

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

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CHICAGO, MARCH 15, 1890.

Beaders of the JOURNAL are especially requested to ena 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 organtzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will be published as soon as possible.

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enjoyment and earnest striving for perfection of character; an exaltation of the sexnature into the realm of its divine prerogatives, give us marriage grounded on these fundamental necessities of the civilized man and woman, and divorces would become an impossibility.

In December I visited Los Angeles under an engagement to give three lectures in the lecturec ourse of the Illinois Association, (not Spiritualists). Though in the "City of the Angels" I found the mud knee deep, the streets nearly impassable for pedestrians.and rain, rain, rain. The less said the better about the management of the lecture course. The people of Los Angeles know what it is and that is enough. However, I had some bright bits of experience there. I went one day in company with a silvery-haired saint, to call upon

MAUD LORD DRAKE

at her lovely country place. The mistress of the pretty two-story cottage nestling in a setting of well-laden orange trees, was not at home, but the neat little house-maid gave us a pleasant welcome, treated us to delicious apples and new cider, whereon hangs a tale. very common illusion of the eastern mind the idea that the life of a Californian orchardist is similar to Adam's before the fall -the main difference being that God planted the extra labor being offset by the fact that we avoid planting trees that are of more harm than good, and thenceforward our principal pastime is supposed to consist in rolling up our bank-account-and the contemplation of climate. But if these deluded people could have heard the little maid's recital of tribulations; the depredations of rats, gophers, scale-bugs and sneak-thieves, they would have been convinced that a Californian rancher's life is not an Edenic dream! Among other things Mr. Drake's cider-barrel had been drained on the sly, and being somewhat disheartened, he had not taken the trouble to re fill it. The evening previous to our call he had casually remarked that he wished he had a glass of fresh cider. The younger Maud made no signs but was up at the break of day, working away at the cider-press; so her adopted father had a sparkling draught before breakfast, and we shared his delight a little later. Mrs. Drake supplemented the maid's story of farm-life in her most graphic style, the same day, when she returned our call, capping the climax with a description of "The world-renowned Maud E., down in the dirt on all fours, trapping gophers"! Her many friends all over the country will be glad to know that the free, out-door life, though not particularly to her taste, has resulted in a restoration to health and the resumption, to some extent, of her valuable mediumistic labors. She gave me a most remarkable test of psychometric power in the absolutely accurate reading of a letter by simply holding it in its closed envelope. She is believed in and beloved by her neighbors -has lectured in their Methodist church, and appears to be leading a very useful and happy The JOURNAL comes each week freighted with choicest matter—the last always seeming the best. Its rich and sparkling editorials. thoughtful essays, angelic inspirations and spicy personals keep one forever in touch with both worlds. The candid and noble words of A. N. Alcott are full of wisdom, and in L. C. Howe's last article there are passages which ought to be written in sunbeams on the home walls of every Spiritualist in the land. We cannot be too broad in our sympathies; the brotherhood of man, the common good of all humanity, are before all creeds; the loftiest expression of religious sentiment, the grandest statesmanship, are simply a recognition of these principles. On this ground the Spiritualist can unite with Catholic, Calvanist and Unitarian, in labors of love, in a search after truth, and an effort toward a harmonious adjustment of individual claims for the general good. But it is impossible for the living streams of spiritual truth which are pouring divine refreshment into tens of thousands of souls, as Spiritualism, to be caught, measured and held stagnant in any sectarian confession of faith. All the truths contained in every creed extant are grafts from the primordial tree which is today called Spiritualism. Every progressive

cured a few brilliant sentences with which I | compensation. There is a reason for all braced myself for "The Future America." As before mentioned, the conditions at Los Angeles were unfavorable, a damp atmosphere, damp hall and damper president, but in the employ of the everlasting Good. I sternly pulled myself together and opened out upon my memorized "first part," and af-ter a five minutes' introductory-floundered horribly! Not one of the two or three hundred souls present on that occasion will ever know how like a drowning man catching at The "Fool's Paradise," and its Various straws, I felt. I mentally gasped "Help Lord! or I'll perish!" and the help came. I ended amid loud applause, "The Future of America" was saved, and I had learned my lesson! The moment I method the recent lesson! The moment I reached the room I dropped on my knees in a prayer of thanksgiving and said to my inspirers—"Never will I interpose my will between you and your work again!" The two succeeding lectures, poured a contrite spirit, warm with my own booth and the illimitable. The grandest of these is the boundless territory, toward which several hundred thousand are now looking intently heart-experience, accentuated by enfran- forward-the mysterious Nirvana of Orienchised intelligences, will forever remain a tal Theology. It is too far up, and too far pleasant memory. And now do not infer from away and dim for mortal perception to dethe above that I depreciate independent in-dividual attainment, nor that entire submis-unconscious existence. To Americans who sion to spirits is necessary to intellectual aspire in this direction Madame Blavatsky performance. The ways of truth, of righte-ousness, of power are open alike to all of vachan—an exalted region, far away on the

things; and virtue, the integrity of being, is the purpose and ultimate end of all experience. The whole enginery of the universe is ELIZABETH LOWE WATSON.

"Sunny Brae," Santa Clara, Cal.

For the Religio-Philosophical Journal.

Creations.

PROF. J. R. BUCHANAN.

This is not an empty phrase. The Fool's Paradise is a very extensive territory, occu-

makes us dizzy with the variety and complexity of ingenious arrangements which he proposes, the result of which no mortal can foresee, for they have never been tried. They are beautiful and perfect in theory, and if all men were disinterested philosophers and saints, if they were not ready for war or private battle upon small pretexts; if the land were not full of drunkards and criminals, illiterates and tramps, our disinterested saints might be drilled beautifully as Mr. Bellamy proposes; for the government could give its attention entirely to productive in-dustry. But in fact so delightful a people as Mr. Bellamy presupposes would manage everything so beautifully without any help from government, that government would become almost useless, and instead of having everything done by government, its functions would become so diminished that we should be much nearer to philosophic anarchism than to socialism. Mr. Bellamy leaps over all difficulties by believing that his ingenious arrangements will remove all temptation and lift humanity suddenly to a higher plane. This was the dream of Robert Owen, sixty-five years ago, which vanished suddenly at New Harmony.

No. 4

The New York Sun, confounding Bellamy-God's children, here and now, as well as in the eternities. Effort is essential to progress. Mediums need not necessarily be machines, ence in a state of dreamy idiocy, slightly of government devised unintentionally, as we understand, by Mr. Edward Bellamy of Boston. Everything is to belong to the nation; the nation cares for everybody. Until a person is twenty one he studies and plays: at twenty-one he enters a preparatory course of training to continue until he is twentyfive; during these five years he does what he likes to do best, and from twenty-five to fortyfive he does that or he does not do it. As the nation is bound to keep him, he need not work if he doesn't care to. At forty-five he stops working, if he has been a worker. It is a lovely idea—cows that give only cream; calves that are all sweet-breads; nothing but saddle-rock oysters, real ones too; but like the sailor's paradise, where the rivers are rum and the mountains sugar, it is not real, it is not practical or practicable. Read "Looking Backward" if you want to; you will be interested undoubtedly, then think it over, and you will find from the name of the book on the first page to the last page written, that everything is awry." The Sun is very much mistaken. Mr. Bellamy's novel, which it burlesques, is very much admired by credulous optimists, but it is not the creed of Nationalism. The Nationalistic movement is an attempt to recognize the brotherhood of humanity and introduce something of that noble principle into our scheme of government by doing with the power of the state or nation many things which can be better done in that way than by individual effort and competition. In other words, it should enlarge the power of government, not for despotic purposes but for business like benevolence. As Mr. Bellamy's novel attracts the thought of the benevolent in that direction, it answers a very nseful purpose. We may leap over an ugly ditch successfully, even if we are told that we are to leap over a witle river and land in paradise, and Nationalism bids fair to help us over several ugly ditches. Another very extensive paradise has been discovered by Dr. Paul Carns, editor of the Open Court, a very peculiar, speculative agnostic, monistic, metaphysical publication in Chicago. But his paradise is so dim, intangible, impalpable, and almost inconceivable, that he will hardly succeed in getting up a boom for his unknown territory. It is emphatically a No Man's Land without the land; and he offers it as a substitute for Spiritualism, Christianity, and all other forms of intelligible religion. His language is as follows: "Luther and other Christians believed in the immortality of their ego, and it seemed that their religious confidence was based upon this error. We have ceased to believe in a mystical soul substance which was formerly supposed to inhabit the body as a stranger, and which after death will hover about somewhere as a spectre. We have ceased to believe in ghosts; science has banished the phantoms of disembodied spirits out of the realm of psychology and philosophy. But must we for that reason, cease to believe in life and spiritual life? Must we therefore consider death as a finality? Does not science teach us the persistence of life and spiritual life? And is there the slightest reason why we should cease to believe in the immortality of our ideals? Is it not a fact scientifically indubitable that every work done, be it good or evil, continues in its effects upon future life? Is it not a fact established upon reliable observations, that the evolution of mankind and of all life generally upon earth is one great and continuous whole; that even to-day the efforts of our ancestors are preserved in the present generation; their features, their characters, their souls now live in us? Certainly not all

O ses Foreshadow an Epidemic. An Outsider's View. General Items. Prospectus.-The Religio-Philosophical Publishing House. Miscellaneous Advertisements.

SIXTH PAGE. - Songs of the Sea. The Unfinished Stocking. Boston Notes. Reminiscences of Witchcraft (?) On Organization. The Cause in Titusville, Pa. New Psychical Organization. An appreciative Medium. Is "Spiritualism on Trial"? Spirit Prophecy. Can't Understand It. From Cleveland, Ohio. Notes and Extracts on Miscellaneous Subjects

SEVENTH PAGE. - Papa's Little Girl. Miscellaneous Advertisements.

EIGHTH PAGE. - The Boston Brand of Materialization. Convention of Spiritualists, Blood Sacrifice. Miscel-Janeous Advertisements

ELIZABETH LOWE WATSON

Chats Familiarly with the Journal's Readers -- Gives Experiences, Advice, Criticism and Words of Cheer and Comfort.

Once more, with the point of my pen, epush aside the curtain and look outwardly towards my soul's kindred, yearning to reciprocate, in some measure, their gentle ministrations, coming through private correspondence and the press in silent impartations of quickening thought, hopeful prophecies and glimpses of individual heroism. The world seems to be growing smaller day by day, and humanity more and more like one great family. One may creep into the remotest corner and yet thrills of consanguinity will find him out. There is a universal awakening, like that of a summer sunrise or the stirring pulses of the happy springtime, which overspreads the whole earth, scintillates in the air, and sweeps from the lowest hells of sensuous power to the grandest uplands of pure mentality.

For two months I have been literally "rained in." "A very unusual winter," says the oldest inhabitant-rain and wind for weeks in succession, with brief lulls for the purpose of a fresh start, until every one cried 'enough"! But now that the storm is over, we realize that the only thing that was lacking to make our State a paradise was water, so everybody smiles and appreciates the sunshine as never before. A season of cloud and bitter wind, of landslides and snow-blockades furnishes an excellent opportunity to make our own and our fellow-sufferers' acquaintance. Then, if ever, the wealth or poverty of our inherent resources are made apparent. A good time for people contemplating marriage to be sheltered under the same roof-for if a man is a selfish bore, or, a woman a scold, eight weeks of continuous association under such conditions would reveal the fact and possibly prevent more disastrous storms later on. This reminds me of the world stirring discussions, so prominent at present, on

MARRIAGE AND DIVORCE.

This subject is second in importance to The whole world needs comforting, from the tion, will be so marvelously increased, that none that are now agitating the public mind, step the church has taken has been but the babe just born to the man and woman totterwe need work only half as hard as we do at involving, as it surely does, the welfare and present. Men and women will be splendidly ing in the twilight of old age. When does OUT-PUT OF PSYCHICAL FORCES happiness of mankind. It is a hopeful sign one go amies of grief? And yet, even in the educated until they are twenty-five years that woman is considered worthy of a hearinhering in human nature, more or less acted old: then after twenty-five years of pleasant sense-world there are lines of loveliness eveing on this, the most momentous question of upon by ex-carnate intelligences. Spirituallabor, they will be dismissed for the rest of rywhere-creations dazzlingly beautiful in ists cannot step back into church-trammels her life. Leading thinkers of the day, men the microscopical realm into which the untheir lives to all the easy luxury and "otium and women, liberal and conservative, are -it would be like going into a coal aided eye of the would-be autocrat, man, cum dignitate" that mortals can enjoy, so pouring what light they can upon the diffipit to get fresh air-but they can dimight never penetrate. So in the world of that of seventy years of happy existence cult problem. The absurdity of adhering to vest themselves of dogmatic assumptions, twenty will be given to labor and fifty to luxury and enjoyment. What a paradise is humanity there are on all sides finger-prints ancient authority was never more strikingly overcome selfish egoism, lay less stress upon of divine grace, unfailing sources of beauty externals and non-essentials, and co-operate with all classes of religionists in a spirit of manifest, in my opinion, than in this same and blessings. Who has not seen the dim-pled face of a child glorifying most dingy this! At present mankind generally have to discussion. Even the "Grand Old Man." in work as long as they are able, and out of that the North American Review for December. fraternity to promote the comfort and welsurroundings? Is there not martyrdom, such labor the majority of them do not procure the drops anchor in the fallacy of biblical infalfare of manhood. as stamps the soul divine, in the self-denying enjoyments of an entirely comfortable existlibility and goes down into the hold of the I have been much interested in Mrs. Lillie's lives of many mothers? If some power could ence. ship to make his reckonings instead of headpapers on "Divine Secrets" and heartily enonly make us to see the jewels oft hid in our How the new paradise is to change the old | their features are preserved, but only those ing for the clear waters of philosophical readorse the main positions taken. Let the common clay! If the near things, the duties order of things is not apparent. Our soil will | which nature thought worth preserving. So soning and reading the stars of scientific re-search. The articles from the pen of Mary A. Livermore and Senator A. N. Dolph treat mediumship and discern as clearly as possidone, the opportunities immanent, could not be more productive nor our machinery | our characters, our aspirations, our souls, more effective, nor our laboring hours as will live in future generations if they are long; but there must be some magic in it, strong enough—if they are noble and elevathe light divine oniv stand revealed 1 comforter, methinks, is here, if we will but the subject in both its political and ethical ble, the study of mediums. And now I have heed Him. ing. In order to be strong, they must be in accord with nature; they must be true. In for Mr Bellamy assures us that the transaspects, in a very able manner. With a high a mind to tell a bad story on myself, for the HE IS THE ETERNAL BEAUTIFIER! formation from comparative barbarism to a moral education for both man and woman benefit of my brother and sister "sensitives." order to live they must be engendered by the a more thorough acquaintance on the part of During my long seclusion, although daily solid paradise requires but very little time, Behold His image in nature's mirror. Let conscious of the comforting presence of spirevolutionary tendency in nature, which constantly endeavors to lift life to higher contracting parties; a serious consideration; the eye of the mind diseased rest a little while upon the fact of the universality of and it is wicked indeed to doubt the speedy it friends, my comparative dependence upon arrival of the Bellamy paradise, as soon as we substitute the methods of army for the of the sacred responsibilities of parenthood; marriage based upon love, the tap-root of which is respect; the intensification of friendthem for a free expression of intellectual planes." beauty. There is nothing that renders the soul so desperate as a sense of its own unmethods of industry which have been devel-oped by centuries of toil and invention. Mr. According to this theory the editor's essay on immortality is the editor's soul, or a large power became somewhat obscured, and when I thought of addressing an audience on an hip; marriage that is both a business partloveliness. The old theological dogmas are nership and a spiritual sacrament; a mutual unfamiliar theme my courage weakened, and survey of selfish individualism; a l prayed to them for an outline of my dis-cheerful and tender co operation for equal course; and after a good deal of travail I se-cheerful and tender co operation for equal course; and after a good deal of travail I seunfamiliar theme my courage weakened, and

but the purest spiritual insight is attainable only through child-like trust and humility. The habits of brain-action are masterful; to some the pen is necessary to thought; to others it is an insurmountable obstacle. To recognized as Second Adventists. They be-speak from memory requires a positive at- lieve in the sudden coming of the millenitude of the mind and excludes inspiration. Mediums may enrich their souls with beauti-ful sentiments and figures of speech; gather truth and goodness, knowledge and power ready with long robes and pious prayers for from everywhere, and still when exercising their gift place themselves in

RAPPORT WITH SPIRITUAL INTELLIGENCES and thus give forth more than the mere sound of words. For, after all, it is the pulsing life of our speech, the quick warm throb of divine power that uplift, comfort, bless and make one address to differ from another in potency. It is a tremendous test of our faith in spirit help to face an audience with the mind a perfect blank, but for myself that is the only condition that insures success. Mediums cannot know too much, nor enjoy too much real culture, but no drill in externals, familiarity with standard authorities. nor adherence to fixed rules can take the place of genuine spiritual influx. The Christs, the discoverers, the reformers, the leaders in all great forward movements differ essentially from the majority of mankind only in one respect—they stand with souls receptive, open toward God, nature, the everlasting verities; and regardless of set forms, utter and live what seemeth to them truth and goodness, crying in the teeth of established customs, "Verily, verily, I say unto you!" One may be well educated according to the world's definition of the term, and yet be mentally blind and dwarfish. Why should one who is starving search wearily among the dry husks of old authorities for grains of comfort, when mighty fields of living corn wave invitingly on every hand? Only a few hours ago I saw a dear little Christian wom-

an sobbing, in dire distress over a dead mother's fate. "Everything about death," said she, "is so dreadful. Mother died full of the Christian fath, but the Bible is so confusing; God's anger is so terrible, the way is so straight and narrow, and Jesus says in one place, 'On that day I will know you not!' What stumbling blocks have bigots heaped in the way of the upward striving soul! What bitterness have they added to our cup of common sorrow! O, when shall we see the thorough establishment of the Church of right about and travel toward the Bellamy the Spirit into whose comforting communion may come the millions of souls now astray and starving upon the juiceless deserts of effete theology? Jesus said, "If I go I will ply it to production instead of destrucsend the comforter." His life is but one chapter in the still just begun history of man's spiritual development. The book of what to do and assigns him short hours of divine revelations is being enlarged leaf by leaf; every man may add a line if he will listen to the living God whose vibrating voices are on every breeze, in every cry of want, in every song of love, in every sigh for liberty.

aualogous to that of the mesmeric subject under the control of a beartless operator.

There is another paradise, toward which many thousands are now looking who are nium by the magnificent descent of Jesus a sudden departure to their paradise. The atest performance of this kind occurred in Alabama, near Birmingham. There the sect of Shermanites convened in their churches early on the morning of the 16th of February and spent the forenoon in weeping and praying. The women had hysterics and fainting fits, from which they were recovered with difficulty. In the afternoon, nothing having happened, the excitement began to cool; but they kept up their devotions till sunset, when they disappeared, though the preacher remained at the church still prayng, and announced his intention of remain-

ing there all night. Still more sudden is the magical advent of the paradise of the enthusiastic followers of Mrs. Eddy. It comes as sudden as thought. Accepting Madame Eddy as their prophet, they know at once that they are in heaven; that there is no disease, sin, or suffering-no matter, no nothing, or no anything, whichever way you please to express it, nothing but God and glory, and, with the most enthusiastic, a certainty that they will never die. Nevertheless they continue to watch their material interests, look out for material money, try and cure the diseases of material bodies, and quarrel with their material enemies as vigorously as the most hardened sinners. The Queen Bee of this movement, however, has lately been laid upon the shelf, and the mind healers of the United States have had too much common sense to follow this superannuated fraud. Still the eccentric delusion flourishes among the optimistic, that there is no matter, no sin, no suffering-for God is good and there is nothing but God.

Another magnificent paradise has been developed among the optimists by the writings of Edward Bellamy. According to Mr. Bellamy the world is travelling toward the 'Demnition Bow Wows" as fast as possible, but it is the easiest thing to wheel to the paradise. Nothing is necessary but to adopt the military organization of European despots with Bellamy improvements, and aption. All will be lovely when the central government at Washington tells every man pleasant labor. This simple but complete arrangement is to render everybody happy and rich, with greater luxuries than the wealthy enjoy at present. The production of wealth, according to Mr. Bellamy's predic-

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QUESTIONS AND RESPONSES

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

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

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

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

aws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY FANNIE E. CROCKER.

