

RELIGION PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, AND GENERAL REFORM.

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

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Readers of the JOURNAL are especially requested to send 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 organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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GOOD TO READ TWICE OR MORE.

[A few years bring a living and permanent weekly journal a new class of readers, and even its older subscribers lose something of the fresh impression made on their minds by its articles. Then there are some things so good and rich that they will bear publishing over. This would not answer as a rule, but there are exceptions to all rules, articles to be read over and over. In 1886 the Michigan State Spiritualist Association was organized at Battle Creek and sent out its Preamble, Constitution and Address to the people, published in the RELIGION PHILOSOPHICAL JOURNAL at the time. The Preamble and Address were by that eminent spiritual philosopher, Selden J. Finney, then President of the Association. They are so able and suggestive as to be well worth a second reading, and we give their main points as food for thought, and good for all seasons.]

PREAMBLE TO THE CONSTITUTION.

We, the Spiritualists and Friends of Progress of the State of Michigan in Convention assembled, feeling that a true self-respect, a desire to be fully understood, and a decent regard for the opinion of mankind, all constrain us to declare to the world our objects, do hereby announce our grand aim to be the highest and most harmonious development of all the powers of man to a complete and consistent whole.

Accepting the law and fact of universal progress, and believing that freedom is its primary condition, we hereby unite to destroy all institutions—religious, governmental, and social—which unjustly limit its full and complete enjoyment by humanity.

Accepting the great fact of spiritual intercourse, as demonstrative of the spiritual entity and divine relationships of the soul, of its possibilities for endless progress in the highest spheres, and as illustrative of those angel ministries which have through all ages cheered on the great prophets and seers of the race; the sovereign authority of nature, reason, and intuition; the essential unity of all true science, philosophy, and religion; the liberty and equality, before the law, of all humanity without distinction of sex or race; we seek to fully discover and unfold a progressive world religion, without sect, superstition, bibliolatry or priestcraft; to secure in America a pure Republic, founded on the eternal principles of justice, liberty, and love; and to establish on earth a pure and divine society in which no individual, class, or sex shall be debarred from enjoying all its blessings, privileges, and protections.

And for the attainment of these great purposes, we do ordain and establish this Michigan State Spiritualist Association.

[Resolved.—That as a Spiritual and Progressive Association, we will keep open on all sides for the discovery and reception of newly-discovered truth; that we will so adjust our Association to the growing needs and life of the world, as to keep at least fully up abreast of the foremost spirit of the age, and so become an ever-growing religious, social, and educational power.]

ADDRESS BY SELDEN J. FINNEY.

Mr. President:—Our Constitution, with its preamble and accompanying resolution, declaring our aims and methods, is before you. We have not sought to found a sect or to establish a creed. We seek no coerced uniformity of opinion; we draw no lines of limitation around the empire of independent thought; we dictate no terms of belief; we establish no religious or ecclesiastical Sanhedrim. We have aimed to establish a free, progressive association, based on the democracy of souls, and open on all sides to scientific, philosophical, and religious truth—to the whole life of nature. There is no such society on earth, before those formed since the advent of "Modern Spiritualism." This is the first effort in the history of man to unite science, philosophy, and religion into organic form, under the auspices of associative action, such that all great reforms grow-

ing out of them and out of the needs of man, can be united together into one body and method, animated by one spirit, and aiming at one end—the whole good of man....

Now we have a society with one great end—that "chief end of man"—the highest and most harmonious development of all the powers of man to a complete and consistent whole." Our association declares its divine purpose here to be, the attainment of that "perfection and truthfulness of character which is the self-evident intention of nature." Our aim is too large to admit a creed or sect. To evolve into fair, rounded proportions of power, beauty, and harmony, all the inherent qualities of humanity—physical, intellectual, moral, social, and spiritual—exhausts all the purposes of Divine Providence itself respecting man. What more can we aim at? Can one conceive of any larger, more definite, or more noble and divine purpose? The breadth of our purpose is parallel to the very purpose of the Providence of God, as displayed in the history of the human race....

To accomplish our aims, we felt the need of adjusting individual sovereignty to its equal social reciprocity. The great problem was, how can we secure true intellectual and personal freedom in harmony with associative and operative organic unity? We did not forget the history of sects, creeds, and ecclesiastical despotisms, on the one side; nor did we neglect the anarchy and isolation of absolute individualism on the other. The latter has been for years the source of much weakness among Spiritualists and friends of progress generally. We thought it possible to so organize the two to get and avoid the errors of each, alone. We trust we have partially succeeded. Of course, time itself will make its own needful changes in our laws and modes.

