No. 6

sena in items of news. Don't say "I can't write for the tay, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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AN IMPORTANT QUESTION.

Our Atonement with an Angry God?

Lecture by Rev. E. P. Powell, Delivered in -the Opera House at Utica, N. Y.

Let us walk very tenderly to day, not only for the sake of those who believe in Jesus as divine, but because of the real divinity that was in him. For really the most important need of our age is not to disbelieve in the divine but to heartily believe in it. It is the very undivine stories about this man Jesus, that while they do not prove him to be God, ruin his influence as a man, that we need to be rid of. The most divine thing in this world is man. Now when you find a man who has all of man in him, you have found something very divine. You do not need to set him at your street corners turning cobble stones into bread or water into wine. Any wizard can do that. His fulness of manly life makes him a Savior, and we are' in great need of something of that sort. To believe in man our highest need, and it is the one thing we have been taught to despise. The reconstructed theology of the future will have for its corner stone faith in humanity, I would, therefore, speak of Jesus with reverence and love because history gives him to us a char-

acter of an intensely human sort. Humanity is the first point in the progress of evolution where nature becomes self-conscious: and in its consciousness of self became also as a later result, conscious of possibilities much better than self. That is, man can conceive an ideal. What does that mean | destiny of man, I believe in him. but that above self-consciousness the better sort of men are self-inspirable? This other and better self.this highest conception we call God. Now Jesus was not only in himself richly endowed, but he had unusually good of his day. In other words, he was not only markably good God. He had genius in the ship what we practically vote for. Our balthem, our ballots in the way of greed, meanness.brutality. sensuality.unfairness,intoler-One: but who has attained to anything like Jesus had a very extraordinarily good God for the times in which he lived, or for even upset his neighbors; but he blasphemed their ideals, or mental idols, that is, their gods. his wish he was God. In his sweet life he defined all divinity in three persons, the ancient folk-lore never touched. They boycotted him and finally did what was God. In his love of peace he was God. | Father, the Son and the Spirit. Later the would be done for similar offences now, if the law were not so strong—they killed him.

simply thinking of him as the revelator of merciful. In savage men they are conscious | Son. But friends! science has led philoso- its growth. Yet science teaches us that this your religion. Not a bit of it. The average but brutal. In the higher man they are self-phy of late to reverse this and deny the is so; for the red clover is fertilized by the gods of to-day are very much coarser than conscious, glorious, good and sacred. Jesus | Father. Men hardly comprehend as yet the | bumble-bee, which, having a longer proboscis his. The average gods of our age are, how- was, therefore, God to the world-God brought | tendency of the times in this direction. God, | than the hive-bee, can reach down to where ever, superior vastly to the gods of his age. into human life. There are more to-day who can endure the the thought of a God such as Jesus loved. ten, or miraculously born? Only as all good of unmoral, unconscious forces. There is female, bearing on its wings and body the There are fewer who would stone such a ness and wisdom are miracles; and that they no god in the elements, none among the pollen of the male, which is thus transferred spites and frauds had showed himself during | third was moral purpose; the fourth was cos- | ing, human, man coming out of brute life | ers' hearts are gladdened thereby.

America.

be too cordially loved or too honorably fol-

begins his. In the notion of a divine book I see left on another, the books will lose their au- of God. dead long ago. Faith and hope ending in come brothers. human good-will is its key note.

on the Mount with Kings and Samuel.

age. His gospel must be rid of the necessi- one in the growing rule of rightness. whole of that which he asserted is preached your spear on the anvil of peace into a prun- but more wonderful is it yet to be. in his name. Jesus has a right to be known | ing hook. for what he stood for. He was emphatical. In establishing this revelation of human ly the teacher of human progress, and as hopefulness and duty he was necessarily an such foreseeing with keen precision the high antagonist of the old religion. They claimed

from a universe of molecular struggles up to common cry of his. There was, there is, no ance, but dauntless zeal, once stood on Mars' organized worlds. It shows us these worlds compromise between the untrue and the true. Hill, and declared to unbelieving Greeks the effect of every cause, that come into at last clothed with life. It next points to He was killed in the interest of established that God "Hath made of one blood all nations where in the struggle of life for continuance | society. His theories were subversive. He of men for to dwell on all the face of the inspiration—his ideal of what was best that a brain appears. It traces for us the growth | worked on anxideal. He was a theorist, a | earth." That such a statement should have

lots in the way of good will, benevolence, like a printed volume. Why should man not | past. Blessed are the meek, not the warriors; strike | believe Jesus was God. You cannot bear your | all must return. our times. Had he been willing to vote for not back the striker; the age of clubs is to own creed unless in its old formulated colda poorer one he would have been popular. It pass away. God and man are one. O, Father, ness. I say it warmly, Jesus was God. was not his blaspheming the temple that I pray that all may be one. Jesus saw as the Old theology had one, two, three, ten or ten | can pursue: for it opens the most unexpected Supreme sees. In his eye he was God. In thousand gods. Early Christians reduced or relationships, and reveals wonders such as

him. Human passions enter into the popu- the Divine-a birth of God. At each such in- modern eyes. We shall continue to build ble-bees, and their number is regulated by guished."

Jesus then as remarkably gifted in upward our globe. None of them as divine as Jesus. always a saving force. looking—a seer of the higher sort, I am de- Jesus was not as divine as the best manhood

present? They sneer at those who do so as ing is the gift of worthiness and health. Je- made him a part of the old theology.

thority, but man will be vastly better than But Jesus's great central thought was this: Or, if you leave out of view another world one stupendous whole." little backward looking in it, and it is valua- reach something vastly better. This earth is comprehension of His nature. ble only for having its eyes in its forehead. to cease its wars, to abort its crimes, to be-

Solomon's roue despair and David's brute sand years ago. Nations were not invented largely of Jesus.

