

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, SEPTEMBER 15, 1888.

No. 4

Readers of the JOURNAL are especially requested to send in items of news...

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LETTER FROM MRS. E. L. WATSON.

Striking Tests of Spirit Power.

Once more, dear friends, I sit at my little desk facing you mentally, yet almost fearing to attempt soul-speech, words have run to such a low ebb with me...

ed with fear for his health, there was a sense of glad triumph in my thoughts of him. Very frequently when friends athirst for spiritual truth were visiting us, Will joined our little reverent group...

scene: The bright, wistful, responsive faces of a goodly throng, the elegant and refined oratory, impassioned prayers and wonderful poetic improvisations...

asm, or in the silence of some dread despair, when most self-forgetful, like a flash of silver dove-wings across infinite sky-depths answering wings of love, there will come the heavenly smile of a heart's recognition...

and nationalist, commanded the tribes of Israel to "remember" it, no longer, however, as a day associated with the moon and nature-worship...

THE FOURTH COMMANDMENT.

The Sabbath as a Factor in Our Daily Lives.

The Subject Considered by Rev. Dr. Charles Strong, of Australia.

"Remember the Sabbath day to keep it holy."—Exodus xx., 8. "One man esteemeth one day above another; another man esteemeth every day alike."—Romans xv., 6.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

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

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

Lord & Thomas, Advertising Agents, 48 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

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

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True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at their work. It is error that dies. Truth lives.

CHICAGO, ILL., Saturday, September 15, 1888.

State Secularization.

This Republic established a century ago, with now a population of sixty millions and with a territory stretching from the Atlantic to the Pacific, is a marvel of progress and development such as the world has never known in any previous period of its history.

One of the reforms which the JOURNAL has often urged, in spite of the general apathy in regard to it, is the complete secularization of the State. Our National Constitution is purely secular, thanks to the wisdom and liberality of the great men who lived when that document was framed.

"It is often said," says Sedgwick in his Construction of Statutory and Constitutional Law, "that Christianity is part and parcel of the common law, but this is true only in the sense that our constitutions extend the same protection to every form of religion, and gives no preference to any."

"At the same time so unenlightened and illiberal was public sentiment that in the administration of the government there was from the first more or less pandering to religious prejudice. Days of thanksgiving and prayer were appointed. Jefferson declined to appoint such days. He told the clergy who protested against his course, that his duty as Chief Magistrate of the nation, was to enforce the laws, not to appoint days for religious exercise and thereby give official national recognition to religious doctrines and observances.

The young man, who happened to be a powerful athlete, published their prescriptions including bromides and other opiates, without divulging names. But they will go on in the same beaten track with, perhaps, a little more care in the examination of stran-

gers; and the mills will continue to grind out young physicians by the merely external process of education.

Disease may be defined as "a disturbed condition of vital action," a lack of equilibrium of the soul forces to which all humanity are subject at times, from one cause or another. The removal of the disturbing element and the restoration of equilibrium is the restoration of health.

While there are different theories in regard to the production of disorders, all progressive people believe that the curative power is one and the same the world over, just as all spirit is one in essence. It would greatly simplify the work of the physician if he should recognize this grand universal truth and put himself in accord with the law through which it acts.

There is no desire on the part of thinkers to multiply the number of quacks and charlatans. No profession is free from them: they include the learned and the unlearned. But there is a desire that clairvoyance as applied to the cause of disease may be recognized, studied and classified. The day has passed when its claims can be safely ignored.

It is also time that the man be fitted for his vocation. Physicians, like poets, are born, not made. To that natural gift let there be added as much learning as is needed to make the man or woman conversant with the most important researches of the past; but that is not enough. Let there be profound reverence for human life, a belief in immortality, a vital consciousness of spirit and its supremacy over matter, sympathy with suffering, good habits and moral integrity, before the student dares to write M. D. after his name and attempts to heal others.

Nature's Physician.