We have left our society open on all sides to more light and truth. We do not wish to get "settled" or "fixed." There is no more hope of a society than of a person, when it gets "fixed." The spirit of nature is always fixing and unfixing things, moulding and remoulding over and over her forms of inanimate and animate being; continual flux and reflux keep ocean, air and stars pure, life-giving, and beneficent. Can human societies do better than copy the genius and methods of nature? To form a society which shall expand with the growth of the whole race, take in all human interests, aim at all divine objects, by methods which are natural, progressive, and spiritual, is no boy's play. We do not fancy this effort complete; for, how can it be perfected till man himself reaches the last possible attainment, and lifts himself to a level with the Infinite power and beauty?

Our Association, by its preamble and resolution, puts itself on the side of all great human interests—intellectual, social, and spiritual. It declares for progress, for the enfranchisement of woman, and her admission, on terms of equality with man, to all the rights, privileges, and immunities of life. It demands justice to all classes of citizens. It calls to government to make all equal before God and the law. It opens itself to science, and philosophy, and all truth from every quarter of the globe.

It may be objected, that as an association of Spiritualists, our work should be confined to "Spiritualism proper." We answer, it is. But what is the genius, spirit, scope of the great Spiritualist movement? What are its ideas, methods, sources of power, and aims? Is it all confined to the fact of intercourse between the two worlds? No. For this fact demonstrates that man is a spiritual entity which lives beyond the grave, and which can be inspired here and hereafter, both by angels and the spirit of nature, and whose happiness here and hereafter depends upon his obedience to all the laws of his being. He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole movement; and besides, the fact that man is a spirit carries with it as its foundation the idea of the Divine Spirit—of the Infinite and Eternal Spirit. It carries with it the idea of the spirituality of all original substance and power. For how could man have a spiritual body—a soul—unless there was a spiritual substance out of which it could be formed? and how could souls inspire each other, or be inspired by the Eternal Spirit, unless all were, at the basis, made of the same identical element? The fraternity of souls and the paternity of God, rests at last on the identity of the original substance of each being. If human spirits are the children of God; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine Spirit, is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible.

And once prove man a spirit *per se*, and you have proved him one with the Eternal Substance, Life, and Power of the universe. No man can conceive two distinct and eternally different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way. And beside, all the modern tendencies of science are in the same direction. The Spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, hom-

ogeneous, invisible or spiritual power, and all power is eternal, infinite, and divine.

Here, then, on the basis of the idea of the spirituality of Eternal Power—Substance—God, rests the whole Spiritualist movement; and to him who starts with the idea of God—of Infinite Spirit, there is not a logical resort but in Spiritualism. For if God be Spirit and Infinite, there is no room for any other substance than spirit. Spirit becomes all in all—the primordial Power at the centre, and the original substance at the foundation of the world. Admit the idea of "matter" as essentially different from spirit, and you have no God; for such a notion plants a discreet degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritualism is the only possible deduction from the idea of God; and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," lands us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul. We thus reason from the spiritual entity and vital relationships of the soul to the idea of the spirituality of nature and the naturalness of spirit and its laws. Or, setting out from the intuition of God as Infinite Spirit, we come to the spiritual nature, relations, and inspirations of the soul. Here, then, is seen the logical foundations of the great Spiritualist movement. He who believes God to be a spirit must at last, if he think, see that all the world is a "spiritual manifestation." The spiritual philosophy includes all this. We rise from the taby where the identity of a departed friend has been demonstrated by a series of unquestionable tests, to the irresistible contemplation of the expanded earth and unfolded heavens as manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, ocean, and stars, gleam then with the white splendors of the Divine Reason. Great questions, which stagger the untrained reason, come down upon us with the whole gravity of suns. What! Is my friend, my wife, whose form I saw laid in the grave, food for worms, still alive? And does she still love me? Can she know my earthly wanderings, and read the secret thoughts of my heart? Who can resist what the thus liberated soul shall proclaim, in the moment of its transfiguration,—"There must be a Divine Spirit in the Universe."

And beside, see what follows from the central idea that Spirit is the only substance and the only ultimate power. All the world becomes a spiritual manifestation; and hence all true science must at last become spiritual and religious. And why not, since science is only the orderly study of the modes of the operations of God. And hence Spiritualism includes all science in its scope, and for the same reason it takes in all true philosophy also. Since science and philosophy, considered in the absolute sense, are explanations of the facts, laws, and principles of nature, and since nature at the core is spiritual, both science and philosophy are elements of the great Spiritualist movement. Nor is this merely logical Spiritualism; it is the real fact also. The Spiritualist movement actually declares for the essential unity of science, philosophy, and religion. Our State Spiritualist Association so declares in its Constitution. For the first time in history has the soul of man risen high enough to behold the essential unity of nature, external and spiritual. For the first time has the idea of this essential unity been recognized as the true basis for religion and reform....