1. My parents belonged to the Protestant Church of England, but I never associated myself with any church or sect.

2. More than twenty years.

A communication from a dearly be*sloved* daughter.

son & Co., Boston, Mass., for the music and have it now in my possession. I was enaed at a piano beaeath the dome of the capitol

For the Religio-Philosophical Journal. CHURCH OF THE SPIRIT.

One Great Advantage which Spiritualists Eujoy for Organizing Such a Church.

REV. A. N. ALCOTT.

As to the organization of a Church of the Spirit by Spiritualists and other liberals, the ontsider, speak of one great advantage which Spiritualists as a people appear to enjoy for undertaking such a work.

As contrasted with any of the already formed religious denominations, whether liberal or orthodox, Spiritualists, as it regards theological dogmas of any sort, are like unto an arable field which has been cleared of stumps, and roots, and stones, whereas the people of existing religious denominations are, in this doctrinal respect, like unto more or less uncleared fields. They are doing their work of cultivation among obstructive creeds and dogmas inherited from the past. To change the figure, existing religious denom-inations are nucleated about some speculative system which holds them bound as fast as the string holds the sugar crystals which have formed rock candy about it. Language can not describe the difficulty which such bodies of people meet with in endeavoring, under their creeds, to enlarge the scope of their mental vision. It would seem to be insuperable. They are restrained by it as powerfully as were ever the painters and sculptors of Egypt, Greece, or Italy, by the conventional, and traditional in art. Existing religious bodies have set. They have set about some one, or more than one, theologiand every one, be he little or great, who desires in the least particular to move. Nor can he move backward with any more facility than forward. He is whispered against; tabbed with epithets; pursued with suspicious; and in one way and another ostracized, if not persecuted. Probably it is an utter impossibility—history seems so to indicate— for any such religions body to move to new ground, even though it be for the purpose of self-preservation, and even though its old ground be so honey combed and undermined

required to be committed in advance, to any speculative proposition or dogma whatsoever. He would be at liberty to find and be-lieve any truth; and if possible, all truth. Such an organization would posit, or postulate; no ground except the ground absolutely necessary to the spirit,- absolutely necessary writer will now, from the point of view of an 1 to give natural, rational, and philosophic existence to the spirit. This ground the spirit itself necessarily involves, and implies. For the spirit, as a matter of fact, is the product of the recognized Fatherhood of God, the recognized brotherhood of man, and of the involved relations. The spirit is that temper which fits the human being harmoniously into the relations existing between these acknowledged realities. To adopt this natural and necessary ground would be to propose no speculative definition, and no speculative scheme. It would not be dogmatic, for the essence of dogma is that it has a fixed logical rim. The horizon of these realities would be left free. Their horizons would be movable as truth might enlarge. It would only be an acknowledgment, without boundary or philosophy, of certain universally admitted realities. Let definition, or scheme, form or not form, as science might determine in the course of the ages. If either were to form it would be scientific, and, therefore command, without division, the willing assent of all. The existence of God. the existence of men. and the existence of relations between them, are absolutely necessary to existence of the spirit and of religion itself, and therefore must be posited. But this would not be, for the reasons already assigned, to posit dogma. Into these realities and relations the spirit strikes its root, and from them gets its being and life; and they, in turn, are its natural and indispensable soil. They are undoca-mentary, and undogmatic. Thus, then, the Fatherhood of God and the brotherhood of man, and the implied relations, would be the undogmatic doctrinal basis; the spirit (love) and the truth would be the working instruments or means; and the perfecting of man's menial, moral, spiritual and religious nature would be the end of a Church of the Spirit. A Church of the Spirit, consequently, would set to work to unfold the round nature of man. In performing its function it would use all truth. It would commit no member to any temporary or fragmentary form of it. It would freely search every field of possible knowledge. It would commit its members to the spirit, and to the spirit's ground only. Now, in such a view of a Church of the Spirit, look at the possible mission of Spiritualists and other liberals to the world. Their

would not be documentary. It would not be dogmatic. For its principle would be, not authority of any species for truth, but truth have a denomination which, as a whole, illus-We have a Norwegian family living in our for authority. Each member would be in- trates this poise. Let not this century close tellectually free, because not committed, nor without a Church of the Spirit. Our universe is one in which only organisms and organizations achieve the great ends. Organization is the one invariable divine law of all its wonderful parts, and also of its amazingly stupendous whole. Let no created thing that hopes to accomplish any thing endeavor to escape it.

This is the view which at least one out sider to technical Spiritualism takes of Spiritualists and their opportunity.

An Investigator Talks with the Materialized Fiancee of His Youth.

To the Editor of the Religio-Philosophical Journal.

The narrative I herewith submit for pubication may seem to many like an "Arabian Nights' " tale, but it is as true as the light of the stars. It concerns phenomena which took place in my parlor through W. W. Aber the materializing medium, in November 1888.

Mr. Aber's colloquial control announced the resence of Sarah. "She comes to you, Mr. 4. An independent voice, which has been equal. Pratt," he said. "Sarah is very indefinite."] heard in our home at different times, besides All men are born free,—free, that is, to obey replied; "I knew many of that name." He the remarkable evidence of the moving of the rules laid down for the regulation of their articles without any visible contact. I will give particulars of a phenomenon then gave circumstances relative to her that conduct, pursuits, and opinions, free to be caused me to recognize the spirit as Sarah married to the person selected for them by Colman. On inquiring if she would materithat occurred Dec. 22nd, 1887, at the hour of the physiological section of the government, and free to die at such proper period of life sunrise. I was lying quite awake, but my eyes were closed. I felt a peculiar quietude pass over me. My husband was sleeping soundly and no one else occupied the room. alize, that I should certainly recognize her if she would, she answered that she would as may best suit the convenience and general endeavor to do so at the next seance. This welfare of the community. The one great industrial product of Saturn was done and I recognized her. An inter-view was declined for lack of strength, but The door was locked. A voice quite audible said, "Stabat Mater." I could not think what it was, when the voice again said, "Play the is the bread-root. The Saturnians find this at the the third sitting, the conditions being wholesome and palatable enough; and it is improved, the luminous form stood at the well they do, as they have no other vegetable. Stabat Mater." Not knowing its meaning I was very much surprised and wrote to my son-in-law to translate it for me. The defi-nition was not satisfactory to me. In the aperture of the cabinet and saluted me with cal dogma. The traditional among them stands as an invincible hindrance to any one It is what I should call a most uninteresting "Howard, good evening," and I returned the kind of eatable, but it serves as food and salutation. Her voice and presence called drink, having juice enough, so that they get along without water. They have a tough, dry grass, which, matted together, furnishes up profound emotions and I said, "Sarah, if it is you, lead in this interview. You know following January our daughter who was re-siding in Des Moines accidentally took up my purpose in asking this, I suppose?" She replied, "Howard, do you doubt that this is me?" "No I think it is you, but lead in this them with clothes sufficiently warm for their the State Register, published at Des Moines, cold blooded constitutions, and more than and while perusing it observed a notice of a charity concert to be given in that city. On sufficiently ugly. conversation, and if your memory and mine coincide all doubt will be removed." Our A piece of ground large enough to furnish reading the musical selections, she saw the pread-root for ten persons is allotted to each words "Stabat Mater" (dolorosa), Rossini. She immediately sent the paper to me, not lives had been so interblended when we were head of a household, allowance being made young, and had been so eventful that the for the possible increase of families. This, memory of the past was ineffaceable. She knowing why. I wished to ascertain the meaning of the words from her husband as I however, is not a very important considertook up the narrative, unfolding it step by step until its whole fabric was before me. ation, as the Saturnians are not a prolific race. had not made them acquainted with my sinby the march of knowledge as to leave the The great object of life being the product of gular experience, and they were therefore en-She inquired if I remembered our first acentire theoretical structure reared on it an indefensible, and crumblyng ruin. the largest possible quantity of bread-roots, quaintance when visiting my sister for a tirely ignorant of the matter. I sent to Ditand women not being so capable in the fields week in the fall of 1841, and I answered afas the stronger sex, females are considered an undesirable addition to society. The one Witness, in proof, the current debates among the Presbyterians. No one among firmatively. Did I remember the nice times we young people used to have while visiting bled to comply with the strange request to play the piece. I would say that althem proposes to move from the Calvinistic basis. No one dare propose it. Probably a thing the Saturnians dread and abhor is in-"No, at whose place was it?" "Yours," she replied, but I could not call it to mind, for corn-huskings were common in those days. equality. The whole object of their laws and though I have many of Rossini's grand comlarge majority, both of their ministers and of their laity, would be glad in their hearts customs is to maintain the strictest equalpositions I had never heard of the "Stabat ity in everything,-social relations, property, Mater"; furthermore, at the time this voice to abandon it. But the removal out of print. so far as they can be said to have anything mission, their magnificent mission to the spoke to me no one was in the house but my husband and myself. The day before I heard "Don't you remember," she continued, "that which can be so called, mode of living, dress, only, of certain of the offensive and unnecesworld would, in such a case, be threefold. one night in going to your father's house we sary specifications, and applications of the doctrine of Calvinism is all that is, or can be Spirit; secondly, to reinforce by all possible and all other matters. It is their boast that this voice I had a vision. I saw myself seatwalked behind other young people, and after entering your father's gate you wanted to canobody ever starved under their government. that 18 feasion cientine evidences man's conviction or ress me and I would not permit it?" at Des Moines and on looking over my left Calvinism, though its God be the most hidegrass from which they fabricate their clothes truth of immortality; and thirdly, to aid in shoulder I saw our deceased daughter desaid I, and she replied, "Well that was the is very durable. (I confess I wondered how a woman could live in Saturn. They have no ous creation the human intellect has yet inspreading among men, through the perfect time." She continued to call up instances unscending the grand staircase. She came up vented, in all religions, can not be vamped. freedom of speculative belief allowed, the til that particular corn husking was å conto me and I touched her cheeks, brushing Practically it would mean destruction to this temper of intellectual hospitality. A Church looking-glasses. There is no such article as scious memory. "Did I go to see you?" "Yes." back the curls from her face. She wore a ribbon known among them. All their body of people. of the Spirit would necessarily be a church 'How far did I go?" "About six miles.' the same colored hat of ruby velvet that she The Samaritans on Mt. Gerizim still cut the throats of paschal lambs, stain with the of intellectual hospitality. This temper is clothes were of one pattern. I noticed that "Correct. How many brothers had you?" "Five." "No, no, my lady, are you not mis-taken in the number?" "No, when you visitwore when she left her home as a bride. . there were no pockets in any of their garone of the world's great needs. We need 5., I regard Spiritualism as a religion ments, and learned that a pocket would be blood the foreheads and noses of their chillikewise to reinforce the world's faith. This based upon scientific principles. considered prima facie evidence of theft, as dren, and eat the roasted sacrificial flesh every is at present perhaps the greatest of all its ed us only brothers James and Lafayette Port Allen, Iowa. no honest person would have use for such a needs. Minify it not, It is all in all. Science spring at the time of the feast of the passover. were living, but I had three who were dead.' has come with its demonstration of the Besecret receptacle.) Before the revolution The rite has been perpetuated since the time "How many slaves did your mother own?" "Three." "Sarah, I only remember two— George and Judy." "Howard, don't you re-member Sallie, their mother?" It was a Kontucky form house and the neares whin RESPONSE BY MRS. M. J. RAMSDELL. which established the great law of absolute of Moses. To depart from their thread of ing of God; let it now come if it can, and 6. I may not have the knowledge as to fundamental doctrine would mean to them and lifelong equality, the inhabitants used to come unquestioned in its right and unhinthe "greatest needs of Spiritualism," but I feed at their own private tables. Since the regeneration of society all meals are taken dissolution. These people have now all died dered, with its demonstration of immortal have an opinion which to me amounts to a ity. The world sadly needs it. It would out, except about one hundred and forty certainty. First, that every sensitive should Kentucky farm house and the negro cabin persons. They will all die before they will be vastly helped by it. The writer has n common. The last relic of barbarism was understand something concerning the laws and kitchen were two rods or more from the use of plates,—one or even more to each individual. This "odious relic of an effete doctrinally change. respect for commercial Spiritualism the house. Judy did the house work; George of control and the dangers attending the im-And so of every organization of people which has been collected, as by a magnet, in the hands of mountebanks, cheats, proper use or the abuse of it. No circle took care of my horse and Sally was seldom civilization," as they called it, has long been superseded by oblong hollow receptacles, one and liars. The vast host of pure, honest should be formed unless some member of it about the house; I had lost all recollection of about some special speculative truth, or supearnest men and women who believe in Spiritualism need the protection which her until Sarah C. revived my memory of her. understands how to arrange and conduct it. posed truth. Once fastened to it, built up by of which is allotted to each twelve*persons. She was right. "Sarah, what relation if any subsisted between us?" She replied, "A mar-riage contract." "How long did it exist?" "Nearly two years." This was true. "Sarah, can you tell me the locality in which this contract She are the locality in which this In order to do this intelligently there is need A great riot took place when an attempt was it and on it, and molded into its image, they organization would afford to them and to the of a vast amount of observation, experience world against fakirs, scoundrels, and frands. Organization would at length powerfully control spiritualistic investigations in the interest of honesty. Organization, to promade by some fastidious and exclusive egccannot enlarge. Their farther movement is and study of the best books on the subject. tists to introduce partitions which should hopeless. The secret is this. It is because To understand the phenomena we need to the crystallization has taken place around an partially divide one portion of these recepstudy the philosophy, and I believe that to do intellectual, instead of a spiritual, principle. Hence the natural operation of it is to bind the intellect of the believer fast to the specutacles into individual compartments. The this to the best advantage, societies or circles contract was made?" She replied it was on the east porch. I asked, "Are you certain of Saturnians boast that they have no paupers, mote the great work of general religious culshould be organized. A singular literary socino thieves, none of those fictitious values ture, moreover, would divert attention from ety would that be conducted without plan or that? With me, it is an indistinct recolcalled money,—all which thing, they hear, are known in that small Saturn nearer the lative proposition, or propositions. And this the sole and exclusive investigation of techlection of mine, that it was in the northeast organization. It would be a peculiar debatnatural tendency has, in orthodox churches, been greatly reinforced by the affirmation nical Spiritualism. It would encourage only room of the house below the stairs." ing society that would meet from week to "No. sun than the great planet which is their its proper and temperate pursuit; only it week with no thought of what question don't you remember, Howard, that I always dwelling place. scientific, and not its commercial pursuit. that the speculative ideas have been revealed told you that no gentleman should ever cawould be propounded for discussion, and "I suppose that now they have levelled There can be no successful disputing of directly from heaven; and, therefore, no deress me before my consent to marry him?" I replied that I did. "Do you not remember in stranger still a temperance society with no everything they are quiet and contented. parture from them is allowable. Nor can the fact, it seems to me, therefore, that Spirpledge, plan, or discipline,-with each one Have they any of those uneasy people called reason be permitted any rights in their presitualists, being free from all chains of theofree to promulgate his own idea of temperthat room on the morning of the day of our reformers? ence. But, if a body of people were to cryslogical dogmas and believing in God, in sci plighted faith, that while in that room you ance. The extremist would say-tempertallize about a spirit, they would, in turn, be "Indeed they have," said my attendant. ence, in religion, in immortality, and in the scientific proof of it, enjoy an opportunity asked to caress me, and I forbade you?" "I do." "Do you not remember the first time ance in all things, and in a miserly way 'There are the Orthobrachians, who declaim bound by the very, and essential, and funda-mental article of their faith to move forward would starve soul and body; the temperate against the shameful abuse of the left arm and an advantage for founding, in co-operayou caressed me it was on the east porch?' man would say, use no ardent spirits; anothtion with others, a Church of the Spirit, such and hand, and insist on restoring their peras fast as truth and light might invite. For er would affirm, "I think beer is good for me, but I believe in temperance;" and still an-other, "I believe in wine," and so on until in "I do." "It was there I agreed to marry fect equality with the right. Then there are then, this spirit, and not mental fixity, would as no class of people has ever enjoyed before. you, and first allowed you to caress me." Isopodic societies, which insist on bringing be the genius of their body. Let them step forth, then, in this their day. "Did we have a lover's quarrel?" She an-swered "Yes, and it was your fault. Had I married you I would be living to day." I reback the original equality of the upper and lower limbs. If you can believe it, they ac-tually practise going on all fours,—generally in a private way, a few of them together, but hoping to bring the world round to them in the property of the second to them in Now, Spiritualists are committed to no theand render this high service to humanity. a spiritual way the "free lover" of liquor, unological dogmas. They have dismissed all the old theological creeds. They are unen-They will have the sympathy of hundreds and thousands of earnest people who may trammeled by organization or principle, sad-dled himself onto good society. I am a stick-ler for organization, allowing wide freedom of thought and speech, but would exact strict plied, "Sarah, I thought you to blame, but not be technically Spiritualists. They would collect many such people into such a church. There is an open place in the world for such a church. The ground is not preoccupied. cumbered and unembarrassed by such yokes. let us not discuss it more. Sarah, where did Their mental ground is clean of ancient, and we sit or stand when we rescinded our marof middle-age stumps, and roots, and stones. They are wholly out in the open space of the modern world. And, moreover, their minds the near future.' riage contract?" She answered, "On the bench." "But I remember no bench about moral principle as the basis of membership. Here I had to stop and laugh. "I should think life might be a little dull Let circles be organized where one, two, or a Spiritualists and other liberals can lead in the house; are you not mistaken?" "No, half dozen families or members of families are willingly open to the new, provided only it be proved to be the true. They believe in a present and immanent God, and, therefore, in the natural. They have dismissed the supernatural in the old sense, and in its in Saturn." I said. the creation of this new institution, as un-Howard, it was on the bench of the stairway. can meet regularly. Whatever phase of me-"It is liable to that accuration," she antrammeled by traditions, dogmas and forms diumship you have, aim to develop that in the highest and best sense, so that you may 'I call that the landing, but you are right wered. "Do you notice how many people as the Pilgrim Fathers of New England were Sarah, was there any one present in the room you meet with their mouths stretched wide by dukes, marquises, earls, viscounts and at the time?" She replied that her mother was present and it was correct. "Sarah, what followed our mutual release?" "You took a attract wise and true spirits. If for healing the sick, a physician should be a member of opén?" barons, and by the conventionality of royal-"Yes," I said, "and I do not know what to place accept the spiritual. They have dropped ty, aristocracy and caste, when they founded the circle in order that the wisdom and remake of it. I should think every fourth or this Republic. It would be a church in the miracle in the old sense, and, in its place, chair in front of the hearth. I sat down liability of the controlling power be underacknowledge in all natural laws, events, and facts, the immediately divine. The new phififth person had his mouth open in that very spirit and principles of the Republic. awhile, then got up and stood beside you; stood. If for materialization, you need the It would be in harmony with the genius of the American people. Those church organiway.' you were always cutting up—took hold of me and drew me into your lap." "Did I ever call after that to see you?" "Once," she re-plied, which was correct. "Give me some inelements in the circle that will assimilate "They are suffering from the endemic dislosophy, therefore, which rests in a modern with the medium and controlling spirit or ease of their planet, prolonged and inveterzations are not altogether in such harmony, knowledge of the universe and on a scienspirits; and so on through the whole range which have monarchical and priestly anteate gaping or yawning, which has ended in tific basis, is at their doors, and is welcomed. of development. These circles, separate and dislocation of the lower jaw. After a time So they have, as their sufficient mental and cedents. These are all in a measure exotics. cidents of that visit," said I. "Howard, you distinct, could still be part and parcel of a moral equipment for the organization of a Church of the Spirit, God, faith, religion, hunger for the higher, truer and purer, and this becomes fixed, and requires a difficult To create such a church would be to render large and powerful organization. This I had heard of .my engagement to Mr. McC., surgical operation to restore it to its place." a service to mankind, to religion, to truth, to and you tried to dissuade me from marrying think would do away with fraud, bring melove, and to human hope, of incalculable val-ue, and one that would be glorious through-It struck me that, in spite of their boast him. You said he was a bad man and I diumship to the front and the fear of odium that they have no paupers, no thieves, no enthusiasm, earnestness and desire. would be dispelled which keeps so many "lights hid under a bushel," and would put the show and "catch penny" business at a would rue it if I did. I told you that I was money, they were a melancholy looking set out the eternities. Providence seems to mark Now, unlike classes of organized religious old enough to marry, and jokingly said that Spiritualists out for initiating this work. It of beings. people they have not yet nucleated, and conyou would not marry me, and mother 'What are their amusements?'' I asked has taken away from before them the obstasequently are untrammeled and free to move. thought Mr. McC. was a very nice gentleman. "Intoxication and suicide are their chief discount that has been a barnacle detrimentcles. Only one question, then, remains to be answered in the affirmative. Can Spiritual-To realize how much this freedom from the You insisted that I should not." "Sarah, who was right, I or your mother?" "You. He al to the cause. We need more readers, more recreations. They have a way of mixing the t_{μ} chains of dogmas means to them, one has books, more searching after truth-"the oxygen which issues in small jets from ceronly to review the story of those denominaists, dropping all minor objections, rise to whole truth and nothing but the truth." was the man you predicted him to be and tain natural springs with their atmospheric tions that have tried to progress in religion, the measure of the greatness and splendor Convinced by phenomena, study the philoso-phy. Every family should take a weekly journal and each circle should have a library worse." "Can you tell me how often I nitrogen in the proportion of about twenty but yet have found themselves held as fast of this their golden opportunity? It is great called at your house after you were the wife of Mr. McC?" "Twice," she replied. I per cent., which makes very nearly the same in the toils of speculative creeds as were and grand, for no service can be rendered to thing as the air of your planet. But to the 'the world now superior to that of putting Laocoon and his sons in the coils of the thought it was three times, but she said what I of well selected books pertaining to the ad-Saturnians the mixture is highly intoxicatserpent which came up out of the sea. The the spirit and the religious culture of man regarded as a call would not count for I only vancement of Spiritualism and enlightening, and is therefore a relief to the monotony first, and of making his personal speculativ Spiritualists are at perfect liberty to move ment of Spiritualists, for weare a large famwent inside the gate. I asked her to tell me of their every day life. This mixture is greatly sought after, but hard to obtain, as They are bound neither by theological tradibeliefs secondary; or superior to that of the ily and only in our infancy, and in order to who was at her house the first time I called, practical inculcation of intellectual hospiafter her marriage to Mr. McC. She replied "Aunt Betsy Price," and the second time I called, it was early in the morning before tions, nor by ritualistic conventionalism. grow strong we need a bountiful supply of Now suprose that with no such conventional tality among men; or superior to that of genwholesome, nourishing mental and spiritual hindrances in the way they nucleate, uinely reinforcing man's instinctive confifood, i. e., good books. dence in immortality. she was up. This is all true. "How long since you died?" I asked. She replied, "Eleven years." "How long since I last met you?" "A defeats all the natural instincts, confounds. and nucleate not around a dogma, not RESPONSE BY LOU V. WHEELER. RESPONSE BY LOU V. WHEELER. 1. My mother was a member of the United around any specialty even though it be a It has been the writer's fortune, ever since his departure from orthodoxy, to have had in scientific one and their favorite, not around | his congregations, Unitarians, Universalists, Brethren church. My father never belonged ttle over thirty years." While standing at all individual characteristics, a to any church. I was a member of the United | any theory of the universe, but, leaving all ! Spiritualists, Christian Scientists, orthodox the aperture I could not verify this state-Brethren church twenty-four years, joining when 14 years of age. In 1872 I joined the M. E. Church, remaining therein two years istence such a colossal bore, as your worldly ment of time, nor do I know the exact date people say, that self-destruction becomes a luxury."—February Atlantic. of her death, but the time of our last meeting was thirty years before, and between Septem-ber and November. I asked her where it was and then investigated the truths of Spiritu-alism. ment of man's mental, moral, spiritual and ly to a level of truth, principle, spirit and "I has smashed my finger," howled a boy, I last met her and she replied, 'Between 2. Thirteen years. 5. To me the spiritual philosophy is a re-ligion for it teaches humanity how to work igion for it teaches humanity how to work running into the room where his mother was. Portsmouth and home." This was true. 1 "Which finger?" asked the mother. was on my way to Portsmouth. Ohio. "I have forgot, wait till I go back and find out." When he "found out" he went back to the house and yelled for an hour, and the poor out individual salvation by being true in the can find. They would create a new thing in building up of spiritual character and con-quering all the evil within us. Osceola, Ia. ization would exist like it. Their religion ibility of a church of the spirit in individual she has materialized time and again. I have This narrative of absolute facts is stated mother didn't have sense enough to hush him.