The failure of well-educated physicians to correctly diagnose disease has, within a few years, been woefully exhibited. The case of Garfield is a notable example of the powerlessness of merely external equipments to cope with the internal conditions of the body, or even to ascertain what they are.

Not long since a reporter attached to a large daily paper published in one of the leading cities of the Union, called upon a dozen leading regular physicians and asked them to prescribe for his ailments. To all he described the same general symptoms; from all he received a thorough examination and then all gave him prescriptions and advice. It is hardly necessary to say that the reporter was perfectly healthy and that the name given to his ailments and the remedies ordered were dissimilar in the main, though three united in classing his imaginary disease under the generic name of rheumatism.

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Harriet Beecher Stowe.

Harriet Beecher Stowe, whose name has been rendered familiar throughout the civilized world in consequence of her production of Uncle Tom's Cabin, lies dangerously ill at Hartford, Ct. This work alone, written under inspiration, as she admits, was instrumental in making a deep impression on humanity.

Thirty-six years have elapsed since Uncle Tom's Cabin was first given to the public through the columns of a staunch Abolition paper, the National Era, at Washington, D. C., and during that time what marvelous changes have been witnessed by its author, caused, in part, by her heroic efforts. After the startling effects the story produced as presented in the Era, it was published in book form. Within eight weeks 100,000 copies were sold, and up to the present time many millions of copies, no doubt, have been read throughout the world.

Mrs. Stowe, during her long and eventful career, has been constantly interested in philanthropic and reformatory movements, yet she would not ally herself with the great Spiritualist Cause, in word or deed, on account, of course, of its unpopularity among a certain class with whom she was intimately connected socially, though she knew that she was indebted to the Spirit-world for her marvelous work, Uncle Tom's Cabin.

Mr. Froude, in his Life of Carlyle, says: "Experienced fact was to him revelation, and the only true revelation. In revelation, technically so-called, revelation confirmed by historical miracles—he was unable to believe; he felt himself forbidden to believe by the light that was in him. In other ages men had seen miracles where there were none, and had related them in perfect good faith, in their eagerness to realize the Divine presence in the world. They did not know enough of nature to be on their guard against alleged suspensions of its unvarying order."

The New York Sun has the following significant remarks on the question of "Preaching to the Masses." "The three hundred delegates to the Christian Workers' Convention, who have been holding their sessions in the Broadway Tabernacle during the past four days, have debated several very interesting questions. The most difficult of all of them, upon which many delegates have spoken day after day, was this one: How to evangelize the masses. The Rev. Mr. Collins reported that several of the schemes already adopted by the Christian Workers had failed, and none of the new schemes that were proposed seemed to offer any better results. The hiring of theological students during their long summer vacation to act as evangelizers in the cities, was a favorite idea of some delegates; other delegates held that the vicious and wicked should be approached through sermons to be delivered in the churches on week days as well as Sundays; others were in favor of flower and Bible missions among the poor; and yet others maintained that special efforts should be made to carry the Gospel to the children. All the delegates were burdened with the thought that, in order to evangelize the masses, there must be more preaching of Christianity to them. It is rather singular that the delegates gave so little heed to the evangelical influence that would grow out of the practicing of Christianity by its professors. We direct their special attention to this neglected thought, which may well become the subject of most interesting debate at the sessions of the Christian Workers in this city during the next two or three days. If but a tithe, or a tenth of a tithe, of the professing Christians of this city could in any way be led to practice truly the teachings of the Founder of Christianity, and to give proper emphasis to those features of life and conduct which He emphasized, the wicked masses would soon know of an evangelizing influence more powerful than the preaching of legions of theological students hired as evangelizers during their long summer vacation."

Mr. Charles Bradlaugh announces that he may have to retire from public life in consequence of pecuniary embarrassment. In securing his seat he was subjected to a number of costly political law suits, and during his parliamentary career he has been unable to avoid litigation that has involved him deeply in debt. We can not believe that English radicals will allow so able and independent a representative to retire from public life because of debts incurred in defense of their rights. None can forget the brave fight he made year after year against the bigotry and intolerance which did their best to prevent him from representing Northampton in the House of Commons, to which he was again and again returned. His ability and persistency finally triumphed and he took his seat. Since that time he has done splendid service, and the wealthy radicals of England ought at once to come to the personal relief of the man who has fought their battles and crippled himself pecuniarily in the fight.