Hence it is legitimate and proper to Spiritualism to deal with all great questions of interest to man. Spiritualism shows how the career of a soul in this life affects its condition in the next. Is it not proper, then, for it to deal with the conditions of this life? If whole classes are defrauded on earth of liberty and of all its blessings, thus preventing education, culture, and happiness, is it not competent for Spiritualists to deal with chains and slavery? If woman, under the reign of mere brute force, has been defrauded of her rights, shut out from the schools, colleges, and universities of the land, held in bondage to St. Custom, and reduced to a mere parlor pet or kitchen drudge, is it not competent for a society which proposes to help us here to become fit companions for the cultured in higher spheres, to wage war against those causes of her degradation?

The Spiritualist movement aims to reconstruct all religious institutions especially. And it will do this on the basis of the naturalness of spiritual powers and laws. In asserting the essential spirituality of nature, and the naturalness of spirit, it lays down the proper basis for Spiritual Rationalism. Some late writers, as Mr. Lecky, and even some American Unitarians, have treated rationalism as if it meant only materialism, or what is equivalent thereto. Mr. Weiss denies any vital relation of the soul in this life to the life of the Spirit-world. Now Spiritualism proceeds from the demonstration of the spiritual entity of the soul to the unfolding of the laws of spiritual relationship. It brings forward its facts, physiological, phrenological, psychometric, magnetic, clairvoyant, and spiritual, as so many illustrations of the fine, subtle, spiritual sensibilities of man. It actually lays bare the currents of the soul's life; shows that vital, spiritual sympathies actually hold the minds of the world *en rapport* with each other; that the dear, old earth itself has a spiritual atmosphere in which are embosomed the refined

eliminations of earth's grosser air, and in which all souls are embraced and held in vital union with each other. To the well-informed, Spiritualism has already demonstrated all this. We protest against any more supernaturalism in religion. We want a scientific and demonstrated basis for our religion....

From the earth to the Spirit-world, there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discreet degree breaks the chain; no chasm isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted of all spiritual vitality, and void of all divine power. It is not an insulated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention between "Gabriel" and the "Devil," but the native birth-place of immortal men and women; nursery of the Infinite Light, Liberty, and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top. And beside, each soul on earth who has a friend in Spirit Land is anchored by golden ties of vital forces to higher spheres. To unfold all the relations of these two worlds, would be to solve the secret of genius, to reveal the source of answer to prayer, to account for the wonders of spiritual life and heroism for the world over, and to unveil the destiny of nations and the whole future of man. And this is the aim of Spiritualism as a science.

Nor are these great facts of Spiritualism exclusively modern or anomalous—Brahminism, Buddhism, the old classical religions, and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experience of a Spiritualist medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his commission to his disciples, closing with—"He that believeth in me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father;" all are paralleled in these days, under the same power of the spiritual world. An intelligent, thinking Christian is a Spiritualist by his very profession. To-day, also, the blind receive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on of the hands of Spiritualist mediums in fulfillment of the standard of true discipleship set up by Jesus in the words above quoted. Who are the "Infidels," then? Christians who do not those works which Jesus pronounced to be the unlimited test of discipleship; Spiritualist mediums actually do perform those works. Who, then, are the disciples, and who are the "Infidels,"—those who profess to be disciples but show none of the signs of discipleship, or those who do not claim to be disciples but show those signs and actually perform those works?