MARCH 15, 1890.

We have a Norwegian family living in our hamlet—honest, industrious and intelligent. Of late they have been frequent attendants at seances at my house. They have recognized their national friends, talking to them in their native language in the presence and hearing of all in the circle. None of us understand any word spoken, but they tell us they understand every word that is spoken to them. Their statement of this fact is voluntary; they can have no object in asserting what is not the truth. J. P. PRATT.

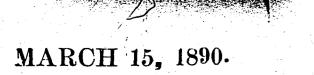
Spring Hill, Kan.

An Equal State, as Seen in a Dream.

OLIVER WENDELL, HOLMES.

So far as the Saturnians can be said to have any pride in anything, it is in the absolute level which characterizes their political and social order. They profess to be the only true republicans in the solar system. The fundamental articles of their constitution are these:

All men are born equal, live equal, and die



Woman's Department.

OF INTEREST TO WOMEN.

POLITICS IN FAMILIES.

Judge Carey of Wyoming, who is one of the leading politicians in the Territory, and who held so many important offices before who held so many important onloss before he was elected to Congress, is a staunch par-tisan; and so is Mrs. Carey, his bright and, estimable wife, only she happens to be a Democrat, while he is a Republican. Women vote in Wyoming, and, not being restricted vote in Wyoming, and, not being restricted in the exercise of the franchise, possess all the privileges of the men in this respect. Since becoming the wife of the Judge, Mrs. Since becoming the wife of the Judge, Mrs. Carey makes an exception in his case when making np her ticket on election day, and the Judge gets a vote; out it is said that all other names on her ticket are invariably those of Democrats. It is related that when Judge Carey was courting the future Mrs. Carey, he was a candidate for office and that the idel of his beart at that election voted the idol of his heart at that election voted against him. Since her marriage, however, Mrs. Carey has waived her Democracy in fa-vor of her husband, and he received her vote for Delegate in Congress. It is her opinion now that he is the best Republican of her acquaintance in Wyoming. Mrs. Carey's father went from Ohio to Wyoming. Ints. Carey s father went from Ohio to Wyoming, having been appointed Surveyor-General of the Ter-ritory. Judge Carey is a native of Delaware, and was educated for the law in Philadel-phia and New York. He has been Mayor of Observed Surveyor Laws of the Sur phia and New York. He has been Mayor of Cheyenne, an Associate Justice of the Su-preme Court of the Territory, and is now serving his third term as Delegate in Con-gress. He is trying hard to bring Wyoming into the Union of States before the close of the present Congress, and if he succeeds greater political honors are doubtless in store for him for him.

Congressman McComas, the brilliant young Republican Congressman of Maryland, is another public man who has a wife imbued with political sympathies different from those of her husband. She belongs to one of the oldest and most prominent families of the western part of the State. Her father, brothers, cousins and all members of the family who can vote, are Democrats. Even the two little daughters of the Congressman are enthusiastic in their wishes for Democratic success, except when their father is a candidate, and then they have no politics. The election of Democratic candidates for State officers in Maryland is a source of joy to all of Congressman McComas' family connec-tions on his wife's side.

The wife of Congressman Butterworth of Ohio, belongs to an old-fashioned Democratic family. It is said that Mrs. Butterworth for many years declared that "Ben," as she calls her distinguished husband, was the only Re-publican she could really grow enthusiastic over.

A stranger case, however, than either of those already cited, is that of the children of ex Congressman Woodburn of Nevada. The mother of the children, who died a few years ago, was strongly Democratic in her sympathies. Willie and Grace are the names of the children. They are ten and eight years of age, and are exceptionally bright, and well informed for their age. The ex-member from Nevada has had many a laugh over the political sagacity of his boy. In the last Congress Mr. Woodburn delivered an able speech on the tariff question. He took a copy of this speech to his apartments and asked his boy to read it. "Will" is a fine reader. He went carefully over every sentence of the speech, then placed The Record containing the remarks of his father on the table and began to whistle a doleful tune. "How do you like my speech?" inquired the father. 🦂

REMARKS UPON EXTINCT ANIMALS OF THE United States. By R. W. Shufeldt. pp. 38. The first chapter of this pamphlet is entitled "A Restoration of Tinoceros Ingens." The remains of the animal were found in the ancient lake-basin now drained by the Green River, the main tributary of the Colorado. The discovery was made by Prof. Marsh. Dr. Shufeldt presents a reduced figure from Marsh's work of the skeleton of the Tinoceros In-gens. The head of this huge beast was four feet long. It had a hide something like that of an ele-phant. The limbs, Dr. Shufeldt says, were stouter then a topic but shufter than those of the hinne-

side of the mouth and were instruments of offence. This and other similar animals became extinct during the geological period in which they flour-ished, and they left no direct descendants. The ele-phants are supposed to be their nearest allies. Their small brains and elephantine bulk did not enable them to adapt themselves to the great physical changes that occurred at the time they succumbed. Smaller and less anecialized types of mammals with Smaller and less specialized types of mammals with a more plastic structure adjust themselves to the

changes and survive. Very instructive and interesting as lessons in evo-lution are the other chapters of this pamphlet: "The Ancestry of the Horse," "Ancient Whales and Coryphodous," "Half-Apes and Lemurs." "The Sabre-Toothed Tigers," "Hairy Mammoths and the Sea-Cows." Dr. Shufeldt, connected now we believe with the Smithsonian Institute, is a lover of science and one of its most industrious and useful representatives.

THE RUINS, OR MEDITATION ON THE REV-olutions of Empires: and the Law of Nature. By C. F. Volney. New York: Peter Eckler. Price, 75 cente.

This popular work was first published ninety-nine years ago in the original French, and soon af-ter its appearance in Paris the first travelation was made and published in London. In 1797 the author was in this country and expressed his disapprobation of the translation and said the translator must have of the translation and said the translator must have been overawed by the government or clergy from rendering his ideas faithfully and accordingly an English gentleman, then in Philadelphia, volunteered to correct the edition. In his endeavor, however, to give greater perspicuity to the author's meaning he overloaded his composition with such an exhuberance of words as to dissipate to a great extent the simple elegance of the original. Mr. Volney on' becoming better acquainted with the English lan-guage perceived this defect and with the assistance guage perceived this defect and with the assistance of our countryman, Joel Barlow, made and pub-lished in Paris a new, correct and elegant transla-tion, of which this new edition of 1890, almost a century later, is a faithful and correct copy. The publisher, Peter Eckler, recently purchased a set of stereotype plates of the work with a view of re-printing the same but finding that a long succession of editions had greatly impaired the plates and that they would need much repairing and correction he resolved upon resetting the entire work restoring many notes and other valuable material. The re-sult is a beautiful volume; a standard book that de-lighted the grandparents and great-grandparents lighted the grandparents and great-grandparents of the present and even of the passing generation is reproduced in modern dress and in an improved form, and will be read with as much interest to-day as it was a hundred years ago. It is a book that was born to immortality and a hundred years to come it will be as fresh as it is to-day.

IS IT MARY OR THE LADY OF THE JESUITS? Justin D. Fulton, D. D. Boston: S. B. Frat. alwaye as with the past and present there will be those in Price. 25 cents. the future, who having eyes, see; and having ears, Is it Mary or the Lady of the Jesuits? is the title hear. I have climbed many a peak in the Rocky of a small book of 60 pages, by Justin D. Fulton, D. and Sierra Nevada mountains looking for indica-D., President of the Pauline Propaganda. It is a tions of the precious metals. I find the indications. crusade against the worship of Mary the mother of therefore, I know that which I am looking for ex-Jesus, whom the Romanists idolize. It shows from ists. And thus it is with the phenomena of Spirita slab found in the ruins of Pompeii that Circe, the ualism; they indicate something precious as their cause-something more than disembodied mortals stand behind them. This something we call spirit, daughter of the Sun, was the virgin worshiped in that unfortunate city centuries before Christ was born, and was adopted by the Roman Catholic and as space is infinite, as matter is infinite, and as Church and worshiped by them as "the Lady of the force is infinite, so we concede it to be infinite-in-Jesuits." Pio Nono, after decreeing the Immaculate finite in extent, infinite in manifestation, infinite in Conception made the corner-stone of the Romish duration, embodying all and embodied by all. I say, faith to believe and teach "that salvation is received therefore, let us have "the Church of the Spirit" solely and alone through Mary," and the object of. wherein shall os presented "the Religion of Hu-Dr. Fulton's book is to refute the blasphemous asmanity," and let truth, wiedom and love be the sumption. guides of those who preach.

The Popular Science Monthly. (New York. For March Andrew D. White continues his accoun of Comparative Mythology; Absolute Political Ethics y HerbertSpencer asserts the practical value of the highest possible standard for political action. The Psychology of Prejudice shows how easy it is to take biased views of things. The Gross and Net Gain of Rising Wages should be read by all who wish to understand the real condition of the working people.

The Eclectic. (New York.) The opening paper The State and the Sermon on the Mount, has excited the keenest interest in England: Dr. Bamberger (of the German Reichstag) contributes a study of the German Press; Professor Freeman on The Origin of English, and Professor Nicholson on Profit-Sharing, contribute essays in different lines, and Herbert Spen-cet's article on Absolute Political Ethics will attract ettention attention.

Wide Awake. (Boston.) The beautiful Emily Marshall is a charming biography of a famous young belle of old Boston. Animals at School, and Among the Date Palms are among the illustrated articles. Mrs. Fremont furnishes another story, and all readers of this popular magazine will be interested in Early America in Clay.

The Independent Pulpit. (Waco, Texas.) The Independent Pulpit for February completes the seventh volume of its publication. Its patrons, have lately raised, for its maintenance and improve-ment, a fund of \$3,000 in Ten-dollar notes, now due and payable to its editor.

The Statesman. (Chicago.) Latent Talents of the Masses by W. E. Snell is contrbuted to the Feb-ruary issue of the Statesman. David D. Thompson, A. M., writes about the Eight hour Movement and General W. F. Singleton furnishes an article en-titled More About Woman.

The Arena. (Boston.) The Rev. Minot J. Sav-age opens this number with a poem entitled, Pan's Revenge. The Rev. Howard Crosby enters in the interesting combat on Rum and the Rum Power, and Helena Modjeská describes in another of her delightful papers her bebuts in San Francisco and London.

The American Agriculturist. (New York.) A varied table of contents is found in the March issue of this monthly devoted to the farm, garden and ousebold.

The Chatauquan. (Meadville, Penn.) The March number of this popular monthly presents a varied and tempting array of subjects.

The Homiletic Beview. (New York.) The several departments are well sustained for March. The Nationalist. (Boston.) The table of contents for Ferbuary shows a variety of subjects.

Also:

The Freethinkers' Magazine, Buffalo, N. Y., The Path, New York.

The Sidereal Messenger, Northfield, Minn.

Our Little One's and the Nursery, Boston.

M. A. Morey of San Diego, Cal., writing on business says: I am more and more in sympathy with the JOURNAL'S course and its treatment of honest and dishonest mediums, and especially am I in sympathy with its late utterances upon organizaion. I believe in the spirit, and know something of its power and work; and a church whose cornerstone is the spirit is certainly founded upon a rock that no storm, can affect. Spiritualism with the spirit left out is but phenomena of a physical and psychi-cal character, neither of which necessarily elevate or make better the individual; hence if we can have but one, let that one be the spirit. But the world has had both and always will have both, and



A BAD SPELL.

A merchant's clerk wrote a check for forty dollars, and spelled the numerical adjective "f-o-u-r-t-y." His employer directed his attention to the error, with the remark, "You seem to have had a bad *spell* this morning." To which the clerk replied, "Sure enough; I've left out the "g-h." Let us hope the clerk will still further amend his orthography, meanwhile, if anybody is suffering from a "bad spell" of headache, superinduced by constipation, over-eating or other indiscre-tion, let that person ask his druggist for Dr. Pierce's Pleasant Purgative Pellets. They are entirely vegetable in composition, and are prompt and effective in action. They are *specific* in all derangements of the liver, stomach and bowels. They are strongly cathartic or mildly laxative according to size of dose. Un-They are strongly cathartic or mildly laxative according to size of dose. Un-equaled as a Liver Pill. Smallest, cheapest, easiest to take. One tiny, Sugar-coated Pellet a dose.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both

her of these symptoms, you are suffering from that most common of American mala-dies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has be hteress, and indescribably iniserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste directions for a reasonable length of time. One or two of Dr. Pierce's Pellets taken in mouth, irregular appetite, dizziness, fredaily with the "Discovery" will add to its efficacy in case the liver is very torpid and the bowels constipated. "Golden Medical Discovery" is the only medicine of its class guaranteed to do all it is represented to accomplish, or money paid for it will be refunded. WORLD'S DISPENf impending calamity? If you have all, or any considerable num-663 Main Street, Buffalo, N. Y.

"Oa, it does pretty well for an old man," said "Will."

On one occasion some one inquired of "Will" if he and his father were on the best of terms.

"Yes, sir," replied the boy, "Pop and I get along first-rate. He's all right, but I don't like his politics."—N. Y. Tribune.

BOOK REVIEWS.

HIS HONOR, OR FATE'S MYSTERIES. By Cynthia Cleveland. New York: Supplied by American News Company. pp. 258. Price, 50 cents.

This is a story of Army Life and of Washington, Society combined. The love affairs of a Colonel in

the United States Army, who, at the time the story opens, has been twice married, and is a grandfather, is the subject of this book. It is interesting in style, and the love-making is of the most ardent fashion in spite of the mature age and past experiences of the hero. The heroine is a wonderful 'combination of beauty, pedantry, sociologic love, and passionate love.

New Books Received.

TAll books noticed, under this head, are for sale at, or sell's Sunshine series. New York: Cassell & Co. can be ordered through the office of the BELIGIO PHIL-Price, 50 cents. OSOPHICAL JCURAAL.

THE EVOLUTION OF A LIFE, or From the Bondage of Superstition to the Freedom of Bea-Co. Price, 50 cents. son by R. v Henry Truro Bray, M. A., LL. D., author of "God and Man," and formerly a Priest Magic, White and Black. By Franz Hartmann, M. D. New York: John W. Lovell & Co. Price, each, of the Protestant Episcopal Church. Chicago: Holt Publishing Co, 1890. pp. 436. Price, \$2.00. 50 cents.

Mr. Bray was ordained to the ministry of the Protestant Episcopal Church in 1879, and with the exception of two and a half years spent in the study of the law was engaged in the work of the ministry until 1889, when, by his own request, he was deposed by the church anthorities. In his letter requesting deposition from the ministry he stated that he could not believe in the special creation of mankind, in the story of the fall of man, in the vi-.carious atonement, in a fixed state after death, in the Bible as a special revelation, or in a literal resurrection of the dead. He believed all mankind alike dear to God, that divine revelation was continuous and universal and he had "a reasonable, a well grounded hope of the immortality of the soul."

With these rationalistic views Mr. Bray could not, of course, without sacrifice of principle, continue to occupy an orthodox pulpit. The honesty and the courage of his course must command the respect of those even, who with quite as advanced religious views, still remain in the ministry, representatives of a theology they have long since ceased to believe.

But why should Mr. Bray present to the public a volume of 436 pages containing a detailed account of his life? He is unknown to the world, not yet beyond middle age, and his work has been simply that of a quiet, studious minister in small western villages. He has outgrown his old faith, and holds now broader and more rational religious views, in common with multitudes, including many whose religious experiences have been much like his own. Is this any reason that he should publish to the world details in regard to his ancestors, his relatives, his boyhood, his loves and courtships, his dreams, his marriages, with descriptions of his wives and their ailments and troubles, together with the gossip and tattle of the neighborhoods in which he has lived? With less self-consciousness and more judgment Mr. Bray would have deferred the publication of an autobiography until later in life, until he had accomplished something which would make the narrative of special public interest.

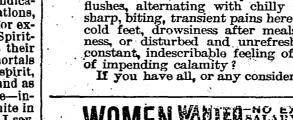
This author is a man of education with poetic taste and he writes in 'a pleasant style, but he writes of personal and private affairs and makes displays of his affections, of his griefs and sorrows, and of his virtues and victories under temptation in a way which is to say the least uncommon among men who have real depth of feeling, not to speak of delicacy. It is possible that Mr. Bray has lived and pondered too much apart from men. especially from men of thought and culture, and that he has dwelt so much on his own life that entific and Historical lend much interest to the varied subjects treated. he is unable to see the unimportance to the world of most of the long account which he has written of himself. There is no religious or philosophic thought in this work that is not contained in the of himself. There is no religious or philosophic thought in this work that is not contained in the author's "God and Man,"--a little work which was favorably noticed in these columns when it ap-peared more than a year ago. The autobiography is not without interesting incidents, but there is nothing in the volume that justifies its publica-tion and it will rather detract from, than add to the servet the servet the servet of the serve to the serve to the servet of the serve to the serve t the reputation of its author. when housewives were ducked for gossiping.

