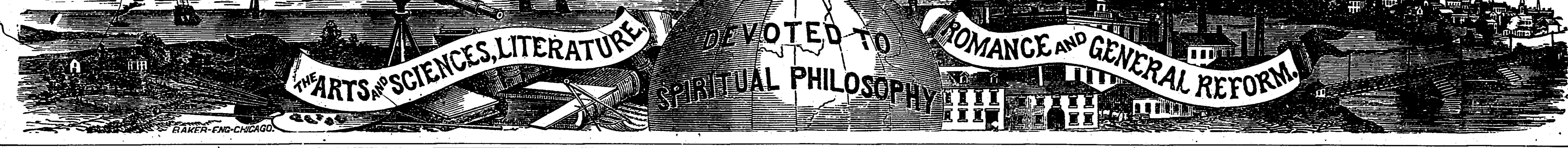


RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XLV.

CHICAGO, NOVEMBER 24, 1888.

No. 14

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.

CONTENTS.

- FIRST PAGE.—The Discipline of Life. A Wonderful Instrument of the Angel World.
- SECOND PAGE.—Sensitiveness While Working. The Sweet By-By. Mysterious Manifestations.
- THIRD PAGE.—Catholic Parochial Schools. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—The Gate Thrown Wide Open. A Word to An Institutional. Woman's Congress. Questions to Answer. The Fox Fizzle. Publisher's Column. General Items.
- FIFTH PAGE.—A Word Spoken in Season. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Twenty-Ones. The Decline of Religious Materialism. Eastern Religions. About Dancing. A Plea for the Poor. Notes from Colorado. S. Gorinda Row Saturday. The Jesuits' Yow. A Visit to Several Mediums. Loving Tribute to Women. Negro Burial Grounds. George P. Colby.—Missions Work. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Truth Will Triumph. The Curative Properties of Coals of Fire. The Rev. H. O. Pontecost. Miscellaneous Advertisements.
- EIGHTH PAGE.—Persons and Passing Events. A Bishop in Bad Business. Transition of Dr. D. R. Miller. The Fox Family—Justice to its Older Members. An Added Word. Miscellaneous Advertisements.

THE DISCIPLINE OF LIFE.

An Inspirational Discourse Delivered by Elizabeth Lowé Watson. At Metropolitan Temple, San Francisco.

[Reported by G. H. Hawes for the Religio-Philosophical Journal.]

Every man stands at the center of nature with the permission to go forth in all directions and conquer, with the possibility of gaining the victory over every enemy that stands in the way of his happiness, with the weapons ready for every battle in which he may be called upon to show his strength, and reveal what manner of thing he is; infinite in all sides of him, and within him the will, gradually developing, to compass it. We began this battle ages ago. We were not born yesterday nor within the century. We have lived in every form of beauty or deformity that came before us; not consciously, but guided by divine, shining intelligence we have traveled along all the lines of material evolution to present being, and stand to-night facing the infinite future, with boundless space as a theater for action. At the heart of nature, I say, stands every human soul, equipped with faculties for the examination of every natural phenomenon, and appropriation of every good that is possible for us to conceive of henceforth.

Very small and insignificant, apparently, were life's beginnings. Looking upon the lowest form of life without an idea of the infinite purpose to illumine our understanding, how can we prophesy of the future? But in every soul there is some conception of the higher Will; we call it the religious sentiment, hope, love, desire for truth. It is God in the soul, becoming, as it were, God outside of the soul; and every thought, every action that has broken up from the sphere of inertia of primal nature has been a necessary step on this path that is leading us to the all-desired, to the all-glorious, to the all-good.

Matter, into the realm of which we come as spirits, is the tool, the medium through which we shall acquaint ourselves, not only with the power of God within us, but with the power, beauty, holiness, love and good outside of us; and I see no form of life anywhere in nature, whether it be upon this planet, or whether it be spread in shining panoply beyond the stars, that is not a necessary link in this chain of divine life. There is nothing unclear or evil here, in its right relation, and rightly perceived; everything has its place, and to the illumined soul is associated with the idea of discipline and growth. Consider for a moment what has given to the human hand its cunning, to the eye its power of discernment with its ability to separate the rays of light and resolve them into their primaries, then to recombine them and give us an endless variety of hues; consider the discipline that has been required to develop the first consciousness of light into this intense apprehension of the forms of beauty by which we are surrounded. Do you not think that the human eye of to-day is more than the human eye of ten thousand years ago? Consider what wondrous changes, what tremendous trials, what burning anxieties, what crucial tests of endurance this little organ must have suffered in order to have arrived at its present standpoint of power and delicacy of perception, by which it conveys to the soul the most exquisite happiness. Who has looked with appreciation upon a springtime landscape, with its vast variety of forms and color, that, like silent music, are felt flowing along this delicate optic nerve, in floods of renewing life and

harmony, or experienced the ecstasy of a golden summer morning, can not exclaim, "I have seen God, I have felt somewhat of the spirit of his joy enter into my being?" It was some necessity of the body, you will say, which produced this delicacy of perception on the part of the eye. Not of the body alone, apart from the soul, but it is the body plus the soul that demands this eternal vigilance on the part of that little organ; first, as protection, then as a guide to that which shall support physical life, and provide for all the creature comforts. All these things must be taken into consideration if we would have the history of the optic nerve in its present state of development. It has been discipline all the way; but for the necessity of close research, of far glances, of discerning the difference between one form and another, one color and another, there would not have been developed this organ which is now associated not only with the uses of the sense organ, but also with the highest enjoyments of the mind. So you see that first of the soul indicates to the body, which is the spirit-house, what is necessary for its upbuilding and its maintenance in safety, and then the soul through the activity of the body and through the performance of this labor on the part of these organs is compensated by what the organs can bring to the soul from the world outside.

Last Sunday evening in discoursing on "The Philosophy of Death" we told you that the body and soul were good comrades; that they were counterparts, in one sense of the word, acting and reacting upon each other evermore. So we find with every organ of the body that there was a soul demanding that the organ should be, and this organ therefore serves the double purpose of advancing the interests of the indwelling spirit and of providing protection to the instrument and habitation of the spirit as well. All this has come through strain and effort, through "casting the gold in the furnace," in the spirit of this evening's song. There is no organ of the body which has not been developed in accordance with this principle, and under the operations of this law. First there appears to be the external demand, the demand for the house, for the tools, for the co-operation of these elements of nature, and the intellect seems at first to be in the background. Very quietly does she give her direction to the body. Very faint at first is the suggestion of a sovereign behind these principles of mere flesh, bone and sinew, but gradually as the organs develop and become more perfect in their relations to environment the soul becomes more bold and says, "Now that you have provided for your sustenance, bring in from this external world treasures to me." And lo! the organs continue their labor; or when the digestive functions are satisfied and the physical is fed, soul-hunger arises, and the labor continues. This is the manner after which the physical has been developed by the silent and at first almost unconsciously obeyed promptings of the indwelling soul, and afterwards by the more important requests of the intellect and the spiritual nature, until at last we find here in almost perfect equipoise, the body and the intellect related to external nature so harmoniously that there is not an element that we can name which is not capable of being converted into both useful and beautiful instruments, and sources of good to the human spirit and intellect.

Darwin tells us that in studying the development of species she found each creature in its way furnished with means for protection, and that certain characteristics accentuated or made manifest in its external form; that there is nothing, indeed, in the animal or vegetable kingdom that cannot be traced to use; whether it be a touch of color, or peculiar idiosyncrasy of physical development, it can all be traced to the uses of the type; and the faintest reflection of environment is the key to the nature of the bird, the nature of the beast, its habits, its welfare, its manner of taking food, and associating with its kind, etc. Now the same is true of humanity; there is no function manifest in all the complex activities of our human existence that has not a reason for being; and our life is narrow and insignificant in any of its parts only because of our not understanding its relation to the whole.

The moment that we trace our relation as a body or soul, not only to immediate environments, but to the enlargement of the sphere, and finally to the divine elements that seem quite external to ourselves, but toward which the soul is forever reaching, that moment do we see that there is nothing awry in nature, nothing out of joint in the world's constitution. We are all held in balance; if not to our own consciousness, at least, in our divine relationship; and this moment's experience shall not be finished here and now, for it fastens itself upon the next moment and the next year, and so carries us forward forever and forever.

Through individual experience how clearly do we trace the fact that all of our life here is, indeed, discipline; every joy and sorrow of our ever changing life has a temporary meaning to the present, but an eternal significance to the unfolding future. You thought, perhaps, that your expression of last year had dropped upon deaf ears, and was lost forever; but it returns to you to-day in some soul that was touched by it, warmed by it, or restrained by it, and you find that even as nature loses not a single leaf of the autumn of the year, but hoards them all and puts them into her own special garner to be returned again to the glorious face of the earth, helpful in renewing her beauty again, so it is with the falling leaves of the mind.

The words that we utter and the little acts which we perform, are saved by this great economist to enrich some other part of the world and be restored to us another time. So much of our life in this world seems to be in vain that we often question why it is that we are left to follow in these lowly paths; why it is that when we seem to be just on the very eve of some grand success, toward which our whole endeavor has been tending, that we are snatched from it, and all falls back into apparent disaster and inharmonious. Lost to our lives, it seems labor in vain. But all this striving, toil and anxiety, do you think that they are lost to the soul? The object at which you aimed, to the eye of the infinite, is not only an end, but also a means to still higher achievement. You have spent years in rolling up material wealth. Do you think that houses and lands and large bank accounts are all that you have as the fruitage of a good year of toil? If these were all, how little did it profit you! All this wealth is stripped from you in a short time, a very short season and you can count them as yours no longer. But every energy that you have put forth for these apparently ignoble ends, has been counted in the great calendar of God as something worthy; not the rolling up of the wealth by itself; not the achieving of the temporary glory by itself, but because all this was training for your immortal powers, and leading you to something better in the To Be.