sanctity-to him they were lies; woe unto

Who and what is God? We know the Su- | Catholics practically added the Virgin Moth- | No one would suppose for an instant that preme only by Its manifestations. Its mani- er. Protestants have largely ignored the per- human sympathy and the love of poor people You will have no correct notion of Jesus by | festations in nature are unconscious and un- | sonality of the Spirit. Unitarians deny the | for the animal world had anything to do with the Son, is slowly coming to be the only di- the nectar lies buried in the male clover's Was he, therefore, supernaturally begot- vine One. Outside of men we find the rage heart; after which it flies to another clover, a

manity and so rich a divinity that he cannot God on earth of that time—too much of God undertake such a theory was another part of chances for life would be small. for the age to endure. Others lived with the inheritance of those who professed Jehim who were much like him. Perhaps oth- sus, but never in the least followed him. He, district depends upon the number of cats I and my revolt ends where the Unitarian ers lost sight of, who were quite as divine. | as you saw, bitterly assailed the heathen- | kept in that locality; for the number of mice What divinity had he in him? Certainly ish survivals of primitive religion that he is inversely proportioned to the number of only cheap credulity. In the notion of a di- not the tricks told of him called miracles. found predominant. His professed follow- cats. The more cats, the fewer mice; the vine church, there seems to be a palpable He was no Heller or Anderson spending his ers, necessarily much smaller men, for the fewer cats, the more mice, the fewer bees; fraud; but to the notion of a divine man | time in sleight of hand. That he healed | most part were not able to emancipate them- | the less clover. That is a simple proposithere is no prima facia objection. A man largely by his presence, I don't doubt. All selves from such heathenism. They under- tion, and it is an equally simple one that is divine just in proporticn to his foreseeing absolutely honest souls do that. Disease is took to make Jesus conform to them. He the number of cats in a community is reguability; his power to anticipate evolution. an accompaniment of fraud, and death goes was no longer alive to make protest. They lated by the sympathies of the people: for, if What ordinary men ever expect anything out from a false soul, goes out through his put words into his mouth that he never people are small-souled and penurious, cats better or work for anything better than the body and the atmosphere about him. Heal-spoke; they perverted what he had said. They are reduced to a minimum; but, if children

dreamers and poets. They have their divine sus must have been gifted in body as he was books. By these books the past was best, the in soul. No one could have come near him by what he did, and you get no system of clover is comparatively safe; and the case old was sacred; the temples and creeds of without a physical blessing unless he came | blood sacrifice by any logic. In a previous | seems very clear that the perpetuation of the antiquity contain the lost art of righteous- with a lie in him. That is the key of honest discourse I demonstrated the falsehood in- clover and the moral sentiments of the comness; man is fallen; to go back is to be sav- faith, it cures always; honesty helps hon- volved in the notion of the fall of man and munity are related to each other by a very ed. But the prophet looks before him. He esty-the honest sick are blessed by the hon-the curse of God. But if there was no fall simple chain of cause and effect. Hence, we declares that the churches will be broken est well. All health is divinely good; all there was no need of an atonement. That begin to realize, as we think of it, that not down, the temples will not have one stone | honesty is divinely good, so you may say it is | Jesus was killed to pacify eternal love is an | only are men and nations related to each immoral assertion.

H. S. Slosson. Catholicism. "Sensitiveness." Letter he is. He alone will be saved, for he is the God and a good man are one. They killed and consider only the welfare of man on this. In whatever direction one turns, this same

ists—they had Jehovah on their hands and a | what it was for a man in those days to take | gods have been men deified. Of Jesus the | tells everything. lot of old songs to dispose of and some so wide a vision of human affairs. The grandest thing to be said is not that he rewretched legalisms. They undertook to world had hardly gotten well into the na- formed men, but that he reformed God. The how much greater the mystery when we dis-

Our Kith and Kin.

There is a story widely current among men Evolution traces the working of nature you Scribes and Pharisees was not an un- to-day that a little Hebrew, of mean appearis worshipable, was much ahead of most men of nerve and brain until man is evolved. | dreamer. This fellow calls God Father. This | been received with scorn by the Greeks goes The history of man then goes on from the fellow says that the sacred temple shall per- almost without saying, because they could a remarkably good man, but he had a re- brutal struggles of primitive races until lan- ish. He is a worshiper of new gods. So they not conceive of their cultured nation being guage and letters appear. Speech flowers said of Socrates. He defames our gods, of the same blood as the "outer barbarians." way of inspiration. If to you this sounds into poetry and fruits in philosophy. Life Stones for one and a cross for the other. Ev- So the "apostle to the Gentiles" found but through the endless chain that reaches into peculiar, it is only from popular error that grows moral and noble as knowledge writes olution always forecasts tendencies and its little favor with the worshipers of the "unsupposes we all worship one God. We wor- its creases in the brain. The brain folds leaf forecasts are revolutionary. We must pre- known God." Yet the teachings of Paul in over leaf of experience till it looks to-day vent the future if we would perpetuate the that day were scarcely more abhorrent to the the affection of a dog for his master, the jealcultured than are the teachings of science honor, faith;—or, if you take the most of look ahead? The struggle of brute force Now, then, what sort of a being was Jesus? to-day to the "orthodox"; for, while the prosemust end. Higher plans must predominate. He was the forerunner of an age of human lyting Hebrew simply taught the brother-The era of peace shall dawn. Moral will shall | fellowship—that age which is the divine in | hood of man and the fatherhood of his God, ance are cast for about as many gods as there supplant brute force. The future shall be a man, not any longer the brute in man. His science to day teaches the universal kinship in a sunny home, we would learn to trace our are men. The Supremest Ideal is of course reign of God and love. Evolution—the re- divinity was that common divinity that be- of all organic life, and says, in words that ligion of hope is the true religion. On earth longs to all. Was he God? Yes, as good a cannot be mistaken, that time hath woven in a working conception of the Supremest? Now peace, good will to man. All angels sing it. god as we have seen, all in all. You are one loom all forms of life on the bosom of Jesus sees it, comprehends it and asserts it. shocked to hear me say it, you who say you mother earth, whence all came, and to whom

How all life is related in an endless chain is one of the most fascinating studies any one

Take, for instance, the common red clover.