But we are told that there are so many fanatics, impostors and ignorant persons attached to the movement as to cast suspicion on the whole affair. We reply, Christianity itself was for fifteen hundred years overrun with fanatics, free-lows, and impostors. Moshelm tells us that most of the Bishops of the early church were guilty of heinousness; that "false miracles were artfully proportioned to the credulity of the vulgar;" that it "was a well nigh publicly adopted maxim that to lie and deceive for the interest of religion was a virtue"; and that "nearly all the works of the Apostolic Fathers were affected with this lying leprosy." "Popular Theology" itself is an old imported fanaticism gone chronic. What worse fanaticism than the doctrine of an angry God, a bottomless hell, "paved with the skulls of infants not a span long," full of roaring devils, whose function it is to scorch poor human beings, the vast majority of all the race being their prey, can be conceived? The fact is, "Popular Theology" is the importation of the dark ages of the human race. It is the nightmare of the world, pressing down on the bosom of the nineteenth century with its horror of darkness and of death. It has lost its original Spiritual faith, and power to heal the sinful and the sick of this world; nay, it now denies the existence of the power to do the works of Jesus, its founder. It is an organized, consolidated, baptized "infidelity," set down to the "Lord's table," called by a Christian name, but not a whit the less "infidel" for all that. It has been tried for nearly two thousand years as the only Savior of the world; but it has not saved the world at last. Its priests all over the old world are committed to the policy of regression, of obstruction, of torism. Wherever it has gained the most power, it has most obstructed the march of civilization, as in Spain and Italy. Guizot, the great historian of civilization in France, tells us that "when any war arose between power and liberty, the Christian Church always planted itself on the side of power, against liberty." And even in America, the Christian Church has been the bulwark of Southern slavery, until within five years. It has, here in our republic, baptized and communed with man-crushing, baby-stealing, and women-whipping Southern slaveholders. We will no longer import our religion or our theology. We will have a native American Church—the Church of free souls, the Spiritualist Republic of men to come—"which shall have heaven and earth for beams

and rafters," science and art for gospel, and for symbol, and universal light, liberty and love for its aim. This Spiritualist Republic has already arisen; it is rearing the walls of its temples on blocks of solid light, quarried from the pure azure of God's Spiritual Universe.

In conclusion, we point to the signs of the times as indicative of universal Revolution, as a reason why we should rally under the banner of a free Spiritualist Republic. A vast unrest has seized the whole world. From the forests of the new world to the thrones of the Cæsars, and from the plains of the South to the homes of the Northern Cæars, one mighty impulse towards political and religious liberty shakes the nations. All around us the spirit of this Revolution is penetrating the masses with its regenerating power. In America, slavery—our one political anomaly—has gone down in blood and flame. Many ancient despotisms have crumbled into ruins, while others are even now convulsed with the agonies of transformation. The emancipation of whole races, as in America and Russia; the resurrection of nationalities; and the decline of the Papal hierarchy, are the miracles of our age.

Republicanism, political and religious, the declared sovereignty of the people and of the soul, is advancing to the empire of the world. Every sagacious despot now holds continually before his people the hope of future liberty; while the doctrine of man's "right to life, liberty, and the pursuit of happiness" is rapidly acquiring the force of public law. The shadows of pitiless pride from the thrones of Prussia, Russia, and Rome are lifting from over the hearts and the homes of the northern peasantry; the long-darkened land of music and of art, of poetry and of song, is rising to the grandeur of freedom and independence; reform, reform, reform, rings through the English Parliament; while the soul of the long-oppressed Irish people is arousing to the claims of justice and the rights of nationality.

To the true Spiritualist, these signs are only the visible effects of invisible spiritual influences. The nations are touched by the fingers of immortals; fetters dissolve, thrones melt down, and ecclesiastical despotisms decay. Armies of angels hover over every nation of the earth, and facilitate the march of humanity toward liberty and equality. The "Providence" which guides justice and liberty to victory, is the Providence of armies of angels, inspired and sent down to us by the eternal decrees of the Infinite Reason. Such is our faith—our knowledge. And this is the primal faith of all unperverted souls; it is the sheet anchor of religion itself, for if we cannot get at the angels, how are we to approach the Eternal Spirit?

Nor is it alone in the political world that the spirit of this Revolution exhibits itself. Spiritual liberty, and not dogmatic theology, is the enthusiasm of the nineteenth century. Supernaturalism is now rapidly sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship, free thought fearless criticism, and the great Spiritualist movement, joined with the late discoveries in science, popular theology is being actually destroyed. The leading intellects of the world now squarely repudiate the dogma of the divinity of the Jewish and Christian Scriptures; Church customs, rites, and ceremonies are being forsaken; ecclesiastical establishments are sinking out of the world's respect, and all the old religious institutions are being shaken to their foundations. The Papal throne, once the mightiest throne on earth, has fallen into contempt; only a few French, Belgians, and Irish, can be found to sustain it. Religious anarchy has nearly come again. It was not till the old world was reduced to chaos, that the Divine voice said: "Let there be light;" and in the order of ideas, as in the order of worlds, dissolution must precede formation. Now the race advances either to atheism or to a universal Spiritualism. Which shall it be? Mere negations do not move men; hence atheism cannot become the last resort. At last, the whole human race shall break away from idolatrous, bibliolatrous creeds and church craft, and, uniting, build the temple of a World-Religion.

