instrument for modern use it is to say the least passé. Our forefather's clothes are still in the closet, musty with age, but few living forms can now be found on which they will set with ease.

How full of agitation, of intellectual spontaneous combustion is this age of ours! The very air bursts continually with shocking detonations that split our ancestral ears and torture our grandmotherly hearts.

It is foolishness to cry 'peace, peace, when there is no peace." It is impossible for the w deawake inhabiter of this globe to lie down o' nights without experiencing the torture of some revolutionary nightmare or to awake in the morning without enjoying some winsome reverie-a Bellamy's dream or a Reclus's philosophisms-that waft him into thinks is either a coward or a valliant! Let him who wishes not to be branded with the craven's curse beware how he open up the Pandora box of his brain to-day. For if he does he will think, dare and be happy; or he | thing from Crankism to Diabolism. I haven't will think, fear, and be doubly damned a slave.

This is still the period of disintegration. The prophetic dawn of the fair day of reconstructiveness is yet but faint if at all exposed.

But those who are on the mountain height may. I think, discorn the first faint gray beams just paling the rim of the far horizon.

The day must come, yea is about to come; the day of recomposition, reconstitution, reconstruction, the day when the magnet of love and unity will go abroad and gather up the decomposed and scattered atoms of humanity, and rear new forms, build up a new people, a new heaven and a new earth, and when some Angelus or Gloria in excelsis of sufficiency of philosophizing acrobatism to the higher redemption shall once again echo through an exultant world. "Glory to God in the highest; on earth Peace; Good will toward men."

Blessed are they who have this hope. For they purify themselves and the world in the furnace of their trials, when such a hope spans the clouds that rise from their torturing flames.

blessed are they who seeing not still have eves to see.

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transitional period in the process of evolu-tion. We have reached one of those world-he is sure every other man's skull must have ferences of the Protestant creeds. Nine chief of peace. vironment. Let her grow in the ideal atmosphere of truth. Let her petals be her Let hearts meet in love and the electric own sincerity, and her protecting leaves her wide, "far-furrowing" revolutionary periods been cracked. Hence he is not yet sure if principles are adopted as the basis on which Let hearts meet in love and the electric of thought and action. They come not often, the other man's fracture is quite thoroughly this spiritual union or bond shall rest. But flash will light the soul. There is a common own sturdy honesty. But above all let the hue and fragrance which she unfolds be the but when they come they are the high tides healed. He doesn't know but that he may what are these nine principles or bases of hand, a common heart, and a common soul of history. When we walk back over the yet have a hole in his head. His own brains Union? They are called for convenience or in humanity, but there is not a common Love is, after all, the only Mercury and ing that from her had come a new and true call the foot-prints of a Zoroaster; another other. Hence each says, "I know my way is say these are our nine excuses for uniting in Love is, after all, the only Mercury and we call the reformation of the Buddha; an good, because I've thought it all over and common fellowship it were really the truth. messenger of the gods. He alone carries the (Continued on Eighth Page.)

ourselves. It is ours to prove nonew religion, based on sublimated and chimerical hypotheses, but to demonstrate the oldest of the old religions, the love of the only true God, who is in man and in his whole creation.

The mission of liberalism is not disorganization but re-formation; not to slash and reformations. He boasts that his staff is

Eight foot and a half, it will knock down a calf, And I hope it will knock down thee.

His argument is purely a "knock down."

Whenever I hear one of these iconoclastic, knock down, anti-religious orators it reminds me of the song which the old noet rhymed concerning the ruffian Robin Hood, the gentlemanly pugilist of his age, and his opponent:

And knock for knock they lustily dealt, Which held for two hours and more, Till all the wood rang at every bang, They ply'd their work so sore.

But the blood which the pugilistic iconoclast draws from moribund religionism is no nobler or more praiseworthy than the blood drawn by old religious boxers and theological pugilists.

The age of Robin Hood is past in religious discussions and the occupation of the Iconoclast is gone. I would propose then "The Universal Alliance of Spiritual Fellowship." The basis of this alliance shall be free from every vestige of creed and intellectualism. It shall be for purposes of unification, acquaintanceship, helpfulness, mutual comity; for the establishment of a bureau of publicacation; for the development of auxiliaries in all the liberal churches, societies and assemblies in all the cities and towns and hamlets in the land; for the encouragement of all liberal and independent movements whose object is distinctively for good and whose works shall be their only fruit by which they shall be judged; for the encouragement of the interchange of public preachers, speakers and lecturers between their respective fields of labor from time to time: for the development of a scheme of popular visitations and consultations with the religiously ostracised and unchurched, as well as with the discontented among the churches, to enlighten, educate and enlist all such as far as possible in the spirit and achievements of this new age of reformation; and for the schemes for popular benefit as may seem to be practicable and praiseworthy. If an Evangelical Alliance was possible after all the contentious denominationalism and sectarian warfare of the past, how very easy ought such an alliance of spiritual fellowship to be capable of initiation and successful development amidst the free-hearted ranks of Liberalism

Let Love be our inspiration and Charity our watchword.

Then will this common reformation become the Aurora of the New Day, riding her golden chariot of purity, dragged by the fiery steeds of enthusiasm, and guardianed by the prophetic figures of time, until in some far off age another Guido will paint the mystic dream of his soul, and another Homer sing the eloquence of this Dawn of the New Regeneration.

Liberalism is but an exotic to-day. It has wafted a lone seed from the far off shores of dreamland. But it has fallen on goodly soil, though the atmosphere is very oppressive and chnoxious.

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But is. see to it that the seed is not afyes to see. It is always safe to pause and analyze each mutual fear and distrust. Each man has On the basis of a creed? Impossible. No one but the old, may be discovered and developed. fected by the virus of this unaccustomed enfossilized past we discover their leavings on the rocks. Here you see the tracings of a time we fully smoothed out. Hence each distrusts the

KELIGIO-PHILOSOPHICAL JOURNAL

QUESTIONS AND RESPONSES

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

2. How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween 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 Spirgualism as a religion?
Please state your reasons, briefly, for the answers you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and not Government?

RESPONSE BY WILLIAM HENRY.

Unity of purpose. The question then immediately comes up. what cardinal ideas or principles shall form the basis of such union? In the first place it seems to me that Spiritualists should units and employ every means in their power to establish spiritual communion as a fact no more questioned than telegraphy or any of the certain sciences. Untit-this is accomplished we shall have failed to establish the first fact upon which to commence a structure, and build up a system of religion founded upon all truth, so far as discovered, with what it seems to me will be the keystone of the arch reaching from earth to heaven-Spiritual ism! All this is easily said; but to devise the means to be used, and organize and agree upon methods is a far more difficult thing to accomplish. We have many facts in the ex-perience of individuals, all polating in the direction of the truth of spirit communion, as far back as we have a written history. We have records of similar phenomena that have interested millions during the last forty years. Previous to the advent of modern Spiritualism no effort has ever been made to establish the fact as a science, a discovery, and the only foundation for a reasonable religion. I know there are many definitions of religion, but all will admit that each religion is founded upon a belief in a life beyond this.

There is but one desire and opinion among thoughtful men in reference to the probable benefits which would come to this sphere through reliable and constant communion between the two worlds. The Scientific American but feebly hints at the possibilities resulting from such a discovery: "If the pretensions of Spiritualism have a rational foundation, no more important work has been opened to men of science than their verification. A realization of the dreams of the elixir vifæ, the philosopher's stone and perpetual motion is of less importance to mankind than the verification of Spirituala condition would enhance the hann ness and help the growth of denizens in the next life, as much as ours. We are told that there is joy in heaven over one sinner that repenteth. Is it unreasonable to believe there is sorrow for the suffering, pity for the ignorant, and weeping over the vicious? Looking at Spiritualism by this added light, should double our diligence and quicken our zeal to convince the world of its truth. No fact is better established than this. Some persons have been by nature or by circumstances endowed with certain spiritual gifts, as Paul called them. Those rifts are various and exist in all degrees as to perfection or development. Paul urged his followers to desire such gifts. Spiritualists not only advise people to desire them, but to study and practice them with the view of helping their growth and increasing their happiness, and the growth and happiness of all beings in all spheres. The more there are seeking those gifts with the use of reason, cantion and judgment, the sooner will a desirable and unquestioned intercourse be established. All experience shows that spiritual gifts, like the rain and sunshine, fall upon the just and the unjust, the relatively pure and those who are relatively vicious. Shall we sbrink from, condemn and refuse to be taught any fact or learn any duty because we are purer than they? To ask the question is to answer nay, for all except the modern scribes, pharisees and hypocrites, who curse the world now as much as did those in Christ's time, and merit as scathing a condemnation as did their ancient counterparts. It has been said: "The soul is mad that refuses food from the meanest in God's employ." If Madame Dis De Bar is the kind of medium that Lawyer Marsh and hundreds more reliable people believe her to be, the authorities in New York were more foolish than the authority that imprisoned Galileo for proclaiming what now is a primary principle in astronomy. It must not be inferred that there are no limits to our patronage and approval of such as claim to be mediums. There are two extremes: one in being too credulous and giving countenance and support to such as are either very imperfectly developed and inflated with self-conceit, making a prefence to more than they can perform, also countenancing unscrupulous frauds; the other extreme that of being too skeptical, too exacting. One of the most desirable things to be accomplished would be an earnest seeking for the golden mean. The too credulous are driving the thoughtful and educated away from investigation. The others are discouraging and hindering the genuine by their uncharitable exactions and suspicions. It seems to me much of this might be avoided by contemplating the glorious fact that the genuine everywhere is more than a match for the false. All should be encouraged by an ancient maxim, "Fret not thyself because of, evil doers." Frauds, hypocrites and pharisees have within themselves the elements of their own destruction; they are so rooted and grounded with the genuine that it is dangerous for bungling hands, directed by impatient minds, to attempt to weed them out; the chances are they will destroy too much wheat to justify their bungling work. Though there are millions who think they know Spiritualism to be true, and many insist that the truth is already establish ed, there is yet, I think, too much contra diction. too much that is obscure, too much that fosters superstition and too much that seems too weak and foolish to expect educated and skeptical minds to receive it. We are sure, however, we have brought within their reach enough proof, free from any of the above objections, so that none are excusable for neglecting to investigate a subject

world through the press and in kindly words only commenced. A poor peasant asked a priest to teach him a psalm; the first verse esson? The peasant's reply was he had not

learned the first verse yet. Farmersville, N. Y.

Guard Again t Obsession.

To the Editor of the Religio-Philosophical Journal

Reading in the RELIGIO PHILOSOPHICAL JOURNAL an account of the man who was so troubled by voices telling him to do this and that, sometimes good and at other times bad things, who was apparently rational and intelligent at one moment and the next relapsing into silence during which time he said he was listening to voices, I am reminded of many others, both men and women, who have come to me complaining of similar affections during my many years of psychic investigations. Known as I am to be a practical psychologist it was but natural that they should come to me seeking an explanation and perhaps a cure of their ail ment. Most of these cases, in fact I think I may say all of them, were people who believed themselves to be spirit mediums and had first gotten into those conditions by sitting for development either in circles or by themselves. It seems that this printer had considerable to do with spirits, but they were of the ardent kind, and were undoubt edly the direct producing cause of his trouble. These people who came to me believed themselves to be obsessed by evil spirits who tortured them through malicious intent and I wish not so much to discuss this particular case quoted from a Western paper by the JOURNAL as to call attention to the fact that these mental states are liable to be induced by suggestion in the development of mediums, and to warn people to be aware that in their anxiety to become mediums they do not yield themselves to every notion that is abroad among the ignorant and unthinking who are always prone to believe in the presence and power of diabolical influences. To bécome a mesium one must become hypnotic and subjective, and in that state all impressions made upon the mind

act with extraordinary force and power. I have said in a previous artice that there was no danger in hypuotism in any of its phases within proper limits and that all in-vestigations might be conducted in safety with an intelligent understanding of the nature of mental action which occurs in that state. The mind is necessarily subject to suggestion. and any prevalent idea may possess and control it. A belief existing in, ism." It is but reasonable to conclude that the mind may become a dominant idea that cling 'to a person and reproduce itsel with intense realism whenever the individu al thinks of it. The idea of the presence and power of evil spirits is as old as man. It is especially tanght in the Bible-both Old and New Testaments—and is incorporated into the theology of Christendom as a most potent factor. People come into Spiritualism with this idea existing as a part of their ed ucation, and necessarily they bring it with them. Spiritual circles are formed and the members are told to be passive and yield to whatever influence may come to them. The spirits must be submitted to in, whatever way or whatever character they choose to present themselves. That evil spirits will come everybody believes and most of the members expect, and with these ideas in the mind they sit down and await results. Those who enter the hypnotic state readily are the mediums and soon become influenced. They are encouraged by the others to yield to whatever comes. Perhaps some one suggests that low and undeveloped spirits being nearer the earth plane can most readily gain control. The suggestion is taken up and acted upon by the medium, and perhaps a refined womau may suddenly commence to use course and vulgar language mingled with dreadful oaths and while the others may be shocked still it is an evidence of some foreign influence for they say she would not use such lauguage of herself. The test is complete, although the character of it is not so agreeable. In Providence, R, I., a circle whose members believed in the spirits of animals, one of them a lady of apparent intelligence, would get down on her hands and knees and go about the room barking like a dog, supposed to be under the influence of the spirit of a defunct canine. In New York City a gentleman came to me with his wife, a lady of most pleasing appearance and refined manner. He related to me a sad tale which was corroborated by his wife. She had been attending séances for development and had become obsessed by evil spirits. She could hear them talking all around her, using the most horrible language; she was often possessed by them and made to utter the most fearful oaths and use the vilest imaginable language, that she could herself hear, but was powerless to prevent. She seemed perfectly sane and to all appearance was a lady of unusual intelligence. I have no doubt but her condition was the result of suggestion either of her former belief or what she had heard from other persons, while sitting hypnotic and responsive in the circle of which she had been a member. The lady was greatly distressed and suffered intolerably from her imaginary tormenters, for such I believe they were. The moral would naturally be that sitting in promiscuous spiritual circles is dangerous to some of its members, and I am inclined to think that it is; not, however, from the fact that the medium is necessarily hypnotized, for there are no unpleasant results following the simple entering of that state, but the danger lies in the suggestions which are made to the mind while in that condition, or the possible possession of the mind by some previous impression that suddenly springs into a dominating power and becomes what seems to be an objective fact. It would be well if all circles were under the supervision of some one or more persons who are acquainted with the power of hypnotic suggestion and would see to it that all ideas of evil influences are carefully kept from the minds of the sensitives present. First, this idea should be strongly impressed upon the minds of all, that mediums have the power of selecting the kind of influence to which

truth and when found proclaim it to the thoughts of evil influences and refuse to yield a bunch of keys and you find in the house a without exaggeration or partiality; "A lit- of what comes to us through mediumistic tle learning is a dangerous thing." One sensitives is really from disembodied spirits short story and I must close, feeling I have it is impossible to tell. Each communication must be judged by the intrinsic evidence it contains to determine the source from was, "I will take heed to my ways that Vsia not with my tongue." A long time after the priest met him, and in a reproving manner sions from all sources, seen and unseen, but asked why he had not b en to take another the origin of these impressions are difficult to determine.

One fact I have thoroughly established in my psychological experiments, and that is that a previous fixed impression well formed: in the mind before entering the hypnotic it. What is true of embodied influences is is also true of the disembodied and unseen. So if a medium before yielding herself to the passive state determines positively in her own mind that she will not be used for evil purposes, she will be entirely safe from anything unpleasant. In this she not only fortifies herself against the possibility of evil spirit influence, but is proof against sugges tion by other members of the circle. Let the rule of all circles and all mediums be, to seek only the good, the true and the beautiful, and evil influences will vanish away seeking other associations that are more congenial to their A. E. CARPENTER. tastes.

For the Religio Philosophical Journal. - Is Spiritualism True?

To a thoughtful person fully conversant with the spiritual phenomena, ancient and modern, there can be no more rational doubt that man survives the change called death, and under proper and favorable circumstances has the power to, and does communicate with men in the body than there is of of which involves a mental deduction. No earth is substantially round, that it floats in space, and revolves on its axis every twenty- great fact. The question is, what fact? The four hours, and 'yet it has no such appearance, and it is only by a mental process that we arrive at any such conclusion.