Every molecule that is added to the human embryo means not simply that by and by it shall be ripe for the birth-hour, but prepared to take up the great labor of life as well, one being related to the other; and so it is with the travails of our human life in our ordinary existence. You work to accumulate wealth. Why is it, you ask, if wealth is not a good, if it accomplishes nothing really valuable, why is it that human beings before him desire it? This is one of the first evidences of progress of the social state; one of the first accomplishments of our civilization is the accumulation of property, the increase of human energy. If nature makes no mistake, why is it that men should be tempted to spend their lives in this apparently ignoble labor? We are not permitted to feel how very temporary these things are; there is an infinite intelligence, watching over and directing these forces, and just as the child must climb and jump and build his card houses that he may learn to manipulate successfully the material by which he is surrounded and develop his physical forces, so the man, only a child of larger growth, must have higher aims that he may unfold his capacities. Therefore the object seems worthy that we may go on full of ambition for its accomplishment. But, you say, the gray-haired worker totters into the grave and all his possessions pass to other hands; all the dreams of his youth vanish, and all the arduous toil which has burned up the vital powers of body, and seemed evermore to tantalize the yearnings of the soul, all this is brought to naught, by death, or ends in defeat, even this side of the grave.

I answer, any labor which brings man into possession of things, is not labor lost; every stroke of the hand which develops the energies spiritually, or intellectually here in this life, is so much gained for the life that is higher and nobler. You are a mathematician to-day, not that you may be able to keep your stock accounts all straight and square merely, but you are developing these faculties in the lower walks of life and in the more childish activities, that by and by you may be enabled to grasp the geometry of the heavens; that by and by you may be able to ward on the exact lines of spiritual being and sum up the qualities of soul; and all this is as truly training for the higher order of life for the soul as the school-room is for the man. The defeats in the little trials of strength upon the playground are necessary to the youth; to be defeated here upon the playground or in the great workshop of the world does not mean defeat ultimately, nor should it be cause of grief; for the man, even in his present relationships, knows that for the soul that has a divine purpose ever in view, there can be no failure; all the organs of the body are but for the development of energy that shall be in demand in some nobler condition of life.

But, you say, "To relegate our joy and our success to some other world of which we know so little, how very sad is this." Dear friends, is there not happiness in the very exercise of your faculties? When you have met with a difficulty and conquered, is there not joy in that? The man who is accumulating wealth to-day by the employment of his intellectual and physical energies is having the enjoyment as he goes along. He is putting off the day of his happiness in his mind, perhaps, forgetting that the very activities in which he is engaged are real joys. Were it not so, he would not continue along this line of march; for the truth is, no man ever enjoyed the having of gold so much as the getting of it. Did you ever see a person happy merely in the possession of anything? Never; it is always coming into possession of it. What does that signify? It signifies that progressive action is the law of the spirit. So that our life can be made happy simply by studying its relations and ascertaining that we are where we ought to be, that we are as beings somewhat as we should be; that we each have a right to our place.

The monotony of life is owing to the fact that we are merely copyists, as a general thing, and nature believes only in originals. Believe in your Original Soul, and know that you see the most commonplace things

in this world as none other sees them! What is the secret of genius? That it is original. It takes us into a world with which we were not before acquainted; not altogether different from our world, for just as star-rays unite in a sea of ether, so human sympathy links differentiated conditions. But even as there is not a single ray that leaves these countless orbs that has not a distinctive individuality of its own; and though it comes through the ocean of space it never loses itself in all that vast work of light among the stars. So should it be with the human soul; whatever each suffers or enjoys, it is as within a divine, self-centered circle to which God is the circumference. Be thou a distinctive note in this grand harmony of life, and tell thy soul's desires in a language all thine own! From thy inner-self speak to thy brother man, and he shall feel that to him is given a divine revelation.

Oh, to have confidence in ourselves and in the world whose purposes we express! Old theology says that we are here by a grand mistake. The natural religion of this world declares we are here because we have a right to be here, and because God needed us in just the relation we stand to-day; that the whole workings of our world, and of human life are disciplining the soul for vastly more than it now apprehends; it is for the kindling of an inner light that shall penetrate to unimagined powers, and leading you to treasures of which you before never conceived. Why is there so much sorrow in the world, if it is all as God would have it? Emerson says, "No man ever stated his griefs as lightly as he might.... For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose." The sorrows that pierce my breast are sent to remove some imperfections of my life or to hold them in check; the blow that has descended upon the soul's good, and she strayed from the path of virtue; she is lost to me; abandoned of God! What shall heal such grief as this? Can it be that such things as these belong to the legitimate discipline of life? I must tell you, dear heart, that the life of to-day is not all of life, and what is sometimes called the unpardonable sin is the beginning of wisdom to a human soul. Many things that we, in our haste and ignorance regard as being all ours, is God's way of saving us from some more lasting harm. Often such a grief as this has opened depths of sympathy and love in mother hearts that otherwise would have remained closed forever. Bear in mind that the misstep of one may be the salvation of many. Do you remember how the spectacle of a tortured child, exposed by its heartless parent on the streets of Paris, became the chief pillar of a temple of safety for the little waifs of the gay city? Thus do special evils sometimes work the general good.

God's judgments differ so widely from man's judgments. Human law is but the faintest shadow of the divine law at best; just a suggestion of the all-protecting, all-just Will, incarnate in nature. Human need has been the key to unlock hoarded sympathy and treasures of beauty, lacking which the world otherwise would never have realized its present standing. God's way of saving us from downward mountains of iron and brought forth streams of yellow gold; it has gone down into the depths of the sea and gathered the pearls that lay hidden for centuries. It has caught electric fire from the clouds and taught it to whisper love and sympathy through the wild sea-waves to nations afar.

"Necessity is, indeed, the mother of invention," and great wrongs suffered by individuals become incentives to reform with nations at large. I hear a voice saying unto me that throughout the length and breadth of all the kingdoms of the world, there is no needless pain, no tear is shed in vain, no faintest breath of prayer ever parted pale lips of grief but became in the economy of God a wing of light that helped to bear the soul onward and upward toward a spiritual truth. From the height of spiritual exaltation a sweet song comes pouring through my heart saying, "There is no lost love in all this sometimes seemingly loveless world; for every act of kindness is but a seed from whence more kindness springs; and every prayer of love, though it may not always reach the object for which 'tis uttered, is heard of God and helps to bless the world; and no pain that pierces your heart to-night but shall be a sword of truth that parts your selfishness and seasons self from the diviner that is to live on and on forevermore." All that we accomplish in the world of matter in overcoming the powers of earth, helps to strengthen the energies that by and by are to combine for the fulfillment of that prophecy of joy that lies shining at the bottom of the heart of the great, great world. Go on with your labor; whatever task your soul has set you to, do it with all your might, and question not the divinity of it, so that duty points the way, for know that you are laying the foundation for a higher work still. It may be the most menial service; it may be making shirts at only a pittance apiece in some lone garret where it seems no angel ever strayed. The body may starve in this slow discipline of the soul, and

you may think no ear of sympathy hears and no heart of love understands; but it is not so; there are watchers beside you; there is a world over, around and about your world, which now you have no eyes to see. Your solitude is visited by sweet companionship, and there are those who watch you, and sanctify the lone hours of toil, golden with patience and self-sacrifice. They know it is fitting you for a new place; this is only the vestibule of something better, and the more your patience is tried and the harder the heartaches and the wearier the brain grows, the richer is the fruitage of the soul. You feel now like some poor crying child, that needs only to be fed and clothed; but the truth is you are related to all the treasures of the universe, and this one path which you have discerned only a little way, is leading you straight on into the infinitudes of power, of beauty, of joy, if you are only faithful to yourself. When you speak, speak yourself; when you act, act yourself; and if you cry unto God, let this be the burden of your prayer: "May I make the most of what is given me; the most of hand, the most of eye, the most of brain, the most of heart; and if I have given much of love and have little in return, know that the giving of love brings back a thousand fold in the ultimate. Only be patient, and remember always that you are related, not only to time, but to eternity; not only to the next door, but to God himself, and that around and about you, all the resources of nature, all the infinitesimal things, and the large, and closely binding forces that are seizing upon you, that are beckoning you towards that to which you are divinely, unerringly tending, that all these make up a vast whole of beauty and harmony, not one tone of which can be spared out of life, not a grain of which can be spared from the plan of eternal happiness for his creature. We would teach the religion of patient self-discipline, of thankfulness for it; you find it; the religion that holds the eternal amid the fleeting, and finds a smile in every sorrow; and when at last death has wrapped us in the great white, silent rest, we shall feel that we have accomplished that for which we came into this world and are prepared to take up the labor which that discipline has fitted us for in the next.

A Wonderful Instrument of the Angel World.

By the Editor of the Religio-Philosophical Journal.

A pure character and a blameless life are of inestimable value any where in any profession, but especially so in those through whose sensitive organs we are to be made of the Spirit-world would communicate with mortals yet in the shadow-land of materiality. Of course it is a well settled fact that these gifts are not of necessity contingent upon moral character any more than music, painting, or any of the fine arts, yet when the gifts and character are conjoined, it is a source of great pleasure to contemplate them. No doubt as time passes, a great change will be effected in this regard. Certainly, "Tis a consummation devoutly to be wished." Indeed, even now a higher and a purer type of character, is being pressed into service of God, and the spiritual cause is becoming more and more elevated in tone, refined in principle, and marked in spiritual culture. The churches are being permeated with spirit influence, often unconsciously to themselves. It is a fortunate thing for them in this so, for they are fast driving from the dead formalism, as destitute of the Christ spirit as atheistic materialism is of spiritual life. Many of the members are quietly investigating Spiritualism, if possible, to get some tidings from loved ones in the, to them, unknown world, from which they have been taught no return is possible.

Those through whom their dear ones can communicate are being raised up from among their own number, so circumstanced as not to necessitate the making of channels of the divine "gifts of the spirit." Through such the knowledge of spirit return is rapidly spreading among the church people. There lives in this fair "City by the Sea" one who will by and by be known far and wide by the luster of a spotless Christian character in conjunction with remarkable gifts; a member of the Congregational Church, with a heart as pure as throb within a human breast; a quietest spirit, untainted by the influx of evil; a life in harmony with the most exalted conceptions of the "Golden Rule," and yet so sensitive as to be a specially wrought instrument of the Spirit-world in demonstrating the immortality of the human soul. One of the grandest missions ever vouchsafed to mortals will be entered upon in the near future, that of opening the eyes of the blind, unstopping the ears of the deaf, and leading the cultured, intelligent, scientific people among the churches to knowledge of the fact that the "spiritual gifts" which departed from the church long centuries ago, are again restored, and the "signs" which once followed the proclamation of the gospel, are again seen as in the days of Jesus and his apostles.