It is pure economy to buy Hood's Sarsaparilla, for it is the only medicine of which can truly be said "100 Doses One Dollar." It is stronger, purer, and better than any other blood purifier.

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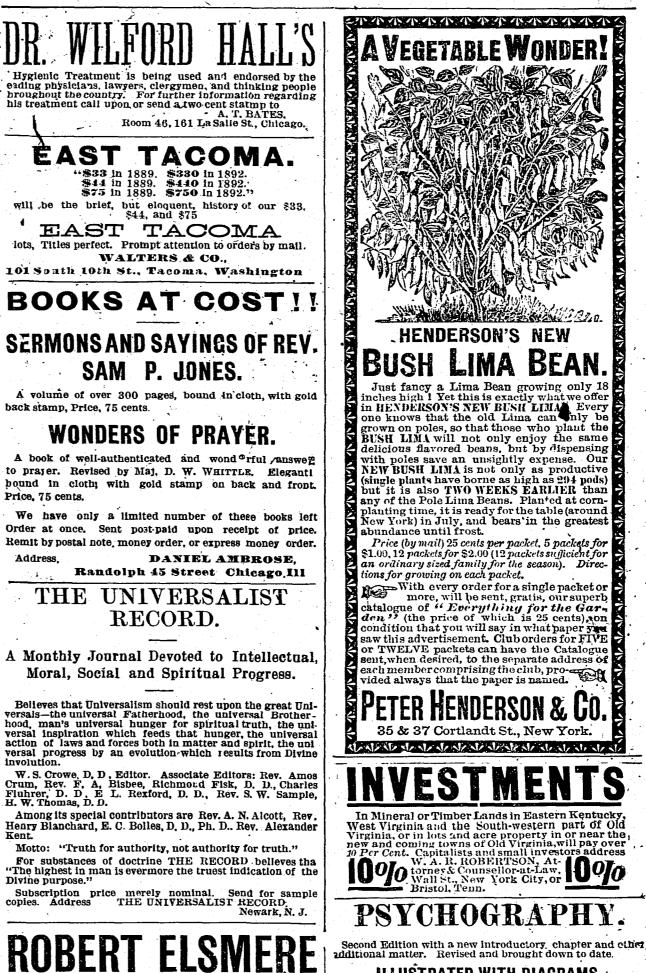
instructed to give occasional instructions in plain and fancy sewing to the girls under their charge, and the horrible fact came out that few if any of the teachers could do any kind of sewing whatever.

for "furthering the preservation and elevation of



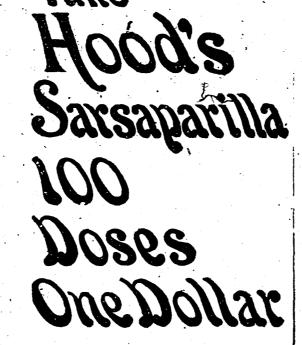
quent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or

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ILLUSTRATED WITH DIAGRAMS. SYNOPSIS OF CONTENTS: List of Works bearing on the ubject-Preface-Introduction-Psychography in the Past:

Marie Bashkirtseff. The Journal of a Young Artist, 1860-1884. Translated by Mary J. Serrano. Cas-German literature and art in America." Plain Tales from the Hills. By Rudyard Kipling. International series. New York: Frank F. Lovel & Take My Sister's Husband. By Patience Stapleton,



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A Very Strange Family. By F. W. Robinson; Children of To-morrow. By William Sharp. New York: F. F. Lovell & Co. Price, each, 30 cents. Official Congressional Directory, for the use of the United States Congress. By W. H. Michael. Wash-ington: Government Printing Office.

Magazines for March Received.

The Power of Thought in the Production and Cure of Disease. By Wm. H. Holcombe, M. D. Chi-cago: Purdy Publishing Co. Price, 15 cents.

On the Inside. By Florence Finch-Kelly. New

York: Sanfred & Co. Price, 50 cents.

The North American Review. (New York.) Another chapter in the Gladstone-Blaine controversy is added by Senator J. S. Morrill, in this number. Col. R. G. Ingersoll concludes his explanation of his agnosticism, and a daughter of Brigham Young contributes a paper describing Family Life among the Mormons. Edward Bellamy replies to Gen. Francis A. Walker under the title of Looking Backward Again. Space forbids the mention of many more good articles.

The Atlantic Monthly. (Boston.) The Trial, Opinions, and Death of Giordano Bruno, by Wm. R. Thayer, is most timely. Woman Suffrage, pro and con, by Charles Worcester Clark is followed by The Tragic Muse; the Value of the Corner, and Loitering through the Páris Exposition. The fourth chapter of Over the Teacups excels, if possible, the previous chapters. Book reviews, poems and short articles are added to the above to complete a valuable number.

The Forum. (New York.) In the article entitled France in 1789 and 1889, Frederick Harrison, the distinguished English critic, makes a comparison between the condition of the French peasantry of to-day and of one hundred years ago. Senator Dawes reviews the first year of President Harrison's administration; Archdeacon Farrar writes of the good and the evil done by Monasticism. The concluding article in this number is an essay against vivisection, by Mrs. Caroline Earle White, of Philadelphia, the organizer of the anti-vivisection society in Philadel-

Current Literature. (New York.) This magazine of record and review is replete with valuable articles, notes and suggestions. The departments, General Gossip of Authors and Writers, Random Reading; the Unusual, Ghostly, Superstitious; Sci-

orders. The schoolma'ams of St. Paul not long ago were

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

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

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

CHICAGO, 1LL., Saturday, March 15, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is ther paid for by some one or is sent with the hope of closer acquaintance. Those ceiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

lot box they succeeded in ousting the management and installing themselves. In nine mortgaged and gutted printing establishpresent editor and proprietor again took hold, and resuscitated the RELIGIO PHILO-SOPHICAL JOURNAL, leaving the conspirators buried beneath the ruins of the old concern aud their own shame and discomfiture. In 1871 came the great fire which laid the city in ashes, consumed hundreds of millions of dollars' worth of property, ruined thousands and left thousands homeless and hungry. The entire plant of the JOURNAL including thousands of dollars' worth of book plates, material, etc., was destroyed. Nothing was saved except the printed mail list. The loss was over \$20,000 on which only fifteen dollars of insurance was ever recovered. But the JOURNAL, like the city in which it was founded, sprang out of the ashes into a new and stronger life than ever. On the 15th of March, 1877, Mr. Jones passed to spirit life, and upon the present editor and proprietor was thrown the entire responsibility of the newspaper and publication

business. The history of the JOURNAL for the past thir teen years need hardly be dwelt upon here Most of its present readers are more or less familiar with it. The JOURNAL has maintained itself in a course of intrepid, independent journalism unequalled by anything in the history of the American press. It is to-day in healthy and vigorous life, though many of its enemies and contemporaries have gone down to the grave and oblivion. The

TWENTY FIFTH ANNIVERSARY of the JOURNAL'S foundation is near at hand and will mark the beginning of a new epoch in its history. We are perfecting plans for its improvement which will delight and surprise its friends. We want every friend of pure Spiritualism, every lover of intellectual liberty, every psychical researcher, every would be promoter, of the surely coming "Church of the Spirit" to rally to our aid in making a GRAND OPENING of the beginning of the JOURNAL'S second quarter-century We want every one of you to do your levelbest to enlarge the JOURNAL'S subscription list, to pay up your arrearages in case you are delinquent, to aid in hastening the early

ever, his "defense committee" exploited him of stockholders. By tampering with the balas a martyr, declaring that Spiritualism was on trial, and appealed to the Spiritualmonths they had ruined the corporation and ist public to generously contribute to a fund their conspiracy went to pieces leaving a for the defense of Spiritualism, we washed our hands of the whole affair. It was at once ment and an unsecured indebtedness of about | apparent that revenue was the object, and \$10,000. Then it was that Mr. Jones and the | that the "dear Spiritualists" were to be bled as freely as possible to put money in the purses of lawyers. It is clear that it was for pecuniary purposes that Reid's managers started the martyr cry, and that it is not for the glory of Spiritualism that they continue to propagate the falsehood, "Epiritualism is on trial in the person of Dr. Reid." Spiritualists and liberalists are prone to open their hearts and pockets at the cry of "martyr" and "persecution," and they have ever been the victims of people ready to trade on their benevolent natures. It is true they grow more discriminating, and if one can judge from the meagre receipts at the box-office of the Grand Rapids martyr museum they are learning to discriminate against pseudomartyrs and to take at its real value the hueand-cry of interested lawyers and creditors, and of well-meaning but illogical and blind partisans whose mental measure overflows with the effervescence of a single idea.

A Doctor's Dream.

"Well, that wound is the result of a strange dream I had last night; I'll have to tell you about it." This was the reply of Dr. J. R. Boynton to our question. We had dropped in upon our good friend who, we will parenthet ically say, we believe has no superior as a surgeon and whose ability in diagnosis and treatment of disease makes him one of the busiest and most useful men in Chicago, al though he is not yet five years a resident. The elevator in the building at the southwest corner of State and Randolph streets was not running on Tuesday of last week when we essayed our friendly call upon Doctor B., and as we climbed the five flights of stairs we had to pick our way through ascending and descending streams of invalids who daily frequent this hive of doctors. Reaching our destination on the fifth floor, the first thing that attracted attention was a good-sized bit of sticking plaster on the outer edge of Dr. Boynton's left hand which was further decorated by an uncovered but ugly looking cut on his little finger. Our first thought was that he had been accidently wounded while performing some surgical operation. In reply to our rather nervous inquiry Dr. B. smiled and began as above. "You see," continued the Doctor, "I am broken of my rest so much that when I sleep I must make a business of it. I am a very light sleep er; any movement or noise in the room dis turbs me, consequently I sleep alone. The door of my sleeping room when open comes very near to the bed. Last night (Tuesday, March 4th), I dreamed the house was on fire and that I was suffocating. The smoke was dense and I knew I must succumb to it in a few minutes. I seemed powerless, however, to move a muscle. 'At last in an agony of des peration I threw out my left hand and it struck the sharp latch of the door. This aroused me and I sprang up, half-dazed and still under the psychological spell of the dream. I sat on the edge of the bed a mo ment to pull my wits together. The room was dark, but all was quiet and no smell.of smoke or evidence of fire could I detect. Then I felt the pain in my hand, and raising it to my mouth I tasted blood; lighting the 'gas I found I had cut my hand as you see. Recovering my composure I dressed the wound, lay down again and slept soundly the rest of the night."

whom he snatched from her crib, and was followed by his wife, also half dressed. A neighbor took her in out of the cold. Mrs. Sauer and her servant escaped from the burning building with three little children by making their way down a winding flight of stairs to the street through clouds of dense, blinding smoke. They were promptly taken to the home of T. A. Busch. Miss Sauer, who discovered the fire, had a narrow escape. She followed her plucky mother, who was carrying her little boy in her arms, but before she had descended the first flight of stairs the dense smoke had so far overcome her that she was scarcely able to hold on to the railing

I felt a reeling, fainting sensation," she said, "and I did all I could to save myself from falling, for I felt that if I let go I would surely be sufficiented or burned to death. O! the experience was dreadful. I clung to the railing and descended slowly, step by step, until I reached the second flight, when a step, until I reached the scond high, which is strange man came and grasped me by the arm. Then I collapsed completely. I believe I fainted, for the next thing I knew I was lying on a lounge in Mr. Busch's home. I would have perished but for that stranger, whoever he was."....

After reading the account of the fire our convictions concerning the cause and significance of Dr. Boynton's dream were greatly clarified. What those convictions were will be readily apparent to all our readers.

Unsectarian Schools and Secular Government

Rev. Dr. Keane, rector of the Catholic University at Washington, recently gave a lecture in Baltimore before the "Catholic Association" on "The American Child and the Christian School," in which he urged the introduction of Christianity into our public schools. Two policies he said suggest themselves. The first is the compromise policy which would so minimize Christianity in schools as to make it acceptable even to those who have the least Christian faith. But this policy of minimizing religion would minimize the end aimed at. The second policy is, that Christianity be taught clearly and fully in the schools so that the fullest end desired may be secured. People, he said, come to America with a variety of political opinions, but this nation does not minimize its political principles in order to suit these conflicting views. So Christianity should be ktaught in our schools, even though a part of the population does not believe in its doctrines.

Doubtless the advocacy of this policy is to prepare the way for an agitation in favor of denominational schools and a division of the school fund between the Christian sects. The Roman Catholic hierarchy wants "Christianity" taught in the schools attended by Catholic children. It does not want Protestantism taught, it does not want King James' version of the Bible read, it does not want the general principles of religion taught with the Catholic doctrines in regard to Jesus, the Virgin Mary, etc., omitted. In short it does not want anything less than Catholic schools for Catholic children, and in order to secure such schools, to have them recognized as public schools, and to obtain for them a share pro rata of the school fund. it is willing that the remainder of the school fund shall go to the Protestant sects. The Catholic prelates say but little now in regard to the division of the school fund, but they know that this must follow from the adoption of the policy urged by Dr. Keane that Christianity be taught in our schools in all its fullness. There is quite a large Protestant element unwittingly aiding the Roman Catholic Church in its purpose, by producing a sentiment in favor of Christianizing our public institutions, and making the constitution of the United States an evangelical document. If the Catholic leaders can secure in their interests a strong sentiment against entirely secular schools and in favor of having Christianity taught, by the authority of the State, there will be no difficulty, and not much delay, with ten millions of Catholics in the United States, in accomplishing their purpose of having Catholic schools, and money from the public school fund to support them. The founders of this Republic disregarding al precedents, with full knowledge of all the evils of the union of Church and State which had cursed the world for centuries, aimed to put the government on an entirely secular basis, so that the State should have nothing to do with religion except to protect the adherents of all faiths in the undisturbed enjoyment of their belief and devotions. By the first amendment the power was expressly denied to congress to establish or prohibit any religion. And now we see the leaders of sects working like beavers to revolutionize the government by making it an instrument for the systematic propagation of religious doc trines. Let us hope that there is intelligence enough combined with respect for the principles of religious free lom, to defeat the efforts of both Catholic and Protestant zealots to undermine the system which our fathers, in their wisdom, established on this conti nent.

issued this call is to enlist against secret so. cieties in general the strong indignation aroused by the Cronin horror, and with the anti-Mormon sentiment and the feeling of opposition to Catholic aggressions. For many years conventious have been held from time to time in the West to denounce and oppose secret societies. The more strict observance of "the Lord's day," Prohibition and the Christianization of the government have been among the other declared objects of the leaders, of whom the late Dr. Blanchard of Wheaton College was the most zealous and active The denunciation of Free Masonry could always be relied upon as a prominent part of the programme. Indeed by secret societies was meant Masonry, which was declared to be an anti-Christian organization, made up largely of infidels and blasphemers, bound together by horrible, oaths to do things at the thought of which Christians should shudder. The order of Free Masonry has continned to exist, increasing in membership, while of this movement against it not much has been heard of late. It is evidently thought now is a good time to revive it.

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Mere opposition to secret societies as such, will amount to nothing. Men have the right to form themselves into organizations and, if they wish, to keep the proceedings to themselves. It is only when the organization encroaches on the rights of those outside, that there is ground for complaint. A society, whether it be secret or open, should be judged by its principles, its purposes and its work. The fact that it holds meetings with closed doors, and has signs of recognition known only to its members, is nothing against it. There may be no need of such societies now. Once there was, and they served the cause of learning, philosophy and political freedom.

Free masonry is a benevotent order, which amid warring sects has maintained its unsectarian character and afforded men of different religious and political beliefs a common basis of fellowship and fraternity in the feelings of the heart, in the needs of men. and in those universal principles which are common to all religious and moral systems; while it has helped the orphan and the widow and the brother in distress, it has promoted a tolerant and liberal spirit. Nowhere has it been on the side of oppression and persecution. The Masonic lodges of France and Italy have been repeatedly denounced by the pope, but never by the friends of freedom and reform The Odd Fellows and other secret benevolent orders have grown out of the needs of men, and have been helpful in their influence, socially and morally. Because one of the camps of the Clan-na-Gael, or members of it, conspired against the life of a brother who had exposed fraud and theft, or because ignorant and fanatical Mormons take strange oaths, or because the Jesuits scheme now, as they have for centuries schemed, to advance their religion, one need not denounce all secret societies, including such as the Free Masons and the Odd Fellows, nor question the right of men to unite in organizations for business or pleasure, and, if they see fit. to confine knowledge of the proceedings to themselves. If the clergymen whose names are signed to this call hope to form a public sentiment against all secret societies, regardless of their principles and objects, by repeating the Endowment House oaths, or describing the methods of the Jesuits, or by recounting the Chicago tragedy of last year. they are likely to be disappointed.

RELIGIO-PHILOSOP

JAL JOURNAL.

Twenty-Five Years,-Then and Now.

In May 1865 the RELIGIO-PHILOSOPHICAL JOURNAL was founded, consequently it will be twenty five years old in May next. What marvellous changes, discoveries and advances the world has witnessed in the quarter of a century! they need not be here enumerated. than in the religious; and the promise in this direction for the next twenty-five years is even greater. Physical science has made strides unthought of in 1865, and overcome and unreasonable opposition of religionists ing basis; and in 1915 a grateful world will look back with astonishment at the ignorance into broader and deeper understanding of the | therefore, quote it literally, but it alleges recognized. Spiritualism clarified of the Reid." No thoroughly conscientious lawyer dross precipitated upon it by ignorance who is a Spiritualist would ever plead such and the frailties of human nature will an issue in court even to save Reid from be hailed by all sects as a helper to higher | conviction! When, in the case of Wells' and nobler living, a clarifier of reason, a | against Bundy-Superior Court of New York. promoter of religion-in a word, the world's | Justice Beach presiding-Lawyer Benn; at great pacificator and developer. The "Church T the order of H. J. Newton, endeavored to raise of the Spirit" will then be found well estab- | the same issue and argued that Spiritualism lished and though young, its rapidly growing | was on trial in the person of Mrs. Wells, the strength will clearly indicate the all conquering power evolved by combining intellectual freedom and fraternity of spirit. The "Brotherhood of Man" will have begun to take form sufficiently to show the clearsighted that it is no longer merely a dream of visionaries.

539, to-day it is over 1,000,000. Then, there was not a first-class publishing establishment in the city, not one in which a good job of edition book work could be certainly predicated in advance of completion; now, Chicago leads the world in some branches of bookmaking and has dozens of perfectly equipped printing houses. Then, four story buildings were quite apt to have a "for rent" sign in the upper windows and were too tall for profit; now, fourteen story buildings are not tall enough and it takes eight rapid elevators run by trained men under charge of a captain or conductor in chief to accommodate the daily travel from the ground upward in these hage an 1 pulatial basiages structures. Then,

completion of the subscription to the capital stock of the Religio-Philosophical Publishing House; in fact, to do any thing and every thing consistent with honor and your ability to advance the true interests of religion, psychical science, and general reform through the RELIGIO-PHILOSOPHICAL JOURNAL and its auxilliaries.

"Is Spiritualism on Trial"?

On the sixth page a correspondent, who is also a medium, inquires: "Is Spiritualism on trial in the person of Dr. W. E. Reid?" To which we very emphatically and unhesitat-In no field has greater progress been wrought | ingly reply, No! Here is the case in brief: Mr. Reid, while prosecuting a large retail business in alleged spirit products, used the United States mail service to deliver his goods and receive orders therefor-cash in adobstacles then deemed insuperable. Psychical | vance. Some of his customers complained that science after years of struggle against bitter | his goods were not "true to name," that, so to speak, they were branded "butter" when in and scientists has gained a lodgment, a work: | fact they were very poor oleomargarine; in some cases complaints were made that he did not even send the imitation goods but kept and bigoted opposition of the nineteenth cen- the money received through the mail in tury toward this the most beneficent, the response to his very felicitous and confimost universally helpful, and the greatest of | dence-inspiring advertisements. We have all sciences. With its aid men will come | not the indictment before us and cannot, causes of things; the potency of psychics as a in substance that Reid used the mails to solvent in dealing with the complex relig- defraud the public. No lawyer of repute ions, sociologic, economic and political ques- | dare declare over his own name that "Spirtions which now perplex the world will be itualism is on trial in the person of Dr.