When a jurist is confronted with complicated case of direct and circumstantial evidence, he thinks, if he can state an ypothesis which at once reconciles all the acts, he has arrived at the true solution of esis which is in harmony with all the facts of nature, they have arrived at the truth. in their pumps to rise above thirty-two feet. they first called on the pump makers. When up the tube by the pressure of the air on the outside. But how was he to test it? He reasoned thus: "If a column of water thirty-two feet high holds the pressure of the atmosphere in equilibrium, a shorter column of a heavier liquid ought to do the same. Now mercury is thirteen times heavier than water; hence, if my deduction be correct, the atmosphere ought to be able to sustain no more than thirty inches of mercury." Making the test he found the column of mercury was supported no more than just thirty inches. From that day the principle of the common pump was understood and from that day to this there never has been, and it is impossible that there ever can be a fact discovered in opposition to it, simply because all the phenomena of nature are consistent with each other, and in harmony with nature itself. The fact that it takes longer to boil vegetables here in the higher altitude of Denver than els) where-the fact that in our neighboring city of Central, water will rise no more than about twenty feet in an exhausted receiver, are phenomena all explained, and only explainable by the same hypothesis; simply Torricelli found the true key to that lock When the law of gravitation first suggested itself to the mind of Newton, he set himself to examine whether it accounted for all the facts. He determined the course of the plan ets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides and found all explained by the law of gravitation. Hence he regarded the law as established and science subsequently confirmed its This method of testing the truth of any given proposition may truly be called the golden rule of reason; under its far reaching guidance the human mind has weighed the planets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause are we indebted for the marked and most remarkable material progress of the last one hundred vears. I scarcely need say that under this rule of reasoning there can be an hypothesis stated, and only one which can reasonably explain and harmonize all the so-called spiritual phenomena of the present, and all past ages Of course this statement will have little or no weight with those who have little or no personal knowledge of the supposed facts of Spiritualism; or with those who suppose the phenomena may all be explained on the ground of fraud or self deception, and certainly very little with those so thoughtless as to suppose the facts may occur and yet mean nothing, and still less with those who the phenomena are "curious" or 887 'strauge" and never think further. But with thoughtful persons, thoroughly conversant with the facts, ancient and modern, it will be otherwise. There are those who know that history, sacred and profane, from Genesis to Revelations, and from the writings of Plato to the issuing of this morning's newspaper, all recognize the existence of these phenomena. There are those who know that these things still occur, and that in later years their frequency has been multiplied, n number and variety. Some of us know that after eliminating all possible deception and frand, both intended and self-imposed, there still remains a wonderful array of stubbord facts obtained under scientific and the best test conditions, and

herself to that kind of control. How much | lock corresponding to each several key, it | in connection to that of the lawyer was that would scarcely be safe to suppose the keys belong to some other house of which you had no knowledge. Certainly no one would reason thus.

Now the spiritual phenomena in all their phases, ancient and modern, may be called a structure of many apartments every one of which is unlocked by the supposition that it is just what it claims and purports to be. One

would naturally suppose it was the key of that structure. But what has ten times more one single door can be unlocked, not one the clergyman closes his eyes to invoke a single fact of the million staring one in the state cannot be broken after having entered face can be explained—in all the ages never has been explained, and so far as we can see, the facts of Spiritualism are explained easily enough. It is then just what it claims to be, and what every man's common sense, who is well posted, would tell him it was, that is, were he not laboring under some prejudice or restraint of some kind-fear of himself or some body else.

This key unlocks and explains all such lives as Jesus and Mohomet and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, and Joseph, and Paul are all unlocked by the same key. Can any rational man claim to be intelligent on the subject of religion, and yet doubt that all the great religions, the Christian religion included, were begotten by and have their basis in these spiritual phenomena? Does any one suppose that religion itself has no basis in fact? Has it always been the great power on earth, and is it to-day the greatest power among men without any sort of foundation to stand on? Has it no honest parentage? Is it a thing like jealonsly, "begotten by itself, born of itself"? One may just as reasonably say there is no any truth of science or of any fact, the truth | sun. These religions all have the same root. sustain an intimate relation to each other. intelligent person entertains a doubt that the and all point faithfully to some great truth Christian religion, and all religions rest upon the supposition that they point to immortal life and spirit communion.

Can any intelligent man doubt, if the facts of Spiritualism be explained upon any other hypothesis than the spiritual one, that as a logical -proposition all other religions must fall with it? With all religions and every his case. Scientists are governed by the same vestige of them stricken out, the world rule. They think if they can find an hypoth- would present to me, at least, a pretty dark picture. But if not true, let them all go, for it is the truth we have to come to at last. I When, on one occasion, the gardeners of Ffor- | must say I have no apprehensions that any ence found that they could not get the water | such darkness and gloom is in store for the human race.

If these spiritual phenomena were new, if the pumps were completely repaired and the they were just now sprung upon the world of Concord." His lofty vision caught glimpses water would still ascend no more than thirty- for the first time, a man might well, if pes-two feet, they then called the attention of sible, suspend his judgment; but no, they are the philosophers to the matter. One Torricel- as old as the race and never have been, or for. Like a rainbow of promise, all the brilli, Tyndall tells us, pondered the matter could be, interpreted except in one way. Be- liant hues of love and hope are borne in upon greatly, when at length the idea broke in sides, even in their modern phase, they have my heart as I read his soulful utterances. upon his mind that possibly the impalpable been squarely and boldly before the whole air had weight, and that the water was forced civilized world for forty years, and yet no a modern church built upon the basis which man of any country, be he clergyman, poet, scientist or philosopher, has ever been able to explain rationally one of them. If he attempted it, if he assayed to imitate or explain a single one, he did it with an hundred other facts, more potent, staring him in the face which he could make no pretense of explaining.

MARCH 8, 1890.

The other case to which allusion was made of a clergyman who declares that all persons who come into church after the service has begun, even if they be men, take on for his eyes the likeness of a singular elderly maiden lady who in the village where his childhood was passed habitually came to service tardily. Even when his own wife comes in late and takes her place in the pastor's pew he is enabled to identify her only by the place where she sits; and the singular thing is that the false appearance does not disappear till force is the fact that without this key not the benediction has been pronounced. When blessing upon the congregation as they depart to their homes he sees before him a dozen copies of the old maid whose bones never can be explained. With this key all have reposed this quarter of a century in a New England country graveyard; when he opens them again these weird figures have been transformed into his neighbors or even into the members of his own family, if it has chanced that they have been tardy in their coming to the sanctuary .-- [Chicago Tribune.

ORGANIZATION.

MARY V. PRIEST.

After long delays and hope deferred consequent upon the snow-blockade and the washouts upon our far western railways, I am again made happy by the illumined face of one of the dearest friends that Uncle Sam brings to me-the JOURNAL. It may seem late to comment upon the article by the Rev. A. N. Alcott but I cannot resist the appeal which comes to me from the beyond to say something more upon this question of organization. How truthfully and how graphically he has painted the picture of a modern church, and how perfectly in accord with the line of your work. Of all the writers who have expressed themselves on this subject. no one has shown such comprehension and intuitive perception of the needs of the hour. His is evidently a soul emancipated from the one-idea slavery which dominates so many minds, and it has always seemed to me that it dominates more arbitrarily the minds of Spiritualists than any other sect with which I am acquainted. Their one truth of spirit return must be kept persistently to the fore. else they retire to such fields as will admit of the marshalling of their pet theory in advance of all other leading forms of truth. When I read in his article, "Modern religion now has need of all the scriptures, literatures, sciences, facts and truths of the world," I am forcibly reminded of so many like expressions given to the world by Emerson whose compeers rightly named "the seer of the Church of the Spirit and predicted that which the JOURNAL is now struggling His essays abound in the prediction of the JOURNAL has laid. He says in his essay on worship, "The religion which is to guide and fulfill the present and coming ages, whatever else it be must be intellectual. The scientific mind must have a faith which is science....There will be a new church founded on moral science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters, science for symbol and illustration....Let us have nothing now which is not its own evidence. Can anything more perfectly outline the Church of the Spirit, and are we not fulfilling as divine a prophecy as was ever contained in holy writ in the establishment of this creed which is "its own evidence," this church "which has beaven and earth for its beams and rafters and science for symbol and illustration." Surely the Over-Soul is kindling the spark of truth in our hearts and minds and is wisely directing and guiding us to that/higher civilization, that nobler and broader education which must inevitably follow the spirit of progress. Seattle, Washington.

All things considered, for myself, I feel like saying with one of old, "Lord I believe; help Thou mine unbelief."

D. D. BELDEN. Denver, Colo.

Strange Hallucinations.

A brilliant young lawyer of Boston, who was a light of social as well as of legal circles; has recently been ordered away for his health under rather peculiar circumstances. He has been suffering from overwork, and his disease took the form of a singular hallucination. Everybody, no matter under what circumstances seen, appeared to him to be back to him. The people with whom he talked, the persons he met on the street, the partner with whom he danced, and his physician to whom he went in his affliction, all persistently turned themselves away from him, until he seemed doomed to the terrible curse of living among his fellows and yet of never beholding a human face again.

"When the thing first took hold of me," he said, in talking of the trouble, "I of course did not understand what had happened, and made some awkward blunders. I do not know how soon I should have realized that the trouble was with me if I had not gone to the theater and found that the actors all turned their backs to the audience. I knew that that couldn't be, and as I had begun to understand that the dickens was to pay with me, I passed a pleasant evening wondering if my brain had turned wrong side out or upide down, and if I should ever know anything right end foremost again. I had a lady with me, and she observed that I was rather gloomy; so I told her a yarn about the play's having affecting associations with a favorite cousin who had died suddenly. Then I reflected that if my brain had gone wrong I could still invent a lie at need, and that was some comfort."

The absurdity of the illusion has made it talked about at various dinner parties, and the conversation thus started has brought to light a couple of instances in which the delusion was quite as odd. One was the case of a municipal Judge who was in his time well known in Boston. The trick which his imagination played him was connected with a certain reprobate who was continually appearing before the police court. and who was thoroughly known to the po-lice, both on account of his offenses and a certain devilish ingenuity he displayed in evading justice by adroit and specious pleas. Whenever this offender had been before him Judge X. saw his likeness in the next two prisoners brought up before him. The likeness was perfect, but he always declared that the first time it occurred he was fully aware that it was simply a delusion. He tried various experiments with himself, such as having a woman brought up next to the rogue whose likeness haunted him, but the woman took the shape of the man even to his garments. Judge X, had the man brought up at the end of a sitting, but the hallucination reached over to the court of the next day; and the first two criminals were disposed of in the likeness of the other. The delusion nev-er occurred with any other prisoner, and it

1 Same Barris & State

W. M. STEVENS.

The benefits to be derived from organizaion are so many and numerous that all Spirthalists at once give their assent thereto. Among the many objects to be attained thereby I may mention: To spread abroad a knowledge of what we believe to be the truth; to protect the believers in said knowledge and give them courage and influence; to previde means by which to spread a knowledge which we believe would promote the happiness of all mankind; to promote harmony and sociability among the members of the order and thus promote their happiness.

This is a work much needed in the world at present, and every earnest, thoughtful mind will be awake and willing to assist by all means within his power.

The question then arises, How can this work be done so as to be most effectual and call to its aid the greatest number of able workers? It is proposed to call the organization a Church. Webster defines a "Church" as follows: 1. "A building set apart for Christian worship." 2. "A formally organized body of Christian believers, worshiping together." 3. "A body of Christian believers observing the same rights and having the same ecclesiastical authority." 4. "The collective body of Christians, or of those who acknowledge Christ as the Savior of mankind." To call it the "Church of the Spirit" would not define its nature or belief, for all churches could claim the same name. One object in organizing is to bring together as many desirable, useful, able members as can be done. Now, it appears to the writer that the name alone would frighten away many who would, under another name, become most useful members. A church is defined and understood to be, an organization for Christian worship. It is associated with all the superstition, intolerance, persecution and wickedness of the past. In its name the best and bravest of mankind have been tortured to death by all the most cruel means that human fiends could devise. All past history is black with the crimes of the church. The largest number of Christians in the world still approve of these crimes, at least we are led to believe so in the case of Bruno.

What Spiritualists want appears to me to be a "Society" in which all can work harthat they number thousands and even mill- ceased when the man at last died in a drunk- moniously, and in which no one will be exthey may yield; that in regard to spirits, as ions. They occur in all parts of the globe, en brawl. Judge X. had a theory that at cluded on account of his belief. If in such which opens to man a field for observation, well as mortals, we can discriminate as to which opens to man a field for observation, well as mortals, we can discriminate as to and in all cases and in all ages they assume some time when the fellow was before him society any one believes in the influence and the kind of company we would keep, and not and have assumed for themselves the spirit- he had had the thought, naturally enough be- power of prayer, let him pray; if he believes row contracted system of faith in religion give ourselves into the keeping of any person us hypothesis. It may not be amiss to say gotten of the man's constant reappearance, in exorcising evil spirits in the "name of as our present system of astronomy is vaster than the most ancient system. As space is limited I will add a few short As space is limited I will add a few short maxime and single words which the present many Spiritualists is that there is no power near a house, remote from all other houses, it quently reflected in the course of his session; aid and wisdom of the best, purest and wisest needs of Spiritualism demand study and prac of choice existing; that once the door is is more likely to be the key of that house and that the reflection, for some unknown of spirits. The certain knowledge of a new than any other. If it is a peculiar and com- reason, had been vivid enough to bring about world of being, a world of such vast proportice upon. "Precepts lead; examples draw;" opened all kinds of spirits may pass through sincerity, simplicity, patience, labor, faith, and the bad ones are the most likely to come. plicated key and you find it unlocks the out- its own apparent fulfillment. Whether this tions, that we feel as if we stood upon the hope, charity, knowledge, wisdom; a fear- This need not be. The medium must be side door of that house you naturally suppose explanation would be accepted by the author- threshold of a new universe, brings with it less defense and an earnest seeking after taught to make herself positive against all it is the key of that house. If it were instead ities, I am not prepared to say. new relations, duties and benefits. What

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MARCH 8, 1890.

RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritualists want to know, above all oth^{er} things are the relations we bear to this new ly discovered country and our consequent duties, rights, and conduct in relation thereto. Are there not spirits who can tell us something more than we know on this subject of organization? We are aware that all creeds are represented in the spiritual world, what we want is the advice and knowledge of those who have passed above and beyond the sphere of earthly creeds. If we are not sufficiently advanced to receive such teach-ings let us not organize into a "Church" but into an "Harmonial Society," where we can be assisted by the best and purest spirits of this world as well as the next. I see many of vour responses express views to the same effect as those of your correspondent. Bro. E. G. Raiford says, "Spiritualism must be im-pressed upon the public mind, not as seeking to establish a creed, dogma, or religion, but upon its merits as the grandest revealment of the age, at once in harmony with reason and natural justice."

Lancaster, Kansas.

Woman's Department.

OF INTEREST TO WOMEN

RIPE MIDDLE AGE.

A quarter of a century ago a married woman of thirty was extinguished under a cap and remanded to the regions of dullness. Her growing daughters monopolized her thought adjoining her own home, and later opened a and time. They were first in everything— their wishes, tastes and inclinations were all in all. At forty she had quite done with the active interests of life. All that remained to her was the supervision of the domestic economy, the missionary society, and the endless making of patchwork. Her time was not something to be economized, too valuable to be wantonly wasted. It involved no choice of duties, no substitution of the more impor-tant for those less pressing, for she had none beyond those which were classified under the head of natural responsibilities. The existence of unmarried women was even more circumscribed, for they had not even natural responsibilities-home, husband and children with which to occupy themselves. It was this disregard of the experience and wisdom which ought to come with years well lived that won for us the pitying contempt of Eu ropeans. The American spoiled child was justly looked upon with horror as dominating society and arrogating to itself the place and distinction which in Europe were reserved for its elders.

We have learned at last one wholesome lesson from our neighbors on the other side of the Atlantic, and the woman of maturer years, married or unmarried, is slowly claiming and taking her rightful place. It is as-tonishing what things are being done by

sort for the weary nurses during the summer] season, where they may rest and recuperate after their arduous duties at the bedsides of the sick. It comprises two acres of land with buildings on Bell Island, a beautiful retreat just off the main promontory at Norwalk, Connecticut.

AN ENGLISH REFORMER.