The most recent estimate that has been made by the French engineers in regard to the proposed African inland sea is that the undertaking could be consummated in the maximum period of five years, at a cost of about \$30,000,000, it being sufficient to cut, in the alluvial part of the region traversed, a canal averaging some eighty to one hundred feet in width, which would be further widened by the action of the current. It appears that the estuary of the Oued Mellah, which is to be the beginning of the canal leading to the place to be inundated, offers a port, covered at high water, of adequate breadth, which might easily be excavated, and would form a port sheltered by nature from all the winds from northeast to south, passing by the west; the winds from northeast to south, passing by the east, would not be dangerous to the breakwaters. The navigation of the canal, it is also said, will offer no difficulty, as the canal will form almost a straight line. The proposed inland sea would be fifteen times as large as the Lake of Geneva.

A new style of traveling was brought to notice recently in Springfield, Mass., where a man engaged a cab to take him to a certain street; but as soon as the cab was under way the pretended passenger gathered up the valuable blanket placed in the carriage for his comfort, and slipped out without attracting the driver's attention.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past, or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitive.

REMARKABLE MANIFESTATIONS.

It has been a great pleasure to me during the past six or seven years to be able to say that I became a Spiritualist without ever having seen a "medium," or talked with a believer in Spiritualism.

FIRST FORMATION OF A CIRCLE.

It was during the winter of 1868-9, that I first saw a copy of a spiritualistic paper. I can but faintly recall any thing connected with the reading of this paper.

PRODUCING THE RAPS.

At another sitting raps, loud and continuous, were heard on the chair of Miss A. D., and in any spot near her.

THE MOVEMENT OF CHAIRS.

At another light circle, the chairs in which H. C. and A. D. were sitting, were seemingly grasped from behind, and dragged several feet into the room.

THE ANTICS OF A SEWING MACHINE.

One day H. C. was sitting at her sewing machine, when she was much surprised to see her hitherto docile "Singer" escape from her grasp and roll to the opposite side of the room, and quietly tilt over on its side.

was placed in her hand and immediately her hand began writing. She found that she could not tell a single word that was written. Sometime when a line was written over, and thus rendered illegible, she would be unable from her knowledge of what had been written to decipher it.

THE SPIRITS DO SOME KISSING.

One evening our circle was very small, four or five being absent. We sat down at the usual time with a fair light.

A SPIRIT BITES.

Once while we were sitting H. C. screamed outright, saying some one had bitten her on the hand. It was an impossibility that any one of us had bitten her hand, for we were all looking directly at each other, with the room well lighted.

THE TABLE TURNED ON ITS BACK.

One evening as we were leaving the room after a sitting, just as the last person had quitted the room, a heavy fall was heard within the room vacated.

One Sunday afternoon, as we were sitting about the sitting-room—some reading, some talking, no one thinking of "spirits" a large office chair weighing over twenty pounds was seen to rise toward the ceiling.

A MESSAGE FROM MID-AIR—THE MATTRESS.

One time while sitting at our circle table a paper fluttered down from mid-air, which when opened and read was found to be a written message to a sitter from a spirit friend.

CURIOUS PLACE FOR MESSAGES.

At Christmas that year our family and the family of H. C. had a children's Christmas tree together. The "grown-up children" also hung their gifts for one another upon

the same tree. Among the tree ornaments were little bags made of white tulle, filled with pop-corn and candies, sewed together at the top and hung on the branches of the tree.

On one occasion my mother was present at one of our circles, but refused to sit in the same. After we had risen from the table she took a seat, perhaps half a yard from one end of the table, she being the only one near it.

AN EXTRAORDINARY TEST.

In conclusion I shall give the most conclusive test of spirit power which has come to my notice, combining, as it does, nearly all the various phases of physical phenomena with which we are acquainted, and also embracing many of the mental or intellectual phases.

NO. III.—LICENSE AND PROHIBITION.

There is a right and a wrong method pursued in many moral reforms, and the latter evidently comes from a perversion of N. T. teachings on the subject, that is demoralizing and impracticable, as the past has demonstrated.

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An Eighty-three Years Old Veteran on the Temperance Question.

To the Editor of the Religio-Philosophical Journal:

Last season there was going on an excited discussion in this State, which called out many letters from our leading men on the subject of temperance—the drift being the fuller enforcement of the present law.

NO. I.—LICENSE AND PROHIBITION.

What of their merits and demerits as affecting our social condition? I give it as my conviction that both are an interference and outrage upon our inherent and sacred right of freedom.

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having the ears of people one day in seven, with aid from their churches, are unable or indispensed to create a public opinion that is stronger than law, in favor of temperance, then is our condition deplorable.