Court very summarily ruled against him declaring that Spiritualism was not on trial, that it was a very simple case of libel; that the defendant, Bundy, was there to be tried for libel in that he had published that he could, if necessary prove in the courts of

New York that Mrs. Wells was a vile swindler In 1865 the population of Chicago was 178, | and had been for years using trick cabinets and confederates. But Newton and Benn didn't propose to try their case on its merits; and bacause Judge Beach refused to allow them to raise a false issue they refused to go on, and the Court assessed the costs against the prosecution and allowed defendant a judgment of \$200. At the trial of Mr. Reid, U. S. Judge Severens declared that Spiritualism was not and could not be on trial. He thus ruled because Reid's counsel were seeking to make the jury believe that Spiritualism was arraigned at the bar of a United States court.

events of national importance have fixed the stood in the morning. He had of course As to the merits of the case against Mr. The families of Dr.J.R.Boynton and Dittman Sauer had a thrilling experience with fire shortly after 11 attention of our people as never before upon | given up all thought of its resuming motion Reid we are not prepared to decide, not havo'clock last night. Dr. Boynton occupied the two the extent and power of the secret lodge without the help of a watch repairer. Hence iug examined the evidence. We sincerely lower fl wrs of the brown-stone residence at 285 La the RELIGIO-PHILOSOPHICAL JOURNAL was just | hope he will be able to establish his inno-Salle avenue and Mr. Sauer the two upper stories. system. The Cronin murder in Chicago, the when he heard the words, "your watch has Mr. Sauer's furnace set fire to the woodwork around | investigation of Mormon oaths in Salt Lake | started," and verified the statement both by starting on a career which has proven the | cence. We have in the past two years reit and the fire and smoke ascended through an open City and the uprising against intrigue in | eye and ear he was astonished. When he most remarkable of any in Spiritualism. In- | peatedly declined to publish accusations where the fami WA9 81661 ing. It alarmed Miss Flora Sauer, who is just recov-Bostor and the British Provinces have been opened the case to look at the face it had augurated by the late Stevens S. Jones, it made against him by correspondents, and ering from a severe attack of typhold fever. She a new revelation to multitudes of the danger been going only ten seconds. At this writstarted off under favorable auspices, to be in some cases have taken the trouble to write awakened her father and mother, and the former bastened down to the basement, and in a vain off ort lurking in the system. This influence affects ing-Monday morning-it is doing its work wrecked in 1867. In the fall of 1866, a com- | complainants in extenuation of his seeming to extinguish the flames was caught in a trap from the administration of justice and all other as though nothing had happened. Query: pany of conspirators made up of politicians, crookedness, which we thought might be exwhich be escaped only by the exercise of all his powers. How did the impression that the watch had departments of the government, but especialhobby-riders, and others desirous of salaries | plained by his inability to keep up with the The smoke soon filed the entire building and ly it is inimical to the Christian Church." started reach the editor's brain, was it larger than they could earn combined to get demand for his goods, or, to want of ability awak-ned Dr. Boynton's family, "The doctor, half Evidently the intention of those who have I through the sensitiveness of the nervous possession of the concern at the annual meet- to handle so large a patronage. When, how- dressed, made his escape with his little daughter,

"Mince pie-late dinner-bad liver-anxiety or what?" we interrogatively ejaculated.

"Neitherl my dear fellow," smilingly responded Dr. B., "I never toy with any of those nightmare breeders; my nerves are steady and my health is perfect; I've nothing to worry me. One peculiarity of the dream was that the sensation of suffocation from smoke, and indeed the whole scene, was not the sequence of a dream having several distinct stages; I've told you all there was of it. In a sweet sleep the agonizing scene was suddenly thrust upon me, and with no ground in any waking experience in which it could have germinated. What do you make of it Colonel?"

We confessed our inability to offer any provable explanation, but congratulated the surgeon that it was not his "operating hand." After further chat, his reception room having in the meantime filled up with impatient patients, we abruptly terminated the visit out of consideration for Doctor B. and left. Our own duties were so pressing that no further thought was given to the dream. The next morning what was our astonishment upon opening one of the many dailies that professional duty obliges us regularly to scan before breakfast, to read in big head lines: "Saved by an Invalid. Miss Flora Sauer's Heroic Work. Her home at 285 La Salle Avenue catches fire and she arises from a sick bed to arouse the family who narrowly escape death." The account continued as follows:

Secret Societies-The Free Masons and Others.

From the National Christian Association of this city, the JOURNAL has received a 22 and 23, 1890, in the first M. E. church, corner Washington and Clark streets, Chicago. The circular says: "During the past year "Your Watch Has Started."

Last Sunday morning the editor did not rise early; he didn't care about rising at all. but the exigencies of his profession obliged him to bestir himself. After breakfast he seated himself in his library to look over the morning papers. While engrossed in an article and wholly oblivious to surroundings he distinctly heard the words, "your watch has started;" drawing forth the time-piece he found to his astonishment that the voice had told the truth. He did not hear the words with his physical ear, it is quite impossible to describe the sensation, yet in some way the words came spontaneously into his consciousness as from some external source. Saturday afternoon he had broken away from office callers in order to catch a train to Englewood for the purpose of calling on a very dear friend just recovering from a long and painful illness. In his anxiety not to miss the train he was further perplexed by the certainty that his watch did not show the exact time. He caught on to the rear end of the train just as it pulled out of the station. On his return he found he had some minutes to wait at the station in Englewood, and took advantage of the delay to adjust his watch with the clock. The watch is a stemwinder, adjustable by drawing out a spring and turning the winding stem. To his chagrin he found after adjusting it to 15 minprinted call, signed by several hundred utes and 35 seconds past 5 o'clock that it clergymen, for a conference of Christians | wouldn't tick, in fact that it obstinately reon the secret lodge system, to be held April | fused to be coaxed or forced into its usual work. Between that hour and midnight he probably looked at the watch a dozen times,

but it had not budged a second; and there it

system which detected the movement of the | fied, many puzzled and some who did not hunting-case watch in a vest pocket and telegraphed the central office where the meswatch going, and was there any connection between that agency and the one which said to the editor, "your watch has started?"

.CH 15, 1890.

Compulsory Education.

According to the report of those intrusted with the power to enforce it, the Illinois compulsory education law seems likely to prove of value and at no great expense to the tax-payer, considering the good attained. As an important aid to this new law, there should be another enacted by the next Legislature, making citizenship with the right of suffrage a prize which the parent could urge the boy to work for, and which would arouse ambition in every lad who looks forward with anx-'iety to the time when he will be a man and have a vote. Reading and writing the English language should be a "compulsory" qualification for a voter, and the sooner the States and the Nation take steps to this end, the sooner we shall have a higher civilization. The twentieth century should not find this nation without this important legislation. In a country where all are given an opportunity to procure a practical education, willful ignorance should be a badge of shame The time has come when America should take greater pride in the quality of her voters than the quantity. Man must, during his earth life, make his future what he hopes for, and intelligence must be the corner stone upon which he starts to build. Give all a chance, but teach that the value of the offering is worth a personal effort, and not to embrace the opportunity presented to earn the position of American citizenship must be looked upon as a self-imposed degradation.

Railway Ghosts.

From widely separate parts of the country come reports of haunted railroads from time to time, and it is a poor week that does not furnish at least one story of spectral disturbances. In January last, a ghost seriously interfered with traffic on the northern division of the Old Colony railroad in Massachusetts. The scene of the shadowy visitation was at High Bridge, which crosses the Nashua river between Clinton and Bolton. For over | tained." a week every train that passed during the night was halted on approaching the bridge by a light that appeared about three feet above the ties in the centre of the bridge and which would be swung to and fro across the track as a signal to stop. Upon the approach of either the train or an individual, the light would suddenly disappear. It shed a bright glare all around, as the light of an ordinary lamp would, but there was no lantern about it, nor did a human hand hold it. Investigators, who laid for it, saw it only when a train would come in sight. The result was that every train was indefinitely delayed at the bridge. And now comes the report that there are ghosts around the big bridge on the Illinois Central, just east of Hallsville, in this State. The train men are ready to swear to this as a fact, and so are many citizens of Hallsville. Beason and Midland City. Every night at 10 P. M., a train passes over the bridge, and at just that hour three spectral figures take their stand in the middle of the bridge and wildly wave their hands as if to induce the engineer to stop. But as they do not appear until the engine is within a few yards of them there is no time to stop the train, and the figures on the bridge are hurled into the water below. This has occurred every night for a week, and on the night of the 6th inst. several men from Hallsville waited near the bridge till the three figures appeared, and then fired several shots at them but without effect. Every one believes that they are visitors from the other world, and the people living in the neighborhood are in a panic.

hesitate to declare him a fraud, the preponderance of testimony is in favor of his claim. sage took on language, or was it the message | Such men as Judge McCreary, Col. Van Horn of some unseen intelligence? What set the | and Dr. Thorne of Kansas City vouch for the genuineness of manifestations in his presence. Dr. Thorne declares he has repeatedly received messages in foreign and ancient tongues through Mott which have been transluted and verified by experts. Mott was a Missourian by birth, illiterate, coarse and wholly incapable of even committing to memory the messages in foreign languages. Mr. Ess, a lawyer of Kansas City, declares that Dr. Lathrop, formerly president of the State University, was accustomed to materialize at Mott's and on one occasion translated a difficult Greek couplet for him. For several years Mott had been gradually fail. ing and finally softening of the brain ended his mortal career. With a more favorable environment in early life and a cultivated moral sense he would have become the won der and admiration of the world.

Enlightened Generosity.

Some weeks ago we had the pleasure of announcing that Light of London had received gift of \$5,000 from an anonymous friend. With equal pleasure we now learn of a similar gift to The Two Worlds, Mrs. Emma Hardinge Britten's paper, published at Manchester, England. Mrs. Britten thus feelingly speaks of the timely gift: "It was last Christmas, in the midet of sickness and great heaviness of heart, that the voices that have sustained and guided me through life, bade me be of good cheer. The Two Worlds was still a powerful dual force, and should be so if I would only continue to be faithful to its interests. This I promised, and during the still hours of the night the voice of the angel whispered, 'The morning cometh,' and come it did. On the morning succeeding my worst night of mental struggle came the letter from NEMO, whose real name is written in the archives of the higher world, with the enclosure of one thousand pounds! a sum which becomes a corner-stone, indeed, on which the present continuance of The Two. Worlds rests securely. I have had many wonderful, almost incredible evidences, that my work as a messenger and mouthpiece for | the most delicate as well as the most robust the spirits of the higher world was sus-

New Boy Preacher. A phenomenal boy preacher, only thirteen years old, is filling appointments to preach in Atlanta. He is very small of his age, palefaced, of quiet demeanor and weighs only sixty pounds. He has already preached more than fifty sermons, and those who have heard him say he is a most remarkable child, never lacking for words and preaching with such earnestness as to deeply impress his hearers. A reporter asked him how he came to be a preacher, and he replied that one day he was in the cotton field picking cotton, and became seized with the idea that it was his duty to go out and talk to the people. He has been to school only eight months, and therefore cannot be supposed to have very much of an education. Jimmie Cook, for thus he is called, is a native of Carroll county, Ga., is a member of the Methodist church, and is probably inspired, or rather the mouth-piece of some departed divine who once wandered over the "Sandy deserts of Mesopotamia" in the South land.

LOSOPHICAL PUBLISHING HOUSE STOCK indicate the complete success of the undertaking. Let us hear from others!

Mrs. Elizabeth Cady Stanton gave a very able address at the annual meeting of the National American Woman Suffrage Association last month in Washington. With marked force and eloquence she spoke against the God in the constitution project, against Sunday laws, and all efforts to unite Church and State. She deprecated national divorce laws, and thought that men had best leave all matters of marriage and divorce until wo men could vote on them. The address was full of deep feeling as well as able, as she was to leave immediately for England with her daughter, Mrs. Blatch, who resides in London, and it seemed to her that perhaps she might not again meet with the society of which she is the honored president. No ble counsel she gave her hearers to be faith ful to the highest truth they knew. "In this way," she said, "we make of ourselves me diums through which the great souls of the past may speak again. The moment we begin to fear the opinions of others, and hesi tate to tell the truth as it is, and from motives of policy are silent when we should speak, the divine floods of life and light flow no longer into our souls. Every truth we see is ours to give to the world, not to keep for ourselves, for in so doing we cheat humanity out of their rights and check our own development."

A summer course of study in the Adirondacks under the direction of Prof. Thomas Davidson with lectures by different special ists on Philosophy, Religion, Ethics, Economics, Politics, Art, Language and Literature-and their history-is something all can have the coming season at small expense. Among the foothills of Mt. Hurricane on East Hill in the north end of Keene Valley, away up in the wilderness and 2,000 feet above sea level is a farm called Glenmore, with the conventional trout brook and other accessories of a typical place for a summer's outing. The place is twenty miles from a railroad station, Westport, on Lake Champlain, but easily reached from all parts of the country. The air and philosophy are warranted strictly pure and adapted to mental and physical constitutions. Those who are pining to "camp out" can here find | 111., Feb. 20, 1890. a place to drive their stakes. Expenses for everyching, including trout, sunsets, bear, mountain scenery, and philosophy will be very moderate. Those desiring to lay up a store of health, happiness and wisdom should apply for further particulars to Prof. Thos. Davidson, 239 West 105th St., New York, N. Y.

sustain the genuineness of the manifestations. Mr. Pratt is generally credited by those who know him with being an able man and unusually shrewd and critical in the domain of affairs usual to mortal life. From an extended correspondence with him we judge he is a conscientious man and means to tell the exact truth.

R. C. Mason alias Frank C. Algerton at his preliminary hearing in Springfield, Mass. last Friday, waived examination and went to jail again in default of \$6,000 bail. He will lie there awaiting the action of the grand jury in May, we are informed, unless bailed out.

The publisher of the JOURNAL is now sending out bills to a considerable number of delinquent subscribers, most of whom have at one time or another asked to have the paper continued beyond the time paid for. The publisher continues the credit system for the accommodation of his patrons and not for his own; he pays cash for all that enters into the expense of making the paper. He is entitled to fair treatment from those he supplies. There is scarcely a person on his list who cannot pay up and renew for a year in advance with less exertion than the publish er has to make every day of the year 'to meet his obligations.

"The Office and Value of the Mystics" was the title of a splendid paper which Mrs. H M. Wilmarth read at the residence of Mr and Mrs. Bundy on Thursday evening of last week. The essay brought out Mrs. Wilmarth's qualities as a patient, industrious student as well as her gen ius in comparative criticism and picturesque grouping of historical persons and events. Gen. I. N. Stiles, Mr. B. F. Underwood, Dr. Leila G. Bedell. Mrs. Underwood, Mrs. Mason and others participated in the discussion. Miss Myrta Mason rendered several songs most exquisitely and gained the hearty good will and admiration of the company.

The Religio-Philosophical Journal s a large eight-page weekly, established in 1865, de voted primarily to the exposition of Spiritualism; secondarily to art, science and general reform. Au independent, nou-partisan paper, free from super stition and clangiebness. It is fully committed to the scientific method, and holds that Spiritualism of fers the world both a science, and in its higher phas es, a religion. It upholds honest mediums and gives no quarter to confirmed tricksters. Sample copy free. Price \$2.50 per year. John C. Bundy, Editor and Publisher, Chicago, Ill.-[Register, Hampshire

The Fastest Vestibule Train between hicago and Denver.



If you want the best Garden you

have ever had, you must sow

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 productions we have seen in Spiritual litera for many a day."

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

Pamphlet, 101 pp. Pric, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPEL-CAL PUBLISHING HOUSE, Chicago.

MIND. THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the REVIGIO-PHILOSOFHE · PROSPECTUS. The Religio-Philosophical Publishing House.

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

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 th 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. A first-elass publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism. 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 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

The Pseudo-Psychical Extinguisher.

The following is the text of Hon. A. H Dailey's bill entitled: "An Act to Suppress Deceit and Frand in Alleged Spirit Manifestations." It has been twice read, ordered printed, and referred to the committee on judiciary of the New York legislature. The JOURNAL hopes it will become a law:

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Every person who for profit or gain, or in anticipation thereof for the purpose of representing what is commonly known as spirit materialization shall person ate 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 one hundred dollars, nor exceeding three bundred dollars, or imprisonment not exceeding ninety days, or by

On Saturday, March 1, Harvey D. Mott A Theatrical Manager's Interest. whom she never saw or heard of before. I non-resident, and take an active part in its work. Parties seeing articles in the secular pre-s treating of Spiritualism which in their opinion thould be replied to are passed to spirit life from Kansas City, Mo. Mr. Thomas B. McDonough, the popular | am well aware of all the liabilities to which Thousands will recognize the name as that of the materializing medium who made the lit- theatrical manager, writes under date of this statement exposes me, and I make it r, qu, sted to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENRY KIDDLE, President, 7 E: 130th Street, NY. tle town of Memphis, Missouri, more fre- March 8th, as follows: "I respond to your deliberately having practically no doubt will pay a fair dividend within two years is Mrs M. E. WALLACE. Rec. Secy., 219 W. 42nd St., N. Y. JOHN * BANKLIN CLABE, Cor. Secy., 89 Liberty St., N.Y. 'Prospectus' as published in this day's 'JOURwhatever of its truth." quently spoken of for some years than any as near an absolute certainty as any thing NAL' by subscribing for ten shares of stock On another page Mr. J. H. Pratt relates an other place in that state other than St. Louis. in the fature. MONTREAL CANADA. upon the terms named therein." Mr. Mc experience with a "materialized" spirit, W. Hundreds of people from all parts of Amer-Hundreds of people from all parts of Amer-ica and even from Europe visited the ob-scure town to witness the wonders of Mott's séances. While there were many dissatis-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.

Sporadic Cases Foreshadow an Epidemic

The desire to substantially aid the JOURNAL in reaching the poor, and in spreading broadcast literature pertaining to Spiritualism seems to be spreading. Last week the pub sands of friends east of the Missouri lisher received a check for \$25.00 from a San | river. Francisco corresponent who writes: "I see it is getting quite the thing to testify appreciation of the JOURNAL in a way more substantial than more words. I wish I could afford | story is told in an interesting style and canto send you a sum that would adequately ex- | not but hold the attention of the reader from press my own feelings in that line; we would | the beginning to the close. Price \$1.00, posthave a well equipped publishing house at age 8 cents extra. For sale at this office. once. However I send you \$25.00, which please put where it will do the most good, and don't publish my name." A Boston reader also sends \$7.00 in the same spirit and desires the publisher to send copies of the

On the second page Rev. A. N. Alcott contributes an able paper on one advantage which Spiritualists enjoy for organizing a Church of the Spirit. Sometimes an outsider can see things more clearly than those on the inside; and we commend Mr. Alcott's paper to the candid and thoughtful attention of our readers. In the second column of his essay and about one quarter the way from the top he says, "....the perfecting of man's mental, moral, spiritual and religious nature would be the end (aim) of a Church of the Spirit." That all Spiritualists will agree with him in this is certain. We regret that in the sentence quoted the word mental is printed menial, but every reader will readily

GENERAL ITEMS.

Mr. Geo. W. Walrond of Montreal, Canada, s contemplating a trip to the United States in April and all letters will reach him in care of this office.

Correspondents will please be careful in prepaying in full all mail matter sent to this office. There is scarcely a day that we do not have to pay extra postage on "over-weight" matter; and in a year this amounts to a considerable sum.

W. R. Colby, alias Parson Rains, was skulk ing around town last week. If he will remain in one place long enough for the police to come up with him we shall esteem it a special favor, and can promise him safe quarters for a considerable period.

Mr. J. S. and Mrs. Drake are expected in Chicago in April, on their way to Europe. Mrs. Drake, better known to the public as Mrs. Maud Lord, will find that her memory has been kept green in the hearts of thou-

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The

Lyman C. Howe is speaking in Cleveland, this month, and goes to Washington, D. C. for April, and Saratoga Springs, N.Y., in May.' He will answer calls for week evenings at points accessible from these places respectively. He is yet free for Jane, Jaly, September and October, and the last ten days of August. Address during March at 130 Lake street, Cleveland, Ohio.

J. Randall Brown who formerly worked the field as a "mind reader," until it was no longer profitable is now managing a traveling show claiming to exhibit spirit manifestations. It ought to be unnecessary to say the thing is a fraud. All such concerns claiming to show objective and physical phenomena of Spiritualism in public halls and theaters are frauds in whole or in part, and the "stars" should be left to play to empty seats.