The New York Sun recently gave this sketch of a well known English reformer:

One of the most remarkable women in England is Mrs. Meredith, who has created and directed the career of that complicated or-ganism known as "Mrs. Meredith's Institu-tion," with a degree of unerring good judg-ment and wonderful executive ability. Her fother during her abildhead hold an effect father, during her childhood, held an official position connected with the prisons in Ireland, and was early impressed with a desire to do something to mitigate the desolate lives of the women convicts. Some time in 1860 she began speaking at the "Social Science Congresses" and elsewhere, of the evils which resulted from the incarceration of women at Brixton, shut off- from all beneficial outside influence, and of the imperative need to make decent citizens of the discharged convicts. In 1866 she obtained leave to visit the inmates of the prison, and for many years she made it her daily duty to go to the women prisoners with words of counsel and sympathy. Feeling that a helping hand must be stretched out to the discharged prisoners if their promises of reform were to be fulfilled, Mrs. Meredith established a refuge for them in houses mission on Chaplain road, where they are employed at laundry work or needlework, and no female prisoner is allowed to pass from out the prison gates without some at-tempt being made to reclaim her to the ranks of honest citizens. These women, though hardened by crime, possess one instinct of womanhood hard to kill—love for their children and a desire to save them from corrupting influences. To second this desire Mrs. Meredith has established a little colony of twenty

or thirty cuttages, with a school house, infirmary and chapel. In each cottage a family of ten or twelve children is housed, and a kindly woman of good character is found to mother the family. Down in the districts of Wandsworth and Battersea, where poverty and sickness play into each other's hands, Mrs. Meredith's woman missionaries carry on active work of healing, both bodily and spiritual, both in their dispensary, and in the homes of the poor. Another emanation from her active brain was the scheme of relief for the women in the Irish famine. In-stead of helping them with almsgiving she

organized a school for lace-making, and the handiwork produced by her pupils was so good that later the industry became a profitable business, and was taken into the hands of some commercial dealers. In the creation tonishing what things are being done by grandmothers—women past fifty, who have raised their children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have dramed in the children and have them "settled in homes of their own." Once they would have

A peculiar result of the drinking of ice-cold water from a spring in Stonington, Conn., is reported. The water flows from a crack in a high rock, and the veins of a man who dricks from it begin to swell, and he looks and feels as though he were about to burst for the next ten minutes. The swelling gradually subsides and no serious effect is felt. except a slight buzzing in the ears. It is the talk of the neighborhood, and everybody is eager to try the effect of the water. A specimen has been sent to Boston for analysis.

A New Yorker says: "Men marry their secretaries and typewriters so often in the business world of New York that there is now no novelty at all about the performance. I have known dozens of such cases. In our house alone four men have margied typewriters or women clorks within the past twelve months."

California

Is reached in the most comfortable manuer through Chicago and thence over "The Santa Fe Boute." This is the most comfortable route by reason of the fact that every day through cars are run from Chicago 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 comfortable because of its supert 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

lines. It is decidedly the most preferable route for winter travel, as it is far enough south to avoid the de-lars 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 road-way 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 Rooms along the Santa Fe Roule is an added attraction, as on such a long journey a person desires properly prepared food, and it is assured on this

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

Bad blood causes dyspepsia and dyspepsia reacts by causing bad blood. So both go on, growing worse, until the whole system is poisoned. The surest means of relief for the victim is a thorough and persistent course of Ayer's Sarsaparilla.

Go and do likewise. If your whiskers are griz-zly and unbecoming use Buckingham's Dye and they will look as when you were younger.

Professor Wood of Philadelphia, one of the great authorities on such subjects, will have a paper on 'Memory" in the forthcoming March Century.

The Western Unitarian, S. S. S., 175 Dearborn St., Chicago, will send a small pamphlet, "A Six Years' Course of Study," for the small sum of 15 cts. Tracts on "Character Building" at 20 cts. a dozen, and 75 cts. a hundred.

Professor John Henry Comstock, the eminent nat-



"MY WIFE IS A TERROR!"

said a mild-tempered man in our hearing. "She snaps and snarls and spanks her children, and finds fault continually. I can't bear it any longer." Don't be too severe on her, my friend ; you little realize her sufferings. She has lost her former sweet disposition, and ill health is the cause of it all. Dr. Pierce's Favorite Prescription will make her well.

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It is the only medicine for woman's pecu-liar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, to give satisfaction in every case, or money paid for it will be promptly refunded. See guarantee printed on bottle-wrapper and faithfully carried out for many years.

For an Illustrated Treatise on Diseas

droned in the chimney corner over their knitting or the patchwork above mentioned. | class. Now they have been inspired by the universal spirit of enlightenment and must do their part in the work of the world outside of home. Nearly all the philanth opic work of the present has been originated and is controlled by mothers of grown children, or by unmarried women past forty. They constitute the larger part of the membership of art and literary clubs, of the societies connected with the churches. They hold conventions, influence legislation, and keep a sharp eye on those in authority who need watching.

The writer visited a friend several years ago and saw upon her walls several studies in oil, remarkable for strength and original ity. When the hostess was questioned she said: "They are my mother's work. She never knew that she had any talent, and nev-er took a lesson in drawing until she was past fifty. Now she paints incessantly, and it is a constant pleasure to her and to us all." China painting has been taken up late in life by women who served an apprenticeship, not in the line of art, but in cooking, sewing and housekeeping.

In a western city the organist in one of the large churches is a gray-haired woman between fifty and sixty. She is an enthusiastic musician, and could not read a note until she was fifty years old.

Helen Hunt Jackson was forty years old before she found in her writing a solace for bereavement and sorrow.

In the country the farmers' wives are in teresting themselves in temperance and politics. The general circulation of the newspaper has been a godsend to them, and they have been quick to act upon its suggestions, and so broaden and brighten their lives.

The days have passed in which women are to be wives and mothers, and nothing more. Their duty in that direction will always be paramount to every other consideration, but for the cultivated and active mind it is not enough. Knowledge and wisdom confer power, and power in either man or woman will find fitting scope, as water seeks a level. The education of women within the last twentyfive years has revolutionized society, and the blessings which have come with it are not only permanent, but they will be increased.

The ultra conservatives who cannot adjust themselves to the new conditions may well gained.

Old age, instead of being full of terrors, so far as women nowadays are concerned, ought to be anticipated with cleasure. No one stops to ask the age of an interesting person, and with the full opportunities which our times and our country afford, no woman of average intelligence has a right to be uninteresting, though she may have passed the allotted threescore years and ten. MARY H. KROUT.

Miss Kate Kennedy, who has been a teacher in the public schools in San Francisco for more than twenty years, has just gone through a year's fight with the board of education, and established the principle that the board cannot discharge teachers without cause. Miss Kennedy, having obtained leave of absence, made a visit East, and was surprised upon her return to find that her place had been given to her substitute. The board of education coolly informed her that she was not wanted, whereupon she brought suit to test the legality of her discharge, meanwhile making formal application every month for her salary. She won her case in the low-er courts; and now the Supreme Court sus-tains these decisions and orders that she be restored and receive her back salary.

opening a mission school or founding a Bible | uralist, begins in the New York Ledger of March 1

NOTES.

Mrs. Sara A. Underwood recently read a pa-per entitled "Women in Science" before the Cicilian Circle.a literary club of Chicago. composed entirely of women.

Miss Emily Faithful and Mrs. Annie Besant are both reported to be about to visit America with a view to investigating the industrial and political status of women in this country.

Miss Isabel F. Hapgood, the translator of Tolstoi, is now in St. Petersburg, where she expects to receive an advance copy of a new work which the Russian realist has in hand. Dr. Elizabeth Blackwell gave the inaugural address at the opening of the winter ses-sion of the London School of Medicine. There was a large attendance, including many notables, English and foreign.

Abby Burgess, now Mrs. Grant, has had charge of the Matinicus light north of the Penobscot river for twenty-eight years-at first as assistant, but was given full charge in 1866.

The Queen's ladies-in-waiting are beginning to murmur about a dress grievance. They only receive £300, and are expected to appear in a new costume at every dinner. The maids are compelled to trim up their old gowns in all possible ways, for the Queen has an eagle eye for old dresses, and hates them.

The Pan-American ladies were one of the holiday attractions at many of the large dry goods stores during the holidays. They generally went about in parties of four and five, and were quickly identified by the crowds in the stores and followed about with respectful curiosity. The great object seemed to be to hear them talk, and when they were heard to use English all the curious folk looked disappointed, and even went so far as to whisper among themselves that they didn't believe that the ladies were genuine South Americans at all.

One woman has made the silk gowns of the Justices of the United States Supreme Court, for the past forty years, and she gets one hundred dollars for each one of them. They are all made alike, the only difference being in the material, the Chief Justice wearsay, with the doughty Sir Anthony Absolute, "All this is the natural consequence of teach-ing girls to read." But what is done cannot be undone, and no feminine human being in possession of her faculties will give up one inch of the solid ground which has been and its fit is closely scanned. and its fit is closely scanned.

A Haunted Shanty.

It is reported that over a year ago James Fletcher, an old and inoffensive resident of Bridgeville, Sullivan county, N. Y., died. During his life he had been eccentric, and cared but little for the things of this world. At times he exhibited strange religious freaks. On occasions he has been known to walk through the mountains a distance of a dozen miles

or more to attend a Sunday morning service in church and then would not be seen inside the portals of a church for months. When asked regarding his religious views he would say: "I believe in God, man and the devil." The little shanty that he called his home is yet standing, and some people declare it haunted by the old man's spirit. Many persons will not pass it after dark. It is stated that unearthly yells are heard within its walls at certain hours of the night, and that loud cries as of a person in distress are distinctly heard. Some persons living in the neighborhood are in favor of razing it to the ground.

Mr. Gladstone said in a recent address to a work-ingmen's organization: "It was not extravagant to say that although there were but 2,000,000 people

a series of six articles on the study of insects, in which he describes, not only those insects which are useful to the farmer, but also, those which destroy entire fields of grain, cotton and rice, and ravage orchards, gardens and vineyards. He demonstrates how it was scientifically determined that an average annual loss of \$30,000,000 has been occasioned in the South by the cotton-worm alone; and that an average loss per year, of nearly \$2,400,000 has been brought about in the apple crop of Illinois by the ravages of the codlin moth. The series is profusely illustrated.

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

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Im-mortality," writes: "I am thrilled, uplifted and al-most entranced by it. It is just such a book as I felt was coming, must come."

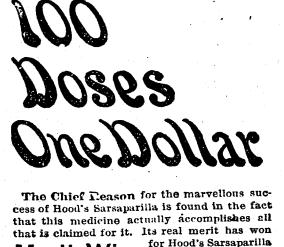
Science devotes over a column to it, and says "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the ibrary of all

thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

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

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refreshing sleep and relieves mental anxi-etv and despondency.



The training school for nurses attached to Bellevne Hospital has received a munificent gift from the son of Sir Stafford Northcote as a memorial to his young and beautiful wife, who was tenderly and anxiously cared

statesmen that might defy the whole history of the world to beat them in any one period of time. Such were the consequences of a well-regulated and a masculine freedom."

A countryman went to a store in Morgantown, W. Va., the other day and purchased a kerosene lamp. "That's the first one of them notions that ever come to my house," he remarked. "Candles was allus for by the nurses from that hospital during | good enough for marm and me, but darter's got a her fatal illness. The gift constitutes a re- beau and thinks we ort to put on a leetle style."

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CHICAGO, ILL., Saturday, March 8, 1890.

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lace in his studies as a naturalist; Whitney in his studies as a philologist. The more advanced of the clergy have adopted the theory and do their work. I claim, therefore, no of evolution, in one form or another, and originality of conception of the situation; 1 some of them are trying to harmonize it with their interpretations of the scriptures. Lead- | from the task which seemed mine by force ing men of science regarding evolution as | of circumstance or spirit design, as one may established, now make it the starting point | choose to think, and that I have labored unfor further investigation, not deeming it worth while to add to the literature already

published in its defence. The JOURNAL referred to the common conception of "personality," and then added that such words "cannot, without a perversion of language, be applied to that which is without limit in space or time, that which is not a growth but the cause of all growth; that which has no environment, but of which | right here to gratefully acknowledge the all forms and conditions revealed in consciousness, are manifestations." The object was to show how thought is "cabined, cribbed and confined" by sense-boundaries and the limited meaning of words used to describe that which we hold to be illimitable. Whether the JOURNAL'S "theory of the origin of intelligence, morality, etc.," is dogmatic may be judged from the following sentences reproduced from the article with which fault is found. "But since man with his intelligence and his moral and religious nature is the outcome of millions of years of change—is the flower of evolution—may we not infer that the energizing and controlling force of the universe is somewhat akin to the highest that has appeared, even though we cannot conceive it under the limitations of sense and form If, however, the words [intelligence and personality] convey no adequate or correct idea of the eternal energy it | Spiritualist domain; the work of discriminadoes not follow that it is less than these words imply. Indeed intelligence and personality have been evolved by the Power back of evolution, and it is a conclusion warranted by good logic and sound philosophy that

this Power is greater than its products and therefore greater than what we know as human intelligence and personality."

The editorial was an argument agains materialism and an attempt to show, on scientific and philosophic grounds, that mind, not matter, is the controlling power of the universe, and that we must look beyond material phenomena to an Ultimate Cause, psychical or spiritual in its nature, for the explanation of even the color of an orange or

fossils: Lyell in his study of geology; Wal- | hosts of rational minds and brave hearts on both sides of life, only waiting for some channel through which to reach the world only say that being so placed I did not shrink which to prosecute it. ceasingly and as wisely as I could. The

> wide-spread awakening, the increasing moral sense, the grand reformation in the ranks of Spiritualism, now clearly discernible from the Atlantic to the Pacific, is full justification of the wisdom of the JOURNAL'S course. and a rich satisfaction to those who have steadfastly aided it during years of struggle which tried the bravest hearts. I desire warm sympathy and moral support which has been given the JOURNAL in its Herculean efforts and without which I could neither have endured the ever present strain nor have remained the agent of mortals and spirits in the great work of regeneration and upbuilding of the spiritual kingdom on earth. The depth of my gratitude to these dear friends, a majority of whom I have never met. is unspeakable; the warm magnetic currents constantly flowing in upon me from them. feed my spirit and body and inspire me in hours of trial with strength sufficient for the task. I feel bound to this host of co-workers by ties stronger than a three-fold cord and as enduring as eternity.

> Before much constructive work was possible it seemed essential to do a large amount of tearing down; the iconoclast had first to destroy the idols set up on every hand in the tion and differentiation was the first to be done. Necessarily this was an educational work, and not to be successfully accomplished except by long and persistent effort. In carrying forward this work the JOURNAL has occupied a peculiar and somewhat unique position, one full of hazard and perplexity. Reformation within sectarian or party lines has in the past been all but impracticable: history is full of failures; and those who essay such a work are sure to be misunderstood and misrepresented by many, and maliciously abused by those whose selfish interests are linked with the old order of things.

The JOURNAL'S task has been doubly difficult, and for these reasons: (1) The general public, including Spiritualists, is accustomed to regard all papers as purely business enterprises and consequently to class the JOURNAL in the same category with newspapers in general, as being published for the profit in the business or to afford occupation and pleasure for the owner; (2) hence I have had to meet the public on its cold, hard, strictly business side, and as a publisher, struggle to maintain the financial side of the paper; (3) while on the other hand, as editor I have, by virtue of the position, been doing a purely educational work and one which sharply antagonizes the financial side of the concern at times. It is needless to say that never in the slightest degree have the pecuniary interests of the JOURNAL colored or warped the editorial policy; you already know they have not. I could tell you of instances where have declined large benefactions because their acceptance was coupled with conditions that would have committed the JOURNAL to courses detrimental to the best interests of Spiritualism, as the would-be benefactors will eventually see; indeed as they already begin to realize. The result of the steadily increasing demand of rational Spiritualists seconded and emphasized by reasonable requirements asked by a vast body of intelligent, interested inquirers, and voiced through the RELIGIO-PHILOSOPHICAL JOURNAL, has been to narrow the field of uncertainty, lessen the traffic in commercial Spiritualism, quicken the moral sense of the Movement and turn the course of Spiritualist work toward higher and safer grounds. The outlook for pure Spiritualism is most encouraging. The time is at hand when systematic, orderly and general constructive work is possible, beyond anything in the past. In this work I feel that the JOURNAL must take a leading part; and in order to do this promptly and effectively it needs increased resources and continuous cooperation. During the past ten years, fully \$150,000 has been spent by antagonists of the JOUR NAL in attempting to ruin it and drive me from a work which I never sought, but which when thrust upon me I strove to do to the best of my ability. In spite of the powerful and vindictive opposition, born of ignorance. fraud and immerality; in spite of the harm which misrepresentation, whether innocently or maliciously made, has worked me and the JOURNAL among good people not in a position to mistrust or readily discover their error, in spite of all this, the JOURNAL has steadily held its way and to-day has a wider influence, a higher standard and is an abler paper than ever in the past. The cost of this long struggle to my wife and myself, cannot

The special work of the JOURNAL for the past few years is near completion, nearer than any one not intimately conversant with the esoteric workings of the Movement can believe. The time for building is come; constructive (not sectarian) work can soon be begun; and I honestly think the JOURNAL is the most promising and safest center from

With no general bureau of information, or for missionary purposes, supported by a special fund, the burden falls upon the Spiritualist press, and naturally the JOURNAL carries the most of it, for reasons above given. This work, while it does not show publicly, and is a severe tax, yet is of vital consequence to the cause of Spiritualism, indeed is second only to that of the JOURNAL itself and should be continued. With adequate financial resources, enabling it, to take advantage of many avenues of profit now either closed or only partly developed, the JOURNAL could make these dependent activities selfsupporting and even revenue producing auxiliaries. To accomplish this, as well as to improve the JOURNAL and widen the field of its influence and the general work carried on in its office, I have long felt that a

STOCK COMPANY .

should be organized. As you already know I took out a license to organize such a company wit 1

\$50,000 CAPITAL,

of which sum there has been subscribed to date \$20,000. While I have said nothing about it for some months in the JOURNAL, the scheme has never been abandoned nor work on it allowed to stop. Since the first publication of the prospectus of the proposed corporation under the name of the RELIGIO. PHILOSOPHICAL PUBLISHING HOUSE, events have more and more clearly shown the necessity of such an enterprise. The time now seems propitious for pushing the effort to complete the stock subscription. The Thirty Thousand Dollars remaining to be taken must be subscribed by May 1st and this ought to be easily done. In another column will be found the Prospectus of the Company and I earnestly ask the friends of true Spiritualism to do their duty. That the stock will pay a fair dividend is reasonably certain. I make no alluring promises of extraordin ry profit, only assuring subscribers that the concern will be prudently and vigorously con-



ulates of His being-such at least as the finite mind most delights to contemplate and feel-that "God is the Universal Father." Here is our starting point for an organization which looks to the bringing together of all who believe in spirit.