NO. II.—LICENSE AND PROHIBITION.

Once more. I see by your paper that my fellow townsman, Esculapius, after airing his views wisely and well on the general subject till at the close, when to my surprise, he declared for a "high license," which in effect is prohibitory to the hard-working men and women, who at times become exhausted by it, so that if any class needs a little wine or other stimulant for the stomach's sake, it is them.

We may make stringent laws, but if unwise, be they in or out of the constitution, judging by experiences and common sense, they will inevitably in course of time become dead-letters upon the statute books.

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ement sustains him best, goading him on for severer laws and fuller enforcements as is his wont, still holding to the faith that the evil one should be cast out with cords and stripes.

Note. My age is nearly eighty-four. I was in trade fifty-six years; twenty-seven years been Postmaster. I retired from trade two years ago and resigned my office as Postmaster a few weeks since. My health and spirits are good.

"The End is Not Yet."

The Courrier de l'Illinois quotes as applicable to the present year the following well-known lines:

Quand Georges Dien crucifera que Marc le ressuscitera Et que Saint Jean portera, Le fin du monde arrivera.

This may be translated to read that when the time shall come that St. George crucifies the Lord, St. Mark raises him from the dead, and St. John carries him, then the end of the world shall arrive.

We presume that few of our readers will be inclined to attach any importance to the claim that the end of the world is a necessary sequitur to these three coincidences—all of which depend on the one fact that Easter Sunday will occur this year the 25th of April, that being the latest date at which it can possibly happen without changing the rule now in force for fixing the date of Easter.

The fact that the same coincidence occurred in the year 1734, and that the world did not come to an end then, ought to be accepted as sufficient proof that there is no ground for alarm.

With the coincidence noted the heap, or lot, of days over which the date of Easter Sunday can range is exhausted, and the count begins over again. The blunder is an easy one to make, especially in the days when otherwise intelligent people believed in witchcraft and omens, and very few understood the rule for fixing the date of Easter.

A Curious Dream.

Agassiz had been for two weeks trying to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind.

An area of about four and one-half square miles forms the nucleus of the whole oil-bearing region of the Caucasus. The naphtha-bearing beds consist of sand, calcareous clays, marls, and in places compact sandstone, often of great thickness, and penetrated by bands of pyrites.

There was organized in Connecticut at the beginning of this century a Society for Protection Against Horse Thieves. This is still in existence, and so flourishing that it has declared a dividend of 200 per cent. payable Feb. 1.

Horsford's Acid Phosphate.

Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

Religio-Philosophical Journal

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By JOHN O. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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.

CHICAGO, ILL., Saturday, January 23, 1886.

"Inspiration—Wanted a Definition."

Such is the inquiring title at the head of an article in the New York Independent, by Talbot W. Chambers, D. D., and his three columns are an effort to meet the want in such way as to maintain the infallibility of the "Holy Scriptures," and yet do this in a reasonable way—a difficult task in which his success is not brilliant, although his effort is not lacking in ability or earnestness.

As to this want of the Rev. Dr. Chambers, his idea, and that of modern orthodox Congregationalism, he says: "Binds all parts of the sacred volume into one integral and organized whole, . . . preserves throughout the supernatural element, and offers no violence to the reason or conscience of thoughtful men."

Without entering upon a lengthy criticism we will only suggest that the contrast between the awful curses which King David—"a man after God's own heart"—prays may fall on his enemies and their guiltless children; the rottenness in their bones and their homeless life of vagabond beggary; and the sweet prayer of Jesus on the cross: "Father, forgive them, they know not what they do," is not a proof of an integral wholeness, but of moral contradiction.

But the authenticity of any book is a narrow field for so wide a question as the nature of inspiration. Even if the book should be forgotten this spiritual influence will live. It is not possible to define such influences, they elude close statement, for they are wider than any logic and larger than the meaning of any words; yet we can gain some rational conception of their subtle reach and power and of their ways.

The inspiring courage of one man he held at high rate, yet not above the sober fact of its real power. How the flaming words of Luther lifted plain men and women to moral heroism! The world is full of this inspiration. All hold it wonderful, all believe in it, yet none think it miraculous.

or life. His power to inspire or influence others gains with the change. Distance is little to the spirit; thought in our minds goes over seas and continents in an instant, and how much or what subtle influence goes with it we know not.

To the Spiritualist this is the natural process of spiritual influence, too blessed and perfect to allow any capricious miracle to mar its sanctity.

In another way we are inspired. We set ourselves to the high task of studying the world of matter, as revealed in geology, chemistry, and kindred sciences, or the world of mind, as revealed in some great reform, some spiritual problem, or the life of some moral hero.