Among the gifts bestowed by the Spirit-world upon this honored instrument of their ordination, are the "discerning of spirits," "speaking with tongues," "writing in unknown languages, reading communications within sealed envelopes, passing solids through solids, trance speaking, clairvoyance, clairaudience, the bringing of plants and flowers from distant countries, and materialization

(Continued on Eighth Page.)

SENSITIVE STATE WHILE WAKING.

Its Division into Mesmeric, Somnambulic, and Clairvoyant.

HUDSON TUTTLE.

In the normal state we know and understand the external world through and by the senses. The eye reveals to us the beauties of light and by its aid the wondrous diversity of nature. The ear brings to the mind the varied sounds, makes oral speech possible, and the sweet harmonies of music.

This sensitive state is possessed by many, and in many more it may be induced by proper means. It may be induced as a rule that whatever weakens the physical faculties, strengthens this spiritual perception.

Hitherto the discussion of spirit has been considered impracticable by scientific methods, and theology and metaphysics have occupied the field. In this border land between the known and the unknown, ignorance and charlatanism have held high carnival.

SLEEP. Sleep is the "twin sister of death," only in appearance, for aside from poetic fancy, sleep is the negative condition of activity.

In this state of negative repose there is no manifestation of thought, and as is unlike the clairvoyant or somnambulist state as it is that of wakefulness; but shaded into this state of sleep, as into that of wakefulness, are various degrees of sensitiveness.

Mesmerism, under whatever name it is fashionable to apply it, animal magnetism, hypnotism, etc., has done more to advance the study of true psychology than all other methods combined.

In the commencement we must free ourselves from the commonly received idea that sleep has any resemblance to any of these several states which are usually called magnetic, mesmeric, or clairvoyant sleep.

intense wakefulness and activity. The sensitive condition is possessed in a marked degree by about one in five, and may be induced in a still larger ratio. It is more frequently found in women than men.

We will simply for convenience divide the sensitive state into the hypnotic, somnambulic and clairvoyant; but it must be held in mind that these merge into each other; and that no sharp line can be drawn.

Mesmerism we regard as the method by which the first, or all of these states, may be induced. The mesmeric state then becomes equivalent to the hypnotic. After years of sneering, scientific men have accepted mesmerism under another name, that of hypnotism.

There are two distinct states of hypnotism. The first is that in which most platform experiments are made. The sensitive is capable of carrying on conversations, answering questions, is governed by a "dominant idea," believing all the operator wishes him to, and doing as commanded.

The report of the Committee on Hypnotism, vol. I, p. 95, of Proceedings of American Society for Psychical Research, shows that it confined its attention to fifty or sixty students of Harvard College. Of these a dozen more or less were affected, and of these, two were so much the best that attention was confined to them.

SOMNAMBULISM. Sleep waking, or sleep walking, whatever may be its cause, mental derangement by disease or intense exertion of mind or body, or a constitutional inclination thereto, is of deepest interest to the psychologist as proving the independence of the spirit of the physical senses.

The Archbishop of Bordeaux is authority for the following narrative: A young clergyman was in the habit of rising from his bed, and writing his sermons while asleep. When he had written a page he would read it aloud and correct it.

A young lady, while at school, succeeded in her Latin exercises without devoting much time or attention to them apparently. At length the secret of her easy progress was discovered.

the discovery that it was already quite familiar to her. A young man on a farm in Australia, after a hard day's work, went to sleep on a sofa; after some little time he arose, passed through several gates, opening and fastening them. Reaching the shed, he took off his coat, sharpened his ears, caught a sheep and had just finished shearing when his companions came with lanterns in search of him.

THE SWEET BY-AND-BY.

What Will Heaven be Like and What Will We Do There; From a Christian Standpoint.

The Good People of New York, Assuming and Anticipating Their Arrival, Are Much Exercised Over the Arrangements in the Future World.—The Leading Preachers Hold Forth on the Subject—Nearly as Many Opinions as There are Preachers.

The good people of New York are just now engaged in the discussion of a subject of peculiar importance and most absorbing interest. They are anticipating the date of their arrival in Heaven, wondering what they will do and how they will feel when they get there.

The Rev. Dr. T. De Witt Talmage has preached a good deal about the soul's hereafter. The man who has the most comprehensive and satisfactory "line," he said, "that we shall do in heaven what we do on earth in our most elevated moods. The constitution of our minds will not change, and I imagine that our tastes that are dominant now will be dominant then."

CELESTIAL RAPID TRANSIT.

"Man is going to be furnished with celestial rapids, and he will be able to visit Jupiter before breakfast and after tea go to Mercury, having spent the day with a few friends in Mars. The bodily limitations that confine us will all be gone. The soul will be released and enjoy a freedom which will be delightful and expanding. On earth we can have no real or adequate conception of the human soul, no more than we can the aspirations of a man who has a passion for music and has to have a real for a living."

People who on earth are ignorant and undeveloped will, according to Dr. Talmage's theory, become perfect spirits in Heaven; and the scholar will know more in a second of time than any of the wise men learned on earth in their whole lifetime. And Heaven is no more fixed and stationary than are the souls that inhabit it. To each succeeding generation Heaven is different from what it was before their relatives and friends died and went there. One of the delights of Heaven will be this endless chain of friendships, connecting generation with generation, and each linked together by a bond of sympathy and divine love.

NOT A PLACE FOR LAZY PEOPLE.

None of the other ministers whom the Herald quotes entirely explodes the theory dear to the heart of the fond wife and the loving husband—that they will see and know each other in Heaven. Neither do they say much to soothe the anxiety of the much-married wife as to which of her several husbands she will owe allegiance in Heaven.

Dr. Armitage expected with Dr. Watts to find three surprises awaiting him in Heaven. He would find people there he had never expected would be able to get there; some he had been sure of finding there would be missing; and he would be amazed to find himself there. The Scriptures say a good deal about what there will not be in Heaven; the reason they give no positive information is probably because people could not comprehend it if given. The description of a spirit existing without a body would be difficult for people to understand. Heaven is a place to be enjoyed when one gets there, and inasmuch as his getting there depends a good deal on his manner of living among his fellow-men on earth it is better that he dream less of Heaven and work more on earth.

NOT A MATERIAL HEAVEN.

Belief in a material body in Heaven is repugnant to Dr. Scudder. But we are promised and expect to have some kind of a body there. He says: "As the soul now inhabits this mortal body, which it has built up for itself during this existence, so can the soul build up another, a purer, more congenial body in the new life it enters upon at the close of this one. It will simply be another and different stage of existence. A purer, nobler, and much more delightful one than the one we are now passing through. My idea is that when we enter the next world we will carry with us two things—our intellectual powers and our character, also our peculiar tastes. Here we gratify these tastes as far as is possible, but many of them are necessarily confined and cramped here on earth. Of course, I mean pure tastes, the best instincts of our mortal natures. It is reasonable to suppose that the mental longings, the wishes we now experience or give thought to will go with us into Heaven, and I take it as natural that these emotions and longings will be expanded and receive their full fruition hereafter. This does not portray a material Heaven, but an ecstatic condition of the soul, which we now long for and can not obtain in this life."

The intellectual part of the earthly life will exist in Heaven. People will love in Heaven, and the Bible says there will be pleasures there. What those pleasures will be no one knows further than that they will undoubtedly conform to the more exalted and purer conditions of the soul. "Heaven will be living with God, an ethereal, loving, pure, and holy condition."

"Heaven and Hell, as we now understand them, consist of the emotions within us. We carry Heaven or Hell with us in our own breasts, according to our way of life, our obedience or disobedience to the mandates of the Creator. Hell will be simply the drifting together of evil natures, whose wicked affections lead them to herd with one another. Heaven will be precisely the reverse. It will be the gathering together of the better spirits. Bad men drift together in this world, and the good, the pure, are attracted to one another by the same law of natural affinity. I believe that in this future life we will look forward to people who will be regularly graded like the rungs of a ladder. The best and purest spirits will enter a higher sphere than those who enter into eternity in a state of less purity, while the more wicked they are the lower the scale they will be relegated to. The goodness or badness of our lives here will decide our condition in the next world. We shall certainly be able to recognize our loved ones, those who have gone before us and those who will come to us afterward. If this boon is to be denied us, then this world would be preferable to it, for we now enjoy the blessings of natural affection, the happiness of home life. In fact, my conception of Heaven is best symbolized by a happy family on earth. We will not be confined to one planet, as we are in this life, but shall see the glory of God and the wonders of all his creation."

Dr. Charles E. Eaton of the Church of the Divine Fatherhood does not look upon Heaven as a place of idleness, but as a place of usefulness. Lifeless saints are kept in store, and people who are fortunate enough to get there will spend their time singing psalms and waving palms. Heaven is rather a place where the deepest thought, the largest imagination, and the most reverent spirituality find their realization. Heaven should convey the idea of an intensely homelike place where kindred and friends unite. The future life will be a man of endless progress and larger opportunity. It will be what people make it in this life. The artist, the moralist, the sensualist will all find an opportunity for personal and universal growth. In the end the moral government of God will be justified. Some time and somewhere throughout the "processes of punishment, all souls will turn to the light of Christ. All men will be saved. A good mechanic does a good piece of work. A perfect God can in the long run make nothing but perfect humanity."

THE SWEDENBORGIAN IDEA is that all life is activity; that without activity there is no such thing as life; that the absence of life is death. Dr. S. S. Seward of that church believes that this law prevails no less in Heaven than on earth.

"One thing is quite certain, that the common slander to the effect that the new Church people believe that we will have to do in the other world the same as we have done in this, is entirely untrue. The question arises, What will become of the undertakers, for instance? But there are many duties which will be required to be performed in that world as well as in this. The essential elements of human character are not changed by death. Men will need organization, instruction in spiritual life, mutual help and support in that world as much as they need government, preaching, and education, and the interchange of commodities in this. Therefore it is presumed that there will be governors and priests, and educators and trades and professions in Heaven. Death transfers people from earth to Heaven, there to develop their capacity for enjoyment and usefulness."