Beaders of the Journal are especially requested to | lar church god. Christian trading does not | carnation stood a man. The predecessors of | churches to the Father, but our Hospitals | the number of field mice; for the mice are admit Jesus God to look over the day book. Jesus are largely lost in the darkness. Many and Retreats and Homes will all be to the fond of honey, and prey on the stores of the press." Send the facts, make plain what you want to He has little admittance in the pulpits of were, however, divine; God'in man. They Son. To worship the Father has been pro- bee. Therefore, if mice increased inordinatemarked the evolution of higher things on ductive of hate, to worship the Son has been ly, the bees would infallibly perish, and with them the red clover, as the fertilization With this view of Jesus, what theory of an of the clover by the wind or by other insects sirous of reverencing. In him was so full a hu- of later ages is or will be. But he was the atonement can we frame? None at all. To would prove a very uncertain matter, and its

Now, the number of mice in any cultivated are numerous and hearts are tender, there is other, but all life on the globe form "Parts of

From Prof. A. Wilder. The Co-operative Temperance temple that holds God; the future is to be him because he said God was His Father. globe, the death of Jesus has not an iota of relationship appears; and I remember the Union. An Unsatisfied Longing. Spiritualism and Prayer. | glorious with progress; to press forward to- | Abraham was their father and Abraham died; | influence in the way of pacification. The | surprise with which some simple, kindly Vital Force. The Universal Co-operative Temperance | ward higher ideals is the true religion. | therefore, they were false and hated the true. | clouds give us just as much rain, the fields | friends of mine saw a bat's wing, as it seem-Union. Japanese Innate Goodness. Notes and Extracts This was exactly the plan of Jesus. He I and my Father are one, he said. He that give us just as much grain as if he had not ed, for the first time, though, in reality, they was a prophet of evolution, the forward hath seen me hath seen the Father. God is been killed. We die as speedily, we live in had known and dreaded bats all their lives. I want you to see this distinction very sharp- works divinely. Now men have reversed his life or death have had on this life is as oasis in Long Island Sound, where I was ly and you will learn more truly how to esti- this, and said God came down in Jesus. On the life and death of any good man affects passing the sunny summer days, with the mate this man. The science of evolution the contrary, Jesus went up to Godhood, us. Certainly Jesus has not saved this world, wonders of sea and sky, of air and rocky was not yet born, but the philosophy of it There was no incarnation of a God, but Je- whatever assumption you may make of an- islet, to fill the flying hours. I had caught was. Darwin ought to have preceded Jesus. sus. by a good will and right life, became other world that we cannot examine. There a bat; and, after ending its savage misery, I But the prophet and poet always sees a great | God. Each man who followed Jesus is on the | is no cessation of war, or any decrease that | proceed to spread it out, and open its mysidea ahead of the methodical workers. Evo- same path. Evolution points ahead. We he provided for. Poverty still grinds and sel- teries to my friends; And with what voicelution was felt by Jesus before it was de- are living yet only just out of the savage fishness curses. Three-fourths of the world less surprise they saw that it had five fingers monstrated by Darwin. Jesus I believe in as lage. What wars! What hates! What brutali- do not know he ever lived. Of the fourth on its hand!—that the thin membrane of Was Jesus a Supernatural Being and the great evolutionist. His gospel has very ty! Jesus says you can, you must, you will that do have such information, few have any which its wings were composed was spread out over its elongated fingers; and so much Finally, if salvation is character, Jesus of human plan and purpose, so much of But for this Christianity would have been come full of fatherhood and so all men be- can be of advantage only as he is an ex- visible relationship was there in this hideousample and impulse to honor and health. As | visitor that there was something "uncanny" So the second great idea of Jesus was hu- such his value cannot be overestimated. As in it, especially to people who had been born But unfortunately the gospel of Jesus was man brotherhood. He stepped over national such I have presented him and believe in and bred where the Mosaic cosmogony had to taken up very early by those who were wor- limits and made patriotism for the first time | him. Till such men live we have no concep- | be accepted under dreadful penalties,—for shipers of the past—anything but evolution—an inferior virtue. You can hardly realize tion of gods worth the having. All good the Pentateuch explains nothing, while it

> But if the wing of a bat were a mystery, make an agreement between opposites. Je- tional era. It began with no tie wider than old blood thirsty tyrant of antiquity was cover that the fin of a porpoise, the flapper of sus was dead and could not speak for him- the family, all was brute force except the re- shamed by the sweet humanity and holiness of a seal, the leg of a horse, and the arm of a self; so they put words in his dead mouth. straint of blood kinship. Tribes began to be of this man. He saved not the world but he man are all built on the same plan,—that They loaded him down with Mosaism and formed not more than ten or twelve thou- saved God. The God of to-day is the creation | the five fingers and five toes seem to have belonged to a vast army of our most distant force songs and the cosmology of primitive more than five thousand before Jesus, proba- But while in no sense a sacrifice to eternal kin; and we feel a sense of awe creeping ages; and from them Jesus comes before us | bly hardly that. Till his time the ten tribes | love, Jesus was largely the embodiment of | over us, as this relationship becomes clearer as the most patched and beggarly comprom- of Israel were a fair sample of social unity— the Savior purpose and nature. He had that and clearer, as it ever does, through patient ise of history; and that Jesus is called God. namely, confederated tribes. One thousand all-embracing feeling for suffering that study. The five fingers of the porpoise are The church of orthodoxy is an effort to crane | years before his day Saul was their first king, | never tails to save. I read his story of the | only revealed when the knife has cleared the neck backward and forward at once, to but held them together only as tribes. The Prodigal Son that forever abolishes the law away the black skin. The five toes of the harmonize Jesus with Jehovah—the sermon | nations of the earth had not been more than | of hate and revenge and establishes the law | horse have been reduced to the one great toe, eight in number. Now Jesus rose higher, he of pity and helpfulness. I read his story of with its armature of toe-nail, which we call We must get rid of this motley clown of and a very few more great seers, looking over the man among thieves and I feel my own the hoof; yet the rudiments of the earlier the early ages. Jesus must be born over national life, they proclaimed human unity. wounds are at last tenderly cared for. It is form still linger in the bones of our existagain of the conscientiousness of our freer | Samaritans, Gentiles and Jews were all to be | the dawn, the very early dawn, of God over | ing horse, and the occasional birth of a threethe east of the soul and society. The fingers | toed horse shows only a reversion to an early ty of shouldering a system of faith that he This was original; Christianity, God and of scarlet and gold that come up the sky, and type, which we could readily accept, even came to overthrow. If there was one thing man are one and all men are one. The moral light our foreheads and set the birds singing | if Prof. Marsh had never found the fossil clear, positive and determined by Jesus, it law became, therefore, love God and love peace in our hearts foretoken the sun after bones of the three-toed hippus that once was to destroy the old religion. To-day the your neighbor. Lay down your sword, beat awhile. Wonderful is the progress of man, roamed our own land, long ages before the Spaniard brought our modern species to repopulate the western plains with wild