Earth and sky conspire to uplift and enrich us. The beauty of flower and shrub, the glory of sunrise, purify the blood and vitalize our whole life.

In all, and through all and over all, is Infinite and Positive mind, with law as its servant and force as its executor; eternal life pulsing through earth and sky and suns and stars; the inspiring presence of a power that makes for righteousness, uplifting and refining all by that divine process, that infinite design which we call evolution.

The Priest and the French Elections.

Under the above heading Theodore Stanton, son of Mrs. Elizabeth Cady Stanton, who has married and made his home in France, writes an interesting letter to the New York Independent on the late elections in that country.

This is no marvel, as the Republic has cut off the priests from the control of education, proscribed the monkish orders, and taken other sensible steps toward secularizing the State.

The Youth of Jesus.

A little book on "The Youth of Jesus," issued by the Unitarians in Boston, has many natural and useful views of Jesus as a boy among other boys, and in the plain home of Joseph the carpenter and his good wife Mary.

Modern Unitarianism is quite skeptical about miracles,—violations of natural law. A good many of its clergy, if asked about this matter, would doubt the reality of both star and angel, as told of in the Testament.

of credible persons now on earth who had seen stars and angels (or celestial visitants), would repudiate all this as a spiritualistic delusion.

Manifestly, either these signs of the birth of the wonderful child Jesus did come as miracles, or they did not come at all; or they were spiritual facts, not miraculous but divinely natural.

Not a pleasant dilemma this, but Spiritualism points to the only rational way out of it! The upward path is shining and joyous. Why not try it?

Are We to have a Revival Season?

There was lately held, in Cincinnati, an interdenominational congress on city evangelization, made up only of so-called evangelical sects (those, that is, who still profess to believe the creeds of old times and cry "put out the light" against any change).

It is always notable that before the spirit moves, the church machinery is in good running order and in full motion. In the country good sleighing and moonlight nights keep up a revival, but a thaw, bad roads and dark nights chill the whole affair.

We do not doubt that there are seasons when waves of spiritual power sweep over the world, when people in the higher life make special efforts for our good,—all this in no miraculous way, but naturally and in accord with the eternal order of things.

We wait to see how much power the old revival machinery has, and if anything better is devised, will try to make it known.

Remarkable Phenomenon in the South.

A most remarkable case is now attracting much attention in North Carolina. Romulus Sturdivant, an estimable citizen residing in Wake county, has a son named John, aged sixteen years.

The sensation created by the alleged Divine call of the Wake County youth, John B. Sturdivant, to preach the Gospel increases, and there are hundreds of believers in the call.

God had told him he would be. At five o'clock, just at the time he named, his sight was restored. The teacher from the Deaf, Dumb, and Blind Institute and physicians of the neighborhood say the boy was certainly totally blind during the period indicated.

Slade in Virginia.

In justice to all parties and in the interest of Spiritualism, the JOURNAL publishes on another page a full account of both sides in the late difficulty.

We do not undertake to say that Slade did not deliberately attempt to cheat in this instance, but even though the demonstrations were fraudulent it does not affect the JOURNAL'S position, which is that each séance must be considered by itself and independent of all others.

A World's Sabbath.

Mr. Luis Jackson, of this city, says the Chicago Times, proposes the formation of a World's Day of Rest league. He claims, from a practical study of the subject, that human rapacity is becoming so great that unless the workingmen of all denominations take measures to preserve a uniform day of rest they may lose it altogether.

General John Newton, Chief of Engineers, United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate.

Still Gaining.

Mr. Bundy continues to gain, though very slowly. The inclemency of the weather during this month has retarded his recovery by keeping him holed. He hopes to be able to arrange so as to leave in a few days for some point where the weather will permit him to be much in the open air.

How Not To Do It.

The Christian Leader, "A Universalist family newspaper," hailing from Boston, has on the first page of its issue of Dec. 31, a four column article on John Pierpont, by Rev. Benton Smith, of Waltham.

GENERAL ITEMS.

G. B. Stebbins will speak at Farmington, Mich., Friday, Jan. 29th, on the anniversary of the birthday of Thomas Paine.

The Spiritual Messenger, published at Minneapolis, Minn., has been moved to Chicago and the first issue since the change is before us.

Mr. Alfred Denton Cridge, associate editor of the Oregon Vilette, delivered an address before the Anti-Coolie Law and Order League, at Portland, Ore., Dec. 23th, and it is well spoken of.

The Institute of Education met last Saturday and listened to a paper by Miss Florence M. Holbrook on "Concentration and Self-Attainment in Study."