HEAVEN AND HELL.

Dr. Robert S. MacArthur of the Baptist persuasion believes that the idea that the time in Heaven will be spent in listlessness is not in harmony with the noblest conception of life and is not indorsed by the hints given in the Word of God. "Heaven is both a state and a place, a condition and an environment." Said Dr. MacArthur: "If you were to put bad men into Heaven it would not be Heaven for them. If you were to empty Hell into Heaven to-day it would be no Heaven for these wretched people. There is no Heaven anywhere to a man who hates God and purity. There is no Hell anywhere to a man who loves God. I say it reverently, God Almighty could not put such a man into Hell if he would. Such a man has Heaven within him wherever he goes. No man will go into Heaven hereafter but the man to whom Heaven comes here. What would men who hate God do in Heaven if he should take them there. His presence would be Hell to them. They would beg him to

send them into outer darkness, anywhere away from his presence. What would Judas do in the presence of Jesus? There is a law of moral gravitation as truly as there is a physical one, and every man will go to his own place. There should be more sanctified common sense and more true religion than vague speculation about cherubim and Seraphim, harps and robes, streets of gold and palms of victory."

FEW WILL SEE HEAVEN.

Rabbi Gotthlieb firmly believes in a hereafter because there is a principle in man which is not of the earth earthly, has no analogy in the forces of matter, and sets time and space at naught. There are many indications to prove that the immortal hope is not borne of selfishness. "But when we come to the where and the how there is no data upon which to ground a conclusion. The vast majority of poor human creatures will see no Heaven at all; how are they going to spend their eternity, is therefore, of much greater importance. If the disembodied spirits can travel at their hearts' desire why do they not sometimes 'revisit the glimpses of the moon' and speak a word of comfort to the anguished souls they left behind on earth, often, alas, utterly disconsolate? No nobler, juster, purer longing can they have than this."

WE DON'T KNOW ANYTHING ABOUT IT.

"We will be overwhelmed with curiosity to see Heaven," said Dr. Robert Collyer, "yet it will seem natural to us. We shall see the friends who have gone before." He continued: "I remember when I came here to this country I thought if there were only some one I knew to welcome me it would be so pleasant. I have many a time to welcome me in Heaven, many I long to see again and who long to see me. Heaven would not be Heaven to me if they were not there. I shall see my old mother and my children and my friends, and I shall be perfectly happy. I shall spend a time talking to them and they will tell me of what they do and then I shall know what I am to do. We will see God in his glory and Jesus with his loving glance and all the holy men we have heard of or known. And then our personal loves will continue forever. We will not stand still there; we will move on as we have here and grow in grace. We do not know much about Heaven, for its glory has been hidden from our eyes, and we do not know anything about what we will do when we get there."

As an expression of the opinion of eminent divines the above will be read with deep interest. Some of the statements made will receive the cordial endorsement of Spiritualists. Spiritualism has commenced leaving the various churches, and the good effects thereof in many places are easily discernible.

Mysterious Manifestations.

To the Editor of the Religio-Philosophical Journal:

I have a very short story to tell, but short as it is it needs an introduction; the introduction, however, will be so much longer than the story I think I shall have to tell the story first lest the introduction make it top-heavy. So then: On the evening of the 19th ult., a young man, not yet out of his teens, came to our home to pass the night. After tea we entered the sitting room where some young ladies of the household were engaged either in reading or in the study of their musical exercises at the piano. We sat there for some time and then arose, the young man and myself, and went out for a walk. In about half an hour we returned and repaired to the same room we had left. We found the gas turned low and the room vacant, the ladies having retired to chambers in the second story. Supposing that the members of the family were all in I locked and bolted the front door for the night, as is my custom, and turned on the gas-light in the hall. Taking our seats at a table we commenced looking over the evening papers, but we had not been long thus employed when both of us heard the door knob of the street door turn and the young man was the first to remark that somebody wanted to come in. I replied, "I thought everybody was in and that is why I locked the door." Again we would be so much longer expecting every moment to hear the bell ring I went hurriedly to the door; unlocked and opened it, but found no one there. I returned remarking that "we were fooled that time!" Again we resumed our reading, but not long were we thus engaged before we both simultaneously had our attention arrested by what sounded like the faintest trumming of some stringed instrument as if of zithern. There was a zithern in the room, or had been, standing on the floor at the end of the piano, and I bent forward to see if it was still where I last saw it. Yes, there it was in the corner, but inclosed in its embroidered case, and I did not remember to have seen any one handle it for a year. I listened to hear if the strains proceeded from the rooms up stairs, but I heard neither voices nor notes of music of any kind from that direction. No, the sounds came from the direction of the piano and the zithern. There was nothing like a tune, only the slightest possible touches of simple chords in a fairy-like harp. The young man suggested that some one might be serenading, but the night was dark and it had commenced to rain, so that could not be an explanation. "May it not be a mouse running over the piano keys," he queried again. No, I had never seen mice around. The tinkling music lasted about three minutes, not longer, then ceased altogether. We extinguished the light and went up stairs, and there learned that two members of the family were out attending a social meeting, and the others had retired for the night and had had no instrument in their possession on which they could make a sound. So the turning of the door knob and the "fairy-like music" remain a mystery. My story is at an end.

On the 18th of last month, after a lingering and painful illness, my dearly beloved and greatly esteemed father-in-law passed to the other life. You have looked once upon his venerable and handsome face. He was a pleasant and genial man, and fully as liberal as you could expect one of his profession, occupation and training to be. Church associations and family surroundings made him very cautious of expressing opinions that were not in harmony with old time theology. He distrusted Spiritualism, and certain persons formerly in good standing in the ministry whom he could cite as having wrecked their prospects in life by dabbling in that ism, made his prejudices strong against it. He knew of my leaning to the brighter phases, and was not uncharitable being ready to acknowledge that there might be some hidden truth "undreamt of in our philosophy," which some time in the far away future would be revealed. At different times during his illness he spoke of seeing children playing about, and wondered that we did not see them; and he often addressed

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

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. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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. Rejected manuscripts cannot be preserved, neither will they be returned, 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, ILL., Saturday, November 24, 1888.

The Gate Thrown Wide Open.

To judge a man's utterances, to weigh their candor, value and purpose, one must consider the times in which they are expressed, the impelling causes that bring them forth, contemporaneous circumstances, and the relative position in his environment of him who speaks. Sentiments, very beautiful and commendable in the abstract, sometimes become the merest drivel, the mouthings of a time server, bids for the support and patronage of thieves and fools, when brought down to real life. Unctuous cant is intolerable at all times and especially so when used to cover cowardice and to guard knaves and tricksters against the just indignation of an outraged public; it may mislead sensible people once.

But idiots only may be cozen'd twice.

For four or more years past, San Francisco has been the stamping ground for a horde of the vilest mountebanks that ever plagued Spiritualism by wearing its cloak to better ply their despicable purposes. This gang of outlaws, male and female, have held high carnival off the gains coined from the dearest desires of broken hearts longing to hear from their lost ones, and from despairing souls crying for one ray of light into the, to them, awful mystery of death and the Great Beyond. During more than three years of this time Mr. J. J. Owen has been editing in that city a newspaper called The Golden Gate, published ostensibly in the interests of Spiritualism. Mr. Owen is neither a fanatic, a fool nor a crank; but an old politician, and an experienced man of the world. He has edited a political paper, lectured "to gentlemen only" on how to avoid increasing the population, family cares, etc., aspired to a foreign consulship which he probably would have secured but for the "Rum, Romanism and Rebellion" speech of the Rev. Burchard, and he has also taken a hand in exploring the field of psychism. With such a preliminary equipment, it cannot be pleaded in extenuation that he is "fresh" or that he lacks intellectual power. Yet after he started The Golden Gate the mediums, frauds and spiritualistic mountebanks in San Francisco flourished as never before in that city; and, attracted by the rich harvest, others more wicked and cunning flocked to that city. To the advertising columns of his paper he eagerly welcomed the cards of exposed tricksters and vile adventuresses. His editorial columns lauded the powers and virtues of creatures whose offenses in some cases have been too abominable to mention. To Briggs of Boston and Colby of Texas and Chicago, and embracing a squad of materializing mediums and spirit-photograph fakirs, his pages have been open, and his editorial pen ready to help them bleed the public.

With no assistance from Mr. Owen, but in the face of his diplomatic influence in favor of the frauds, the Spiritualists of San Francisco inaugurated a movement which unmasked many of the worst and drove most of them either out of the business or into other fields. But Mr. Owen is plastic; he prefers to bend, where not to do so would be to break; and so he published commendatory notices of the work of the Society which had driven away his advertisers; there was nothing else for him to do, and he did it.

Now for the application of our opening paragraph. In the editorial column of oleomargarine "fragments," with which the weekly Gate is regularly opened, there appeared on the 10th of the current month, the following:

It is not the work of this journal to spend much time in searching for fraud in mediumship. But when we stumble upon it, as we have in some in-

stances, we are forced to recognize it. In such cases it would be a crime against Spiritualism to cover it up or ignore it. Even then we much prefer to quietly consider persons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other reproach than that of our silence. It affords us far greater pleasure to speak well of mediums we know to be genuine and believe to be honest, than to condemn those we know to be capable of dishonest practices. We can all afford to be charitable in our judgment of the faults of others.

Having been accessory before the fact, in helping to dupe a gullible public, and a sturdy backer of the identical tricksters to whom he refers in the above, acknowledging by implication that he never sees fraud unless by some fortuitous accident he "stumbles upon it," knowing of his own knowledge or by trustworthy evidence that the very people whom he has repeatedly and strongly commended to his readers and the public are swindlers; under these circumstances, he shirks his plain duty and allows his previous commendations and endorsements to stand unrevoked. Let us make the matter still more pointed. Mr. Owen knows that Dr. Stansbury, the alleged slate-writer, spirit photographer, etc., is a swindler; yet, after long and emphatic editorial endorsements of this man, the editor of The Golden Gate, instead of promptly withdrawing his endorsement and candidly giving his reasons, seeks, forsooth, to hide his knowledge and cover his indiscretion by such perille drivel as: "We much prefer to quietly consider persons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other reproach than our silence." With such maudlin mush, or hypocritical hedging—whichever the public wishes to call it, does this volunteer defender of Spiritualism and would-be exponent of its ethics and philosophy attempt to "ride two horses," to "carry water on both shoulders," to cheat the Goddess of Justice, to deceive the Goddess of Virtue.