Scribner's Magazine for March has an in-Back numbers of any particular date over four | See Temple vs Lemon, 112 Ill. 51. Thereboth such fine and imprisonment in the disteresting paper from the pen of Prof. Wilweeks old 10 cents each. cretion of the court. liam James on "The Hiddeu Self" in which American Spiritualists' Alliance, New 2. This act shall take effect immediately. he says: "Iknow a non-hysterical woman York. who, in her trances, knows facts which alto-'The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance di fines a spiritualist as "One see it is a typographical error. Harvey D. Mott. gether transcend her possible normal conwho knows that intelligent com unication can be held be tween the living and the so-called dead." All Spiritualists are cordially invited to become men bers either resident or sciousness-facts about the lives of people

Commencing Sunday, Marchi 2, the Chicago & Alton R. B. will establish a new through line via Kansas City and Union R'y, and place in service five magnificent Pullman Vestibule trains between Chicago and Denver. These new trains will be com posed of Smoking Cars, Day Care, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. This will positively be the fastest train run between Chicago and Decver, and the only line using the celebrated Hitch cock Reclining Chairs. For further information call at city ticket office, Chicago & Alton B. B., 19 Clark street, Chicago.

California

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

lines. It is decidedly the most preferable route for win ter travel, as it is far enough south to avoid the delays caused by snow and extreme cold experienced on more northerly routes, and in the summer it is the pleasantest by reason of the fact that solid roadway of the Santa Fe Route gives off little or no dust, have opened books for subscriptions. Twenand the time of the journey to Southern California is so much less than on other lines.

strate by comparing the time card with that of other

The service in the Dining Care and in the Dining Rooms along the Santa Fe Route is an added attraction, as on such a long journey a person desires properly prepared food, and it is assured on this

The scenes along the Santa Fe Route are the mos diversified in the United States. Beginning at Chicago, the most modern of the cities of the world, i 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 F Route is also the most desirable, as its own tracks extend from Chicago to all of those cities and con- ant purposes of the Religic-Philosophical nect in union depots with trains of the Denver & Rio Grande and other lines west from the cities named.

Peter Henderson & Co., New York, have issued their manual of Everything for the Gardener for 1890, and purchasers of seeds and plants will prob ably find it to their advantage to order one of these. As the catalogue is a costly one to publish, it is only sent on receipt of 25 cents; but this amount can be deducted from the customer's first order.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will b sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each ubscriber examine and see how his account stands. | the whole amount of stock is subscribed.

CORPORATION TO ACT AS TRUSTER

for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the import-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 is drawing to a close, and that the publisher has 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 fore 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

JOURNAL to Presbyterian preachers. An Outsider's View.

Toices from the Leople. AND INFORMATION ON VARIOUS SUBJECTS

SONG OF THE SEA.

The song of the sea was an accient song In the days when the earth was young; The waves were goesiping loud and long Ere mortals had found a tongue; The heart of the waves with wrath was wrung Or soothed to a siren strain. As they tossed the primitive isles among. Or slept in the open main. Such was the song and its changes free, Such was the song of the sea.

The song of the sea took a human tone In the days of the coming of man; A mournful er nie ning sweiled her moan, And fiercer her riots ran: Because that her stately voice began To speak of our human wces; With music mighty to grasp and span Life's tale and its passion-throes. Such was the song as it grew to be, Such was the song of the sea

The song of the sea was a hungry sound As the human years uprolled; For the notes were hoarse with the doomed and drowned, Or choked with a shipwreck's gold, Till it seemed no dirge above the mould So sorry a story said As the midnight cry of the waters old Calling above their dead. Such is the song and its threnody, Such is the song of the sea.

The song of the sea is a wondrous lay. For it mirrors human life: It is grave and great as the judgment day, It is torn with the thought of strife: Yet under the stars it is smooth, and rife With love-lights everywhere, When the sky has taken the deep to wife And their wedding day is fair-Such is the ocean's mystery, Such is the song of the sea.

-Harper's Bazaar.

THE UNFINISHED STOCKING.

Lay it aside--her work--no more she sits By open window in western sun, Thinking of this and that beloved one, In silenc-, as she knits.

Lay it aside--the needles in their place--No more she welcomes, at the cottage door. The coming of her children howe once more, With sweet, and tearful face.

Lay it aside--her work is done, and well--A generous, sympathetic, Christian life, A faithful mother, and a noble wife, Her influence who can tell?

Lay it aside --- say not her work is done--to need of love or goodness ever dies, But in the lives of others multiplies; Say it is just begun. --[Sarah K. Bolton.

Boston Notes.

To the Editor of the Religio-Philosophical Journal. stop has some nine or ten active spiritual ieties, and several that I visited had good audiences and varied talent. There are three national clubs n the city, all the fruits of Bellamy's dream, "Lookng Backward," although they do not profess to take he famous novel as their standard or guide. I was honored with an invitation to speak before the Second Club and did so. These people are earnest, progressive, liberal, and broadly philanthropic. They welcome all shades of religious thought, endorse none, but utilize the good of all in efforts to better the world and distribute justice. M. C. Ayer of the First Spiritual Temple, Dr. H. R. Storer and Jacob Edson, all Spiritualists, are active and efficient members. The president is a lady hawyer and a Congregationalist. Many orthodox clergymen have joined and work with zeal for the new hope. A very able paper was read by the secretary, Mr. Bridge, which I would like to see in print. Rev. M. J. Savage preached a strong sermon against Nationalism on Sunday the 16th, which was sharply reviewed by the club. Discussions educate. The subject is yet in the germ and the wisest may learn from its ample suggestiveness. There is a national tendency in most minds to criticise and oppose new movements, especially if they cross cherished creeds, poitical or religious. Hasty judgments are seldom ust. Dogmatism dwarfs. Dr. Buchanan is active n his chosen line of thought, and the world owes much to his talent and scientific integrity. His greatest work is about to appear, which will doubtless startle and impress the students of science and reach the millions. The meetings at the t emple are varied and useful. That splendid struc-ure-costing about a quarter of a million dollarsis not an idle dream. Besides the Sunday meetings. which are usually of a high quality, (drawing superior audiences if not as large as some,) there are several meetings for varied purposes during the week. The Wednesday evening gatherings are usually picy and instructive. Tue-day evenings' "Industrial Aids" are for teaching people the economics of life and especially helping the poor by showing them how to help themselves, and adding a tonic in the form of a donation, when needed, to help them start in the way of self-help. Thursday evenings give woman's sphere a chance. Mrs. H. S. Lake is the regular speaker and her rare tastes and mediumship are highly appreciated by many. Mrs. M. A. Pope. in whose home M18. J. H. Conant received care and support during her most critical trials as a medium. is still faithful, and her home the rendezvous for many who are "weary in well doing," and need There I met Bro. Tallman who is said to be one of the most reliable and remarkable of mediums, though he does not offer his gifts in the market, and he is vigorously opposed to all spiritual shame. Mr. Cobb, who for many years has con-ducted a spiritual meeting in Boston, is still vigorous and active for the cause. He spoke at the Wednesday evening temple meeting with splendid effect, on the uses of applied Spiritualism, and was LYMAN C. HOWE. received with enthusiasm.

mysterious doings. On retiring for the night, my residents are very conservative and regard Spiritual-mother related to him the state of affairs. He ism as the "bete noir," and its adherests, the ser-laughed heartily over their scare at the tricks some vants of "realms plutonian." It is highly amusing that when it was again brought before the public it mischievous person was playing upon them. It was in vain she assured him that it was impossible for some of the annoyances to be caused by human agency. "Well," said be, removing a large, new silk muffler from his neck, doubling it and throwing it into his truck which he immediately closed and sat down on, "if your witches can tear that heavy silk handkerchief they are welcome to do it." On opening the trunk a few minutes later, the handkerchief was found torn back and forth into inch strips, "into a string that would reach around the room." Mr. Smith was startled and as soon as possible consulted a "witch doctor." He came and ordered the family to move from the premises and give him possession for a certain length of time, when he would bring the witch, dead or alive. They prepared at once to vacate and were partly moved, when the father of Peggy came upon the scene; begging Mr. Smith not to listen to the witch doctor he promised that the disturbar ces should cease. He took his daughter away with him and nothing further occurred.

When my half-brother was five or six years old he wandered into a tannery yard and began playing near one of the vats. My mother was at home at tending to her baking, when she was suddenly seized with an uncontrollable impulse to go to the tan yard. Without waiting to put on her bonnet or wash her hands she ran across the road, over a canal bridge, through the store into the yard beyond to one of the vats used in tanning leather, where she found her little son hanging by one foot and hand to the side of the vat nearly exhausted. A few moments later he would have fallen into the liquid it contained and been drowned. She did not remember that she heard any cry from him.

In the year 1836 my father was keeping a hotel in Cayuga Co., N. Y. My mother was away from home when great disturbances began in the house. In the basement kitchen were two immense posts upon which rested beams, supporting the floor above. Plates, cups and saucers, knives, lumblers and other things were brought from the dining room above and dashed in pieces against the posts. Stones, peach pits, etc., were hurled through the windows without visible agency, while a dezen people were stationed at every available point to watch and if possible catch the author of the mischief. One of the lady boarders exclaimed in great apparent fright, upon two or three occasions, that she saw a horribie. grotesque face in the cellar doorway which opened into the kitchen. My eldest brother was an irrepressible practical joker, about fifteen years old. My father, suspecting he was at the bottom of the mischief, flogged him severely and sent him from home six miles away, but the disturbances continued until my mother's return. From an inadvertent remark by the lady above referred to, my mother suspected she knew more than she cared to tell regarding the matter. She managed to dismiss her from the house, and quiet was restore 1.

My mother often predicted events that were to take place in the family, such as marriages, deaths and important changes. She once told me that her own would be the seventh death from our family circle, and some years after when she, my little daughter and my sister lay very ill, we thought one day our little one was dying. Mother called for me and said: "The baby will not die now; I must go first-I am the seventh," which was verified, for baby outlived her three weeks and my sister lingered five weeks longer. She had formerly predicted the deaths of my sister and her two little ones, which occurred some years before. I give these facts without comment. Possibly we may sometime know the laws by which these things are governed. I hope so: S. T.

residents are very conservative and regard Spiritual-ism as the "bete noir," and its adherents, the ser-vants of "realms plutonian." It is highly amusing (at a proper distance) to hear the remarks of the "pious country folk." Such statements as these are common and credited. "He's come to put God down." "He says he's just as good as Jesus Christ and that everybody else is, too." "He don't believe in no devil, and he says, the fires of hell are gone cut." And some of the righteous (?) tear down cut." And some of the righteous (?) tear down our posters for Christ's sake. Notwithstanding all this opposition and misrepresentation our audiences are larger and the demand for lectures at other places in the vicinity increases. If one could but have reliable phenomenal mediums to follow up this work with demonstrations of the truth no amount of bigotry or ignorance could withstand it With intelligent and large-hearted teachers, with bonest, unadulterated manifestations the cause must take deep and lasting root. In the neighborhood of Petrolia there are a few earnest women who deserve honorable mention. During the recent outour principles threw themselves in the breach where Christians (?) dared not venture and ministered to the sick and dying. This epidemic was followed by a destructive fire, and again the maligned Spiritualsts came to the rescue with clothes and money furnished by friends identified with Cassadaga. During the last summer's camp a mission was

started which has enabled us to establish a Sundayschool in this district, where the children of colliers, and others not having clothes respectable enough to be received without jeers in the orthodox schools can come and be taught as well as entertained Many of these children have been clothed and their dwellings made more comfortable and like home through the kindness of a few Spiritualists who have the welfare of humanity at heart. Many touchng stories might be told of daughters redeemed infants rescued, children cared for, and acts of philanthropy that would put the heroism of the battle field into the shade, did time and space permit These noble deeds are done without any pharisaical blowing of trumpets, and the day will come in which the souls who have been thus true to the divinity within, shall reap a golden harvest.

WALTER HOWELL.

New Psychical Organization.

To the Editor of the Religio-Philosophical Journal,

In the JOURNAL of Feb. 8th, I see a report of the subjects discussed by this society which promise, if properly handled, some good results. One which in-terests me because I have given much thought to it, based on what to me is very important evidence, is as follows: "Has man an astral or spiritual body which survives the death of the physical body, and if so, what proof is there of it?" With all of my positive knowledge of existence after death my auswer is, no. It is fully established by science that some intelligent force, consciously or unconsciously-voluntarily or involuntarily, puts together the parts and builds the human body; but science has not reached or defined that subtree force which I call the soul, or ego of the individual. It evidently leaves the body at death having accomplished its work in it if not obstructed. Its work in it seems to me to be to organize and develop a mind for which the brain seems to be a depository or storehouse. The work begins soon after birth by collection of particles through the senses. Slowly, as the mind becomes organiz-d and strengthened, it gains partial subjective as the spirit body seems always to be. The mind seems to be an organic, objective entity, not an individuality, and to pass through death in-tact bearing its physical body and astral shadow, and in the next stage of evistones putting no its

cases there is no spiritual form. This is better if

which the mind dwelt when in this life.

join the new society, but I am an outsider now.

Fo the Editor of the Religio Philosophical Journal.

An Appreciative Medium.

I am not given to writing letters of praise, and do

not wish to obtrude myself upon your notice, but so

many things have occurred lately to prove your pc-

in commendation. You may remember me as

the young medium who asked you for advice,

about New Years. I have thought over that advice

a great deal and thank you for it, and I know if

character have come to grief through their dishon-

esty and greed, thus proving your estimate of their

course; and yet there is a class of so-called Spirit-

ualists who will still uphold them and cry "perse-

RELIGIO-PHILOSOPHICAL JOURNAL, will not allow

it at their meetings, and who apply the distinctive

term "Bundyite" to any dissenter who has common

Spiritualists are being forced to understand that

your attitude toward fraud and credulity is the one

they also must assume if they would make it respec-

table and lift it out of the mire into which sensual

iste and chronic and credulous test-seekers would

Is "Spiritualişm on Trial?"

To the Editor of the Religio Philosophical Journal.

Cobden, Ill.

ings. Toledo, O.

WARREN CHASE.

that when it was again brought before the public it seemed no longer possible or justifiable to remain silent, so I obtained the floor and told the convention that after having used my reason as best I could, I could not see that the beautiful philosophy of Spiritualism was on trial in the person of Dr. W. E. Reid, and it was received by half of the house with applause. However, Dr. Reid was elected again by the unanimous vote of those belonging to the association.

I have become convinced that when one deems a certain thing to be wrong and remains silent he is just that much responsible for the wrong. It seems as though some Spiritualists love to regard themselves martyrs, and that the government is trying to crush them. Concerted action, with Catholic forces in power, may bring about dire persecution in the future, but on the other hand think of the trend of liberal thought, how creeds are being broken down within their own boundary lines! The greater break of typhoid fever, these women inspired by | number of mediums who are martyrs, are martyrs to their own weaknesses, the result of past conditions. But our opponents, if we have any, are not to blame for that any more than we are for their failings. Dr. Reid is undoubtedly an extraordinary instrument for communications from spirit land, and I am sorry that he is in the position he now is. I am hoping that the trial will so result as to bring the most good to the medium and also to the public whom he

undertook to serve. Mrs. Lillie's article useds no word of mine to confirm it, but I know from personal observation whereof she speaks. That such things exist, only proves that they should be exposed. Oftentimes I think we are all doing the best we can, but even though that be true, the sooner irrational Spiritualists are by some means suppressed the sooner will Spiritualism have an honest and rational presentation to the world, which I believe is ready for such a presentation. I have attempted to give my views through your col-umns for the sake of truth. If I am in error, and Spiritualism is to be tried, then I beg to be corrected and that all so believing will come to the rescue. Grand Rapids, Mich. EFFIE F. JOSSELYN.

Spirit Prophecy.

To the Editor of the Religio-Philosophical Journal.

In all ages of the world unseen influences have impressed upon certain people events that were to take place. I remember when a boy (my father was an ardent Abolitionist) of a wandering crank who stayed at our house all night. When he appeared in the morning he was wild with excitement, telling us what a terrible war we were going to have over slavery, and that when the war commenced we were going to overrun the South in six weeks. A medium said it would take a long time and much blood would be shed. After the war closed and the slavery question was settled, the same medium said another civil war would devastate the North mainly from labor troubles; that our Government would be broken up and after much confusion a new one would be formed greatly superior to our present one, and then we would start on a career of glory-a shining light to all the world, and such an one as was never before known. Now whatever may be thought of such a bold assertion at present, our labor troubles for the past twelve years are somewhat analogous to the slavery agitation thirty or fifty years ago. In the early days of Spiritcontrol of the body but never such as to make it | ualism I heard several mediums say that public in-

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science, psychic science and esoterics--who have learned like parrots to run through a lot of unmeaning trash which they cannot explain or make any point that one can understand. Like the Christian science people they. get bushed when you ask them a few common sense questions, and pretend to think you are dull of comprehension.

Mr. Wm. H. Banks, Boston, in remitting new yearly subscription for the RELIGIO-PHILO-SOPHICAL JOURNAL says: Please commence with he number for February 1st, as this subscriber wants Mrs. R. S. Lillie's essays which were in the issues for February 8th and 15th. These essays, which I bays read carefully, are just to the point; are opportune and cover the ground well.

Mr. L. P. Wheelock, Moline, Ill., in remitting his subscription, says: I am a subscriber to several of the leading Spiritualist papers, but there is none that fills a certain field so satisfactorily as does the RELIGIO PHILOSOPHICAL JOUBNAL.

Mr. John Mayhew, Washington, in renewing his subscription writes: Your paper is always welcome and I am in full sympathy with you in your work for humanity.

Notes and Extracts on Miscellaneous Subjects.

Ohio has 31,269 more boys than girls.

Two-thirds of the university students of Austria are Jews.

The Bank of France has at present \$250,000,000 in gold in its cellars.

More than ten per cent. of the American Indians are church members.

A carat of gold received its name from the carat eed of the Abyssinian coral flower.

Italy has a debt of \$4,362,800,000, the largest of any nation in the civilized world.

A farm near Macduff, Scotland, has been handed down from father to son for 300 years.

A cive discovered near Chicago, Cal., is said to rival the Mammoth Cave of Kentucky.

Two hearts and two livers were taken from a chicken killed at Lock Haven, Pa., recently.

Reading has a silent barber who has a large number of customers. He is deaf and dumb.

Freeno county, Cal., has a hermit who has lived there thirty years without seeing the county seat.

The surest test of a frozen orange is its weight. If it is heavy in the hand it has not been frozen.

According to the United States coast survey reports, the polar axis is twenty-six miles shorter than the equatorial axis.

I. P. Hatch, of Santa Cruz, Cal., is said to have succeeded in solidifying crude petroleum oil, and molds it into small bricks.

A dance given for the purpose of raising money with which to buy a hearse was one of the events of last week in Oxford county, Me.

Peter Sinclair, of Wauseon, Ohio, on a wager, ate twenty-four pumpkin pies, a dozen doughnuts, and drank three gallons of cider.

Some remarkable caves have been discovered in West Australia. Two of them would afford accommodation for 200,000 men each.

It is said that the highest priced book ever sold was the vellum missal presented to King Henry VIII by Pope Leo X, which brought \$50,000.

General Grant's old farm, just out of St. Louis

Reminiscences of Witchcratt(?)