La Salle Philosophy.

Mr. E. C. Hegeler, the La Salle philosopher is still expounding his thought. In a recent article he says: "In conclusion let me add that I deem it of the utmost importance to retain of (sic) the belief in the immortality of the soul or the mind, and to guide into the right channels, that thereof which is true. The true belief in the immortality of the soul is, I think, the highest of the ideas that jointly constitute the soul, and the strongest factor in its struggle for existence." Here the soul is constituted of ideas, the highest of which and "the strongest factor in its (the soul's) struggle for existence," is "belief in immortality." But in the next paragraph this philosopher says: "Mind or soul is not a mystical something, a bodiless essence, a spiritual hobgoblin; it is the formstructure of our brain, produced by our education in the widest sense in which that term is used.....The form-structure of the human brain, the soul of man, is the result of the work and struggle of the living world on earth for millions of years. To preserve this work of art of Nature's making and to develop it to a higher form in the rising generation, seems to me to constitute the main duty of our life." Here the soul of man is the formstructure of the human brain, but since this lasts but a few years, dissolving at death and returning to an inorganic condition like all other portions of the body, what sort of an immortality is that which has no more permanent basis than "the form-structure of the brain"? The improvement of the brain in the rising generation is of course desirable. yet a succession of generations, each made up of personalities that live only a few years and then lose all consciousness and identity would be the immortality of the race, if this succession could go on forever, but not the immortality of any one member of the race. However, science shows that this planet was once without any "form structure of the brain,"and indicates that the time will come when the conditions will not admit of even the lowest forms of life. The extinction of

Criticism and Reply.

In regard to the editorial which appeared in the JOURNAL of Feb. 22, entitled "Spiritualism versus Materialism," a friend writes: "Have read your leader the third time. It seems to me there is a little dogmatism in the fourth part. How do you know that this world, etc., has been evoluting for millions of ages? There is just as much scientific authority in the opposite direction. See some citations in Martensen. Also you have a very narrowview, it seems to me, as to person ality; your theory of the origin of intelligence, morality, etc., is equally dogmatic. You see I am hitting you from your own claimed standpoint. I like the article. It is timely and meets a long-felt want."

The proofs that this world was not always in the condition it is now in, that once there was not even the lowest form of life on its surface, and that its present condition has been reached by a series of slow, progressive changes extending through millions of years, are numerous and very strong. These facts are sufficiently shown in elementary scientific works and they are not in dispute among those acquainted with geology. Just how old the earth is no one pretends to say, (except here and there a theological survival who is satisfied with the 6,000 years' notion) but whether geologists estimate 25,000,000 years or-as Prof. Geikee does-100,000,000 years, as the period of the earth's duration. they are agreed that the time is so great that it is incomprehensible, and as Prof. Le Conte says, constitutes a practical eternity.

That the lower forms of life existed on the earth at a period very remote is proven by "the testimouy of the rocks," and is ad mitted by all paleontologists, and by all whose knowledge of the subject renders them competent to understand the evidence. This fact is not in dispute among men of science. That the organic forms now on the earth are generally different from those once existing is beyond controversy. That there was a time since life appeared on this globe when none of the higher forms existed is admitted by all. Now these organic forms, high and low, came either by special creation, or they have been produced by descent with modifications from pre-existing forms. The latter theory is called evolution. Of the hypothesis of special

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the hardness of a piece of steel.

A STRAIGHTFORWARD STATEMENT

In the First Person Singular the Edito and Publisher Addresses his Constituents on Matters of Mutual Interest.

SUBSCRIBERS AND READERS OF THE JOURNAL I address you in a straightforward, candid way, and bespeak your patient attention and earnest consideration for what I have to say. As most of you know, I was suddenly called to my present position March 15, 1877. under circumstances calculated to test the metal of any man. I had been for the ten preceding years business manager of the **RELIGIO-PHILOSOPHICAL JOURNAL, and a close** observer of the Spiritualist Movement and its personnel. I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spirit ualism, and had quite clearly defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least reduce to their minimum, the maleficent agencies which were eating at the very vitals of the Movement. I soon began a vigorous effort to place Spiritualism so far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly forti fied with prestige, influence and general credence. Many of the JOURNAL'S readers will recall the storm which my course evoked, a storm whose thunders, appalling to faint hearts, may still be heard rumbling faintly in the distance as the clouds retreat before the refulgent rays of the sun of rational thought and scientific methods. A considerable number of reputable, and more

or less representative, Spiritualists stood aghast at the course of treatment the JOURNAL had adopted to remedy the evils. They wrote in terms like this: "For God's sake hold on! For the sake of Spiritualism, pause! Your course will destroy the Movement. All you assert is true and you do not begin to portray the real rottenness; still it will not do to expose it to Spiritualists even, much less to the mocking, critical world." While respecting these good friends, I felt the imperative necessity was upon me, and I had such perfect faith in Spiritualism that I was ready to pit it in its purity and simple truthfulness against all the world, confident of its vitalty, and power to withstand the severest scrutiny and to endure the capital operation

To the Hypercritical.

will cover the entire ground in logical order of any given line of thought. As a general rule much has to be left to the culture of the reader, as self-evident truths can be asserted and their application and discrimination made only by he thoughtful. As an instance, we have in mind the criticisms, ances through the JOURNAL, of the article which appeared in these columns a few weeks ago—a leader headed: "The Religion of Humanity and Church of the Spirit." In that article we laid down the general proposition for guidance that the fault of all the past had been the attempt to define God. We declared the attempt impracticable; that all attempts to define the all of the Supreme Being were impossible, for the simple reason that He is Infinite; and man is finite. We gave as proof of this the attempts of Budhism, Brahmanism and Gospel Christianity to define the undefinable. As we stated we believe to be true. But it is asserted in criticism that in presenting the "creed" we contradict

Father." Those who have made the above criticism forget that in other articles we have also stated that all the crystallized definitions of God, wrought out in the experience of manan experience which has been taken up into the religious consciousness of the race, are true but not the whole truth. Individuals can define God as much as they please and if time demonstrates their correctness they are to be accepted as among accumulated treasures. Only in this way can God reveal Him self to finite conception. Reject no truth which humanity, in its long experience through the ages, has made a part of its life. The point we insist on is that the door shall not be closed to the acquisition of more truth-more knowledge of the infinite.

ourself by defining God as the "Universal

Writing for Spiritualists, endeavoring to get a foothold for some sort of organization to inaugurate practical work for the good of man, we gave what all well rounded-out Spiritualists have thought on the subject, and the teachings of spirits for forty years: "That God is the Universal Father and man is the universal brother" as the gist of what is wanted; a clause of course to be added covering what no other religious body accepts into its creed-the demonstrated proof that through spirit manifestations, man is "assured of personal existence beyond the grave."

be measured by money. A very few know With this in mind the reader can see that Spiritualism to write short accounts for pubnecessary to remove the cancerous fungi that creation there is no proof whatever. It is a something of our trials, sacrifices, heartour limitation-"definition," if one pleases, lication, giving the name of the work or had attached to it. I felt that delay and promere a priori hypothesis, and belongs to aches and never-ceasing strain; the history is perfectly legitimate and proper. We only works and telling in concise terms in what crastination would only defer what was primitive speculation. The theory of evoluof these years can never be known in its fallassert one definition; we do not deny others. way they were helped. The other day an inevitable, and in the end bring irretrievable tion, on the contrary, has its foundation in ness by any but ourselves; neither is it es-That would be to do the very thing we claim eminent preacher in an eastern city asked ruin, whereas, if the exigencies of the case observed facts and known principles, and sential that it should. My only purpose in | cannot be done. Have as many definitions for a "small list of the best books on Spiritwere at once fearlessly grappled and rethe proof of its truth is of a varied and this paragraph is to show you, briefly, how as one pleases, but don't claim that any one | ualism, covering the following points: formation begun in earnest, the danger the JOURNAL may be rated as a great suc- or many definitions exhausts the entire realm 1. Evidences. 2. General teachings-recumulative character. It is a scientific and would be successfully met and Spiritualism cess, a powerful educational and reformatory | of conceiving or thinking of God. Philosonot merely a speculative theory, and it has ligious, moral. 3. What is taught as to would stand firmly anchored on a scientific agent, with potent influence in the Spiritual- | phy teaches that man arrives at knowledge been adopted by men of science generally. where spirits are supposed to live. 4. The foundation, impervious, impregnable, im-Naturalists are peculiarly qualified to judge ist ranks and commanding the respectful at- | of the Absolute by concepts; but that no conoccupations of spirits." movable; a white shaft, with its base resting as to the strength of the evidence for evolutention of the secular press and the world at | cept exhausts His fullness. Hegel and We repeat his request here with his divion the earth and its apex in the beautiful tion, and all naturalists of standing are evolarge, how it may be all this, with a splendid | other German thinkers tried this and failed | sions so as to suggest to correspondents how Summer Land, a monument of purity, a lutionists. record behind it, a present healthful strength | Theology of course can make no such claim. | enquirers are apt to divide the subject of guide to happiness here and hereafter. and a future full of glorious promise, and | We repeat: Do not attempt to define in full. | Spiritualism under different heads-some Prof. Asa Gray, the distinguished botanist, found irresistible proofs of evolution in his Fortunately for the JOURNAL and for Spirstill need your assistance and co-operation in | ness the Absolute; that is impossible, but | being especially interested in one department. study of plants; Prof. Marsh in his study of itualism my views were but the echo of a work which is as much yours as mine. man can safely assert some postulate or post- | of the study and some in another.

probably come some time, will be the end of the soul as defined by Mr. H. The belief in It is impossible to give in the short space the immortality of the soul that has no deeper usually allotted to an editorial that which or more durable basis than the "form-structure of the brain" has no foundation in science, nor in common sense.

the human race on this globe, which will

The "Herald" Hits It.

The following editorial under the head of Lack of Organization," clipped from the both in private letters and in public utter. Phicago daily Herald of the 21st ult., voices the way all people not suffering from abnormal individualism or churchophobia view the matter. In the world's great mirror-the daily press—Spiritualists may catch reflections which should cause them to ponder and then to act:

> "The Spiritualists of this country-and probably in many other countries-are numerous and beyond all question include a very large element of intelligence, sincerity and profound faith in the truthfulness of their belief. While in their theory they may. be all right, they are practically weak and lacking in good sense. They have nothing like cohesion; they have no organization; they have no methods for uniting their efforts. "The result is that they are damaged by pretenders, sharpers, and coufidence men and women. Now, the benefits of unity are seen in the denominational bodies; they are in a condition to supervise their membership. If there be a black sheep it is easily discovered; and the body can throw it out without difficulty. The Spiritualists have nothing in the shape of a creed of universal acceptance. Anybody can come before the public as a medium, and fraud can only be discovered by some spiritualistic detective, who, while vigilant and active, cannot cover the entire ground.

"Reputable Spiritualists ought to combine for their own protection, so as to separate the good from the bad, the sincere from the hypocrites, and preserve their faith from the incessant scandals cast on it by chardatans and pretended mediums."

What Books?

It is almost a daily occurrence for correspondents to ask us what books on Spiritualism we recommend them to read. This question cannot be intelligently answered until we know the age, education, previous and present religious beliefs of the enquirer, and many other particulars which are rarely given. As the JOURNAL is just now going into many new hands, we would greatly like to have those of our readers who have derived marked benefit from any book or books on

"all shares and a second second second

MARCH 8, 1890.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Carrie Sawyer Gang Indicted.

On Saturday last the Cook County Grand Jury returned indictments against Carrie M. Sawyer, Frank W. Burk, the "manager," of whom the JOURNAL has frequently spoken during the past few years, and the confederate, Kitty Rainger. Helen Sawyer, the daughter of Carrie, and George the son of Frank were not arraigned, as they were not caught in the act though both are far more deserving of punishment than Kitty Rainger, as they are the "stock spirits." There were forty-two indictments found, fourteen against each of the three criminals. This being a unique case, with no precedent, it was deemed best to cover every point with an indictment. The prospect is excellent for Burk and Sawyer to do the State some service in the penitentiary. The evidence against this gang was no more complete and not as full and picturesque as that which we presented to the grand jury against the Bangs Sisters. We failed to secure their indictment, but this through no flaw in the evidence. Though we failed, we learned a lesson. We learned how to avoid the obstacles which beset us in that case and to make success certain the next time. When the proper time comes we shall create a sensation by telling how we were defeated, but at present this cannot be done. The indicted parties were held in bail for \$500 on each count making a total of \$7,000 for each prisoner, but Judge Shepard modified this by ordering that the bail on each indictment remain at \$500. but fixing the total for each prisoner at \$1,500.

We gladly and gratefully acknowledge our indebtedness and that of all rational Spiritualists to the Chicago Tribune for its efficient aid in bringing the Sawyer-Burk combination to book. Without the vigorous and efficient assistance of the Tribune we could not have accomplished the difficult task of getting these people squarely before the criminal court. There are other minor spiritualistic fakirs in town to whom we are giving attention and who, now that we have got the queen bee and part of her company on the road to the penitentiary, will soon find themselves travelling in the same direction unless they go out of business or leave town. It will be impossible for them to carry on a living business, however cautious they may be,

in California and whom Mrs. Watson is desirous of having see her old friends in the east as well as to acquire the educational advantages of the trip. Mrs. Watson will remain east until November, visiting New York Boston, Philadelphia, Washington and other of the larger cities. As a representative of the higher phases of Spiritualism, Mrs. Watson has no superior on the rostrum of this or any other country. As a public speaker there are few women in the world who equal her. When, some two years ago, she addressed an audience at McVicker's Theater, which taxed the capacity of that large auditorium and was composed of the culture and brain of Chicago, she created a profound sensation by her grace, earnestness, smoothness of diction, eloquence and evidence of inspiration. On her homeward route we shall hope to hear her here again. Those desiring to make dates for lectures with Mrs. Watson should address her at once at Santa Clara, California.

"Dr. Frank C. Algerton" in Jail.

The festive youth and half-fool who has been gulling the dear wonder-mongerers in different parts of the country for several years, under the name of Frank C. Algerton. now lies in jail at Springfield. Mass., under a charge which will send him to the penitentiary if properly prosecuted. The fellow is a weak-brained rascal with the cunning and criminal propensities which frequently characterize such creatures; yet in Boston he was able to cut a wide swath and pose as "Dr. Algerton, the celebrated medium and lecturer." But then "Dr." R. C. Flower, "Dr." Rogers and other adventurers succeeded there even better than "Dr." Algerton-not to mention Mrs. Cowan, John Wetherbee, Albro and other fakirs and fake promoters. It now transpires that Algerton is a convenient alias by which a Nova Scotia youth born Mason and christened R. C., has been bleeding the innocent Yankees. In this he has of course received due aid and encouragement from the fraud-condoning concern known as the Banner of Light. It appears that his confederate in the conspiracy against Amaziah Mayo of Springfield one G.C. Mason, is his own brother. Mr Mayo is minus his \$2,000, but it will be money

tricksters been denied the honors of the day. Once at Look Out Mountain "Dr." Merrill was declared a trickster by the managers and ordered to leave; and the Clinton (Iowa) camp managers last season declined to carry out their contract with Mrs. E. A. Wells, having themselves discovered what she was. There has been some improvement in this direction in all the camps, notably at Lake Pleasant; this is not due, however, to the several managements, but to the people, the Spiritualiets who desire a camp to be what it advertises and not a huge huckster shop for vile men and viler women to peddle their uncanny wares and ply their confidence games.