"We can all afford to be charitable in our judgment of the faults of others," says the editor of The Golden Gate, having in mind and referring to the San Francisco thieves and moral murderers. In the name of all that is good and beautiful and true! has it come to this, that the crimes of these people must be gently spoken of as "faults" toward which "we can all afford to be charitable"? What of the depleted pockets, the broken hearts, the distracted minds, the shattered hopes of the victims of these imps of hell whose "faults" we are asked to condone and conceal from the world? To condone and conceal, only that more victims may fall prey and that the "faults" may still retain their commercial potency! Such charity is the mock brand, current only with the weak, the cowardly, and the guilty.

Clearly, the ethics of The Golden Gate is not the ethics of the RELIGIO-PHILOSOPHICAL JOURNAL and its constituency! We have spoken strongly of this matter, but "more in sorrow than in anger," though we confess to a righteous indignation. If, perchance, some of our readers think we too vividly draw the picture, that we lack charity for our contemporary, let them soberly reflect upon all the grave issues which interblend in this matter of toying with vice, condoning the crimes of unrepentant criminals, and cheapening virtue, while engaged in formulating psychical science, establishing a scientific basis for ethics and religion, demonstrating the existence of a world beyond the grave and perfecting the method of inter-communion! Don't forget that we are making history; that we are building for future generations, that we have duties and responsibilities that are not to be avoided with impunity, however much the fulfilling of and meeting them may disturb our ease and push us on to renewed physical, intellectual and moral exertion. Don't forget that to illustrate impersonal principles, we must deal with the personal representatives and organs which ally themselves upon one side or the other, or essay the impossible task of keeping on both sides.

A Word to an Intuitionalist.

On the eighth page a valued friend and contributor criticizes our editorial of November 10th, entitled, "The Old and the New Method." His opening sentence clearly shows that from his attitude his vision does not penetrate to the foundations of our point and purpose. We did not desire or propose to broach discussion with speculative philosophers or intuitionists; a weekly newspaper is not the proper arena for such contests. The word Spiritualist as popularly used by press and people has quite a different signification than the philosophical one given it by our correspondent. We have no quarrel to precipitate with speculative philosophers and intuitionists. That the inductive process may be fertilized by deductive reasoning is not denied. With the soul that thinks "it has the truth or wisdom of God, but can give no reason why," the JOURNAL can have no common ground. The day has passed when, with here and there an exception, people above the level of intellectual mediocrity will blindly follow such a soul. Such a soul, acting as a sort of mental anesthetic, may lull the reason of listeners into a state of inaction which permits untraced imagination to roam unbridled through the length and breadth of a transcendental hypothesis, where it is often hopelessly bewildered. Such a soul may, possibly, have the ultimate of truth, but if it attempts to impress that truth upon others unprepared with natural or acquired abilities to receive it, disastrous consequences inevitably follow; for the demons, Superstition, Credulity, Bigotry and Intolerance with their hordes of visionaries and vagabonds are ever on the alert for recruits, and always foraging for subsistence.

Our plea for the scientific method was made with no intention of invading the territory of "Pure Thought," or of provoking hostilities with the Intuitive Kingdom. As a matter of fact, despite the potency of Plato, Kant, and Hegel, of Boehme and Fichte, of Jesus and Swedenborg, the world is saturated with skepticism as to things spiritual and as to the reality of a life beyond the grave. The pulse of humanity is not stirred to any great degree, by philosophical speculation and intuitional dogmatism; they do not appeal to the common heart and are not intellectually grasped.

The demand now is for proof that mortals all journey from this world to another, and that the grave makes no hiatus in their life. If there is such a world, as we believe, it is not an airy, intangible realm of "pure thought," but a substantial reality, inhabited by substantial beings who can in no way demonstrate their continuity of life and substantiality, so as to convince those mortals not direct recipients of the evidence, except by objective phenomena, or by mental phenomena for the reception of which the physical senses are essential. A knowledge of the objective can only be had by the objective method, the method of observation, investigation and verification; and, as was affirmed in the editorial which our esteemed friend criticizes: assertions, declamation and mediocristic performances under conditions not excluding the possibility of fraud or error, will not enable Spiritualism to make conquests among the intellectual classes. However sublimated and refined man may become under the evolutionary processes of eternity, he will never get beyond matter—or substance, if one prefers the word. Let us labor to establish communication with the Spirit-world by scientific methods, and to formulate psychical knowledge so that it may afford a scientific foundation for philosophy and religion. Let us force the world to the acceptance of our central claim of continuity of life, before asking it to listen to our speculations, and intuitional rhapsodies. We have nothing to say in disparagement of intuition; we believe in it so thoroughly and esteem it so highly that we are jealous of everything that masquerades in its name. We want to scan every figure that wears its cloak, to see if some neurotic imp is not manipulating the keys of a diseased imagination or unbalanced mind.

Woman's Congress.

The sixteenth annual meeting of the National Association for the Advancement of Women was held in Detroit last week, the 14th, 15th and 16th, being invited there by the Detroit Woman's Club. The association is not for any one specialty, but for the discussion of the wide range of topics in which women are especially interested, and in which their efforts and good influence are most felt. Members were present from the wide expanse of states and territories, from Maine to Maryland and Oregon—not a large host, but perhaps fifty or more gifted women. The Church of Our Father was full from the beginning, great interest was manifested, the daily papers making good reports, and high respect being shown to the managers of the meetings and to all present.

Hon. T. W. Paimier, United States Senator, welcomed the Association at the opening in an excellent speech, expressing in brief and choice words, unity with its aims. Mayor Prigge sent a handsome letter of welcome to the city, and Alice E. Ives of Detroit read a fine original poem; High Life and High Living, by Mrs. Julia Ward Howe; Women's Organizations, by Mrs. N. R. Carey, of Iowa; Women in the Ministry, by Rev. Ida C. Eulitt, of Iowa (Unitarian); Social Purity, by Frances E. Willard; Manual Training for Girls, by Ella C. Lapham, of Fredonia, N. Y.; Legal Aspects of Temperance, by Mary F. Eastman, of Mass.; Women as Guardians of Public Health, by Ella V. Mark, M. D., of Baltimore; Realism in Fiction, by Lillian Whiting, of Boston, Mass.; Equal Work of Men and Women, by Rev. Antoinette Brown Blackwell; and other papers were read, and the discussions on these topics were valuable and eloquent. Mrs. E. B. Harbert, so long connected with the Inter-Ocean, took part with her usual aptness and ability. The spirit of the discussions, and of the fine audiences, was reverent but unsectarian, high in moral and spiritual tone, hopeful of the future yet aware of great work pressing to be done. Cheering applause responded to the happy word of Miss Huttin when she said: "Some men call us angels. I do not want to be an angel, but a woman; yes, and when I leave this world I do not wish to be an angel, but still a woman and more of a woman through all the ages."

This brief sketch of an important meeting is gathered from the newspaper reports and from the notes of a correspondent in attendance. At some future time extracts from some of the addresses may be given.

Thomas Cook, once publisher of the Kingdom of Heaven, and a harmless "missionist," with a heart full of benevolence and good will, after years of quiet has once more turned up at Hot Springs, Arkansas. He writes: "These springs are chosen to become the center of the great spiritual movement on the earth which has been aggregating for nearly half a century." As it is the center of a greater aggregation of moral and physical rottenness than any other village in America, it is not unlikely that Cook has selected it for that reason, believing that it will take all the combined forces of heaven and earth to regenerate it, and that it is his mission.

Questions to Answer.

The JOURNAL offers below a series of questions to which it solicits a general response from its readers. Let the answers be couched in the fewest words compatible with clearness. The questions may be answered serially in one contribution, or taken up separately and treated in several articles. It is not imperative that each individual should answer all; if some prefer to reply to anyone or more and omit the others it may be done. Write only on one side of the sheet; no introductory remarks are necessary, but if a note to the editor seems desirable, let it be on a separate sheet.

QUESTIONS.

- 1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the inter-communion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

It will at once be seen that a general response to these questions would furnish information of wide and absorbing interest, and that the generalizations to be drawn therefrom would have permanent value to the students of history, to the philosopher, and to those who are working for the material and spiritual betterment of humanity.

For the best answer to the sixth question occupying not to exceed one column in the JOURNAL, we will give a prize of \$10 in cash; and for the second best \$6. For the best essay in response to the seventh question, to occupy not to exceed two columns, and less space would be better, we will give a prize of \$10; and for the second best \$6.

The editor of the JOURNAL will secure the assistance of a competent committee in making up the award. Competition for these prizes is open until January 10th, 1889, and the manuscript must be mailed on or before that date. All answers are to be the property of the JOURNAL, and the editor will publish such of them as contain points he may deem worthy of consideration, even though they may not be the prize-winners. Competition is open to the world. The names of the successful competitors will be announced, and honorable mention will be made of all meritorious papers prepared on either or both questions.

The Fox Fizzle.

It has come about as every one but the parties in the scheme foresaw. Maggie Fox has been deserted by her theatrical manager Stechan and her prompter Richmond. This occurred in Boston, and our esteemed contemporary of that city deems it of sufficient importance to devote a leading editorial, of a column in length and "double-leaded," to the announcement. It seems she had to beg for transportation back to New York, and has apparently become disgusted with her ill-success. Now, Maggie, all you will need to do in order to re-instate yourself in the good graces of Bro. Colby is to solemnly affirm—you know it is no trouble for you to affirm almost anything—that you never, no never, were guilty of denying your mediumship, that all these last few weeks you have been under the control of Jesuit spirits, and totally helpless. Swear that you have at last succeeded, with the help of the Banner's "business" band, in throwing off the malign control and are once more doing business at the same old stand. Declare that the discourteous remarks concerning Bro. Newton, which fell from your lips, were the output of Loyola himself. Do these easy things—easy for you—and you will no doubt be paraded for exhibition as usual on the 31st of March next, along with Mrs. Wells and others who have escaped Jesuit bondage.