To the Editor of the Religio Philosophical Journal

The events I am about to relate occurred some seventy-five or eighty years ago in the city of Albany, N. Y., in the house of Mr. J. Smith, a merchant. I have often heard my mother (at that time the young bride of his only son) relate them. The fam-ily were greatly annoyed and then terrified by finding a square piece torn from nearly every article of clothing that was hung in closets or elsewhere, or laid upon chairs or tables, and the only way to protect the bonnets, bags, etc., of the children returning from school was to place them immediately under lock and key. The annoyance became intolerable and attracted public attention, for many visitors on coming to the house would find their own clothing torn by the "witches," to whom the mischief was attributed.

minds of some in this locality for a number of I remember visiting the house when a little girl. a Spiritualist. The Sunday evening services are well months; but since the trial we have not heard so making observations of living marine crustacea who are beginning to discard the superstitions of much of it. It was a question, when the opportu-nity arrived, whether Mr. L. V. Moulton-the ori-ginator of the declaration that "Spiritualism is on attended when the weather is favorable, and the which go to prove that their phosphorescence is due It was opposite ours over a store; back on the alley the past, and are searching for some more reasona-Congregational singing is really good. Professor Coleman's orchestra furnishes fine classical music was a large building occupied as a comb factory; brto the presence of bacteria in the muscles. On inble and humanitarian idea of the relationship existocculating healthy individuals, the diseased condition tween them lay a long open shed with a flat couf, ing between creative power and its results, than was transmitted, and M. Giard's laboratory was well lighted at night by these luminous but diseased which served as a drying place for the family washand leads the singing so that we have the best mutrial in the person of Dr. Reid"--would continue to anything that is taught from the ordinary pulpit of ings, etc., a broad flight of steps, the only means of sic in the city. 'Our meetings are held in company entertain that view of the case. On the election of access to the roof, leading up from the yard. Sus-K Armory. This building is owned by M. R. Rouse to-day. officers at the State Convention of Spiritualists just crustaceans. picion had been aroused against a servant girl in the of this city, who has placed it at our disposal, free held here, in a short speech nominating Dr. Reid for The old Burnside mansion of New Orleans, erectfamily, as the troubles commenced soon after her of expense save janitorage, for all of which we are president. Mr. Moulton gave as the main reason why E. L. Gallatin of Denver, Col., writes: I am ed at vast expense by the famous millionaire bankcoming, yet no proof could be found against her ungreatly in lebted to Mr. Rouse. Speaking of inhe should be re-elected, that Spiritualism and meone of those who rejoice at your victory over maer, James Robb, at the time of the marriage of his debtedness reminds me of my lasting obligation to terialization tricksters and all other fraud workers less in her being shy and queer, and that the presdiumship were on trial and Spiritualists should rally daughter with a Spanish grandee, and subsequently Mr. and Mrs. William Narnsdall, whose doors are ence of strangers made her nervous, and it was reround him, as his cause was their cause also. That who have made the cause of Spiritualism appear sold by him to that Crossus of sugar planters, John ever open to lecturers and mediums. This excelwhat it is not, for selfish motives. Nine times out of ten these have been sustained by good meaning, solved to watch her closely. One day she had done would most truly be the case if the above statement Burnside, has just been sold at auction, all the pera large washing and hung it up to dry over the shed, lent couple have done much to make my stay in Tiwere a correct one. If it were true it would then be a matter of vast importance to every one, and if honest people when the most glaring exposures of it be a truth, why do not other active minds awaken them have been made time and again. You are sons interested in the property being dead. Things under the closest surveillance of old Mr. Smith. After tusville most enjoyable. For several months I made must have gone cheip, as two paintings by Durand, the father of American landscape painting, were Peggy descended from the shed Mr. Smith followed my home with them entirely. Our entertainments and socials have been a leadto the issue? Why does not the Hon. A. B. Rick-mond, who was here on the defense, let his able pen ness for them to follow. You are educating fraud her, and taking his cane walked back and forth in the yard, keeping the clothes and girl in sight. A jing feature here. Everybody knows that when a iold for \$130 each few minutes later he saw the clothes violently shaksupper, a hop, a dime social or any festivity is adbe felt? If he believes this, with the knowledge he sustainers up to your own standard and to the degree Hamilton, Ohio, has a number of haunted houses en as by a strong wind, though the day was vertised under one management, it is bound to be a has he would surely place it before the people that the frauds must soon go. They are already seekand has just discovered another. According to recalm. He sprang up the steps hoping to catch success and a most enjoyable affair. Neither time through the medium of the press--the most potent ing a new mode of filching money from the dear ports a white form flits in and out, passes its hands people. I see in a late issue an article from Mrs. Lillie headed "Divine Secrets," which gives matter the intruder. No one was to be seen, but factor for the dissemination of knowledge. If it be nor money is spared when we bring ourselves soover the faces of the sleeping occupants, and when cially before the public. the clothes themselves were torn into ribbone. a fact it is of as much moment to the world as to it gets tired goes to sleep in a nice white coffin that During the past year surrounding places have re-This seemed to exonerate Peggy. this locality. If it be true, I contend that it will not that is plain and comprehensible to every sensible occupies a position in whatever room the ghost sees ceived through my mediumship the inspiring truths of our philosophy. Meadville and Waterford have There were no railroads or steamboats in those be possible to estimate its magnitude; and again, if Spiritualist, and I like to read all articles comfit to put it. It follows the people in the house from room to room, and when it has had enough sport days, and the journey to and from New York for it is a fact, and the intellect as well as the perceping from such well-known workers as Mrs. Lillie is known to be. Weed out tricksters by all means. There is nothing higher or better than tions of many able minds in the spiritualistic ranks merchandise was a matter of some weeks' duration. been visited several times and some good accomfrightening them almost to death quietly walks plished, it is hoped. During the past three months Mr. Smith, Jr., had been away during the disturbare asleep, it would seem that we have at least one through a wall and goes home to get ready for its next night's scaring expedition. When the ghost ances, but returned to find the family, and indeed a I have paid monthly visits to Butler county. It is among us who is in advance of his time. Mr. Moul- plain unadulterated Spiritualism. And charlatans good part of the city, in great excitement over the the section known as the lower oil field. The old ton, in my estimation, has taken such extreme views need attention-they who pretend to teach soul next appears it has a new programme.

On Organization.

fo the Editor of the Religio-Philosophical Journal.

I have read all that has been published in the JOURNAL on this subject and have seen but little that coincides with my views. My idea is that the higher Spiritualists are not yet ready for affiliation or to cluster around any formulated ideas. The freethinking and liberal churches draw and hold the truly spiritual men and women of to-day. The obstacle to unity lies in the non-spirituality of socalled Spiritualists who live on a grosser, lower plane and seem unable to look beyond the phenomenal and lower nature. As like is attracted to like so is the higher, better self drawn to others of the same plane. "By their fruits ye shall know them," but how few show by their lives that they do any-thing more than make a profession. Where can the line be drawn? See how hard it is to keep the nonspiritual, the grosser elements from mixing in and gaining an ascendency in the camp meetings and gatherings of Spiritualists. To organize would only be adding another name to the progressive churches. giving it the canction of a higher order in the spiritual ranks; but in organization would they put up gates and bars so as to keep out the base element? If they should not, wherein would the movement be in advance of liberal, progressive churches? Too truly do the masses of Spiritualists show by their non-spiritual, selfish acts and lives, that there could be no harmony in drawing all into one organization. To have organization there must be system; to have system there must be rules, and there must be harmony of action. In this evolutionary period when it seems impossible to get reasoning, thinking men to see alike, it seems folly to try and concentrate the wave of spiritual thought sweeping over the entire world, giving it bounds and rules. The time has not come for organization-to my mind at least. Neal, Kansas. A. E. INGHAM.

The Causerin Titusville, Pa.

To the Editor of the Religio-Philosophical Journal. sition as a Spiritualist, and your policy as an editor the correct one, that I cannot refrain from writing It is a long time since your readers have received sketch of my whereabouts and doings, and you know one doesn't like, exactly, to be lost sight of: hence it becomes necessary for a fellow to toot his own horn now and then. Twelve months ago, the first of February, I came to Titusville where I have such council were given to all young mediums it would be of good assistance to them. I read in a been ministering ever since to the best of my ability. There is guite a large number of Spiritualists local daily paper that two mediums (?) whom you exposed and showed up to the public in their true here for the size of the place, but there is no thoroughly organ'zed scciety. 'Last spring we received promises of nearly two-thirds the amount necessary to erect a hall or church, and at that time there was talk of organization. An application was made for a charter for the same. However, that idea soon had cution," "Jesuits," "medium's enemy," "evil influ-ences," etc., and this is the class that will not read the to be abandoned, for in the month of the following October when a meeting was called for an election of officers, there was not a sufficient number present to form a quorum, and so there was no alternative left me but to do as I had done previously, shoulder the responsibility. I would not be undersense and decency enough to disagree with them. But it is evident that the thinkers in the ranks of stood as casting any reflections on our friends here. for some of them have co-operated most bravely Perhaps, too, my mode of working may not be in accordance with everybody's ideal. When I came to Titusville it was with the understanding that my work was to be a missionary effort, consequently no one is responsible; and should my effort prove a drag it. I left Chicago because of the "la grippe' failure, that will be my own look out. How well I and was unable to carry out the programme arranged by Mr. Coverdale for Sunday evening meet-ings. H. J. FIELD. have succeeded cannot be stated on paper, for soul growths can never be measured by the yard-tickand really, Mr. Editor, I am not able to say how much good has been accomplished. It has been my effort to make the platform as broad as possible, and therefore I have given a series of lectures embracing religious, ethical, scientific and social subjects, infilling them all with a spiritual philosophy. The

meetings have therefore assumed an independent character, although I never hesitate to affirm myself

and in the next stage of existence putting up its / mediums were reliable, and I have long subjective form or individuality at pleasure, in va- / see their prophecies recorded in print. rious ways and places, sometimes in this life under

H. VOORHEES. peculiar circumstances, setting it in reach of our Can't Understand It. senses, but oftener only getting it in reach of the clairvoyant vision of our sensitives. When a disembodied mind gets in contact with a medium and

to the Editor of the Religio-Philosophical Journal:

uses the physical body, we have no account of a dead I cannot understand how an atheistic materialist or mentally deserted spiritual body standing or lycan logically and consistently be a Spiritualist. The ing in state awaiting the return, nor in C'ses of Spiritualist professes to believe in the continued exobsession which sometimes last for years. In such istence, after death, of excarnate human spirits, on the evidence of phenomena which evinces intellilustrated in our dreams in which the mind puts up gence. To the writer it seems just as logical to beits form wherever it is, and changes it from one lolieve in the existence of an infinite spirit, on the cality to another, but does not have to take one out evidence of an infinite variety of phenomena etc:of the physical body which rests in its sleep. This nally manifest, which just as conclusively evinces theory of the objective identity of mind and subjecintelligence. Am I told that these phenomena are the result of law? Then, I ask, what is law, but a tive individuality of form accounts, rationally, for the doubles which are so well established as facts but rule or mode of action? There cannot, it seems to are in no other way accounted for that I know of. It me, be a law or mode of action, where there is no also accounts for the appearance, to clairvoyants, actor. Law is merely the method or manner of opof the forms with the defects of the earthly body in 'eration of an operator. Law presupposes intelligence. There can be no orderly, fixed and definite operation without intelligence. What we call the If it is the work of the soul in this life to develop an objective mind which shall pass through death "laws of nature," all evince intelligence. They are simply God's way of doing things, and nothing it intact, it may be a part of that life for the mind to put up its form when and where it needs it. I had seems to me could be more permanent, fixed and long ago learned from disembodied minds that unvarying than the doings of an immutable God. they individually disappeared from, each other at Let no materialist jump at the conclusion that I bewill, and hence there was no tyranny or slavery or lieve that this universe was created in time "out of abused wives or henpecked husbands. I am often nothing;" or, that it exists objectively to God. It is, because God is. It is the necessary and eternal asked what is the form of the mind; but as it bclongs to the fourth dimension in space, we cannot consequence of the divine existence. I believe he is reach its form; it may be in shape like the body, the parental source of all human spirits. I do not although its depository was the brain as the womt was of the baby. If I lived in Brock'yn I should believe that the human soul was evolved out of matter; and then, subsequently reasoned out the process of its own evolution from the primordial germ. F. H.-BEMIS.

Meadville, Pa.

From Cleveland, Ohio.

Fo the Editor of the Religio-Philosophical Journal.

The brilliant and scholarly lectures of J. Clegg Wright created a sensation here. The phenomena exhibited by F. T. Ripley drew crowds of the curious and probably awakened some thoughtful interest. But phenomenal excitements do not build permanent strength nor advance the conditions of these who dwell in them as the alpha and omega of Spiritualism. Mrs. Lillie drew well and is much admired. She is phenomenal, but she also instructs and inspires the higher nature. Mr. Lillie's music is also an attraction, and together they do strong work. Yesterday I served at the funeral of Mrs. Mary Pollock, late a member of the new spiritual society here. As the family are German, they had a clergyman to read a prayer and speak in German, and I followed with the spiritual philosophy. There was a house packed and great emotion among the bereaved friends when some strong words in German touched their bearts. Mrs. Pollock was an amiable woman, much loved, and will be saily missed. The epiritual gospel comforts the family. Monday morn-ing I had a pleasant call from Leverette S. Lowe and wife of Chagrin Falls. He is a brother of Mrs. E. L. Watson and I have known him thirty yeare, a reliable and honorable man and ever faithful Spiritualist. The society here now occupies a beautiful hall on the ground floor, and I think is bealth-fully progressive. LYMAN C. HOWE. fully progressive.

B. A. Clevelaud of Ottumwa, Iowa, says The JOURNAL should have a large circulation as it must meet the wants of many honest investigators. after truth. Its selections and its criticisms are the best I find in spiritual literature. Now when the intellectual world is drifting so rapidly towards honest agnosticism, and the church can no longer satisfy the longing for a reasonable immortality, the JOUBNAL should be in the hands of thousands

has been sold, but the log house built by him in 1857 will be removed and preserved as a relic.

A perfect penkuife, which measures three-sixteenths of an inch in length, has been made by Dr. John Temple, of Marshallton, Chester county, Pa.

There are fifty manufactories of imitation butter in Germany. A factory in Mannheim produces daily 6,000 pounds from a preparation of cocoanute.

The mineral called turfa, or brazolina, lately discovered in Bahia, furnishes an oil akin to petroeum, a paraffine suitable for the manufacture of candles, and a good lubricating oil.

To set delicate colors in embraidered handkerchiefs, soak them ten minutes previous to washing in a pail of tepid water, in which a dessertspoonful of turpentine has been well stirred.

The statistics of the Salvation Army, furnished by Gen. Booth at the last grand concourse, which took place at Alexandra palace, showed an increase of 283 corps and 1,665 officers. The march past Gen. Booth was performed by a body of over 20,000 soldiers and was marked with intense fervor.

A remarkable spot in Vermont is the farming town of Waltham, which contains 9,760 acres of land and has 248 inhabitants. It has no postoffice, church, town house, poor house, store, lawyer, doctor, blacksmith's shop, nor even a bridge, and set it is one of the thriving towns of Addison county. Its taxes are merely nominal.

The natural cunning of the fox was shown at New Ipswich, N. H., the other day. A fox that was start-ed by a hunter ran directly to a poud and passed around the edge on the ice as near the open water as possible. The dogs followed closely, and, coming upon weak ice, broke through, and but for help given them would have drowned. Meantime Reynard escaped to a place of safely.

Edison's phonograph has found a new application at the Milwaukee College, where it will be used as an assistant in teaching the French and other foreign languages. The phonograph of course never gets tired, and can be made to repeat the same word hundreds of times. In giving a lesson the teacher reads it before the phonograph, at the same time ad-dressing the pupils and the lesson is reproduced whenever wanted.

A notorious Buenos Ayres bandit named Ippolito Andre has been captured in Genoa, to which place he had escaped. His recent robberies are said to amount to 1,000,000 france. He was taken on board the steamer on which he arrived. In his possession were found 30,000 frances in gold, two receipts for large sums of money lodged in a French bank and a box containing articles of jewelry of great value. He was accompanied by his wife and children.

In Wales there are, according to a consputation made a few years ago, 120,653 Congregationaliste, 119,355 Calvinistic Methodists, 81,382 Baptists, 32,146 Wesleyans, 6,010 Primitive Methodists, 1,240 Bible Christians. The Unitarian body has about 5,000 adherents, chiefly in South Wales. There are a few congregations belonging to the Methodist Free church, and also to the Presbyterian church of England.

Wong and Fong, two eminent Chinese commercial men interested in the syndicate which is to have the lighting by electricity during ninety years of all the principal Chinese cities, have just arrived in New York to purchase an enormous electrical plant. It must have made them say Hi-ya when they first saw the poles and wires coming down in all directions.

That the phosphorescence of putrid fish or meat is due to the presence of bacteria does not seem strabge, but a French naturalist, M. Giard, has been

"Is Spiritualism on trial in the person of Dr. W. E. Reid?" is the question that has agitated the

MARCH 15, 1890.

RELIGIO-PHILOSOPHICAL JOURINAL.

For the Religio-Philosophical Journal. **PAPA'S LITTLE GIRL.**

HELEN M. COMSTOCK.

Sweeter than spring violets, Asleep 'mong morses rare, Is one wee, budding blossom, The darling of my care.

None fairer hath the summer, When softest zephyrs twirl, My fragrant, opening rosebud, My own dear little girl.

Love wrought in dreams of beauty, Her life's bright natal hour; And love hath tinted richly The petals of my flower.

Guarded by fond affection, She grows in childish grace, And heaven comes surely Leater With her dear little face.

Her bright eyes shine like jewels Too costly for an earl; Of all love's gems is fairest My pure and priceless pearl.

Deeper grows life's mystery In her wee heart of bliss, And all my being folds her-My own to clasp and kiss.

The strange, sweet thrill, who'd miss it, Where baby fingers rest? Pure happiness exquisite! Unknown, 'tis all unguessed.

Sweet life clinging 'round me Doth soft'y twine and curl, Dainty love-dew drinking, My own dear little girl.

Yearning eyes and tender. And hair with sunshine glossed. Remind me of a something That somewhere I have lust.

Star-gem worn so proudly, My treasured gilt of love! Dear God! from life's storms shelter My bosom's nestling dove. ·Rochelle, N. Y.

Her Pretty Teeth.

In a Vine street cable-car, the other day, says the Cincinnati 'Times-Star, were an old gentleman with an ear trumpet and a pretty young woman, accoman ear-trumpet and a pretty young woman, accom-panied by a little boy. She smiled at intervals on the boy and showed her pretty teeth in a bewitch-ing way. All at once the old man, in the way pe-culiar to so many deaf people who do not know how to modulate their voice, said, in tones as loud as to be audible all over the car: "I only paid \$5 for my upper teeth. What did yours cost?" To say that the pretty woman was mad is putting it mildly. She fourced around with a flush of anger bloging in flourced around with a flush of anger blazing in her che+ks, and, signaled the conductor to let her out at the next crossing.

It kills pain, we refer to Salvation Oil, the greatest cure on earth for pain. Price 25 cts.

A quarter of a dollar will purchase anywhere a bottle of Dr. Bull's Cough Syrup.

That tired, debilitated feeling, so peculiar to Spring, indicates depraved blood. Now is the tine

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FOR Sore Eyes, Cancerous Humors, Ayer's Sarsaparilla arrests blood-Prurigo, and other manifestations poisoning before it pervades the system. of depraved bloed, is Ayer's Sarsapa- Don't delay till the forces of nature are

rilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition. "I hereby certify that I have used 2

Ayer's Sarsaparilla, with excellent suc-

cess, for a cancerous humor, or, as it

seemed to be, cancer on my lip. Shortly after using this remedy the sore healed.

I believe that the disease is entirely

eured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—

"For years my blood was in ab un-

Charles G. Ernberg, Vasa, Minn.

exhausted and there is nothing to work on. Begin at once the use of this medicine, and be sure you take no other to counteract its effects.

S "Ayer's Sarsaparilla cured me of a bad case of bloodpoisoning and restored me to health. My system was saturated with a THE REAL poison which all or-

healthy condition. After having tried other medicines without success, I have dinary remedies failed to reach, but lately taken Ayer's Sarsaparilla, and Ayer's Sarsaparilla did the work com-with the best results. I think this med-jetely. ^{*} This was twenty-one years icine is the only blood-purifier that can be absolutely relied upon."-Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, mended this wonderful medicine to

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Drug-gists, Ball Play, Tenn. scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended,

"For several years afflicted with dis- I decided to try it, and have done so orders of the blood, I have received with the most gratifying effects. I am convinced that Ayer's Sarmore benefit from the use of ,

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saparilla than from all other medicines." is the best possible blood-medicine."--B. Rice, 140 Endicott st., Boston, Mass. John W. Starr, Laconia, Ind. Made by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles. \$5. Worth \$5 a hettla





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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 Immortality," writes: "I am thrilled, uplifted and almost 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.

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.,

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.

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

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Heaven Revised is a narrative of personal experi-ences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Consumption Surely Cured.

TO THE EDITOR :---

المحمد المرتب المرتج فالمحاجب والمتحا

1.

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P.