> > Strange are the revelations of science, and passing strange that they have come to dwell with only a small class; yet every man and woman should be scientific in their thinking, and seek for the cause of every effect, and their daily lives. We have come to associate science with retorts and crucibles, microscopes and telescopes, with 'Lang nebbit words" and high sounding jargon, which make us fear its very name, even though it is ever calling us to come up higher. But a knowledge of the relationship of life to life the infinite would make us better men and women; and as we watch, in our daily lives. ousy of a parrot of its mistress, the overbearing tyranny of an English sparrow to its poor rivals in the struggle for existence, and relationship so far that we would be kind to every living thing that shares with us the breath of life. Then, a scientific knowledge will set us free from the vile superstitions that have cursed the world for weary centuries: and we will come to realize the deep truth hidden in the words of the Christ of India, centuries before the babe of Bethlehem had been born:

"Pity and need Make all flesh kin. There is no caste in blood. Which runneth of one hue, nor caste in tears, Which trickle salt with all."

PETER ANNET.

Mr. Isidor Hauser of New York has in his possession a notable violin made by Antonio Stradivarius at Cremona in 1710. It is powerful. brilliant and mellow in tone, and of well-balanced strength in all the strings.

Edmund Yates says of the late Prof. Rich-God. But if the God of Jesus, the divinely are. The first great miracle of this earth was stars, none in the storm or in the s good Fatherhood, who abhors lying, cheating, life; the second was conscious thought; the we can appeal to. It is the intensely grow- increase, so that cattle grow fat, and farm- passed. His fugitive articles, conversations, and letters have familiarized outsiders with our political campaign, he would have been mic love, and it took ages on ages to beget into an evolution of rightness and justice The fertility of the red clover the deepest thoughts of experts. A potent unsafe even in the churches dedicated to each one of them. Each was a begetting of and brotherliness that is the only divine of depends then upon the numbers of the hum- force and a stimulating factor is extin On the Definition of the Word "Soul." · BY HELLENBACH (Posthumous).

man is, but almost everyone has a different |V., in Light, London. idea as to what the expression soul or spirit really denotes, and in consequence of this diversity of opinion, the transcendental basis of human beings is subdivided into spirit and soul, the one being denied and the other allowed to animals, and the first described as being the seat of self consciousness, etc., without any very apparent reason. The cause of this is that each one includes under this idea what he chooses, without regard to the fact that these definitions are of ancient origin, and should not be remodelled carelessly or at will. The discoverer of a new element or planet can without blame give it a new name; but to give new names to old things, or new meanings to old names, must cause great confusion. If we wish to find out whether the words spirit and soul can be rightly applied in connection with man, we must first of all be quite clear as to what and how much we really do know about the basis of human beings.

We know that within us is a subject which wills, feels and thinks, and which, according to all probability—since no other factor is known to us-also has an organism, composed however, not only of living cells, like that of the senses, but possibly of some other matter, or substance, as well. I have prefixed meta to this possible second organism (like meta in metaphysics), solely to distinguish it from the physical organism, without prejudice

against any other definition. Now, we read here and there that the subject is the spirit, and what I term the metaorganism is the soul. Is this correct? Up to the present time both have always been understood by the word soul, and whatever grounds we may have found for this transcendental basis, both have always been comprehended in the word soul, for this idea does not analyze the being of the soul, but comprises that which lives feels and acts in us. Therefore we speak rightly of the soul of an undertaking and of the soul of man. It is a shorter term for the "intelligible" subject. with all its known and unknown attributes, and this expression should not be further upset. Soul in ordinary language means the whole (i. e., soul anp spirit).

Is this subject indeed a spirit? Who can define it? Is it immaterial? But what then is matter? Not without reason does Schopenhauer call it "causality." In common life, matter is looked upon as that which acts upon the senses; but now we know that it is a combination of atoms. But then what is an atom? An invisible, indivisible, indestructible, eternal and infinite something! It is so small that we can form no conception of it, and yet it extends to the cloud-like milkycollection of ether atoms! In the old times we might speak of spirit and matter, but now we do not know how spirit and matter can be defined. Hence it arises that spirit and Theosophical Publication Society, contains the words derived from it have such different meaning while the idea of the soul has

always remained the same. To say that "the subject in us is a spirit" is open to two objections: firstly, because i is not clearly defined, and therefore we cannot know what a spirit is; and, secondly, because neither do we know what this subject is. We cannot absolutely deny any one who says it is identical with the "will" of Schopenhauer, or the "unconscious," or the "monad" of Leibnitz, etc.; neither, indeed, can this be ghost from the grave of the departed; we know at least that there its place is not. may be even that in our second form of perception we shall not be capable of determining which of these ideas is the right one, and ferred; but in summa summarum we do not know what the subject is. We only know some of the attributes, and are using our ut that many consider it to be the seat of self-consciousness, both of which are denied to animals, with what justice remains to be proved. Self-consciousness is only an increased development of the ego in ordinary consciousness: this self-consciousness is less developed in the lower races of mankind, but it is in the higher species of animals. Animals will, feel and reason, though they are inferiof organization. It is impossible to decide being dropped from the lists before. with certainty whether there exists more than a comparative difference in the subjects | tique of theosophy, signed myself as memfar transcends the mere power of expressing is alleged that I used the fact of my memis covered by a vaulted roof, supported by which to obtain credence for my "ignorant pillars, some swallows were in the habit of and malicious misstatements," the following building their nests. I once wanted to keep one is in point. The critique referred to was pubparticular spot there free from uncleanliness. and so had the repeatedly-commenced nests by reaching a large number of persons in tocleared away, in the hope that, after several tal ignorance of who or what I was. As my attempts, the swallows would select another place in the arcade for their building operations. But now as many as thirty more swal- | well to append to my signature, as is often | four or five were engaged at the same time ental societies of which I am a member. The on one nest! and I had to capitulate. Now, names of four such societies were given. The there can be but two ways of explaining this occurrence: either the birds must have coma degree of thought which shows how much bership in such valuable, honorable, and Blavatsky a rest long enough to touch upon boundless universe is life. There are no we undervalue animals.