Nearly every week we hear of somebody who has been imposed upon by one pretender or another by believing a plausible story that the impostor has a letter of recommendation or introduction from Mr. Bundy, which document has either been "misaid" "left in my trunk" or "presented to some other person and not yet returned." Mr. Bundy is especially cautious about giving such letters. When he does, he never says more than he means, and nothing is to be inferred which is not expressly stated. Demand to see the papers from every person professing to have them, and then exercise your own judgment.

The JOURNAL is urgently requested to expose the chicanery of a mechanic over on the "west side" who has sold his kit of tools and taken up the spirit photograph confidence game. The JOURNAL can not protect people who are fools enough to patronize this pretender. They don't want to be protected; but prefer to part with their money, having already parted with their senses. The JOURNAL's constituency is not spotted with such psychomania.

A college of carpentry for women has been started in the old univeristy town of Cambridge, England.

PUBLISHER'S COLUMN.

A Superior Holiday Gift.

The holiday season is close at hand, and already people are casting about for suitable gifts, the judicious selection of which involves judgment as well as considerations of expense. Nearly every house is encumbered with articles, which though neither ornamental nor useful are regretfully preserved because the gift of some dear friend. Even very many of the deluge of gift books are little better than lumber and afford but a momentary pleasure to the recipient. The publisher has a suggestion to offer which he hopes will be acted upon by every subscriber. To each of you respectively he speaks: You like the JOURNAL; coming to you weekly freighted with fresh and vigorous thought it benefits you in a thousand ways. The publisher but echoes your own language in saying this. Now you have, each and every one of you, a friend whom you would like to have read the JOURNAL regularly and to read their own paper, not yours. Make such friend a gift of the JOURNAL for one year! We will help you to do it too.

All regular subscribers who will send us two dollars and a statement that they wish to donate the RELIGIO-PHILOSOPHICAL JOURNAL to a friend, will receive in return a certificate entitling the holder to the paper for one year. This certificate can then be presented to the friend at the proper time, and on its return to the JOURNAL office the paper will be sent to the address desired; or, if the donor prefer, he or she may send the address of the friend with the money, and the name will at once be placed on the subscription list, but in this case, the donor should either inform the friend of the gift or direct us to do so, that there may be no misunderstanding. How many will co-operate with us in this legitimate gift enterprise? We hope that at least one thousand will do it within the next week! Act upon the suggestion at once, before you forget it, as we shall not repeat the offer again in these columns, although it holds good during the remainder of the current year.

The publisher will be glad to receive the addresses of rational Spiritualists, candid investigators and liberal minded people of the various religious sects whom the subscribers to the JOURNAL may think are not now readers of the paper but would be interested in it.

Subscribers and readers of the JOURNAL will advance the interests of Spiritualism if they will send in a carefully prepared estimate of (1) the number of Spiritualists in their respective localities; these estimates may embrace a city, village or county, separately or collectively; and (2) the number of trustworthy public mediums; (3) the number of public meetings regularly held, together with the names and addresses of the president or manager, and secretary. Should this suggestion be generally complied with, valuable data will be accumulated which will be classified, tabulated and published in the JOURNAL. To be of any value, however, the estimates must be made with care and all the information asked for should be as accurate as possible.

If you are owing the JOURNAL, don't let another day pass until you have paid arrears—ages and renewed for another year. Look at your address tag and see how your account stands.

Don't loan consecutive numbers of your paper to the same individual. Don't loan or give away your paper twice to a person able to subscribe for it. You neither benefit the cause nor the JOURNAL by encouraging "dead head" readers.

GENERAL ITEMS.

Isabella Beacher Hooker follows Mr. Massey in the lecture course of the Independent Club of Boston.

Gerald Massey speaks in Providence, R. I., next Sunday. He will pass the winter in California.

Giles B. Stebbins supplied the pulpit of the Universalist church in Detroit on the 11th. On December 9th he is to supply Mr. Sunderland's place in the Unitarian church at Ann Arbor.

Walter Howell was in Chicago last Tuesday. He remained until Friday when he returned to Cincinnati, Ohio. He has an engagement for Erie, Pa., during December; Cleveland, during January.

On Thursday evening of last week at Rochester, N. Y., Mrs. Kate Fox Jencken joined forces with "Prof." Star, who has for years made his living as an exposé of Spiritualism. Kate does not seem to have added much to the show, aside from the presence of her presence.

The Syracuse (N. Y.) Standard of the 11th published a column of downright rot and falsehood with not a dozen lines of truth in the whole of it. The mush was headed "Katie Fox in Hiding." If the article was paid for, then the publisher escapes the charge of fool but is open to that of knave.

Two memorial meetings were held last Saturday in honor of Judge McAllister, one by the Bar Association in the afternoon, and the other for the general public at Central Music Hall in the evening. At both meetings there was deep feeling exhibited, both by speakers and listeners. Not ones in a generation does a man pass away to whom such eulogies can be given, in truth. Next week the JOURNAL will reproduce excerpts from the eloquent tributes.

A Word Spoken In Season.

The more far-seeing friends of Woman Suffrage, those who look backward to the lessons of history, as well as forward to the possibilities of the future, are beginning to view with serious disquietude the attempt of the Women's Christian Temperance Union, under the brilliant leadership of Frances Willard to subsidize the Woman's Suffrage Movement into a powerful effort to renew in this free Republic the nearly worn-out shackles of national religious despotism, by means of the Prohibition party.

"I hope you may fully define your aim and purpose in regard to the principles of government, now being discussed, both by the National and Prohibition parties. Your well-attested piety and devotion to the religion you profess, could be safely relied upon in any question of morals or religion, as such; but when a question of subjecting others to your will is involved, these qualities instead of giving assurance, but excite the apprehension of cool and considerate minds.

"The platform of the Prohibition, and of the National party, to both of which the W. C. T. U. is allied, in direct issue with our 'Declaration of Independence,' asserts that 'governments derive their power from God,' and 'from the consent of the governed.' God has never directed the creation or destruction of any forms of government, but has left us free to learn by trial which is best suited to any times or peoples.

It seems to me that the true basis of reform in all the social matters you are engaged in, is industrial and economic, and can be effected only through liberty, not repression; love, not violence; by means of equity and knowledge of exact truth, as it is found in the nature and experience of mankind and by promoting exact estimates of the value of things.

The shallow device of the National party convention, in starting out with denial of intention to join Church and State, can deceive no one. They afterwards expressly proclaim it.

To place the utmost charitable construction on this purpose would be to assume that it intends after all a popular government, not a hierarchy, in which the legislators, judges and executive shall be churchmen; but this would necessitate confining the franchise to the church membership. It would be a perilous as well as unjust thing to disfranchise thus a majority of present voters.

A dispatch from Baltimore, Md., states that Dr. Edward Kirby of that city, proprietor of a drug store, is a firm believer in Spiritualism. He is a highly respectable gentleman, 50 years of age, a physician of prominence, and a medium. Of late he has had several laborers digging in the cellar under his store. At first he was mysterious about the matter, and declined to tell what he was doing. Now, however, he declares that he has been in communication with the spirit of a murdered man.

The Knabe pianofortes were introduced in Boston only a comparatively short time ago, although the merits of the instruments had long been recognized elsewhere, but the purity and brilliancy of tone, the strength and durability of the pianos quickly recommended them to the musical public.

Among the beautiful Holiday Souvenirs sent out by Lee & Shepard of Boston: A. C. McClurg & Co., Chicago, are two exquisite, box-bound, bound, card souvenirs; the one "A Christmas Carol," the other "A Psalm for New Years Eve, 'A friend stands at the door,'" both by Dinah Maria Mulock, and beautifully illustrated by J. Pauline Sunter.

A Philadelphia correspondent writes: "A genuine revival in Spiritualism is now going on in our city. During November Mrs. Ada C. Foye, of San Francisco, Cal., has occupied our rostrum, and her convincing tests have drawn overflowing houses. Test after test are given every Sunday evening. Thursday evening last was the occasion for the first supper of the season. After a most beautiful repast, our choir gave some pleasing songs, ending with a new burlesque by the Peak Sisters from Alaska.

In the Sandwich Islands the natives paint their faces and knock out their front teeth in mourning for their friends.

General News.

Landlord Drake gave his annual game dinner last Saturday, entertaining five hundred guests.—Three thousand republicans paraded the streets celebrating the election of Harrison and Morton.—The Harvard school team defeated the young men from Lake Forest university in a game of football at the Wanderers' Cricket club grounds.—Henry W. King, Jr., of Chicago, was shot and killed in an Omaha hotel by a woman who claims to have been his lawful wife. They had kept house at 308 Chestnut, Chicago.—It has been announced in Minneapolis, Milwaukee, and St. Louis that the four mills will shut down December 1st, and it is said there is a gigantic trust, the purpose of which is to force up the price of bread.—The Knights of Labor convention in Indianapolis voted to sustain the action of the general executive board in expelling Barry from the order, and the latter says that he will make the facts in his possession public.—The rumor that the Lake Shore road was about to wrest the Cleveland Mahoning Valley road from the New York, Pennsylvania and Ohio is said by officials of the lines concerned to be without foundation.—Harvard college is fitting out an expedition to Peru in charge of eminent astronomers to study the southern heavens.—President Fitzgerald of the Irish National League of America has issued an appeal for funds to support the Fenian cause before the English commission.—The M. Ward furniture company in St. Louis has failed.—Elaborate preparations are being made in New York to celebrate the one-hundredth anniversary of the inauguration of George Washington as president. President-elect Harrison will be present. Chauncey M. Depew will deliver the oration.

Passed to Spirit-Lite.

Passed to the higher life, on November 14th, at Valley Head, Ala., Mrs. Sarah Kilroy, aged 65 years, the beloved aunt of Dr. and Mrs. John E. Purdon. She was a woman of clear intellect, powerful will, loving heart and self-sacrificing disposition. She leaves a blank in the family circle which will not be easily filled. "Our dead are never dead to us until they are forgotten."

