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BY JOHN C. BUNDY.

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

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**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 evolving 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 narrow view, it seems to me, as to personality; 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 this 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. Geikie 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 testimony of the rocks," and is admitted 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 creation there is no proof whatever. It is a mere *a priori* hypothesis, and belongs to primitive speculation. The theory of evolution, on the contrary, has its foundation in observed facts and known principles, and the proof of its truth is of a varied and cumulative character. It is a scientific and not merely a speculative theory, and it has been adopted by men of science generally. Naturalists are peculiarly qualified to judge as to the strength of the evidence for evolution, and all naturalists of standing are evolutionists.

Prof. Asa Gray, the distinguished botanist, found irresistible proofs of evolution in his study of plants; Prof. Marsh in his study of

fossils; Lyell in his study of geology; Wallace in his studies as a naturalist; Whitney in his studies as a philologist. The more advanced of the clergy have adopted the theory of evolution, in one form or another, and some of them are trying to harmonize it with their interpretations of the scriptures. Leading men of science regarding evolution as established, now make it the starting point for 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 all forms and conditions revealed in consciousness, are manifestations." The object was to show how thought is "cabineted, 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 does 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 against 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 the hardness of a piece of steel.

**A STRAIGHTFORWARD STATEMENT.**

In the First Person Singular the Editor 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 Spiritualism, 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 fortified 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 vitality, and power to withstand the severest scrutiny and to endure the capital operation necessary to remove the cancerous fungi that had attached to it. I felt that delay and procrastination would only defer what was inevitable, and in the end bring irretrievable ruin, whereas, if the exigencies of the case were at once fearlessly grappled and reformation begun in earnest, the danger would be successfully met and Spiritualism would stand firmly anchored on a scientific foundation, impervious, impregnable, immovable; a white shaft, with its base resting on the earth and its apex in the beautiful Summer Land, a monument of purity, a guide to happiness here and hereafter.

Fortunately for the JOURNAL and for Spiritualism my views were but the echo of

hosts of rational minds and brave hearts on both sides of life, only waiting for some channel through which to reach the world and do their work. I claim, therefore, no originality of conception of the situation; I only say that being so placed I did not shrink from the task which seemed mine by force of circumstance or spirit design, as one may choose to think, and that I have labored unceasingly 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 right here to gratefully acknowledge the 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 up-building 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 Spiritualist domain; the work of discrimination 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 I 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 JOURNAL 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 immorality; in spite of the harm which misrepresentation, whether innocent 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 partner than ever in the past. The cost of this long struggle to my wife and myself, cannot be measured by money. A very few know something of our trials, sacrifices, heartaches and never-ceasing strain; the history of these years can never be known in its fullness by any but ourselves; neither is it essential that it should. My only purpose in this paragraph is to show you, briefly, how the JOURNAL may be rated as a great success, a powerful educational and reformatory agent, with potent influence in the Spiritualist ranks and commanding the respectful attention of the secular press and the world at large, how it may be all this, with a splendid record behind it, a present healthful strength and a future full of glorious promise, and still need your assistance and co-operation in a work which is as much yours as mine.

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 which to prosecute it.

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 self-supporting 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 with

\$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 extraordinary profit, only assuring subscribers that the concern will be prudently and vigorously conducted.

**To the Hypercritical.**

It is impossible to give in the short space usually allotted to an editorial that which 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 the thoughtful. As an instance, we have in mind the criticisms, both in private letters and in public utterances 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 Buddhism, 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 ourselves by defining God as the "Universal 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 man—an 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 Himself 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.

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."

With this in mind the reader can see that our limitation—"definition," if one pleases, is perfectly legitimate and proper. We only assert one definition; we do not deny others. That would be to do the very thing we claim cannot be done. Have as many definitions as one pleases, but don't claim that any one or many definitions exhausts the entire realm of conceiving or thinking of God. Philosophy teaches that man arrives at knowledge of the Absolute by concepts; but that no concept exhausts His fullness. Hegel and other German thinkers tried this and failed. Theology of course can make no such claim. We repeat: Do not attempt to define in fullness the Absolute; that is impossible, but man can safely assert some postulate or post-

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 form-structure 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 form-structure 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 the human race on this globe, which will probably come some time, will be the end of the soul as defined by Mr. H. The belief in the immortality of the soul that has no deeper or more durable basis than the "form-structure of the brain" has no foundation in science, nor in common sense.

**The "Herald" Hits It.**

The following editorial under the head of "Lack of Organization," clipped from the Chicago daily Herald of the 21st ult., voices the way all people not suffering from abnormal individualism or churchphobia 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 confidence 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 charlatans 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 Spiritualism to write short accounts for publication, giving the name of the work or works and telling in concise terms in what way they were helped. The other day an eminent preacher in an eastern city asked for a "small list of the best books on Spiritualism, covering the following points:

1. Evidences. 2. General teachings—religious, moral. 3. What is taught as to where spirits are supposed to live. 4. The occupations of spirits."

We repeat his request here with his divisions so as to suggest to correspondents how enquirers are apt to divide the subject of Spiritualism under different heads—some being especially interested in one department of the study and some in another.

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 Barnes 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.

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—now a 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 Massachusetts 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 participes 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.

Elizabeth Lowe Watson.

Tens of thousands of hearts will thrill with pleasure to learn that Mrs. Watson contemplates an eastern trip. She has agreed to speak at Cassadaga Camp on the last two days of August, and now expects to leave San Francisco about the 15th of that month, coming east by the Northern Pacific road. She will be accompanied by her daughter, a young lady of brilliant intellect and great

promise who has grown up from childhood 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-mongers 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 Amariah Mayo of Springfield one G. C. Mason, is his own brother. Mr. Mayo is minus his \$2,000, but it will be money well invested if only these Mason brothers 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 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. Badington 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. Badington 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. Badington, editor of Aloyne, 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 exposé 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 Wellies, their Cowans, their Albro 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 Ghoul.

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 correspondent concludes with these stinging words: "It is a plain every-day fact that money can buy Onset." It is painful to admit, but nevertheless true, that a visitor at any of the leading camps in any past year would have been justified in declaring that from appearances mediumistic tricksters and charlatans with no mediumship were in command, in fact, if not in name; and that the camp managers were their obedient tools, gathering the crowd with brass bands, dancing pavilions and wide advertising, to have it plucked by these ghouls.—In only two instances so far as we can recall, and neither

of these in the older and larger camps, have 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 Spiritualists 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 Birkenhead put in a bill today 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 son-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.

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. A. 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 instructed in this spiritual Christianity.

Two years ago the family purchased a large farm near San José in California, laid out a magnificent park, built a palatial residence, and founded a school for laborers similar to the one in Hurley. Many families in Wisconsin who had been converted to the Hayes belief moved to San José and built homes around the park. The colony attends services in the school building, and the members of the Hayes family preach the sermons and expound the Bible lesson. Mrs. Chynoweth is the medium through whom the spirit power directs the affairs of

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, mountains 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 up 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 opportunity 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 property. My brother asked him why he didn't sell out, and he replied that he would sell if he could get what he had paid for his share, \$250. My brother bought it and paid \$10 to bind the bargain.

"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.

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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 study of cause as in the psychical field.

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