A correspondent writes that Mrs. Maud Lord is at Newburyport, Mass., where she is having great success, with full houses at each meeting.

The Holiday number of Vick's illustrated Floral Guide, published at Rochester, N. Y., is at hand. This number is up to the usual style of past issues.

Protous, in Golden Gate, states: "The time has not yet come when, through a more general acceptance of the truth of materialization, it can be transferred to the domestic circle, where it properly belongs, and where its best results will be obtained.

The Medium and Daybreak says: "A newspaper paragraph alludes to a séance held in a haunted house at which some of the sitters were hurt by the spirit who threw the fender at the circle. It is a bad plan to hold a dark séance in a haunted house with a powerful physical medium.

Minnie Dishner, Nebraska's sleeping beauty, recovered consciousness January eighth, the seventieth day of her hystero-cataleptic trance sleep. The girl fell into the trance from which she has now revived October 26th last.

Science Progressing.

To the Editor of the Religio-Philosophical Journal: The Popular Science Monthly (D. Appleton & Co., New York) for November contains many able articles...

And so on through four columns. These words indicate the drift of many of the leading scientific minds of to-day and suggest to us, that science, has begun to perceive her error.

The Redeeming Power of Affection.

An English writer relates the following manner in which the quiet, persistent love of a child was the redemption of a drunken father.

"That night I was out late; I returned by the Levee about 11 o'clock. As I approached I saw a strange-looking object cowering under the eaves. A cold rain was falling; it was autumn. I drew near, and there was Millie wet to the skin.

"Millie, what makes you stay with me?" "Because you are my father, and I love you!" "You love me?" repeated the wretched man; "you love me?" He looked at his bloated limbs, his soiled and ragged clothes.

"The leprosy distillment, whose effect holds such an enemy with blood of man, that, swift as quick-silver, it courses through the natural gates and alleys of the body."

A bill has been introduced into the French Chamber of Deputies to tax foreigners in France who are employed in France for a year, according to the class to which he belongs.

Brown's Bronchial Troches Are known and used all over the world, and at all seasons, for the relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles.

Recent explorers in Alaska came upon a native village containing eleven males, five of whom were deaf mutes, while one of the women was wholly deaf.

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint...

Contagious diseases have excited the people of Fairhaven, Mass., to such a degree that the horse cars carry two bags of camphor as disinfectants, one at each end, placed there by the Board of Health.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curing those sickening sensations that affect the stomach and heart, through reflex action.

The Genio Medico-Quirurgo records the fact that a woman of Valladolid recently gave birth to seven children in two days.

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send 10 cents in stamps for illustrated book suggesting sure means of cure.

Vegetarianism is spreading rapidly in London. Dr. Mary Walker has a residence in Oswego, N. Y. The New Orleans Picayune is 49 years old.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Forzoni's combines every element of beauty and purity.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects.

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poisons of serofula from his system by the use of Ayer's Sarsaparilla.

Judge Lynch

of the feelings of Mrs. T. P. Cushing, 87 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's Sarsaparilla.

Happy

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered, with the Sarsaparilla, yet having little hope of his recovery.

Saved and

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla.

Happy

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered, with the Sarsaparilla, yet having little hope of his recovery.

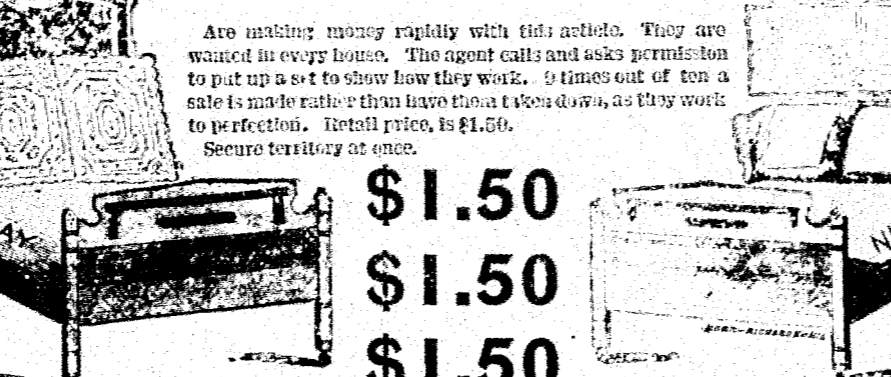
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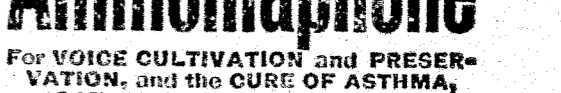


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