Sweet Breath.

There are two causes why your breath is often offensive. One is you have the first stages of catarrh, though you may not know it. Another reason is you do not clean your teeth properly. If you will cure your catarrh by taking Hood's Sarsaparilla, and clean your teeth carefully by using Hood's Tooth Powder, your breath will be sweet and your general health better.

To The Friends of Progress:

A fund composed of ten cent contributions is now being raised to assist the cheap publications of the THEOSOPHICAL PUBLICATION SOCIETY OF LONDON (International) and of The Path. These publications are not confined to purely theological subjects, but range from spiritual to material topics. They aim to show the unity underlying the Universe, and the Spiritual Identity, or Brotherhood, of all Being. Numbers have been issued twice monthly, at private expense, for \$1.25 a year, and help is needed to meet future expenses. Some of the numbers are on the Reincarnation, Elements, Practical Occultism, Matter versus Force, Reincarnation, etc. etc. Interested persons are invited to send contributions of ten cents (or more if desired) to Mrs. J. C. PerPlanck, Wayne, Delaware, Co., Penna. Endorsements given in Lucifer and The Path for October '88. Subscriptions also invited.

No paper in this country ever was sold at the low price at which the Chicago Weekly Times is now offered, viz., 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.

Popularity of the Knabe Pianoforte.

The Knabe pianofortes were introduced in Boston only a comparatively short time ago, although the merits of the instruments had long been recognized elsewhere, but the purity and brilliancy of tone, the strength and durability of the pianos quickly recommended them to the musical public.

Books of Permanent Value

Upton's Musical Handbooks. This useful and convenient series of books, which aims to explain the great compositions of the masters of music, is now completed by the publication of THE STANDARD SYMPHONIES. By common consent of those best qualified to judge, the books are indispensable to every musician, and thoroughly understand the music which they hear. The series contains:

The Standard Operas, The Standard Cantatas, The Standard Oratorios, The Standard Symphonies.

Each is beautifully and clearly printed and very tastefully bound in a compact and convenient volume, and the prices are the lowest in the market. Flexible cloth, yellow edges, \$5.00; extra gilt, gilt edges, \$6.00; half calf, gilt tops, \$13.00; half morocco, gilt edges, \$15.00; full morocco, flexible edges, very clear, \$24.00. Each volume sold separately in any binding.

The Great French Writers. A series of studies of the Lives, works, and Influence of the great Writers of the Past by Great Writers of the Present.

Now Ready: Madame De Sevigne. By GASTON BOISSIER, of the French Academy. Translated by M. B. Anderson. 12mo, \$1.00.

George Sand. By E. CARO, of the French Academy. Translated by M. B. Anderson. 12mo, \$1.00.

Montesquieu. By ALBERT SOREL. Translated by M. B. Anderson and E. P. Anderson. 12mo, \$1.00.

Victor Cousin. By Jules Simon. Translated by M. B. Anderson and E. P. Anderson. 12mo, \$1.00.

Turgot. By LEON SAY, of the French Academy. Translated by M. B. Anderson. 12mo, \$1.00.

In Preparation:

VOLTAIRE. By Ferdinand Brunetiere. ROUSSEAU. By M. Guizot. LA MARTINE. By M. De Romatous. BALZAC. By Paul Bourget.

"One of the most notable literary enterprises of recent years."—The Nation, New York.

"This is an admirable enterprise. The monographs are in all respects of the highest quality, and biographical literature."—The Literary World, Boston.

"This series opens so charmingly that, if indeed it prove uninteresting, we, for one, shall not complain."—The Press, Philadelphia.

An Exceptionally Clever Book: How Men Propose

The Fateful Question and Its Answer. Love-Scenes from the Classic and the Popular Works of Fiction. Compiled by ANNE STREVEN. 12mo, 345 pages, \$1.50.

The idea of this volume is a novel and happy one—naming the questions and answers in the most interesting and unaccountably quaint book is the result, one that not only charms by its wit and humor, but furnishes material for an attractive literary study in comparing the styles of various authors in their treatment of a similar theme. It would be hard to name any person who will not be intensely interested in the book.

Shelley: The Man and the Poet

By FELIX BARRE. Translated by Mrs. Cashel Hoey. 12mo, 420 pages, \$2.00.

"It is written with remarkable force, directness, and brilliancy."—The Chicago Tribune.

Astrophel and Stella

By SIR PHILIP SIDNEY. Edited by Alfred Pollard, of the British Museum. With Portrait of Sidney. 16mo, 233 pages, Vellum, gilt top, \$1.75.

"This beautiful little volume, with the Sappho published last year, will be equally welcome to lovers of good poetry and beautifully made books."

Sold by all booksellers. Mailed postpaid on receipt of price by the publishers.

A. C. McClurg & Co., Chicago.

DR. SETH ARNOLD'S COUGH KILLER. I sell more bottles of Dr. Seth Arnold's COUGH KILLER than of any other cough medicine kept in stock, although I keep fifteen varieties.

A. H. ABBOTT & CO. ARTISTS' MATERIALS. 50 Madison St., Chicago.

Union College of Law. The Law Department of Northwestern University. JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate.

RADWAY'S READY RELIEF. Is a cure for every pain, Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises.

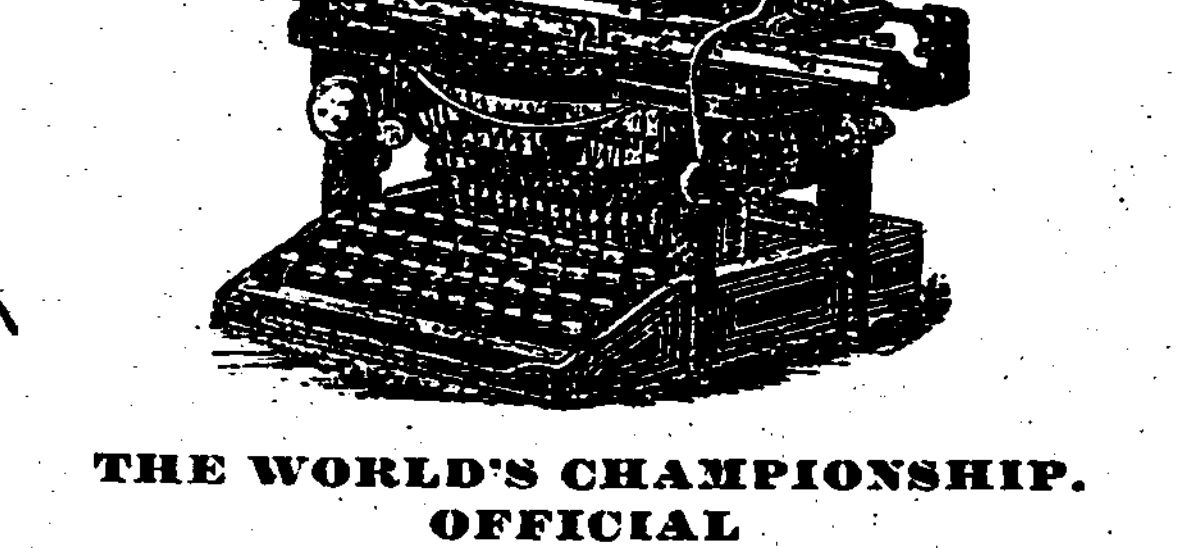
KNABE PIANO FORTES. Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. A. REED & SONS, Sole Agents, 316 State Street, CHICAGO.

DR. THACHER'S MAGNETIC SHIELDS. Dr. Thacher's Magnetic Shields contain more vitalizing, life-giving power than can be distilled from any laboratory. Magnetic Shields contain this soft, gentle energizing stimulus, which is nature's and life's health-giving action.

DR. C. I. THACHER, No. 6 Central Music Hall, Chicago, Ill.

Remington Standard Typewriter

FINE LINEN PAPERS AND TYPEWRITER SUPPLIES EVERY KIND.



THE WORLD'S CHAMPIONSHIP.

Report of the Committee appointed to conduct the speed contest at Toronto, Aug. 13th, 1888. "On general writing, law evidence and commercial matter."

WYCOFF, SEAMANS & BENEDICT, 196 La Salle, St., Chicago.

THE GREAT AMERICAN COOD NEWS TO LADIES. Greatest Bargains in Tea, Baking Powder and PRIMUM.

THE PIONEERS OF THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PROSPECTUS. The Religio Philosophical Publishing House. Capital \$50,000.

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

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accurate, excellent and completeness in all that is undertaken, it is a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

The Spiritualist Movement has reached a stage where it imperatively requires an able press, a higher standard of culture in its teachers, a more serious, dignified and business-like professionalism.

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 THOUSAND DOLLARS, IN ONE THOUSAND SHARES OF FIFTY DOLLARS EACH. The Commissioners have opened books for subscription, fitted with Two Hundred Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of property. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation.

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

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore, no one need feel any anxiety over 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. It would seem as though the entire remaining stock, thirty-four thousand seven hundred dollars, should be promptly taken. That the stock will be a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent. annual dividends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a share in the JOURNAL without further cost; and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, Mr. Wm. A. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL, and all that promises to advance the interests of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

If you subscribe for The Chicago Weekly Times before January 1st, 1889, it will be sent to your address (postage prepaid) ONE YEAR FOR 50 CENTS.

(Regular Price, \$1.00.) A large, handsome, well printed, interesting, readable, able News and Story Paper,

postage prepaid, for 50 cents a year, less than one cent a copy.

Subscribe first for your local paper, then in order to keep posted on what is going on in the great world of which Chicago is the great center, take the CHICAGO WEEKLY TIMES. Send your subscription to the CHICAGO WEEKLY TIMES, Chicago, Ill.

WATCH REPAIRS. OLD GOLD. TO JEWELERS. It usually costs from \$1 to \$2 to clean and repair a watch.

A SEARCH FOR GOLD. The publishers of OUR COUNTRY HOME the popular illustrated home and farm monthly, to introduce it into new homes make this liberal offer.