Fakirs and Their Friends Should Protest.

The following "special" from Albany to the New York World one day last week indicates a step in the right direction:

To oblige ex-Surrogate, A. H. Dailey, Senator Birkett put in a bill to day designed "to suppress deceit and fraud in alleged spirit manifestations." It provides that every person who for profit or gain, or in anticipation thereof, for the purpose of representing what is commonly known as a spirit materialization, shall personate the spirit of a deceased person or shall by means of any device, trick or contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300. or imprisonment not exceeding ninety days, or by both such fine and imprisonment, in the discretion of the court."

Judge Daily has done good service for Spiritualism in New York and if he gets this bill enacted into a law it will greatly facilitate the handling of the Wells-Keeler-Williams stripe of fakirs.

GENERAL ITEMS.

Mrs. Laura Carter, the justly celebrated medium of Cincinnati, is visiting friends in Chicago.

A report of the meeting of the Michigan State Association of Spiritualists is necessarily deferred till next week.

Correspondents ordering back numbers over four weeks old should bear in mind to remit at the rate of ten cents per copy.

Lyman C. Howe closed his engagement at the First Spiritual Temple, Boston, Sunday, February 23, and commenced his work in Cleveland for the five Sundays of March, last Sunday. He will answer calls for week evenings' work during the month of March. at points accessible from Cleveland. Address 130 Lake St., Cleveland, Ohio. Mr. A. J. Graham of New York, the widely known publisher of standard phonographic works, accompanied by his sen-in-law Mr. Sexton, arrived in Chicago last week and will remain a few days. Mr. Graham is an old-time Spiritualist of the right kind. His Spiritualism like his system of short-hand will bear investigation and use.

promise who has grown up from childhood of these in the older and larger camps, have the Hayeses and all their neighbors. When anything of importance is to be done Mrs. Chynoweth goes into a trance and speaks the will of the spirits.

E. A. Hayes, the elder brother, was at the Sherman House yesterday. He told the story of the discovery of iron in the Gogebic hills in these words:

'My brother and I had graduated from the Madison University in the class of '82 and had practiced law long enough to build up a fair business, when mother, or the power over us, advised us to make money. We moved to Ashland, which was then a small town with a small boom. At that time the existence of ore in the Gogebic Range was not thought of, and, in fact, few white men had been through the country. Ashland is forty miles away from the place where the iron was finally found.

"One day mother was in a trance and we were consulting her about our affairs. Suddenly her face brightened up and she pointed out of the window in the direction of the Gogebic hills.

"Go there,'she commanded. 'There you will find wealth. Go to the hills miles and miles off there, and you will find wealth, niountains of wealth, within them. Dig down and you will strike it.

"A short time after that we spoke to Capt Moore, who had been a prospector. He went in the direction mother had pointed out until he reached the hills. When he returned to Ashland he had with him a lot of excellent ore that he had found near where the Colby mine now is. The news spread rapidly and many people started for the hills. A. L. Norrey staked out a claim where the Ashland mine now is, but later gave it up. Hart & Shores sunk a shaft some distance in the rock, but stopped just ten feet above the spot where a vein of ore 146 feet wide was afterwards found.

"We consulted mother, and in her trance the power which controlled her directed us to purchase the land which Hart & Shores and Norrey had given up as worthless. The spirit told us to get as much land there as we could. A company was formed, and my brother and I bought an eighth interest. Prospectors were sent out to explore the hills which the company purchased, and while they were gone the power told us to buy a larger share. We tried to buy another eighth but no one would sell. Mother went into a trance and through her the spirit spoke Wait. In a day or two you will have the op portunity you want.' Sure enough, the next day Sam Oslander, who owned an eighth came back from the hills disgusted. He said they were digging in a swamp and that there was no ore anywhere near the proper-ty. My brother asked him why he didn't sell out, and he replied that he would sell if hele could get what he had paid for his share,\$250. My brother bought it and paid \$10 to bind the bargain.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOU-SAND DOLLARS, IN ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Twen-TY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidenceinspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposés of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share. fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation. the amount of whose capital stock is fixed. (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs Lemon, 112 III. 51. Therefore no one need fear being caught in a scheme which is only partially a success Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock. Thirty Thousand Dollars. ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing

without detection and arrest, so perfect are our present arrangements.

Confession of a "Spirit."

On the eighth page will be found a statement which may be implicitly relied upon as true in all essential particulars. A trusted and tried correspondent of the JOURNAL assisted the Herald and vouches for the truthfulness and character of the girl-nowa married woman-who makes the confession. The account as published is sensational enough but the real pith of it, the sickening performances of well-known Boston people with these spirits, the folly of E. A. Brackett and the old dotard John Wetherbee is not depicted with the lurid coloring necessary to make the picture equal the reality.

Let the people of Boston and other cities follow our example here and this diabolical traffic of personating spirits and robbing dupes will end in ninety days. An eastern correspondent thinks the laws of Illinois must be better adapted to dealing with this form of crime than are those of other States Such is not the case. The laws of Massachusets are ample for the exigency; but success lies in knowing how to handle the cases. We can instruct those interested how to secure the indictment of these criminals without fail. We are willing to allow the plea of ignorant innocence up to this time on the part of our contemporary, The Banner of Light but if in the face of facts developed within the past two years that paper continues to defend and shield these robbers we shall recommend that it be indicted as particeps criminis. We say this in all seriousness. We have no question but that such an indictment could be secured and that the proprietors of that paper would be convicted on a fair trial. If this seems severe we point to the columns of that paper for our justification

Mr. Frank's Sermon.

We give space in this issue of the JOURNAL to a very remarkable sermon. It is like vitreous etching-clear cut; each line standing out in bold relief. We commend its reading to all classes of our readers. It is incisive in thought, in the demolition of 'individualism, and is on lines largely worked by the JOURNAL. Its plea that intellectualism is a dissolvent and not unity is true in a sense and should be so. Fraternity is the bond of union and to this end the JOURNAL and its friends present a simple creed as broad as humanity-leaving the mind free to work out its own problems. As the end proposed by Mr. Frank is the same as that contemplated by the JOURNAL's constituency. he is one of the builders of the coming church. "Modern Church," or "Church of the Spirit," which takes unto itself the one religion of humanity-the communion of the past with the present; the all of the divine spirit in all its manifestations in all ages.

get into the penitentiary. With the Sawyer-Burk crowd lying in jail in Chicago, Mason in the Springfield prison and the lines drawing closer every day around the rest of this diabolical crew, there is a prospect of that "peace" for which the Banner of Light has so long prayed and so long helped to delay

well invested if only these Mason brothers

by its confederacy with these fakirs. When first privately informed of the crime Algerton" had committed at Springfield, we published the fact and immediately urged prosecution. It is not too much to claim that but for our persistence in the matter and the support given by us to Mr. Budington in his laudable endeavor to have the affair ventilated and the criminal prosecuted, the case would not have come to a climax and "Algerton" would have gone on fleecing the public. Mr. Budington has made a fine beginning and we hope he has the "nerve" and will get the backing necessary to carry forward the good work. Every lover of good order and every reputable believer in spirit return in New England owes Mr. H. A. Budington, editor of *Alcyone*, Springfield, Mass. his good will and his support in the work so, well begun.

In this connection it should be remembered by the outside world that every successful expose of Spiritualistic fakirs has been accomplished by Spiritualists or under their immediate direction and assistance. No class of people ever worked more persistently and heroically than Spiritualists are now working to free a cause of its imperfections and drawbacks. All the shame and consequent disgrace and bad blood can be laid at the door of a few score of tricksters and a few hundred dupes. Let there be an end to the reign of fraud and folly! Let such men as Henry J. Newton, Lawyer Benn, E. A. Brackett and others take their Eliza Ann Wellses, their Cowans, their Albros and their Algertons, and set up business for themselves if they must persist in their willful blindness. Don't let such men continue to longer disrupt the great Spiritualist movement. The Banner of Light can continue to vouch for such "mediums" and open its columns for their endorsement, vagaries, and-not the least—their paid advertisements. Thus, the frauds and fanatics will still have the same old "organ;" Spiritualism will emerge into a glorious peace and the dawn of constructive work will at once be ushered in.

Onset Ghouls. A medium who spent last summer at Onset gives the JOURNAL brief particulars of the confidence games worked by "Dr." Rodgers, Mrs. Beste, Dr. Stansbury and others, and mentions that "Mrs. Ross has her cottage engaged for next summer; her confederates are well known on the street by name." Our cor-

respondent concludes with these stinging

words: "It is a plain every-day fact that money can buy Onset." It is painful to adinstructed in this spiritual Christianity. study of cause as in the psychical field. **ILLUSTRATED WITH DIACRAMS.** mit, but nevertheless true, that a visitor at Elizabeth Lowe Watson rwo years ago the family urcuasea any of the leading camps in any past year | large farm near San José in California, laid A first-class publishing house can be made SYNOPSIS OF CONTENTS: List of Works bearing on the Subject—Preface—Introduction—Psychography in the Past; Huldenstubbe, Crookes—Personal Experiences in Private and would have been justified in declaring that | out a magnificent park, built a palatial resithe promoter of all the agencies necessary to Tens of thousands of hearts will throb dence, and founded a school for laborers simwith Public Psychics. with pleasure to learn that Mrs. Watson confrom appearances mediumistic tricksters and carry forward such a work. With its newsilar to the one in Hurley. Many families in GENERAL CORROBORATIVE EVIDENCE. paper, magazines, books, branches for psytemplates an eastern trip. She has agreed charlatans with no mediumship were in com-Wisconsin who had been converted to the I.—That attested by the Senses:— IL—From the Writing of Languages unknown to the Psyto speak at Cassadaga Camp on the last two chical experiment, missionary bureau, etc., mand, in fact, if not in name; and that the Hayes belief moved to San José and built homes around the park. The colony attends etc., it can satisfactorily and with profit acdays of August, and now expects to leave San camp managers were their obedient tools, chic:---III.--From Special Tests which preclude previous Prepara services in the school building, and the mem-APPENDIX: Conjurers on Psychical Phenomena; Testi mony of Eminent Persons; Advice to Inquirers. complish what is impossible by such inadegathering the crowd with brass bands, danc-Francisco about the 15th of that month, combers of the Hayes family preach the sermons ing pavillions and wide advertising, to have and expound the Bible lessons. ing east by the Northern Pacific road. She quate methods as now prevail, and as have hitherto marked the history of Modern Spir-Price, paper cover, 50 cents, postpaid. will be accompanied by her daughter, a it plucked by these ghouls. In only two in-Mrs. Chynoweth is the medium through For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago young lady of brilliant intellect and great stances so far as we can recall, and neither whom the spirit power directs the affairs of itualism.

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.

Mr. Richard Hodgson, Secretary of American Branch of the English Psychical Society, will visit Chicago and other cities in the central part of the country the latter part of this month. Those interested in psychical research and desiring to stimulate local effort and to co-operate with Mr. Hodgson should immediately make inducements for a visit from him. He may be addressed at 5 Boylston Place, Boston, where he will be until the 10th. After that date address in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago.

SPIRITS FOUND THE ORE.

Strange Story of How the Gogebic Mines were Located.

In the tremendous excitement which attended the development of the mines in the Gogebic range, one interesting and most singular story was overlooked. It has never been published that the mineral wealth in the Gogebic hills was located by the mystic power of clairvoyance. Millions of dollars have been made out of Gogebic mines, which are still producing tons on tons of ore every day, yet seven years ago the hills within which this wealth was hidden were worth only the value of the scrubby pines upon them.

Among the persons who profited by the discovery of ore were the brothers J.O. and E. . Hayes and their mother, who is now Mrs. Chynoweth. They were worth a few thousand dollars when they bought Gogebic land, and now they are millionaires. They own the Germania and Ashland mines, believed to be the richest iron mines in the world.

When wealth came to the Hayeses they resolved to use it wisely and for the good of mankind. They built at Hurley a school for the miners, and men who at fifty years of age could not read or write now have something of an education.

Mrs. Chynoweth and her sons are believers in a singular sort of Christianity. They believe that the Bible precepts are to be lived up to to-day and that Christ's life should be taken as a pattern. They have no creed, no system of doctrine, and no name for their belief. They are not willing to be classed with Spiritualists, yet they believe in trances, second sight, and spirit messages. Those who attend the school at Hurley are

The next day the news came that ore had been discovered. The spirit told us to dig deeper in the shaft that had been neglected. We did so and uncovered the vein of ore which has not yet been exhausted.

"After that we trusted implicitly in what mother told us. In a trance she went out on the hill and located the Germania mine. We sunk the shafts where she told us to without any exploration whatever and struck the best vein in the mine. We have never known any of her prophecies to fail."-Chicago Tribune.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.—\$20,000. now Subscribed.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the **RELIGIO PHILOSOPHICAL JOURNAL, which aims** to keep abreast of the times, should be thoroughly equipped, and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable-by all odds the most powerful far-reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its. teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena. and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science: The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic. economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the

in the fature.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

Among those who have already subscribed for stock in amount from one to twenty shares are the following: Wm. Drury, Illinois. J. H. McVicker, Illinois. Lyman J. Gage, Illinois. M. C. C. Church. W. Virginia. Dr. Joseph Beale, Massachusetts. Rev. Minot J. Savage, Massachusetts. L. Bigelow, Massachusetts. Ed. A. Davis, Connecticut. Mrs. Elizabeth Jackson, Delaware. Miss P. C. Hull, Rhode Island. Miss M. A. Brindle, Michigan. E. A. Woodruff, Washington. Mrs. C. McCall Black, Nebraska. A. A. Healy. New York. R. Heber Newton, D. D., New York. Dr. Geo. B. Crane, California. F. H. Woods, Calfornia. Fred Fickey, Jr., Maryland. S. D. Bowker, Missouri.

and others. The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

R. P. Calvert, Minnesota,

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

THE PIONEERS OF THE SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT. The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names lives and labors. Clotn bound, pp. 325. Price \$2.50, postage 15 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. Heaven Revised

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

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

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

Pamphlet, 101 pp. Price, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



RELIGIO-PHILOSOPHICAL JOURNAL.

Voices from the Leople. AND INFORMATION ON VARIOU'S SUBJECTS

EVEN THIS SHALL PASS AWAY.

Once in Persia reigned a king, Who upon his signet ring Graved a maxim true and wise, Which, if held before the eyes, Gave him counsel at a glance Fit for every change and chance. Solemn words, and these are they: "Even this shall pass away."

Trains of camels through the sand Brought him gems from Samarcand; Fleets of galleys through the seas Brought him pearls to match with these, But be counted not his gain Treasures of the mine or main: "What is wealth?" the King would say, "Even this shall pass away."

In the revels of his court At the zenith of the sport, When the palm's of all his guests Burned with clapping at his jests, He, amid his figs and wine, Cried: "Oh, loving friends of mine! Pleasure comes, but not to stay; Even this shall pass away."

Fighting on a furious field, Once a javelin pierced his shield, Soldiers with a loud lament Bore him bleeding to his tent; Groaning from his tortured side, "Pain is hard to bear," he cried, "But with patience day by day-Even this shall pass away."

Towering in the public square, Twenty cubits in the air Rose his statue carve i in stone. Then the King, disguised, unknown, Stood before his sculptured name, Musing meekly: "What is fame? Fame is but a slow decay-Even this shall pass away"

Struck with palsy, sere and old, Waiting at the gates of gold, Said he, with his dying breath: "Life is done, but what is breath?" Then in answer to the King Fell a sunbeam on his ring, Showing by a heavenly ray-"Even this shall pass away."

OUR SPIRITUALIST CONTEMPORARIES.