was an attribute of spirit, and sensation of Britian and Ireland, the Pali Text Society, | than wind and blow. Let him show that he | things, that all, from the least to the greatordinary feeling of the senses are a result of of the most eminent scholars in their sevreason, and, therefore, of thought. If we con- eral branches of research, it seemed almost | be added together to prove that a woman is a | earth, and it is not in the divine economy of cede this power of thought which dominates like profanation to follow them with the fraud, and that if she says two and two are the reason to spirit, we cannot deny it to an- name of the T. P. S. However, as I was four that this is not a lie, a "demoniacal efimals, for animals reflect as we do. Only ab- writing on theosophy, I concluded that I florescence of the infernalisms of Dugpaism." stract thought, therefore, remains, such as | might as well include that society with the | that concerning God, virtue, etc. But this others. It never occurred to me to endeavor | Theosophical teachings her private life has boundary line is very difficult to define, and to lend weight to what I said by mentioning | nothing to do. Her statements are clear and it cannot well be asserted that the soul has my connection with the T. P.S. Instead of precise and where authorities are not directno share in this or the spirit in that. Ideas lending weight, it might have a tendency to ly quoted, she presents the case to the reader which are not clearly defined must always be detract therefrom in the eyes of my readers, for his own decision. If she does not live up the cause of error; in normal matters this whereas membership in the other four socie- to the high ideal which she has taught, it is evil can easily be rooted up, but it is a very ties named might perhaps lend some weight | not for me or for Mr. Coleman to call her to

subjects. a subject is contained, and one which wills, tail-end of the list, following four other sofeels, and thinks; but whether this subject is cieties, of the first rank in the scientific ed;" yet Mr. Coleman takes it upon himself a spirit, I shall not be able to determine till world, thereby distracting attention from I obtain a perfect definition, and, therefore, the comparatively insignificant fifth and a clear conception of what spirit is. It is, fifthrate society tacked on at the end; but in- which are mostly statements of facts backed therefore, to be wished that men—at least, stead of this I should have placed the T. P.S. those who belong to the same school—should first in the list or have omitted the other four by the word soul understand it as com- entirely.

prehending the whole, as is usually done. The use of the word spirit and words derived from it in ordinary conversation, can at most indicate a more refined or attenuated soul, If we imagine two circles which have dif- | it can never be intended to denote a separaferent centres but which partially cover one | tion between soul and spirit. The soul may another, we have a representation of two in a certain sense become spiritualized, but ideas which bear the same name and yet are | to determine whether it is or becomes a spirvery different. With objects visible to the it, it is first necessary to have a clear and senses, a misunderstanding as to their nature | exact definition of what spirit is, and one is less to be feared than it is in considering | which would be universally recognized, but abstract ideas; we are readily agreed what at present none such exists.—Translated by

For theiReligio-Philosophical Journal. The Theosophical Publication Society.

WM. EMMETTE COLEMAN.

The card of Mr. W. Q. Judge, in the Jour-NAL of September 8th, calls for some explanation on my part relative to my connection with the Theosophical Publication Society, else my position and action in the matter may be misunderstood. When this society was first projected, a few months ago, I received by mail from London, the headquarters of the society, a blank application for membership, with an invitation to sign and return it. I thought at first that it was a little odd thatlso stalwart an anti-theosophist as I, should be invited to join. But reading the circular accompanying the blank form of application, I saw that it stated that the society was distinct from the Theosophical Society; that there was nothing in it limiting members to believers in theosophy—its sole purpose being for the publication of literature pertaining to theosophy; and that the only thing attaching to membership in the society was that such membership entitled you to receive one copy of each of its publications not exceeding a certain value—higher priced books to be furnished at half-price. It was understood that any person desirous of receiving the publications of the society could, by joining it, thus receive them, and nothing more than this was expected of him. Being desirous of procuring all available theosophical literature, I signed and returned the application, which was favorably considered. The subscription to the society is really nothing more than a subscription for the annual publications of the society, which are issued periodically and numbered, just as all magazine literature is; and it commits the subscriber to nothing, so far as the principles of theosophy are involved, any more than a subscription to Lucifer or The Theosophist, or any other theosophical periodical, involves an acceptance of the truth of theos-

The Secretary of the Theosophical Publication Society has stigmatized me as a "Judas" and "a mean and contemptible traitor." because I have criticised theosophy since joining the society. As my determined oppocall me a "Judas" and a "traitor" to theosophy is exceedingly silly—about as just and as sensible as are the usual animadversions their absurd vagaries.

The "Notice" to the public, published in each number of the serial issues of the the following: "The society appeals for support not only to Theosophists, but also to all friends of freedom of thought." "The Theosophical Publication Society does not exact

any conditions from its members." In the June number of Lucifer, Madame Blavatsky's magazine, is found a letter from one who states that he is a subscriber to the Theosophical Publication Society," and also is "a member of the Roman Catholic Church." His letter is in defense of the Catholic Church from what he regards as misrepreproved? But we can chase this metaphysical sentation thereof by a theosophist in one of the publications of the society, which as a subscriber, like myself, he has received. This is conclusive evidence that the subscribers are not confined to theosophists, but include | brain of no Theosophist or Mystic of the presany one who wishes to procure its publica-I was received as a subscriber, at its request, most endeavors to increase this knowledge. while known to be an uncompromising op-It is owing to the obscurity of the term spirit | ponent of theosophy, and if the society thinks | forms of life lower in the scale than himself, | opposed to Goo's truth," which is, to use a it made a mistake in its admission of me, it | all working slowly upward along the path | mild expression, simply "bearing false witis to blame, not I. It is probably Madame | which he came, so he can reason (if he has | ness." Spiritualism venerates truth wher-Blavatsky who has caused me to be dropped from the list of subscribers. I sent her a copy ings who have passed on ahead of him, men | whatever orign. of the article I had published about her and | with more experience, wisdom, and power the society, and when I sent it the thought | than himself, 'elder brothers of the race." occurred to me that it was likely that when He who is willing to look for it will find evistill a question whether it is wholly wanting she read it she would at once demand that | dences of this knowledge wherever civilized | a growth coming from a higher spiritual demy name be erased from the subscription man has left traces of his existence." have every thing in common with man: they books. I'was, therefore, expecting that I Because Mr. Coleman is unable to suppress purest morals; it ever incites to pure and should be "bounced," as I have been. In his own vanity, is no reason why he should and noble motives in thought and action, or to him, because they stand on a lower step fact, I have been a little surprised at not instead suppress the truth and call a lie a and teaches that it is only by leading honor-

With reference to my having, in my crilished in a daily San Francisco paper, therearticle was devoted in part to Orientalism (Brahmanism, Buddhism, etc.) I thought it making capital of my membership in the

For the Religio-Philosophical Journal. MADAME BLAVATSKY.