GENERAL ITEMS.

Mr. Bundy reached home on Saturday last as soon as his onerous duties permit he will furnish the JOURNAL'S readers with some of his experiences at the various New England camps, together with his views upon the status of the Movement as learned by direct contact with its aggregated representatives.

Mrs. Addie L. Ballou passed through the city on Monday last on her way to the Grand Army encampment, Columbus, Ohio.

The evenings are growing long; and its readers say the JOURNAL is growing steadily better. Help it by contributing to its columns and obtaining new subscribers.

Mrs. De Nevet, trance medium and clairvoyant, 87 South Morgan St., Chicago, is very highly spoken of by Dr. Kayner and other experienced Spiritualists.

Among the mediums who aided in stimulating a healthy sentiment at Lake Pleasant this year, none did better service for the time spent there than Dr. F. H. Roscoe of Providence, R. I.

A considerable number of requests to publish "Heaven Revised" in pamphlet form have been received. Should the demand seem to warrant we shall bring it out during the fall.

Mrs. Maud E. Lord-Drake added greatly to the life and interest of Lake Pleasant Camp this season. Her friends will be rejoiced to know that her health is steadily improving. Her speeches in the conferences were timely and able.

Jerry Robinson of Albion Landing, Miss., writes: "Geo. P. Colby did much good here. I wish we could have missionaries throughout this Southern country, good lecturers and test mediums. I shall return to Lookout Mountain in ten or more days."

Mr. J. Clegg Wright is very enthusiastic in his commendations of Dr. Dumont C. Dake as a healer and generous kind hearted practitioner. Mr. Wright was dangerously ill after his arrival at Queen City Park Camp, and would have been unable to fill his dates there but for the skill of Dr. Dake.

Paul Kotchalsky, aged four years, is astonishing Russia with his musical performances. He is said to have displayed extraordinary genius for music in his second year. He has already appeared in several concerts, and it is expected that an extensive musical tour will shortly be arranged for him.

Recorder Davenport of Kansas City ruled in a recent case brought before him that "this is a free country, and there can be no law which prevents women from dressing in male attire and appearing in public therein so long as they conduct themselves in an orderly manner."

A London preacher placarded the city with notices that he would preach in Spurgeon's Tabernacle on the subject: "—?—". There was a large congregation, to whom he announced the text: "Stand thou still awhile," and then said that his subject was "The Pauses of Life."

Miss Phoebe C. Hull, the JOURNAL'S efficient agent at Lake Pleasant has this year outstripped all previous successes in obtaining new subscribers during the camp season. She has also endeared herself to a number of invalids by her devoted attention and the use of marked healing powers, given freely.

Mrs. Carrie Twing has exerted a healthy influence this season at the three leading New England camps. Her mediumship seems to have improved with her return to health, and she is now a more effective agent of rational Spiritualism than ever before. She has the thanks of the JOURNAL for her independent and courageous labors in the interests of honest mediumship.

Looking over his subscription list, the editor and publisher finds a good many people reading his paper and not theirs. He hopes these good friends will promptly make amends by remitting arrearages, renewing for another year, and sending along the name of a new subscriber. Try it! and see how happy you will feel after a successful effort.

One J. M. Peebles who delights in titles at both ends of his name, and who is now an Episcopalian in good and regular standing, still itches to keep his name before the Spiritualist public, and is gratified by our esteemed Boston contemporary. Some day the JOURNAL may, most reluctantly, be obliged in the interests of good morals to give this person a scratching that will aid his notoriety more than his reputation.