OUR COUNTRY HOME. The publishers of OUR COUNTRY HOME the popular illustrated home and farm monthly, to introduce it into new homes make this liberal offer.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS For the Religio-Philosophical Journal.

TWENTY-ONE.

HELEN M. COOMSTOCK.

Each boyish heart looks forward to the time, An epoch bright when youthful tasks are done; The day that lifts him into man's estate, That day of days when he is twenty-one.

The Decline of Religious Materialism.

If Luther or Melancthon, Sir Thomas More or Wesley, or Calvin or John Knox were to come on earth to spend a Sunday with their respective creed followers, they could scarcely return to the tomb in contentment or complacency.

Now, take the Sabbath of the Puritans; like the Chaldee Sabbath, it was distinguished by its gloom. The old superstition had faded, but a modern superstition had taken its place.

Here the speaker read an account of a Puritan service lasting over eight hours, which excited laughter among the audience.

Now, take the practical side of the question, the day as we now find it. How are we to regard it? As a day of rest, especially for those who are hard workers.

Religious materialism has done its part in making its own dogmas intolerable because inherently absurd. Philosophical and scientific materialism will not exercise so much influence upon the young when religious materialism shall have been succeeded by religious spirituality.

But the religious world is doomed to be deprived of so startling a sensation; and the whole world goes on without a religious novelist equal to those who are helping to create a new literature.

During the last few years we have been treated to a great deal of foolish gush about the beauty and nobility of Eastern religions.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

A PLEA FOR THE POOR.

Felix Adler Says Sunday Is Now a Day of Gloom for Him Who Labors.

Chickering Hall, N. Y., was crowded on one occasion lately to hear Prof. Felix Adler's lecture before the Society for Ethical Culture on the observance of the Sabbath.

"The word Sabbath," began the speaker, "means rest. Whether the day be Sunday, Friday, or any other day, the idea remains the same. We will review the subject from two standpoints or principles—that of modern light and reason and that of the darkness and superstition that lead us into the gray shadows of antiquity.

"Among the Chaldeans the Sabbath was observed with that fanaticism which from the first has contended with the principle of light for mastery. These ancients worshipped the moon, and with every new moon and every seventh day thereafter they fasted.

"Prometheus, for example, was a mythical benefactor. In him the tartaric inventive genius of the human mind. He taught them the use of fire and the useful arts, and was persecuted by Zeus. The reason for this was that, according to the old heathen notion, the gods were jealous of mankind.

"Now, take the Sabbath of the Puritans; like the Chaldee Sabbath, it was distinguished by its gloom. The old superstition had faded, but a modern superstition had taken its place.

Here the speaker read an account of a Puritan service lasting over eight hours, which excited laughter among the audience.

Now, take the practical side of the question, the day as we now find it. How are we to regard it? As a day of rest, especially for those who are hard workers.

Religious materialism has done its part in making its own dogmas intolerable because inherently absurd. Philosophical and scientific materialism will not exercise so much influence upon the young when religious materialism shall have been succeeded by religious spirituality.

But the religious world is doomed to be deprived of so startling a sensation; and the whole world goes on without a religious novelist equal to those who are helping to create a new literature.

During the last few years we have been treated to a great deal of foolish gush about the beauty and nobility of Eastern religions.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

S. Gerinda Row Sattay.

To the Editor of the Religio-Philosophical Journal.

There passed to the unseen world from the Brooklyn (N. Y.) City, on Monday of 29th, last, Mrs. S. Gerinda Row Sattay, a learned Hindu Brahmin, and member at large of the Theosophical Society.

When falsely imprisoned two years ago by the Rev. Mr. Stokes of Ocean Grove, who would not permit a "heathen" to attend Methodist campmeeting services, Mr. Sattay refused to prosecute for false imprisonment, although obliged to suffer four days in a common jail and pay two dollars costs to obtain release.

"Prometheus, for example, was a mythical benefactor. In him the tartaric inventive genius of the human mind. He taught them the use of fire and the useful arts, and was persecuted by Zeus. The reason for this was that, according to the old heathen notion, the gods were jealous of mankind.

"Now, take the Sabbath of the Puritans; like the Chaldee Sabbath, it was distinguished by its gloom. The old superstition had faded, but a modern superstition had taken its place.

Here the speaker read an account of a Puritan service lasting over eight hours, which excited laughter among the audience.

Now, take the practical side of the question, the day as we now find it. How are we to regard it? As a day of rest, especially for those who are hard workers.

Religious materialism has done its part in making its own dogmas intolerable because inherently absurd. Philosophical and scientific materialism will not exercise so much influence upon the young when religious materialism shall have been succeeded by religious spirituality.

But the religious world is doomed to be deprived of so startling a sensation; and the whole world goes on without a religious novelist equal to those who are helping to create a new literature.

During the last few years we have been treated to a great deal of foolish gush about the beauty and nobility of Eastern religions.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

LOVING TRIBUTE TO WOMEN.

Gems from Poets, Preachers, and Sages of Many Lands.

Confucius—Woman is the masterpiece. Herd with woman, and the crown of creation. Voltaire—Women teach us repose, civility and dignity.

Leasing—Nature meant to make women its masterpiece. John Quincy Adams—All that I am my mother made me.

"Prometheus, for example, was a mythical benefactor. In him the tartaric inventive genius of the human mind. He taught them the use of fire and the useful arts, and was persecuted by Zeus. The reason for this was that, according to the old heathen notion, the gods were jealous of mankind.

"Now, take the Sabbath of the Puritans; like the Chaldee Sabbath, it was distinguished by its gloom. The old superstition had faded, but a modern superstition had taken its place.

Here the speaker read an account of a Puritan service lasting over eight hours, which excited laughter among the audience.

Now, take the practical side of the question, the day as we now find it. How are we to regard it? As a day of rest, especially for those who are hard workers.

Religious materialism has done its part in making its own dogmas intolerable because inherently absurd. Philosophical and scientific materialism will not exercise so much influence upon the young when religious materialism shall have been succeeded by religious spirituality.

But the religious world is doomed to be deprived of so startling a sensation; and the whole world goes on without a religious novelist equal to those who are helping to create a new literature.

During the last few years we have been treated to a great deal of foolish gush about the beauty and nobility of Eastern religions.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

As I am an investigator seeking light, more light, through any truthful source that will enable me to know myself more perfectly as well as the human family in general.

Notes and Extracts on Miscellaneous Subjects.

Fifteen hundred and three arrests were made last week in New York.

It is proposed to erect a statue of Robert Burns at Toronto, Canada. They are located at Chicago, A Republican club of 125 young ladies in dairy-maid costume was a novel feature of the campaign in Wisconsin.

Some new toys are "Johnny-get-your-gun-surprise party," "Pikanniny Target" and "Revoluta," a musical instrument.

There are now four medical colleges for women in the United States. They are located at Chicago, New York, Philadelphia and Baltimore.

The richest gold mine in the world is said to be the Douglas mine, in Australia, which yields about \$200,000 every month, and has but three owners.

An heirloom in the family of Admiral Dupont is a pearl bracelet that has been worn by the bride of the family at their nuptials for more than a century.

Ornamenting letter and note paper by hand are becoming a very remunerative branch of industry in New York as well as in London, Paris and Vienna.

The Delaware County citizens returned a day or two ago from a ride of over four hundred miles on a horseback. They visited the old battle grounds along the Potomac.

One young woman who waded to cook the Sunday dinners for her physician if Harrison were elected has purchased two new cooking aprons and half a dozen recipe books.

Excites from Florida are longing to return to their native land, and are moving nearer and nearer as the frost belt moves South. They will find many sad changes in the sunny land.

The employees of the Providence Bleaching and Carding Company were called to work by a bell which was taken from a convent in Spain, and was cast in 1815 in honor of Ferdinand VII.

It was shown by the horse show in New York that long tails are the fashion of the day. From the polo pony to the sedate carriage pair the horse's natural wish is made to conform to fashion.

Punjab, pronounced an excellent quality, has been discovered at Willow Point, Greenwood Lake, N. J. The "find" was made by artisan well-bores. It is likely a mine will be sunk.

The color of Othello has been a questioned point in Shakespeare. Mr. Benjamin Constant, the French artist, has recently expressed his opinion that Othello was not yellowish-brown, but decidedly black.

Some sea urchins have been dredged from the Pacific entirely different from any previously known. They are rigid and of no particular color, while all others previously dredged have been round.

A bunch of dates that weighed thirty-five pounds was picked on a ranch at Winters, Cal., recently. The owner set out a few trees as an experiment twenty years ago, and they have been bearing for ten years.

It is estimated that there are 3,000,000 men in America who get shaved three times a week. That means an expenditure of 30 cents a week, or \$15.00 a year for each man, or for the 3,000,000, \$450,000,000 annually.

Some of the snakes and other creatures which sleep through the winter have been made awake, though it seems as if they must have made a mistake. The approach of winter can be only imagined at present.

THE JESUIT'S VOICE.

Printed for Circulation by Request of the Numerous Patriots of Civil and Religious Liberty Attending the Lectures Delivered by Mrs. M. L. Shepard, in Tremont Temple, Boston, 1888.

I, A. B. now in the presence of Almighty God, the Blessed Virgin Mary, Michael the Archangel, the Blessed St. John Baptist, the holy angels, St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do hereby renounce and disown any and all allegiance, obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

I do renounce and disown any allegiance as due to any heretical king, prince, or State, named protestant, or obedience to any of your infernal magisterial, or other, blasphemous, and unchristian, doctrines of the church of England, of the Calvinists, Huguenots, and any other protestants, to be damnable, and those to be damned who will not forsake the same.

NEGRO BURIAL GROUNDS.

One of the strangest sights to be seen in the South is the negro burial ground in Wilmington, N. C. It is not very far removed in location from the cemetery in which the blue blood of Southern chivalry lies entombed, but it is very far removed in its surroundings and conditions.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

One mound has a line of kerosene lamps, with shades and chimneys complete, and two have wicks and oil in them. Indeed, lamps are quite common, being scattered over the entire enclosure.

George P. Colby—Missionary Work.

To the Editor of the Religio-Philosophical Journal.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home, Lake Helen. In consequence of yellow fever at Eteprisa, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry he cannot be kept in the field as a missionary.