Carrier Dove: Mrs. Fair and two daughters left New York for California February 11th in a special palace car decorated with flowers costing one thousand dollars. Same day, from same city, the dead cart took the bodies of a woman and two children to the potter's field, the mother having committed murder and suicide to escape starvation. No flowers in the coffin.

ing through partly developed mediums or unbalanced brains, and it stands them in hand, for the best good of the cause, that they hold themselves level. We have found that, as a rule, in proportion to the undeveloped condition of the medium. his lack of refinement, spirituality and good sense, will be fop d the number and magnitude of his alleged gu...es or controls. It would be interesting to know the number of mediums who claim Bacon and Socrates for their controls, or Washington, Lincoln and Jefferson for their spiritual body servants. These mediums are no doubt honest in this, but they are deceived by psychic influences, the nature of which they do not understand.

ness, viz: Good and Evil rule one with another: where is understood Hell and Pain in the flowing forth of the Eternal Darkness; and the Light of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is under-stood the Kingdom of Nature, with hot and cold

and all other properties. "This dominion hath God given to the office of Christ, that He being both true God and Man, should rule over all the propriety and self-willing of this kingdom, where Evil and Good rule one in another. As the Sun in the visible world ruleth over Evil and Good, and with its Light and power, and all, whatsoever itself is, is present everywhere, and penetrateth into every being, and yet in its image-like form doth not pluck away to itself with its efflux but wholly giveth itself into every creative being, and yet ever remaineth whole, and nothing of its being goeth away therewith. Thus, also, it is to be understood concerning Christ's person and office, which ruleth in the inward spiritual world visibly, and in the outward world invisibly, and thoroughly penetrateth into the faithful man's soul, spirit and heart. As the fire gloweth through the iron, and as the sun worketh through an herb, so that the herb becometh solar or filled with the virtue of the sun, and as it were so converted by the sun that it becometh wholly of the nature of the sun, so Christ ruleth in the resigned will in soul and body over all evil inclinations; over Satan's introduced lusts, and generateth the man to be a new heavenly creature and wholly floweth with itself into him, both as to divine and human power, so that the faithful man becometh a right branch and his vine, in which God and Man dwelleth-that is God-Man dwelleth in that New Birth."

Parkersburg, W. Va.

Conscience.

To the Editor of the Religio-Philosophical Journal.

There are many people who become intellectually convinced of the truth of Spiritualism by investigating its phenomena and studying its philosophy, yet hesitate about accepting its truth because, as they say, their conscience forbids them to lay aside the teachings of salvation by the blood of Christ. This arises from a mistaken idea that this inward protest is really conscience - the voice of the Deity implanted in every heart. Now we claim that this protest against surrendering old teachings has nothing whatever to do with any divine intuitions-that it is solely a matter of early education and just as likely to be wrong as early education is likely to be wrong in other matters. For instance, had the person under consideration been born in Turkey, the same internal protest would arise against giving up the teachings of, and belief in Mohamed as arises here against yielding up the teachings of the Christian theology and a belief in salvation through the atonement. The same would be true in the case of a disciple of Confucius or any other oriental faith.

We do not concede that under the usual definition of the term any such thing as conscience exists. If it did-if it were the voice of God, its teachings would be uniform in all ages and everywhere. This is not a fact as regards any of our so-called intuitions. The whole matter is a question of environment, of education. It is not conscience that tells me it is wrong to steal, to murder, to injure my neighbor, is it? Certainly not; else the same intu-itions would be universal, when in fact we know that our ancestors not many ages ago, felt no such Golden Gate: Editors of Spiritualist jour-nals have great opportunities to become familiar with all manner of crankiness and rubbish com-

by God into a creation wherein Light and Dark-ness, viz: Good and Evil rule one with another: dignation from all thinking people. Spiritualist so-Ciettes to-day are putting a class of persons upon their platforms, advertising them as inspirational speakers and platform test mediums, simply to draw in a few extra dimes, depending upon visitors to make it a paying business, aspectuling upon victors to make it a paying business, rather than to patronize first-class speakers who are well qualified to present the bottom facts of the ethics, philosophy and science of the noblest movement that ever blest the world, and then paying the bills like men, and showing the world that they mean business and that they are willing to pay for the the business.

willing to pay for truth. Just one word about boycott. I took lessons in that school more than thirty years ago, when to be a Spiritualist meant to be boycotted by home and dear friends, relatives and neighbors, church and society. If you got home from a day's labor with nothing more disagreeable than the hiss and finger of scorn, you might well consider yourself fortunate. To talk of a boycott to-day is a little thing for old-time Spiritualists, who have passed over the rough paths in the cause of Spiritualism for the past forty years, who have seen the very livery of heaven stolen by unprincipled persons to serve their selfish money-getting purposes. It is this very class of persons, having little if any regard for themselves or their fellow men, who bring distrust upon real mediumship. The honest, truth-loving mediums of to-day find but little work to do or encouragement in their mediumship, because the average investigator looks for the marveloue. The bigger the lie set up, the more there ara to run after it and pay high prices for a look at it in the dark. You refer these same investigators to the impossibility of a God making this grand old earth out of three little bits of nothing, and they will with one accord say, amen! of course he could not; but they will swear that these marvel workers will manufacture anywhere from one to three tons of human beings at one evening's séance of two hours, have them all partially dressed, and all well fed on onions and beer, and as lively as conditions will allow. O, yes, this is all possible and more, under some unexplained and unknown law in the hands of their hea-

venly chemists. An editor of one of the oldest Spiritualist papers on this continent told me that one of his angel guides, a little maiden, materialized and came to him in one of these marvel manufactories dressed O so beautifully! "Wny," said he, "that beau-tiful dress, so bright with diamonds, would have cost more than a thousand dollars if purchased in this world." Dear, good soul, he did not even dream that twenty-five cents' worth of tinsel and tulle, would make a complete dress for that angel maiden, and this dear good man is not alone. If the like were all in one gathering they would make a good showing in numbers.

Again, the whole fraternity of traveling showmen, in commercial Spiritualism, is honeycombed with scenes of complete exposures that have not been cleared up to any reasonable satisfaction. I have a list with details and data that would require pages of the JOURNAL to give them room. Reader, is there one of the whole show-business company that has not been honestly and completely exposed in their nefarious work? I regard this class of human beings as no better than clever charlatans, and they should be given a wide birth by all true Spiritualists. What is mediumship? The Imperial Lexicon of the Eng-lish language says: "Medium-plu. mediums: me-dia not being generally, though sometimes, used. In philosophy, the space or substance through which a body moves or passes to any point." Mediumship, then, would naturally follow as being the power by which the body, thing, substance, word, thought or deed, is conveyed or passed through or from one point to another. In mediumship for spirit communion between the two worlds, it follows that it is the substance through which is conveyed the message of an inhabitant of the spiritworld making use of the mind and voice of the medium for the inhabitant of this world. In my experience with mediumship I have considered this gift as a part of the medium just as much as any other part of the medium's general make-up-one of the actual primates of the whole being, something that cannot be bought or sold any more than any one of the other faculties of the person, its exercise only developing its availability and usefulness; it does not sail under false colors; it is as true as the needle to the pole. Give it true and proper conditions and results never have failed in my experience. It is the electric light of the soul illuminating the bridge that spans the distance from earth to heaven, over which our loved ones pass, making happy the communion between the two worlds, and so intensely revivifying the sixth or soul sense of the medium that he or she is able to see, hear and talk with and for the denizens in spirit life. It is the fakirs who have abused this most holy gift-unprincipled souls who have little respect for themselves or humanity around them. In my opinion this is the class of persons who advertise and are advertised to give soul growth and develop one into a medium for a stipulated sum of money. It seems to me that this subject is worthy of the voice and pen of our best minds in the spiritual field, to the end that honest mediumship shall be better sustained and appreciated, while the false shall also be left (Judae-like) to go to its own place. W. W. CURRIER. to go to its own place. Haverbill, Mass.

way. Let it be remembered that all such stories as call a convention, send delegates to a general con-that of the man unloading his load of hay because vention and there adopt certain rules and laws to he heard a baby crying in it-or the merchant breaking his casks because of a man therein calling for belp, are all of them purely fictitious.

My last proposition on the theory, then, is this: The ventriloquial voice is always in the direction of the speaker from the hearer, never in the opposite direction, and this because it is an illusory sound really confined to the speaker. Now, in the case of the little girl in the Dagg family, the voice seems, from Mr. Woodcock's report, to have been unconfined while Mary was in the same room. Had she been the best ventriloquist on earth she could not have kept up this illusion five minutes unless she could separate the audience from herself, and then in some way direct their attention to the place of the voice. Once put the audience on the qui-vive as to where the voice was and they would have found t quickly. Nor would they have agreed upon its locality until it had been traced to the speaker, for reasons already explained.

Last of all, this voice could not by any means be kept up more than three hours, nor could any little girl use a strong ventriloquial voice. Now, Mr. Editor, while on this subject, permit me to suggest that all talk about ventriloquial voices in the dark is delusive. You must see the operator to be deluded. True, it might be thought that the speaker was further away than one would think, but nothing more; nor is the voice ever smooth and clear. Now, as am not proud of possessing this art, but rather ashamed of it, permit me to subscribe myself, JOHN JONES.

Bellamy's Millennium.

To the Editor of the Religio Philosophical Journal.

For the last two generations innumerable reform movements have been started, attracted attention and supporters from the few or the many, varied as each promulgation seemed to meet the long felt want of the individual elements of humanty. Each movement, until lately, seemed to be inaugurated by some special need or want of individ-uals, and has flourished or died, in accordance with what might be an application of the Darwinian law; viz.: "The survival of the fittest," or in this case it might be more clear to state, each movement gained strength and life; as it was found to have, as an inherent principle, the greatest good to the greatest numbers.

All however, have fallen short of a comprehensive whole; there appeared to be something lacking, and the lack of the element required has isolated each movement into a single pathway of reform, and therefore holds men in varying attitudes to ward each other which are to a greater or less extent antagonistic. Being so, each reform organization, as a unit, naturally becomes the competitor of every other unit that bids for the attention and support of mankind as a whole.

It is this spirit of competition, this atmosphere of eternal grind that surrounds every human being of tc-day, that enters so largely in the elements of reform movements, and which has caused all such movements to fall far short of a possible ideal, making an aching void which has had to be filled with another, and still another idea, with new combinations of individuals.

So this has gone on until men of the most advanced intellects and of the most intense desires of good to their fellow-men have fallen by the wayside despairing, because they could not bring themselves to do, what they found other so-called leaders of reform doing, that is, to enter into an exhaustive competition for recognition of their personal desires for opportunity to teach others what they had learned truly

MARCH 7, 1890.

govern the new church--a government without laws or any rules cannot stand long -and there select leaders who are worthy men and women who will work to build up the cause.

This society advocates a free platform upon the subject of Spiritualism. This life is too short to try to investigate every new argument that is advanced. If there is a future state of existence we want to know it and how we can communicate with it.

Mrs. Flora A. Brown, the medium who visited Chicago last fall, is again with us. She strikes the key note to draw the people out to our meetings. It has caused the people to get out their dust-covered Bibles and see if she is telling the truth, that the Bibles and see if she is telling the truth, that the people of this earth have always been in communi-cation with the higher spheres of existence. I have heard several say: "I never thought such things were mentioned in the Bible." Others say: "I never took any interest in Bible readings until since I heard her interpretations of it." Others say: "That is the first time I ever heard both sides of the ques-tion presented." Many Spiritualists are yet in great ignorance -blind leaders of the blind. By Order of the Board. J. S. ORDWAY, Pres

By Order of the Board, J. S. ORDWAY, Pres., E. BROWN, Sec'y.

Montreal Spiritualists.

To the Editor of the Religio-Philosophical Journal.

Good and appreciative audiences continue their attendance to hear the trance lectures of our medium. On Feb. 2nd, a spirit purporting to be Jeremy Bentham gave through W. Walrond's medium, ship a review of the life of Thomas Paine. The control described a brilliant assemblage of spirite gathered around the platform, fraternizing and enjoying each other's friendship, and that they had been drawn there by a body of sympathetic friends who were celebrating the anniversary of Paine in a room not far distant from our temple. The con-trol described the room and its decorations. It turns out that the members of the Freethought Club. were at that very hour, honoring his memory and had their room decorated with their champion's motto. "The world is my religion and to do good is my religion still." On Sunday the 9th, a spirit claim-ing to be D. D. Home controlled and gave a fine address on clairvoyance and clairaudience, and recalled the experiences of his mediumehip when on earth, which proved entertaining and instructive. Our address this week consisted in showing the difference between the teachings of Spiritualism and those of orthodoxy. Tests are given from time to

those of orthogoxy. Tests are given from time we time in a way that is clear and convincing. We intend increasing our library and tract table for the further dissemination of spiritual truths. C. TURNBULL,

Cor. Sec., R. P. Society.

Notes and Extracts on Miscellaneous Subjects.

There are 2,750 languages. Watches were first made in 1476. A barrel of rice weighs 600 pounds. The average human life is 31 years. A barrel of flour weighs 196 pounds. A barrel of pork weighs 200 pounds. The first steel pen was made in 1830. A hurricane m wes 80 miles per hour. The value of a ton of silver is \$37,704.84. The first lucifer match was made in 1829. The first from steamship was built in 1830. Modern needles first came into use in 1545. Coaches were first built in England in 1569. The first horse railroad was built in 1826-27. Telegraph wires have to be renewed every five or seven şears.

The Better Way in the same line, treating of ancient spirits says: "Learn how to properly commune with your familiar spirits before telling about the ancients and 'high' spirits. The latter in nine cases out of ten are mockers while the former, after long experience, generally prove to be the angels so much written about Vain or conceited mediums attract spirits who would like to palm themselves off as aucient or wise. We know of several, who live hundreds of miles apart; do not know of each others' existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present; and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums on the rostrum make no such pretentions or claims, and bring forth more wisdom through little insignificant (?) Indian maidens or unpretentious relatives and friends of the near

Light of London: They tell us---the wise ones--that herein [a faculty of certainly producing a simple phenomenon at will] the magician differs from the medium. Well, let us have some magicians, then. "A rose by any other name would smell as sweet." Let us have some people who have Jearnt to control instead of being controlled; who can show people, who want to see these psychical gymnastics, what they crave for. For myself I am incurious. All this is an accident of my Spiritualism as little of its essence as can be conceived. But it interests and attracts certain minds, and, when it is done, I should like it to be well done. Therefore, by all means let us cease from presenting to the incredulous public astounding marvels, which, if they be-as some are--true, are quite beyond credence by the unprepared mind, and let us insist that simple, unmistakable phenomena shall be presented in such a way that no fair mind can have a doubt as to the fact. And then let us leave the biased and unfair minds alone. It is a ploughing of the seashore to do what most Spiritualists have been trying to do for many years past. Their attention is eminently needed nearer home: whereas all their care is spent on rushing about on errands of proselytism, which they effect usually with a singular lack of discretion. Meantime, their own house wants putting in order, and they are disputing at the street corner.

Christ.

To the Editor of the Religio Philosophical Journal.

Swedenborg probably never heard of Jacob Boshme, but it is most singular that this illiterate cobbler anticipated nearly all the profounder thought of the Swedish seer. Many New Church people suppose that their favorite has formulated all truth, and that he is a finality on all questions affecting the descent of the "Lord's New Church." We do not wish to offensively dissipate this illusion. but those who are familiar with the writings of the "Teutonic Theosopher" know that there is very little in Swedenborg's utterances which was not an-ticipated in the old Dutch shoemaker's works. For

point: now as you cannot locate the voice anywhere, six lessons for as many dollars more or less, money meetings to prove by argument and through reliable scholars and assists in the work of education. the four elements (fire, light, air and earth) are you-naturally fall into this delusion. I have often in refunded if satisfaction is not complete-are simp-A Pacific coast paper has this item: "A school mediums the fact that we can communicate with sprung, is the Heaven-viz: a spiritual world. In a small group of friends, called their attention to a ly an unprincipled set, working the holy cause by those who have passed to the higher life. that inward power Christ ruleth, true God and man, man beneath the floor. I would then produce the simulation before the unwary for the almighty dol-3rd, That we do not allow speakers on our plat-form who, under the guise of free speech, seek to introduce their free love and other objectionable through the outward world; for where Christ saith, | lar, regardless of manhood, womanhood, truth or sounds in the larynx-the farthest down any human Math. XXVIII. 18:20: 'All nower is o rd to fosl thus, but in my ing car lity utter a Heaven and on earth'; also, 'I am with you always would hear the voice as intimated. Probably I is a simple fact, the truth of which the Spiritualists doctrines. 4tb, That we will not allow any person to adtill the end of the world'; also, 'He shall rule over would ask him to come up into the wall. The first of this country will awake to realize only when too all his enemies till all his enomies are laid under thing to do in this case would be to let it be known late. dress our public meetings who seeks to antagonize him as a footstool.' 1st Cor. XV, 25. This is to be Does spirit intercourse exist to-day? As surely as in some manner that he is there, and then so moduthe churches or cast slurs upon the Bible of the understood of his inward kingdom, where, in the late the voice that it would be natural for that point. it ever did. It only needs an open door through which to meet you. It is as free as the sunlight. Christians or of any nation. inward power, He ruleth over the outward, earthly If now we wish to place him upon the house topworld and also the hellish. For the outward world the tongue nearly closes the entrance to the phar-We hope to see the day when those who believe It only asks a hearing and sometimes not even that. is sprung out of the inward spiritual world, viz: in a future state or existence and those who can get Many times we are compelled to listen. In my opinanx and the voice is made in that chamber in a farion if Spiritualism is ever compelled to withdraw its holy influence (as it did in the days of the Salem out of Light and Darkness; which fabric, before the off high key. Since, they, the ventriloguial voice is communications from the higher spheres of life may office of Christ, stood in the eternal Creator's office. always unnatural it will not have the sibilants, nor be free from the charks of society who are constantly who from eternity hath wrought, or effected, Light witchcraft, by the ignorant persecutions of church bigots,) the blame will lie at the door of its shouldthe mute sounds. No ventriloquist can look you in preying upon the unwary and seeking to bring the and Darkness; viz: the spiritual world; which fabthe face and say "beans," even though he might be a cause into bad repute. ric is flown forth and become visible, and brought be friends who are cursing it by their abominable Bostonian. D can be uttered fairly well in this There is only one way out of it: Let each state spectively.

us prickings of so-called conscience-is of modern growth and was unknown to our remote ancestors. Thus the claim that conscience is the voice of God is untenable because the same system tells us God is unchangeable, hence His voice expressed by conscience must be also unchangeable-should have been the same 1,000 years ago as now. The whole question resolves itself into one of education.