Rev. J. H. Harter passed to spirit life at Auburn, N. Y., Sept. 4th. He was a man of generous impulses, and constantly planning to assist some one less fortunate than himself. He considered himself a "Minister of the Church of Divine Fragments, located wherever a Fragment of Humanity can be found," and as such he became deeply interested in all classes who were unfortunate from any cause. Though poor in a worldly point of view, he was rich spiritually, and can now go on with his good work divested of earthly enthrallments.

Our soldier comrade, Capt. W. C. Wilder, now of Honolulu, Hawaiian Islands, has been nominated for the office of Noble to fill the vacancy caused by the death of his brother, Hon. Samuel G. Wilder. The JOURNAL will see to it that Capt. Wilder is elected a member of the House of Nobles, for there is not a man on the islands with more good sense or greater integrity. The Captain can beat King Kalakana at any square game he wants to play, and detect all attempts at double dealing.

The Fourth Commandment.

mage-smasher—who, because the rest-day had originally, in a ruder age, some connection with nature-worship, or a narrow national Jahveh-worship, would cast it from him like the idols which Israhel, cries Israel, will yet cast to the moles and to the bats.

We rejoice to see a font of such a sweep away—not because the work of demolition is pleasant to behold, but because it renders it possible to build on a better foundation, and send us back, as Christ and as Paul sent people to great and enduring principles of social life.

"Come unto me," should a church calling itself by Jesus' name say, as did the Master, "Come unto me and I will give you rest." Here is where the church has a grand opportunity to which they are not sensible enough.

But though as honest people, as Christians, we are thus compelled to give up the letter of the fourth commandment, it does not follow that we must give up the principle of the rest-day, which is written not in the doubtful though venerable traditions of an ancient nation merely, but in the very heart of the religion taught us by Jesus.

But again, we have said if you would keep this law you must put aside the letter, and go far beyond it. We are too tired and worn out on Sunday, say some, to do anything. If you had to work as we do, say they, you would be glad to sleep and loaf all day.

But more than this, we put aside the letter that we may more fully keep the law. According to Jesus, the spirit of the fourth commandment is mercy, and of all God's commandments, love is the most mercifully breaking the letter of the law when mercy or enlightened love demand us so to do.

Let me try to show you still further, then, how you must keep this law truly. You must break it by doing something on your day of rest. To many of us Sunday is a mere lounging and sleeping day, and some extra eating and drinking, perhaps, is also done on it.

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This is one thing which is to be said in support of churches. They lift men, or at least they might do so, into an entirely different plane of thought and feeling from that of the street and market.

But the general confessed, that since he began to tell the story, he had been feeling for the name, but it had escaped him.

"Might I see them? Where do they live? What is his name?" she asked, somewhat eagerly.

"And you have not seen him?" said she. "No, I should not know the man from Adam if he came in at that door."

"I was asking the name of the man whose story you told me." "Yes, you were; and I did not know it."

"I did so; and here is his name." "Do not tell me that this is that man's card."

"It is his card, and I am going down to see him." So he left Mrs. Fonblanque to her reflections.

General Glover is not one of those people who turn over their own benefactions like savory bonbons; he does not often think of them indeed.

"You, say he lives in this city?" said she, very much interested in the story. "Do you never go to see them?"

We think that outside the people that write letters and put them in the postoffice there are unseen people who tell them what to say.

Salt rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine," for cures effected.

Commencing on the 9th of October, Mrs. Gestefeld will give an advanced course of lessons in Christian Science.

The birth of Jesus in conformity thereto. The Son of man and the Son of God. Death and the Hereafter.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale.

The Art of Forgetting. By Prætorius Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated.

Psychography. By M. A. (Oxon). A treatise on one of the objective forms of psychic or spiritual phenomena.

Home circles, how to investigate Spiritualism, with suggestions to be used together with information for investigators, Spiritualists and skeptics.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are: What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time.

The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmuds, Bible, Plato, Luther, Milton, Max Muller, Lucretia Mott, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic sources.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all stanch American citizens.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty. By E. P. Boynton and Free Trade. Price, cloth, 50 cents, paper 25 cts.