J. RANSOM BRIDGE, F. T. S.

With certain contributors to the JOURNAL, any reference to Theosophical doctrines or to | ual ability as the moon from a baying dog. in the face of a cross bull. The result is an a charlatan and her writings falsehoods: undignified waste of energy, less excusable on that "she must be an expounder and practithe part of the man in the degree that he is | tioner of devilism in some of its most damnabove the animal in intelligence and self- able phases." control. Invective is not argument. For a man to publish in regard to a woman that | vective is not argument and that Mr. Colecence of the infernalisms of Dugpaism, which or reason and dubbed them knock-down arcentury:" for a man thus to defame a woman | professional mediums. because he fails to comprehend her, may show that the man in question is not a gentleman, but it also shows that he is ignorant of the first principles of logical reasoning. In the Journal for Sept. 8th, W. E. Coleman

"It is significant that no attempt is made by a single one of my critics to reply to any of the facts and arguments I advanced in disproof of the truth of Blavatskyite theosophy, and in proof of the wholesale imposture and plagiarism upon which the entire fabric is reared. No attention is paid to the solid, hard pan. knock-down statements (so to speak) with which my remarks teemed, but instead nearly all my critics confine themselves to a discussion of the subordinate matter of the personal habits of Madame Bla-

I have re-read, so far as I can find them, the articles recently published in the Jour-NAL under Mr. Coleman's signature, and l fail utterly to find the "solid, hard-pan, knockdown statements" to which the gentleman refers, unless he would call a dirty mud ball a knock-down argument, in which case I agree with him that he has handled a good deal of this sort of stuff. Imagine a lawyer presenting the same sort of "solid, knock-down" arguments to a judge or jury in behalf of his client. Imagine a gentleman discussing a metaphysical topic with a lady in the style indulged in by Mr. Coleman.

The gentleman complains that his critics confine themselves to a discussion of the subordinate matter of the personal habits of Madame Blavatsky. Do they? Under "Theosophy vs. Spiritualism," JOURNAL, Jan. 28th, a direct reply to an article by Mr. Coleman, I

"Theosophy is something entirely different from the mongrel mixture which Mr. Coleman has labeled Theosophy. It is not a concoction compounded by Madame Blavatsky, Col. H. S. Olcott, and Mr. Sinnett from a number of dead or dying religions; neither is the spirits whether they be good or bad." sition to theosophy for thirteen years was | it the invention of one or any number of inwell known when I was asked to join the | dividuals. On the contrary, Theosophy is society, and as membership does not involve older than the human race, for truth was, is, the acceptance of the truth of theosophy, to | and always will be the same." "Whatever Madame Blavatsky, Col. H. S. Olcott, Mr. Sinnett. or any one else has to say about Theosophy, has, to the majority of readers, the same way of the universe! Finally, it is a varied of the theosophists upon those inimical to weight as if written by Mr. Coleman. Let them accept what appeals to their reason. and, so far as possible, prove it to their own satisfaction. instead of accepting on trust." And again, in an article entitled "From the Standpoint of a Student of Occultism,'

> in Journal of April 28th: "Why do those who condemn the founders of the Theosophical Society and the teachings of Theosophy in the same breath not confine their remarks to the teachings, remembering that the occult student has been spirits. repeatedly warned by these same much slan dered teachers to winnow his own grain, to submit all statements to the judgment of his reason and intuition, and, as far as possible, to test each assertion by the fire of actual experience? If those who condemn would remember this, it seems as though more fairness must be shown in the discussion of ent day invented the theories of Karma, of rebody and soul (not spirit), are in a state of evolution, and that as man can see many not positive knowledge) that there are be-

knock-down argument. Mr. Coleman writes: able lives, free from all corrupting vices, that "A rational, analytical, examination of the | we may ever expect that spiritual developpurported arguments, the so-called logic, ment which shall fit us for the spheres of the of both. The animal has even speech, which | ber of the T. P. S., and in regard to which it | and the alleged facts of every one of the just; that every soul must bear the burden of |

ening to contemplate." Why in the name of common sense does

With the truth of Madame Blavatsky's difficult thing in dealing with metaphysical to my assertions. Had I been desirous of account. It is safe to say that there is not a woman, and I doubt a man, in the United Men and animals both have a soul in which | T. P.S., I should not have placed it at the | States, who could do the work which Madame has done in the production of "Isis Unveilto act as censor of the public and private life of this woman, as well of her writings, up by an abundance of references—writings which show an amount of research and a

cause he finds that Madame Blavatsky dors not in his opinion live up to the arbitrary to govern the so-called social world, he flies into an unseemly passion, and libeling a woman who is as far above him in intellect-Madame Blavatsky is like shaking a red flag he tells his Spiritualistic friends that she is

But this is surely enough to show that inshe is "addicted to malicious falsehood," that | man has proven nothing, so far, except that | don't speak this afternoon." said the honor-"all her teachings given to the world as heav- he has ransacked a dictionary for epithets. enly truth are but the demoniacal efflores- which he has strung together without logic is but another name for diabolism," and that | guments. I have a suspicion that the whole "her name will be handed down in history as of the gentleman's talk is in behalf of his the most notorious impostor and fraud of the pocket book. Theosophists seldom patronize

Boston, Sept. 15th.

A Defense of Spiritualism.