Who shall presume to declare absolutely what is right or wrong, per se? Things seem thus to usand differently to others—simply on account of our education. We repeat: there can be no such absolute criterion as conscience-a voice of God. We must apply rather the test of our reason and judgment to all matters of morals and religion with due respect to established laws and usages. It is to our mind exceedingly puerile to allow any "conscientious scruples," arising from early education, to interfere with our accepting any plan of religion or philosophy which has been demonstrated as truth and is

so conceded to be by our reason and intellect. In the fields of science, new discoveries are being constantly made which overturn older theories and beliefs and we accept these new facts when proven and lay aside the old theories without regret. Why not then apply the same rule to our religious beliefs? When reason and science prove, when our wn investigations satisfy us that the claims of Spiritualism are true, then lay aside in the same manner the results of early education, relegate to the past, with other systems, the vicarious atonement, the b'oody sacrifice and all other pagan relics of dog-matic theology, and come boldly forth into the light and liberty of the philosophy of Spiritualism. These thoughts were suggested by the remarks of

a most intelligent lady a few weeks since. Said she: "I can but believe in Spiritualism; I have seen enough phenomena to satisfy; have read enough to convince my reason—but what shall I do with Jesus? My conscience rebels against rejecting the atonement; my reason rebels against accepting it. And is not conscience the voice of God"? I replied: 'Your reason comes nearer to being that 'voice of God' you refer to, because reason is a divine faculty given you, or developed in you to enable you to de cide such matters rightly, while what you think is conscience is merely the result of early education. If you had been educated in Constantinople, that same question of conscience would have arisen under similar circumstances, merely substituting Mohamed's name for Christ's." When following the dictates of reason we are, surely, more likely to be led by a divine faculty than when being blindly led by the influence of early education, mistaking such for the JAS. DE BUCHANANNE, PH. D. voice of God.

Mediumship-Home Circles.

To the Editor of the Religio-Philosophical Journal.

If there is any one place more sacred than anoth er to the honest investigator of the facts, phenome na and philosophy of Spiritualism, it should be the séance room, where we meet to determine for our selves the realites of this life and the possibilities of its continuity. During my investigation, covering more than a quarter of a century, I have always found that the real facts-facts that I could reckon upon as being safe in forming an opinion worthy of trust in spirit communion, came though the developments in séances under my own roof, with but my own little family of three, Mrs. C., daughter Mary and self composing the circle so far as spirits in the form were to be counted, and it is by reason of my own experiences in these home investigations of spiritual facts that for many years I have persist ently urged with voice and pen the holding of home circles, having regular times for sittings, with every member in his or her seat. In such investigations and under such conditions, results worthy of the time bestowed have never failed me. Why do I urge this course?

1st. Because having perfect confidence in each member of the circle, you know beyond the possibility of a doubt that whatever takes place in the way of phenomena is genuine, and that you are not being deceived by any clever trickster-an experience that the writer passed through to his sorrow years ago.

is poorer than when he began. It will be understood from this that the voice is with 2nd. Because a large class of persons who to-day us. Enclosed we submit to you a copy of the reso-lutions adopted by the First Spiritualist Society of the operator. Then, whence the delusion of the represent mediumship---not only in the one-dollarthat matter there is very little in current theosophic voice? Simply this, it is so modified as to appear a-chair séance but also in many cases upon the spirfarther away. The performer usually adds to this some means of directing your attention to a certain point claiming that the this city at its last regular meeting: Resolved, 1st, That the great object and aim of literature which he has overlooke l. But here are itual platform, before regular and legal organizahis words about Christ; the thought is identical with tions, advertising to develop mediumship with unthis Society is to advance the cause of Spiritualism. Swedenborg's: point claiming that the voice proceeds from that precedented chances for soul growth in a course of 2nd. That every effort be made in all our public "The inward ground of the word, out of which

Ventriloquism Little Understood.

To the Editor of the Religio-Philosophical Journal.

In this article I shall find it necessary to allude to myself as authority to 'a certain extent and I shall therefore beg leave to write anonymously. I would suggest, however, that the editor knows me, at least by reputation. The object of this communication is to rend the

veil of mystery which seems to shroud what is erroneously called ventriloquism. I have often been surprised to hear the remark from fairly well in-formed people that certain things in a séance might be accounted for easily by this art, but my astonishment reached its utmost limit when I read in a recent JOURNAL that the supposed spirit voice at the Dagg house might be accounted for on the supposition that the little girl is a ventriloquist. Before discussing ventriloquism, which I shall do

briefly, here permit me to say that although I am not a ventriloquist by profession and never have attempted in my life to earn a single cent by the art (and gift), yet for a quarter of a century I have used it as lung and vocal practice; that I have in private practised ventriloguism with some of the best ventriloquists in the United States, and know, positively, of what the art consists. In short, before proceed ing, allow me to say that I can imitate. ventriloquially, any animal I ever heard; can plane, saw wood, hammer-in the voice, and, in short, can handle it fully. Having stated so much, let me say that I positively know that ventriloquism could not in any sense have formed a factor in the Dagg case. I will give my reasons: The voice of the ventriloquist is simply a modification of the natural voice, usually executed with little or no use of the teeth and lips; you may thus look the skillful ventriloquist squarely in the face while he is using this voice and you will seldom discover a change in his features or in the organs of speech. I state an extreme case when I have said this, and it requires the utmost skill of the artist to accomplish this much. Now what about "throwing the voice"? Simply that it is a wholly unwarranted expression. A second point to be remembered is that the voice is always confined to the throat of the speaker and is not so low down as the word itself indicates. The German word Bauchredner is equally illusory. The uninitiated get the impression that the voice is something entirely away and apart from the speaker. This is extremely erroneous. There was never a ventriloquial sound uttered which could have deceived the hearer had his ear been placed upon the thorax of the speaker.

Throughout the best elements of mankind this has somehow been felt to be a crying wrong, a cloud that dimmed the bright star of evolutional progress a something undefined but felt most terribly by the sensitive souls in whom are born new ideas.

That an intense want creates a needed supply might almost be formulated as an axiom. In th case the want has been supplied by Edward Bellamy when he illustrates the possible results of emulation as compared with the burden all men groan

under in this age of competition. In the substitution of the one word for the other, and the spirit that accompanies the word as a meaning, he has sounded the keynote of the future which marks a new departure in reforms under which all who have any legitimate excuse for existence, can combine or rather coalesce.

The very thought that it might be possible to live among one's fellow-men in an atmosphere of emulation, is to many as the thought of emancipation was to the slaves of thirty years ago. With that idea present in the minds of men, one can live and hope that each and all of mankind may find their place and work--be helpe i to do so in the fulles spirit of freedom, and consequently each human be ing may be of the greatest good to himself, (which is his birthright) and to his fellow-men. Under the spirit of emulation, what is of good to the individual is of good to the community; the good of communities must be the good of the state; what is of good to the state in the highest sense must be of real good to the nation. Nations comprise the peo ples of the earth; and under this teaching every human being can cultivate the good within him, ac tively use it, and be rewarded with the feeling that he has done, is doing, for the whole of mankind in the broadest appreciable sense as far as his natural capability and individual resources will allow.

Each human being has a place and work to doa something that is a part of a birthright, but which alas! is so often crushed out, thrust aside and trampled under foot in the terrible competitive rush of the many. Surely this is wrong. Men are not born to be beasts and act like ravening wolves; but that such is the spirit now permeating mankind is in a measure true.

Oh! yes, I know, we are better than our ancestors in much of this, but the spirit that pervaded their day and generation was relative to their civilization. and so it is to-day. The strong-willed man of an-cient days, built his stronghold, gathered his adherents and made war upon his neighbor similarly situated. In that competitive war men lost their lives. In the competitive war of to-day many lose more than life; they lose their honor, their self-respect, their good name, and go down into a sea of infamy, all because under a spirit of competition they have in some way-generally in the most narrow minded, selfish way, too--tried to excel their fellow-men. To give expression to those desires to excel, is to give expression to the part in mankind that is divine. But we know by observation that this divine attribute of mankind has been and is, perverted into the grasp of avarice in one, the attainment of individual power in another, the expression of vanity in some, and the feeding of sensual appetites in more. All of this, too, at the expense of their fellow-men and often under some popular cloak, by the hypocrite and liar, which is a fallen state indeed from the old feudal baron, whose standing was made by his good right arm and frank fearlessne

Out of this melee of liars, hypocrites, and thieves, who are to-day posing as the examples of great men for future generations to look up to—posing as patriots, as statesmen, as financiers, as philanthropists and patrons of all that is good, when their only end and aim is self-aggrandizement. Out of all this comes one man who holds up a banner upon which te emblazoned but one word, and the great mass of humanity responds with a heartfelt "Thank God for that thought—Emulation." JUAN DE AMIGOS.

Spiritualism in Oregon.

To the Editor of the Religio Philosophical Journal

We find out on this coast the same element to contend with that you have in the eastern cities. The question of how to meet that class is what worries

One million dollars of gold coin weighs 3,685 pounds avoirdupois.

One million dollars of silver coin weighs 58,920.9 pounds avoirdupois.

Until 1776 cotton-spinning was performed by hand spinning wheels.

Albert Durer gave the world a prophecy of future wood-engraving in 1527.

Glass windows were first introduced into England in the eighth century.

The first complete sewing machine was patented by Elias Howe in 1846.

Measure 290 feet on each side and you will have a square acre within an inch.

Prince Albert Victor wears the highest collar ever known to be worn by man. It is $3\frac{1}{3}$ inches high in its narrowest part.

Do not expect your horse to be equally good at every thing. The horse, like the man, must be adapted to his work.

Near the close of a journey let the horse walk. If covered with sweat rub off with a rag, to prevent too sudden cooling.

Keep a horse's bedding dry and clean underneath as well as on top. Standing in hot'fermenting ma-nure causes thrush.

The contract for the organ for Taimage's new tabernacle in Brooklyn has been awarded to the firm that built the old one. It will have 5,078 pipes and 119 stops, and it is said it will be the largest ever built.

The last season of the pearl fishing at Ceylon was exceptionally successful. In twenty-two days fifty divers brought 11,000,000 oysters to the surface. The divers made about \$32,000, and the government \$100.000.

The telegraph message costing \$2.37 a word was recently sent from Portland to Hong Kong, and an answer received in twelve hours. It was first sent to New York, thence to London, across the continent to Yokohama.

The trial of a colored deacon who was arrested at Wichita, Kan., for stealing coal, was advanced on the justice's docket at his request in order that he might fill an engagement to preach on the day originally set for hearing.

The late John F. Smith, the great Philadelphia typefounder gave to various charities more than \$100,000 a year during the closing years of his long and useful life. "Everything I have to give away," he said, "I shall give away before I die."

The name "porcelain" was given to chinaware from a supposed resemblance of its surface to that of the univalve shell called porcellana. The shell was so named from the shape of its outer surface, which was thought to resemble the back of a pig (porcella).

The richest man in Russia, Count Scheremtjew, is about to produce Puschkin's play, "Boris Godunow," in his own house, and has spent 30,000 roubles on scenery and costumes. The performers will be noble amateurs, and the royal opera will supply the music and choruses.

The electric light is making its way in Londonthe wires being laid under ground, and the streets all over the city will soon be illuminated by it. In interior use, however, there is a growing distrust, the numerous accidents in this country having directed attention to its dangers.

The old saying that a man who minds his own business will make money is not true. Charles Cochrane, a Canadian, has remained on his farm for fourteen straight years without leaving it and has not spoken to a stranger in all that time, and yet he

Swimming baths are becoming popular additions to English schools. The school board contends that it is quite as important for a boy to learn to swim as for a girl to learn the art of cookery, and claims that the swimming bath adds to the comfort of the

- Andrew Contraction of the second

teacher at Kootenay, B. C., recently saw a personal in an eastern paper soliciting correspondence, etc. He took a flyer and received in return a check for \$250 to come to Minneapolis and get a bride. The day of the marriage he will also get a bank book covering a deposit of \$10,000 subject to his order." At Wloolawek, in Poland, a man named Pawilk-At Wioblawsk, in Foland, a man named Pawirk-owiski has just died at the age of one hundred and fifteen. He tought through Kosciusko's wars and through Napoleon I.'s Russian campaign. He was working in the fields up to last year. His father is said to have lived to the age of one hundred and twenty-six and one of his brothers died at one hundred and sixteen. He leaves three sisters aged one hundred and two, ninety-nine and ninety-three reMARCH 8, 1390.

RELIGIO-PHILOSOPHICAL JOURNAL.

For the Religio-Philosophical Journal. **OUR MOTHER.**

Mrs. Hannah J. Woodward of Wilmington, Vermont, passed to the higher life, Feb. 11th, 1890.

HELEN FIELD COMSTOCK.

"He bears our best-loved things away And then we call them 'dead.'"

So soon! so soon! I could not know When last I saw her here on earth, Scarce three short months would intervene Before would come the higher birth.

"So tired! so tired! I'll rest," she said, As fainter grew-the w ary breath; So quietly life's spark withdrew, One could not realize 'twas death.

It came so like its twin-soul, sleep, -She queried not if death was nigh; Who meet life's duties faithfully, Fear not the summons from on high.

No supersition held in thrall A mini where strength and clearness wrought; Her intellect no hampers brooked, No barriers to earnest thought.

Though gentle, kind and womanly, Yat self-reliant to the core; Life's hardest lesson early learned, Alone she plied the broken oar.

Scarce furrowed is the marble brow, Tho' seventy-two as years are told; For hearts so cheerful, hopeful, bright, May weary grow, out never old.

I see again, as in her prime, A wise and tender motherhood, Whose thoughtful care, and guiding hand, Sought only for her children's good.

I hear again the soothing tones. That quieted our childish fears; And feel the reassuring kiss, That cured our hurts, and dried our tears,

A rounded life of usefulness, Of crosses borne, and duties done; Love thrice has called to well-earned rest, Earth's griefs are o'er, joy's haven won. Rochelle, Ill.

Born of Envy.

Chicago Daily News: If Henry M. Stanley reads all the mean things that are being written about him he must feel like returning to the wilds of Africa. The savages of the datk continent are less unkind to him than some of his civilized critics. He is accused of being cruel and ut just in his treatment of the natives; of going about and rescuing people who do not want to be rescued; of making a disgraceful treaty with Tippoo Tib, who has the reputation of being the worst as well as the ablest of the African despote; and, finally, it is intimated that be may be financially interested in the slave trade himcelf. These charges are manifestly born of envy, and they will do the explorer no lasting harm. The attacks upon him after his discovery of Livingstone were even more virulent than those now directed against him, but he outlived them all, and he will doubtless triumph over his detractors now. At the same time he must real ze more fully than ever before that success has its bitterness as well as its

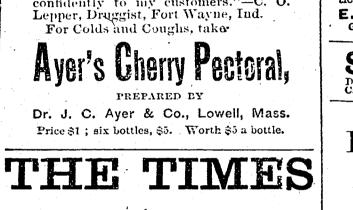


a irritation, and prevents the inroads of Consumption; in every stage of that dread disease, Ayer's Cherry Pec-- toral relieves coughing and induces

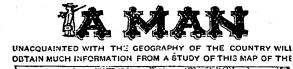
refreshing rest. "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."-Capt. U. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, it being more salable now than it was twenty-five years ago, when its great success was considered marvelous."-R. S. Drake, M. D., Beliot, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery Our family physician a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."-C. O. Lepper, Druggist, Fort Wayne, Ind.



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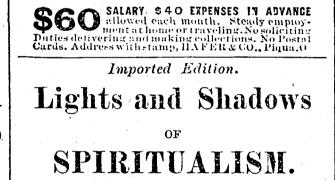
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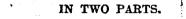
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bility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to cve address for 25 cents.