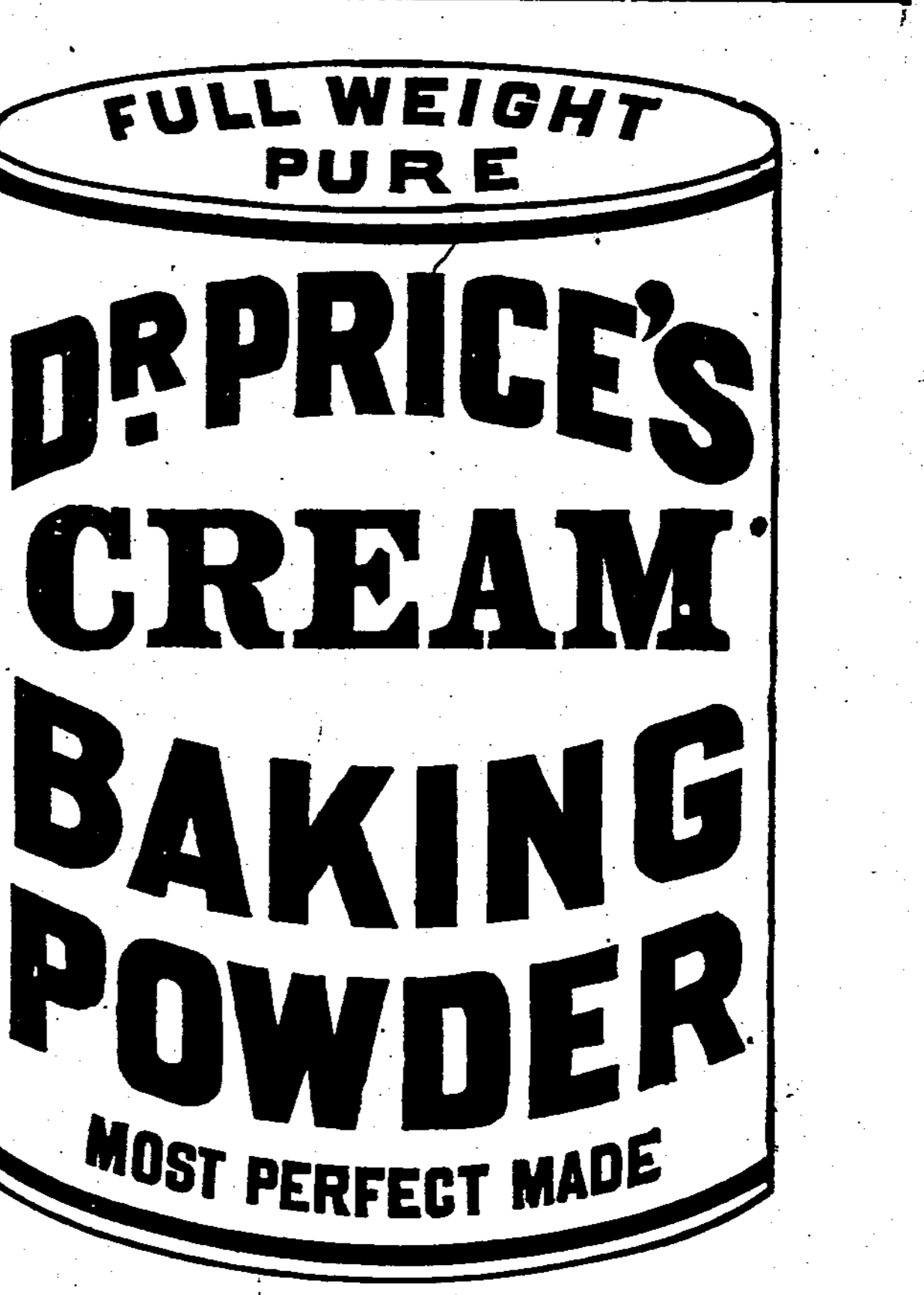
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