O. address. Respectfully, T.A. SLOCUM, M. C., 181 Pearl St., New York

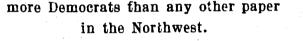
The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists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

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THE WEEKLY TIMES, 1 YEAR

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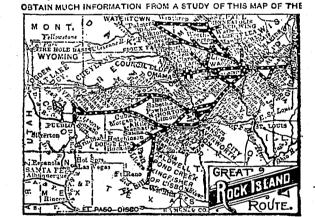
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"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." Sent on receipt of price, ONLT 25 cents. of choice copyright sheet music FOR \$3.55 \$1.0 mostly to non-residents, during the last year, all of whom In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to have made money, and we have not during that time We have just issued the following pieces of CHOICE, NEW COPYRIGHT SHEET MUSIC, five vocal (three with both German and English words), and five instrumental; all composed by J. cob Friedman, graduate from the Conservatory at Berlin and late Professor of Music in the Conservatory of Vienna. "The Light of Egypt" in the following terms: 45 Randolph St., Chicago, Ill. Magnetism and Electricity? Etc. A vast amount of sold anything with more certainty of profit than this ad-"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in fu-ture numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorb-ingly interesting a d throws much needed light upon sub-jects of vital imp rance. It is not written like many thee-sophical works for the nurbase of exciting curjosity in the reading for only ten cents. Three copies sent to cue dition. We will be pleased to give you more detailed in-SEEDS 6 pkts of my choicest Flower Seeds 10c. Beau tiful catale g free.F.B.Mills, Thorn Hill, N. Y address for 25 cents. formation upon application either in person or by mail. Each piece is complete, has an elegant, engraved title page and sells as follows, viz: **Gancer** Book free, LD. 3-MICHAEL, M.D. 150 Wabash Ave., CHICAGO, 11L. We refer to the First National Bank and the Stockgrow-

ries sufficient to justify a population of 160,000. Five new factories have located since April 15, 1889. Monthly pay roll of factory employees over \$250,000 which will probably increase to \$500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1889 in magnificent buildings and other improvements. Eleven Bailways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum. Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroads to Pueblo from all parts of the State. Its present growth is unprecedented

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In smaller quantities. \$40 per lot. No less than five lots

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extra cost. The terms are one third cash and the bal-

ance in one and two years, equal payments, at seven per

cent. interest per annum. This is one of the most de-

lightful locations in Pueblo Distant from the center

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its friends To the spiritual investigator this book is indispensible.

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has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of

Science." To all these persons "The Light of Egypt" is the most maportant work of the present century.

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work,"-Mrs. Emma Hardinge Britten. "A work of remarkable ability and interest."-Dr J. E.

Buchanan.

"A careful reading of 'THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

" It is a volume likely to attract wide attention from that

"However recondite his book the author certainly presents

a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection.*

² This book is respectfully commended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philos-

"Considered as an exposition of Occutitism, or the philos-opby of the Orient from a Western standpoint, this is a re-markable production......The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reach-ing in its scope as to take in about all that r lates to the divine ego-man in its manifold relations to time and effer-nity-the past, present and future."—The Daily Tribune, (Sout Lates Citud)

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser,

"It is an Occult work but not a Theosophical one..... It is a book entirely new in its scope, and must excite wide atten-

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the "Wis-dom Religion" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theose-phy."—Kansas Herald.

"The work makes a very good counterfold to Theosophie

"What will particularly commend the book to many in this country is that it is the first successful attempt to make

the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Bia-vatsky school."—San Francisco Chronicle,

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE:

WORK."

Mrs. Emma Hardinge Britten in the Two Worlds makes

brief editorial reference to "The Light of Egypt." Here is

We deeply regret that other matters of pressing moment

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of boors, pamphlets, and tracts, which we have re-ceived in great numbers, and which we hepe yet to call at-tention to This applogy relates especially to the noble, phi-losophic, and instructive work, published by George Recway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this ad-mirable treatise, one which supplies Lot only fine sugger live views of planetary cosmogony, but also furnishes a grod cor-rective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a cony of "The Light of Egypt," we could call its author's attentio. to the fact that a certain American editor of a Theosophical

the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in otence that his mance could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no

18 • by Mrs. Emma Hardinge Britten." We trust in heads ho op.n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capac, ity to attain to.

ity to attain to. It is heped that this public disclaimer will be sufficient to atome for the intended injury to the esteemed author of "The

Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are receiv-

d by a prominent theosophical journalist.

Same and the second of the second second

class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension......of any cultivated scholarly reader."—The Chicago Daily Inter-

Ocean.

Hartford Daily Times,

tion."—The Kansas City Journal.

publications."—The Theosophist, (India).

(Salt Lake City).

what she says:

The Boston Brand of Materialization.

To the Editor of the Religio-Philosophical Journal.

In the Boston Herald of February 23 there appeared under the caption "Confession of a Spirit," the most graphic account of the in-side workings of a successful "fraud proof" cabinet that has ever been published. As far as it went the published account was truth. ful and accurate; but many choice bits of descriptive did not find their way into type, possibly because the editor failed to comprehend the audacity of the tricksters who ma-nipulate the materializing machine. The proofs of the construction of two of the cabinet traps described in the article still remain net traps described in the article still remain in the floors at their respective localities. The identity of the Cowan "spirit" was known all the time and can be proved by un-impeachable testimony. The "spirits" this young woman impersonated and the make-nee and discusses for them can be estabups and disguises for them can be estab-lished not only by her victims but by several of her friends who were in the secret and who were present from time to time as spec-tators of the show. It is perhaps needless to say that the Cowans enjoyed the unbounded confidence of all their victims when one recalls the oration and presentation of a purse of money by J. W. Fletcher who, in compli-menting Mrs. Cowan, thanked her "for the opportunities afforded for interviews with our angel friends."

.)

The columns of the ancient Banner have teemed with laudations of the "spirit return" wonders of the Cowan cabinet. Mr. John Wetherbee especially congratulated himself on the happy circumstance of his presence, one evening, whereby "Grabbers" of "Full Forms" were "prevented from executing their diabolical schemes." Mr. E. A. Brackett was so loyally indignant after the Cowan exposure as to express the amiable wish that "Somebody might be killed while engaging in the sacrilegious work" of interfering with the orthodox manifestations of the Cowan séance room. This pious expression was ac-companied by profanity which need not here be protected. companied by profainty which head hot here be repeated. The same sentiment of blood-thirsty devotion was also shared by others of the faithful believers who, on the evening of the investigation extinguished the lights and savagely pounded the raiders with stove-lifters and loaded clubs, always at hand to defend the "spirits." The readers of the RELIGIO-PHILOSOPHICAL JOURNAL will be interested to learn that additional facts have been recently gathered in a more confidential conference with the "beautiful spirit" by which to supplement the *Herald* confession. A venerable gentleman whose sideshow was the Cowan cabinet for those gifted poets, the Cary sisters, but whose devotion to the Albro cabinet never wavers even at captured wigs of the Princess White Thorn, hits off the hapor the Frincess white Inorn, hits on the hap-py events in his favorite cabinet with child-like innocence. His spirits have become so familiar that they take from his shirt-front gold pins and study for their own use in the "summer land," explaining the appropriation of these trinkets by stating that "spirits are just as ford of bright pretty articles as we just as fond of bright, pretty articles as we mortals are," and are encouraged and strengthened by gifts to "come stronger and stronger." He even went so far in this line as to pass into the cabinet an armful of aesthetic tiles to be dematerialized for "spirit land." The Cowans, having been "developed" by Albro and advertised by him as "doing good work in the field," copied this enterprising business feature from their tutor and encouraged presents to the spirits of every name and nature. Doctor Whitney, on one harmonious occasion, presented the spirits of the Cowan cabinet with two gold rings. One of these he placed upon the finger of his spirit daughter, Ethel, who ever after wore the ring when materializing for him. Ethel, in her short blue dress and her hair flowing over her shoulders, was the star of the cabinet. Mr. Simeon Snow brought roses for his spirit daughter on the assurance of the medium that "roses were very welcome to the spirits in cold weather"; forgetting, perhaps, the beautiful legends of "the bright land where flowers forever bloom." The title of "Prince of Givers" to the spirits must, however, be awarded to Mr. Wm. D. Brewer, whose presents possessed the charm of novelty and variety as well as plenty. His visits to the scance room were always characterized by big bundles containing fruit, confectionery of all kinds and flowers in profusion. Some would be bestowed upon the spirit of Louisa, his wife, and a large proportion were presented to his favorite spirits, whom he affectionately designated as "Faithy," "Hopey" and "Lovey." Mr. Brewer also lavished choice cigars on the spirit of "White Moccasin," an Indian brave to whom he was greatly attached. Readers of the JOURNAL will not be surprised that the "Big Injun" was personated by Mr. Cowan. decked out in blankets and feathers, he having leisure for this kind of masquerading at private seances when the arduous duties of manager were not required. The familiar propriate expression than higher life.] child of the Cowan cabinet, "Little Elsie." was never known to advance into the circle for the best of reasons. The young woman who personated her was upon her knees and was attired in a short child's frock, yet so real did she -appear to the believers that she was affectionately remembered by Miss Maria E. Brown who presented her with a large doll and by a French gentleman who gave her a pretty child's ring. Mr. Pilling, a familiar visitor at the Albro scances, held frequent communion with the spirit of an Indian maiden in short red skirts and black wig. Mr. Pilling was very grateful for these manifestations and acknowledged the compliment by numerous theatre passes. Mr. Brackett, after a successful materialization for him, led his "Bertha" around the circle, inviting all to 'handle her hair and to notice that it was not a wig but a genuine, freshly materialized" article. The spirit of Mr. John Wetherbee's "Gracie" was personated for him by the young woman who makes the confession, while Mrs. Cowan played the role of "Flossie" who never failed to be recognized as the genuine spirit. Mr. Russell's "three darlings" were sufficiently mentioned in the *Herald*, as was also the wife of Mr. Beal whom he was sure was his genuine spouse because she called him "habby." In the Cowan cabinet there were but three "spooks," including the medium, save on some special occasion such as the testimonial when Ethel secured a confederate to fulfil a promise made to Dr. Whitney that she would bring a warm friend she had in the other life. This she did to the great satis-faction of the doctor besides taking the remarkable spirit walk before described through rooms and corridors to find the doc-

more personated their Ethels, Berthas, Gra-cies, Louisas, wives and daughters innumer-able, Indian maidens and child spirits, and home talent. Brother Thomas, who has been parting kiss, the caresses in some instances being prolonged to an unseemly extent. And yet there was not one of these deluded victims (of cabinet tricks who could not by a "grab" and flash of light have become thor-oughly convinced of the outrageous swindle of materialization and at the same time learned how thoroughly they have been duped. It would seem as if the victims pre-fer to be swindled; and when exposures are made they take the part of the dishonest mediums. Not long since the unwholesome creature known as Mrs. Bliss, who has been publicly exposed over and over again, with her scant spirit toggery on her person walked into Mr. Ayer's temple cabinet, opened the curtains and announced: "Allen Put-man,". "Billy the Boot-black," etc., to the en-tertainment of several hundred of that gentleman's select guests who enjoyed the dim spectacle and declared themselves as thoroughly satisfied. One rush on the "form" and the "recognized spirit" would be found to be the Bliss woman with her discarded petticoats, etc., on the floor of the cabinet. The trophies could be secured every time if one were found rash enough to handle them without fumigation. Cleanliness is a lost art among materializing mediums here-abouts, as the Boston collection of spirit garbs conclusively proves. J. CURTIS.

The "Fools' Paradise" and its Various

Creations. (Continued from First Page.)

considered as that unity which it used to be to our forefathers. It is a part of the soul of humanity in a certain phase of its devel-opment. As such it is a rich combination of certain idea's, thoughts, and aspirations, an ideal thread on which are strong the individual pearls of spiritual existence. The ego is nothing but the temporal succession in which these ideals are thought."

This is much clearer than mud; it is perfectly transparent; man is nothing, and therefore has no soul. Fifteen hundred millions of these nothings are commonly supposed to exist as real beings, but philos opher Carus has discovered that they have no real existence, and therefore no individual soul. But there is one immortal soul or souls formally connecting the ideas, opinions and occupations of these fifteen hundred millions of nonentities. This is the immortal soul that is to be cherished with so much enthu-siasm—the generous enthusiasm with which we believe in the scientific gospel of the at-traction of gravitation. It is true that we shall know nothing about it after death, when our nonentity of existence is terminated, dut still it is a glorious thing. the immortal ego of the world or something in an Eastern hospital. A poor, friendless, of that sort, and we should try and have a little enthusiasm about it, because we can have no possible interest in it. He continnet thus: "It is not the belief in the immortalized ego that can conquer death, but it is the surrender of this ego and its egotistical desires. This ego we know is no real thing; it is an illusion and possesses a fleeting momentary sham existence only. Reality of life is not to be found there, and if its continuity is broken in death, our individual existence ceases, but not necessarily the life of our soul. The ideal world of our mind can outlive the body, and we can gain an immortality of that part of ourselves which is most worthy of being preserved." What enthusiastic interest we can possibly have in the literature and politics of Europe, Asia and American a thousand years after we are absolutely and totally dead, is not fully explained, but he seems to think or say that this doctrine of extinction and unconsciousness is the same glorious truth taught by the Christian religion and spiritual science. He expresses it thus: "This it appears is the truth of Buddhism and Christianity, this is the secret that exall egotism; do not place your hope upon this fieeting existence, and devote your efforts to the creation of that higher life, of that ideal world where death is unknown and the petty tribulations of life disappear. This life cannot be realized by the poet and philosopher only, not by the great only, the heroes of mankind; it can be realized by every one of us. It is this that Christ preached, and it is this that Buddha proclaimed. Every one of us is called to participate in the higher life, for the intellectuality of a higher life is one phase of it only, and it is not the grandest part." [Higher death would be a more ap-"Men who have given up their individual ego, who have risen to that hight of spiritual life which knoweth no death, will live in this world as though they lived not; that they rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as though not abusing it; for the fashion of this world passeth away." "If thou wilt enter into life eternal, cease to cling to that which perishes and become one with immortal life." So according to philosopher Carus we enter the life immortal by entering upon absolute annihilation, after enjoying the temporary "sham existence" of an unreal ego. The paradise of nonentity is that to which he invites us, and surely in all the morbid dreams of optimistic or pessimistic speculation among those who disregard the meth-ods of inductive science and therefore know nothing of future life, which has been so fully demonstated, we have never had a finer specimen of speculative absurdity than this Fool's Paradise of sham existence to day, and total annihilation forever after, which is the best thing that the opponents of spiritual science have to offer us.

have been invariably "recognized" in all these roles by the gentlemen above named and hosts of others. These recognitions were so vivid and conclusive that they were uniform-ly acknowledged by a cordial embrace and were ready with descriptions which were recognized by those for whom intended. Mrs. Lindsey and others too numerous to mention gave many such. L. V. Moulton gave some good talk. He spoke of the history of the spiritual movement of long ago, and its progress until to-day. Saturday, when the train came in, we had a goodly number added who came with baskets filled with good things for the body, and hearts filled with good cheer for the mind. Some one, a sort of 'Haman," had met the reporter of the Daily Democrat and they got up an article that was a cut to our meeting and more especially to our president, who though it was against himself he read it and it turned everybody in his favor, for every intelligent person understood it; and when the election of officers came he was nominated and got not only the majority but the unanimous vote of the convention. Haman was hung on the gallows he had prepared for Mordecai. After that our meeting went on well. The Secretary who wrote the scandalous letter to the Sower last summer did not make his appearance, and mrs. Ingals was chosen in his stead. The other officers were re-elected. There has been an increase in membership of twenty or more. Our good sister Pearsall and Bro. A. B. Spinney both sent us letters that la grippe had them fast, and therefore could not be here, which was regretted, but success did not depend on any one in the form. I can not give a full report of Sunday, only to say that there was interest manifested. In the evening every seat was taken and we had to send out for more chairs. Our large hall that holds seven hundred was full, and Bro. Moulton gave us one of his soul-stirring speeches on the signs of the times, followed by Lena on the signs of the times, followed by Lena Bible and many others in three and five min-ute speeches. Bro. W. E. Reid closed with a good test which was recognized and a short speech by his control, Doctor McLain con-cluding with a benediction. The *Daily Eagle* gave a good and correct report. There was something of mirthfulness caused by the article in the *Democrat* that called out an in-spirational poem from sister Hinkley. It respirational poem from sister Hinkley. It referred to the reporters and the conclusion of it was that "The fools are not dead yet." SARAH GRAVES.

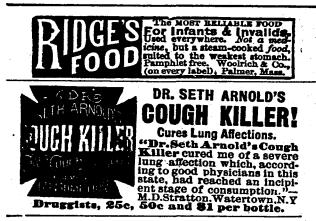
Blood Sacrifice.

Cases of vicarious sacrifices are not very frequent. We are all familiar with the one that it is said was made eighteen centumight live, and this occurred, not long age



Less Annoyance More Comfort Such is the experience of women who use Pearline for housecleaning, and the degree of health and comfort is largely due to the way they use it. Directions for saving labor on every package. Deli-cate women can clean house by its aid ; children will be a help, and husbands will never know the work is going on-out of the way, and they will be ignorant of it. It is bosh to say that Pearline hurts the clothing, the paint or the hands. Numbers of people clean their teeth with it; many babes have been washed with it from their birth; the most delicate of laces and linens have been subjected to the severest of tests. Everything washable, and everybody who must do this work, is benefitted by reason of the use of Pyle's Pearline. It's the modern soap. You'll know

it and use it sooner or later. Your grocer keeps the goods. Beddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. JAMES PYLE, New York



GRATUITOUS ADVICE

This species of advice is not always accept-This species of advice is not always accept-able, but in many instances much benefit would be derived were it acted upon. No section of the country is exempt from disease. To know the best means of combatting this common enemy, with the least injury to our pockets and tastes, is certainly a great ad-vantage. We must expect Torpid Liver, Con-gested Spleen, Vitlated Bile and Inactive Bowels, and all prudent persons will supply themselves with Tutt's Pills, which stimu-late the Liver, relieve the engorged Spleen, determine a healthy flow of Bile, thus regTo Those who "Do Not Care for a Religious Paper."

MARCH 15 1890.

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,

Convention of Michigan Spiritualists.

to the Editor of the Religio-Philosophical Journal:

I thought I would send you a short report of the meeting of the Michigan State Association of Spiritualists according to notice in your last paper. A goodly number met at 10:30 o'clock sharp with President W. E. Reid in the chair. Invocation by the Chaplin, Mrs. Sarah Graves; singing and a short address by the president; and then the meeting was tor on that evening of financial prosperity open for conference. As Mrs. Graves was one of oldest workers present she was called on The names of the gentlemen above record- | for a short speech which was given in earned are not given for the purpose of casting est words for all to come together and make reflections on their characters, but because this the best yearly meeting ever held. The they are proud to be known as witnesses of sentiment met with approval; other speakers such astonishing manifestations of "spirit followed and the time was fully taken up power" and do not hesitate to publish their until it was time for a recess. Some came power" and do not nesitate to publish their experiences to an unbelieving world. The writer's sole intent is to furnish them with an object lesson and, if possible, benefit other believers in the cabinet. Here we have the story of one young girl who has for a year or be here failed to come on Friday; Mrs. Baade

sick workman was the "efficient sacrifice." He went to Philadelphia with good letters of recommendation in search of work, and would have had no difficulty in securing a situation only that he fell sick and was taken to the hospital. His name was Amos A. Lincoln. Some time later, one Lizzie Cunningham was taken to the same hospital, unconscious from asphyxiation. On extinguishing the gas at night she had in some way turned it on again, and a female friend who had spent the night with her was found dead and Lizzie in the condition before-mentioned. For a day and a night the doctors worked over her without effecting any change, when it was determined that the only thing that could save her was a transfusion of blood. But who would give the supply? The case got noised about among the other patients who expressed great interest, but none more so than Amos Lincoln, who often inquired after her, and finalplains why they conquer the world. Resign | ly he learned of the only treatment that could restore her. He sent for the doctor and told him he was willing to give his blood. "It is folly," said the doctor, "you are not strong enough." "I am willing to take the risk," said Lincoln quietly. Accordingly he was taken into the ward, and refusing ether four incisions were made in his arm and the blood passed into the veins of the unconscious girl. The operation continued several minutes, when it was found that the giver had lost just two pounds of blood, which was estimated to be just one-seventh of the entire amount in his system. A day past and the girl was pronounced to be noticeably better. Lincoln, when interviewed, weep as though they wept not, and they that | did not wish to talk about it, simply saying, "I do not think I did anything that one should not do."

> The Beligio-Philosophical Publishing House, of Chicago, sends out a little pamphlet entitled "Heaven Revised; a Narrative of Personal Experiences After the Change Called Death." The subject matter is well written, and is interesting, but we would not like to vouch for its correctness. However, many persons will find comfort in perusing it, and will accept it as true. Their opinions are entitled to that respect which is accorded to all human beliefs.--[Daily Leader, Feb. 21, 1890, Bloomington, Ill.

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

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