The Jews are said to be rapidly increasing in numbers, wealth and influence in New York. Four new synagogues were recently opened within the space of ten days, and the city now has forty-seven of these places of worship, which is a larger number than can be found in any other city in the world. The Hebrew population has doubled in ten years. Some trades they almost entirely control.

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RELIGIO-PHILOSOPHICAL JOURNAL.

(Continued from First Page.)

inspiration to their withered hearts and despairing souls.

Let liberalism be life. Let liberalism be love. Let liberalism be truth. Then will she be the God of this new age; the veritable Messiah who will sit on the throne of David, the dead past, forever.

CONFESSION OF A "SPIRIT."

A Boston Girl Who Played "Spirit" at Materializing Seances, Tells How the Fraud is Practised.

Mrs. Amanda M. Cowan was exposed on April 25, 1888, while giving a materializing scance in Boston and the paraphernalia captured. August 8, 1888, the Boston Herald | circle, were the spirits of Phœbe and Alice published an expose with diagrams, revealing | Cary, whom he would head to the circle. The the ingenious trap-doors by which Mrs. Cowan's confederate "spirits" made their entrances and exits. The Cowan family had removed and the examination of the house was made under the supervision of the city inspector of buildings and the owner of the property. In its issue of Feb. 24, 1890, the Herald gives an abridged and severely condensed account of the confession of one of the Cowan spirits which the JOURNAL republishes, as follows:

"In telling her story to the reporter the 'spirit' imposed one condition-viz: that her full name should, for family reasons, be suppressed. 'The beautiful spirit,' who now devotes her time and talents to affairs and occupations entirely material, thus describes her-connection with the colossal humbug advertised as materialization: 'I was induced to enter this business, having heard about it from a lady friend who had shown me much kindness, and who also knew how dependent I was upon my own exertions for a living. Through this lady Mr. and Mrs. Cowan came to the house where I was living; and after some conversation about the business, and how easily one could become an expert after being initiated into its mysteries, they went away remarking that they thought I would be just the person they wanted. I called on them several times for instruction and rehearsals previous to being introduced into the cabinet as a 'spirit.' The salary they offered was in excess of what I could possibly earn in my chosen occupation and I was induced to take up the business. The position I was to occupy was at that time filled by Mrs. Florence K. Rich, who was a performer of such ability in this line as to make her services in great demand in other cabinets, her salary being double that of others in the same business.

"Under what circumstances did you make your debut as a spirit?" queried the reporter.

would materialize for Mr. Brackett at th back of his chair, or in some remote part o the room. In order to do this it was neces sary for me to creep behind the black curtain that hpng around the wall, counting the chairs by feeling as I crept along until I came to the one occupied by Mr. Brackett. would then jump up and greet him, 'How do you do, uncle?' and take him by the hand. 'Andy' always personated Mr. Brackett's dead brother George, and we were often greatly amused by his enthusiastic descriptions of our séances in the Banner of Light. Mr. Wetherbee was also very enthusiastic in his descriptions of our manifestations, especially those at 219A Tremont street. Mr. John Low of Chelsea was another frequent visitor. He was very hard to please. He required many spirits, and was not satisfied unless he saw them all in the same evening. His favorites, outside his own family Cary, whom he would lead to the centre of famous sisters were always personated by Mrs. Cowan and myself. After awhile Mr. Cowan, desiring more privacy, decided to remove into apartments which should be occupied by his own family exclusively. He located at 219A Tremont street, where he constracted another cabinet introducing the 'spirits' through a trap door in the corner, leading under the partition into the next

room. The hinges of the trap were placed on the under side so as to escape detection while, feeling over the carpet with which the floor was covered. Access was had to the spirit room through a hole chiselled out of the brick partition wall between the two floors. It was very easy for us to creep in and out of the cabinet on our hands and knees."

"Can you explain the sudden appearances of the two white forms at the cabinet open-

"Oh, yes; that is very simple. When Mrs. Cowan, in her role as medium, would enter the cabinet from the seance room, after having been introduced to the circle, she was already attired in her spirit robe over which she wore a dark dress so constructed as to drop off almost instantly. At the same moment I crawled rapidly through the hole from the private room, and thus two materialized spirits were suddenly revealed, to the great astonishment of the circle."

"What prominent people do you remember as among your visitors at this latter place?" "There was Mr. T. P. Beals of Portland, who first visited us in company with Mrs. Rich. From her we obtained, on the 'test exchange plan,' points and information by which we were enabled to satisfy him that his wife and sister actually appeared. Mrs. Cowan personated the sister, and I the wife. I can tell you a funny little story about Mr. Beals. It seems that one night, when he was attending a scance at Mrs. Rich's the spirit 'Dew Drop, her control, suggested to Mr. Beals that he give 'Medie' his wife's diamond ring, which he was then wearing on his little finger. .To

is accorded a sitting on the occasion of a first visit. He is pretty thoroughly 'pumped,' however, and the medium is thus enabled to communicate with others in the same line of business and to ascertain such facts in reference to his family and friends as can be used in producing successful tests. When in the seance room 'tips' are given to us by the manager, who takes a sharp view of the sitters, whom he has placed about the circle to suit his own convenience. He then communicates to us the names of the spirits it is safe to present, and the location of each believer in the circle; and, lest memory be treacher-ous, a record of these 'points' is kept in the spirit room for frequent reference, together with the messages to be delivered to the faithful.'

"What is the usual weekly salary of a 'spir-

"The spirit, when inexperienced, usually receives \$1 for each seance. Mrs. Rich was paid \$3 a seance, and this is the highest price I ever knew to be paid for a single séance. I should say that \$1.50 is a pretty fair price for playing spirit."

There are Degrees in Humbuggery.

The St. Paul Globe says that the medium Mrs. Sawyer, whose swindling operations were the other day detected and exposed by the Tribune was carrying on "an innocent sort of humbuggery"

It is an unpleasant commentary on the intelligence of the age that people will flock to ghost shows and pay out their good money for the simple pleasure they derive from being deceived into the belief that they are enjoying association with visitors from the spirit land. But we fail to see the criminality of the act or wherein morality suffers more than it does in a thousand other forms

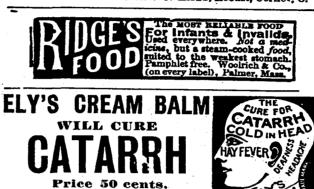
of which no notice is takep..... If in the dimness of the séance they can embrace some speckled-faced, crooked-nosed old hag in the belief that they are holding sweet communion with a mother, a wife, or a sister long since departed to the spirit world there is no particular harm in the d-Jusior. There is comfort and solace in it for the victim of the humbug.

The truth of this cannot be admitted. This medium was a humbug, but her humbuggery differs radically from that of the exhibiter of a sea serpent, or a mermaid, or of the fortune teller who lets a man know the name of a winning horse or the number of a winning lottery ticket. The medium professes to bring back from the land beyond the grave the semblance of the loved and lost. She appeals to feelings which are not to be controlled by reason or experience, and with which it is therefore the more dangerous to trifie.

The ordinary humbug preys only on a man's purse and does him but little harm, but the medium plays havoc with his feelings as well as his purse. Being in his eyes an intermediary between the dead and the living, and one who can open for him the portals of the other world, all that he possesses is put at her absolute disposal, and her rapacity generally leaves him little but a jected, when he consulted me about it a few disordered mind. When man thinks he is evenings later, and Mr. Beals may thank me for the preservation of his ring. A Mr. Rus-for the preservation of his ring. A mr. Russell of Cambridgeport was very anxious to to the grossest forms of imposture, as witcare as to the role I should enact. I advanced to where Dr. Whitney and his wife were sit-two deceased wives and his intended third. Postor the other day that the Savior was in the tail represented myself as their dead There were only two of us women in the cast. great distress, and who contributed from heur birr when i the senty means to make him comforta-



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To Those who "Do Not Care for a Religious Paper."

Would it make any difference to you if you knew of one that does not advocate the doctrines of everlasting punishment, vicarious atonement, miracles and an infallible Bible?-

One that does stand for common sense in religion, "truth for authority", belseves that religion should be friendly to icience, and advocates a religious fellowship that will welcome all of every belief who are willing to work for truth, righteousness and love in the world?-

One that does not fill its space with learned or ignorant discussions of scripture texts, but does give every week 32 columns of fresh and rational reading, including a sermon on some living topic, editorials and contributions on current events, and news of the progress of liberal religious thought? If you think you might care for such a paper, send ten cents in stamps for ten weeks.



Seventeen editorial contributors, from five different religious organizations. CHARLES H. KERR & CO., Publishers,

175 Dearborn Street, Chicago.



"It was at an afternoon seance. Mrs. Rich, in the garb of a spirit, led me from the cabinet as another visitor from the unseen world. I had been instructed with great

the morson monthed by the meanurer. On east tripl was hushing a work to sig. In a -Addi Stepi with the place in which the Bould is a state of the Second Line is the second line in the second line is the second line second line is the second line is the second line is

sea of combaness maner which the Cowass with the spect Series from extensive burides."

"I learned from them that they commonesa business in the fall_of 1886 or 1887 (I have | forgotten which) at No. 612 Tremont street. In the parlance of the cabinet Mrs. Cowan was, after a few lessons, developed by George T. Albro, at his establishment at No. 55 Rutland street, where she served in his cabinet as a spirit for a short time. Two kinds of cabinets were used. One was square in shape, with curtains at the back, reaching to the floor and tightly drawn underneath and buttoned. After the cabinet was examined by those in the circle who wished to see that all was fair, the lights were lowered and the curtains unbuttoned and raised for the entrance of the 'spirits.' Immediately in the rear of the cabinet used, by the Cowans was a door leading into a room which the 'spirits' used as their headquarters. This door had been locked with a great show of sincerity and the key handed to some one in the circle for safe keeping. The Cowans, however, had constructed a clever device by means of which, with a small stick inserted in the casing, the bolt of the lock could be thrown back by the 'spirits' who could noiselessly enter the cabinet amid the singing of the circle and the noise of the cabinet organ. Each white-robed 'spirit' was shrouded in black cambric while passing from the room into the cabinet, thus rendering them invisible in the dim light of the scance room. It was about this time that Mr. Cowan made the discovery of a new and admirable location for his cabinet in a bay window on the street front. To all appearances this cabinet was fraud-proof, and so successful were the seances that visitors and believers were attracted in great numbers. Mr. Cowan's discovery was accidental. While removing the floor in the bay window in order to construct a trap door by which the 'spirits' might enter from the cellar, he found a space of considerable dimensions so peculiarly arranged as to have no visible connection with the cellar, rendering it absolutely safe from discovery. The male 'spirits' were personated by Cowan's brother Andrew (called Andy for short), while Mrs. Cowan and I played the role of female 'spirits,' each having our signals for entrances and exits. Business went on prosperously.'

"Will you not give a few illustrations of cabinet manifestations with which you were connected?" >

"Well, I remember two spirits who used to followed succeeded in creeping through the come to Mr. E. A. Brackett, of Winchester. trap-door into the spirit room, while Cowan Mr. Brackett is the author of a book on the stood guard. In the confusion I was seized subject of materialization, entitled, 'If Not by some one, and only escaped by slipping Spiritual Beings, What Are They?' and has out of my spirit robe, which the raiders kept always been looked upon as a high authority as one of their trophies. After this raid the use of this trap-door was abandoned." on the subject. Mr. John Wetherbee also had the freedom of all the circles. Mr. BEAUXEELE WAS VERY demonstrative in the seance room and inclined to over do his part exposure?" in announcing the remarkable tests which he experienced. I personated his niece, Bertha, tal strain, and I scarcely ever concluded a whom he desired to see on every occasion. I seance without a severe headache. There came to him 'strong and lively' (in cabinet | was no danger from the believers, so comlanguage), always calling him 'uncle' and plete was their confidence in whatever we grasping him by the hand and leading him did, no matter how absurd or apparently imup to the cabinet for whisperings with the possible." 'spirits.' Mr. Brackett would express great "To what extent are 'test exchanges' carried on?" delight at seeing me, and would earnestly ask if I had 'been near him all the time since "All materializing mediums are in league the last appearance.' In order to furnish together, and information is exchanged on convincing proof for some of the skeptics, I | application. It is very rarely that a visitor | EW YORK.

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BXCORE WAS LESS CLASS STATES OF THE LESS OF TH

rkjer ar bis velga. Hag sag

bad fores Incolling of list of our is when your found. Haspata of the second straight 'Faithy,' Copey' and Lovey.' Mrs. Cowan and I also ated in producing these spirits in appropriate disguises. Mr. Brewer was so infatuated that he arranged for private scances for once a week, paying at the rate of \$10 for each sitting. Mr. Brewer was very also farnished him with numerous messages of love and comfort from the Spirit-world. scances with Mrs. Rich at her rooms at No. appeared to him, as he declared. At any rate, they were satisfactory, Mrs. Rich being well acquainted with his wants. At one of Mrs. Rich's sittings Mr. Brewer requested to see Mr. Ayer's popular Back Bay Temple 'Queen' in her illuminated robes. This robe was Mr. Charles H. Bridge, an expert in spirit paraphernalia, and was similar to that in which the ex medium, Mrs. Hatch, was wont had was in the role of Little Elsie, a spirit veil wound closely around my face, conceal ing the greater portion of it, and making it appear diminutive. I had cultivated quite a baby vocabulary, and had studied up cute little baby speeches. I never failed to keep the circle in good humor. I always did this baby act crouching down on my knees at the | ed to me that the room was full of angels. cabinet opening, and at that distance was said to be a great success. By all odds the most absurd thing was the ovation to Mrs. Cowan, tendered by about 30 believers, who presented her with a purse of \$65, for, as the spokesman expressed it, 'her efforts to eliminate from the séance room every suggestion of fraud, and the opportunities she has afforded us for interviews with our angel

friends.' "Were you present when the Herald reporter and a party of friends broke up the Cowan séance and exposed Mrs. Cowan and her confederates?"

"Yes, that was an exciting night. The room was full, and everything was going along smoothly until Mrs. Cowan was seized by some one in the circle while personating a spirit. A voice cried out, 'Now!' and lights suddenly flashed through the room. We tried to escape, and during the excitement that

lever course and he was have getting an equal · LAMARA OF DEBAY by playing with each of a sub-less deplace of the same are and is purishes have a factor of the second second and the purishes have a factor of the second seco and is punishes there at all is normalized and to punish the second down by no such rules. It create that one of these offendere is larguiltler than the other and therefore Bermes. more of its tices and space to his experies i and malabrication Chicago Tribun, Soc. 35.

A True-Incident.

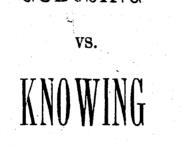
The little one was sleeping with white lids half drawn over the blue eyes-those eyes so fond of playing the organ at these scances beautiful—that had opened to us a year of while we 'spirits' joined in the singing. We mornings, and had closed with smiles and dimples with a year of twilights. Now it was nearing midnight. Sweet darling! how About this time Mr. Brewer had private | the cruel fever was sucking out her life! Yet while there was life, was there not hope? 175 Tremont street, where the same 'spirits' | The old doctor had said this, with a trembling voice, but then he loved the child. He had always caned it his little one. We sat watching with hearts that ached, ob, so unceasingly! Day after duy we had watched and wept and prayed. If God would only spare our darling-our one ewe lamb. The light stood in manufactured especially for this occasion by a corner of the room, on a little round table. It was very dim, but its rays fell on the marble-like face that grew dearer with every hour. Suddenly the blue eyes opened. No to masquerade. I think the hardest time I ever | pen could describe the celestial light that almost blazed in their depths. And then came child, supposed to be only 3 years old. My in sweet, low, thrilling notes from those baby make up consisted of a short frock, and a lips, the old, old song, sung in cot and palace, by the queen and the beggar alike, "Home, Sweet Home."

Very faint, but perfectly distinct, floated each tone until the close. My husband was sobbing. I was in such awe and transport that I could neither move nor weep. It seem-

Then came the end, without a struggle. A divine smile flitted over the lips, the eyes for a moment liquid and bright looked up in glad surprise, the little right hand fluttered in the air, as if it sought the clasp of another hand. Baby was gone. ALICE ROBBINS.

[We are assured by the writer, whom we regard as wholly trustworthy, that the above incident is true in every particular.-ED. JOURNAL.]





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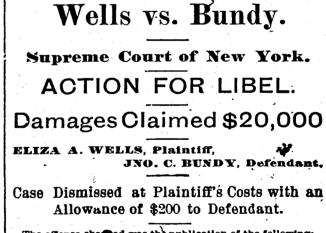
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