Having been denied the liberty of a few words at the close of the Adventist's camp meeting when Spiritualism was the theme under consideration, I wish to notice briefly some of the more important points of the lecture. Though the speaker stated much that is true, he also, either willfully or ignorantly, stated much that is untrue. He said that although but forty years have elapsed since its birth. Spiritualism has made a wonderful spread throughout all lands; that in America it numbers its believers by the millions, and across the waters by thousands upon thousands; and that the cause is still spreading; that those high in power and rank ministers of the gospel, crowned heads, lawyers, doctors, the learned and the good, etc. are numbered among its ranks; that supposed communion is held with departed loved ones: the sick are healed by the laying on of hands, and that many wonderful things are done. He explained it all away by saying, "It is all the work of the devil;" that the devil having sent out word that he is dead. is only playing dead and thus deceiving poor humanity, being all the time busy at work making Spiritualite by the tens of thousands; numbering among them the wise, the good, the great, only to be "destroyed by God's wrath in the twinkling of an eye" one of these golden days. O, what a lovely (?) plan! How the heart thrills with emotion in contemplation thereof. But, to prove the statement to a certainty, we were further informed that "The Bible teaches that when a man dies he is dead." and being dead. of course, the logical conclusion is there are no spirits to return from the farther shore to counsel and to comfort; yet the speaker quoted-for what reason I am at a loss, unless to destroy the force of his own argument -"Try can not see the consistency of "trying the spirits," in either case, if it be conceded that there are none, or, granting that there are spirits, but all are bad. To try them while there are none, on one hand, or to distingnish them while there are no distinguishing qualities, on the other hand, is log-It appears, however, that those to whom

ic of a kind that requires no comment. Jesus appeared "were terrified and affrighted" on his sudden appearance "in the midst of them," "supposing that they had seen a spirit;" but that Jesus quieted their fears by showing to them how he differed from a spirit, in that "a spirit hath not flesh and bones:" which is conclusive, if nothing more, that then as now. there was a belief, if not a positive knowledge, in the existance of

In Rev. 22, 689 we read: "And the Lord God of the Holy prophets sent his angels to show unto his servants the things that must shortly be done....And I, John saw these things and heard them. And when I had heard and seen. I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: See thou questions relating to Theosophy. The fertile | do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." the solution of the mystery may be still de- tions, without regard to his or her religious | incarnation, of the Pantheistic conception of | It seems here that language could not be views. It is seen that my whole conduct in God, and of the grand system of philosophy plainer than this testimony of the angel himthis matter has been square and aboveboard. which teaches from analogy that man, both self, that he was nothing more nor less than one of the arisen prophets.

The speaker said, "Spiritualism is always ever found, and fearlessly renounces error of

Again: "Spiritualists teachings are all immoral," etc., etc. A greater falsehood could not have been uttered. True Spiritualism is velopment, and teaches the highest and things that such a purpose should fail. LEROY N. WALLING.

Cawker City, Kan.

Address by Hon. William Clark at the People's Church, Boston.

A STUDENT OF JESUITISM.

to the Editor of the Religio Philosophical Journal. As announced last month in the Boston Herald, "Americans who have freedom, Catholics and Protestants, come to People's at 3 o'clock and hear Hon. William Clark, late United States consul in Italy, on Jesuitism." This announcement attracted an audience that comfortably filled the lower seats in the above mentioned cosmopolitan place the series which it is proposed to deliver

formation Society of America. After preliminary remarks by the pastor, in which he adstandard which happens, in his own country, | verted to the necessity of checking the jesuitical advance upon the country's institutions of learning and the secret machinations against the people's liberty, the speaker of the afternoon was introduced to the audience. He announced in opening that the greater portion of his life had been devoted to spreading gospel truths among the nations of the earth, and also in making a careful study of Jesuitism. He said the last 25 or 30 years have been the most eventful in the history of the Catholic church in Europe. "I able gentleman. "of the Catholic church in particular; and even if I did. I couldn't say anything half so severe as I have heard in Roman Catholic countries. It is said in this country that there is no difference between the Catholic church and Jesuitism, but it is my purpose to show wherein that distinction lies. But first let me say that the Roman Catholic countries on the continent of Europe are in advance of the United States in reference to the protection of their freedom. Catholic Italy will not tolerate ultramontanism in her state institutions, neither will she tolerate the teaching of the doctrine of the restoration. In addition to this she, some time ago, banished Jesuitism from her public schools. She saw the priests ever plotting against the unity of the country. She saw the priesthood attempting to create a power greater than that of the King's, so she broke the sceptre of the church."

> The speaker then referred to the dominating influence of the Jesuits over the schools of Europe in 1864, the dissolution of the Romish oligarchy in Austria in 1866, and the emancipation of France at a later date. At one time the Jesuits had under their control in Europe 600 colleges. They never cease plotting against popular education. Their policy is to educate a few leading minds, and through them control the masses. More than 40 times have the Jesuits been banished from Europe, and it may be necessary to banish them 40 times from the United States. The speaker than gave a brief outline of the history of Jesuitism, and read copious extracts from the rules of the order wherein it is laid down that particular attention should be paid to wealthy widows and the daughters of wellto-do fathers for the purpose of interesting them in the order and securing contributions for its maintenance, as it is admitted that money is the most potent factor in extending the influence of the organization. Many Catholics in Europe condemn the work of the Jesuits. When they are banished from foreign countries they come to America. and it is time we did something in this same line of prohibition. Bismarck at one time sent out of Germany 300 Jesuits. Italy will not allow one of them on her board of education, because they teach doctrines contrary to the laws, yet you will find them scattered all over this country holding places of trust and worming themselves into Congress, state legislatures and municipal bodies. They have also monopolized the Catholic church

"Since my return to the United States," the speaker continued. "I have become interested in the establishment of the proposed university at Washington. A project of that kind would be a principal topic of discussion in Europe, but here in America no one seems to give it a moment's thought. This Washington university will be the grand climax Jesuitism in America. In referring to Hon. John B. Philbrick's visit to Vienna as a commissioner of education, the speaker said that a wealthy Catholic lady of that city said to him one day that she wanted to see a different system of education for the daughters of . Austria. She hoped at some time there might be established in her country the American method of education, and she assured the gentleman if it was ever done she would be a patron of it. The same views are held in every Catholic country in Europe, but more especially in Italy. I hear the cry go up throughout that continent: "Give us a system of higher education for our daughters." The objection to sending females to convents is constantly increasing. It was a wonder to the speaker that the United States did not awake to the steady progress of Jesuitism in this country and guard herself, as Europe has; against the impending destruction of her independence and her education-

While true that Jesuitical influence is completely held in abeyance in Italy and France. once its strongholds, it is allowed free sway in this country; but whenever it becomes too aggressive it has been an easy matter to set it back to its proper place. Of course it must be watched and its schemes thwarted,

or it would ruin our free institutions. Boston, Mass. ANTI JESUIT.

HARRIET BEECHER STOWE'S VA-GARIES.

To the Editor of the Religio-Philosophical Journal:

It is said in the current dispatches that the writers and speakers in favor of Theosophy its own sins—a law from which there is no incurable mental malady of Harriet Beechpleasure or the reverse. On my terrace, which | bership as a testimonial on the strength of | that I have heard or read of, discloses a depth | possible escape—and that as a man dies so | er Stowe has progressed alarmingly. Mrs. of folly, unreason, and delusion that is sick- death finds him-ignorant or wise, pure and | Stowe's vagaries, regarded as mere eccentricjust, or vile and unjust; that if a man neg- | ities at first, amounted to actual aberration lect to properly shape his life while here, the of mind about a month prior to the final atnot Mr. Coleman favor us with a little of greater will be his trials over there; while on tack. The interval was chiefly spent by her this rational, analytical examination of the the other hand, if he shape his life in accord- in writing "Uncle Tom's Cabiu" over again. purported arguments? Why does he not take ance with his highest preceptions of right | She imagined that she was engaged in the up any one of the prominent Theosophic the- just in the degree of that perception will he original composition, and for several hours ories and scatter it to the winds? There are rise above those below him, and in that de- every day she industriously used pen and pahundreds, yes, thousands of students of The- gree too will his trials be diminished and his per, inscribing long passages of the book allows appeared, who joined in their labors, so | done by other writers, the names of the ori- osophy who would devoutly thank him, if the | triumphs enhanced. It is no vague uncer- most exactly word for word. This was done light of his merciless logic should show them | tain road from which unawares, we may be | unconsciously from memory, the authoress the error of their ways. It is just such in- led astray, if we but keep in view and follow | imagining that she composed the matter as question then occurred to me, whether I | formation that they want above all else. our guiding star which points the way as | she went along. To her diseased mind the should add to these four the name of the T. | Now is Mr. Coleman's opportunity—the true as pole to star. We can not, however, story was brand new, and she frequently exmunicated their thoughts to one another; or P.S. It was no particular credit to belong to | chance of his life time. Let him lay his attain to hights supernal at a single bound. | hausted herself with labor which she regardthe swallows, which were flying about, recog- that society, and it seemed like going from mighty hand upon the structure which Mad- We must climb the ladder round by round. ed as freshly created. The world-wide fame nized their companions' need and acted on the sublime to the ridiculous, as it were, to ame Blavatsky has erected and scatter it to A voice within us speaks that startling of "Uncle Tom's Cabin" was now an anticipatheir initiative. In either case we recognize add it to the list. After naming my mem- | the winds, if he can, or let him give Madame | word, "Man thou shalt never die." No! The | tion to her, and she talked wildly of the popularity which the book was going to win. learned bodies as the American Oriental So- the real issues of the case, long enough to dead. It was the purpose of that Divine Even to the kind of pen, paper, and ink used, Formerly, people considered that thought | ciety, the Royal Asiatic Society of Great | prove that there is something more to him | Wisdom which has so wisely planned all | Mrs. Stowe repeated the first composition, and if the manuscript could be compared the soul, but now it is known that the most and the Egypt Exploration Fund, composed knows a syllogism when he sees it and can est, should eventually drink of the ineffable with the corresponding portions of the origiappreciate that nothing and nothing can not glories which lie beyond the confines of nal copy it is not likely that much difference of appearance would be discovered. Another subject that weighed on her mind during this time of incipient dementia was a rivalry that had broken out between two women as to which should be authorized to write a biography. The controversy had grown bitter. Mrs. Stowe had herself projected an autobiography, and had made ready to write it when ill health prevented from beginning. It was then two Hartford publishing houses undertook to secure the prize, and each employed an authoress. Mrs. Stowe's unsettled intellect confounded the two ventures somehow, and so both women got a degree of au-Church, Columbus Avenue, Sunday afternoon, thority for their work. It is said that Mrs. Stowe confounded them by imagining that only one person had the biography in hand, and upon seeing one of the writers soon after having had an interview with the other, she supposed they were one and the same. of worship. This was the second lecture in Notwithstanding Mrs. Stowe is now in her dotage, she is still an object of great interest knowledge which is indeed wonderful. Be- under the auspices of the so-called new Re- to the people of this country; and among

Spiritualists generally, who know the source of her inspiration in former days, she is regarded as one who was raised up for a special purpose to accomplish a certain work, her last days be serene and happy is the wish of all.

Hartford, Ct.

For the Religio-Philosophical Journa The Real Religion.

J. H. PALMER.

The actual skeptic is not the man who simply rejects the commonly accepted ideas concerning religion. The man whose God is only a higher self is a skeptic; so is he who denies the spirit within him that gives him understanding, and has a set of "authoritative doctrines." manufactured for him by some council or convention, and, which he uses as a test of all that is best and truest in life. From the fulness of their personal conceits, with their chins resting on the edges of strongly. the graves which conceal their dead bodies, they deplore, one, the credulity, the other the unbelief of the age, and unite in denying the good and glory of all life and faith not synonymous with their own.

In the larger religion, dogmas are nothing. The spirit of confraternity, not doctrinal strife, to-day gives hope to the heart, energy to the arm, and weapons to the true warrior of God who would do something to overcome the evils of his time, and so establish a divine kingdom on the earth.

What matters, Unitarianism or Trinitarianism, a belief in endless misery or universal salvation in these days when the voices of the despoiled are crying for justice; when the laborer is robbed of his due recompense, and his bread is eaten by another; when the whip of the paid servant of of monopoly cracks at the gate of every coal yard, by the side of every oil tank, in the elevator of every railroad, and over the heads of every legislature in all the land.

No matter what Paul may have said about it, the struggle to day is against principalities and powers. The truly religious man hears the voice of God in the call of the weak who are oppressed, and the wronged who cry in vain for justice. He is doing much more than going to church, attending prayer-meetings, singing, "When I can read my title clear," and the "Sweet-by-and-by." He is doing something to sweeten and render wholesome the day that is. He is bruising the head of the devil whenever there is an opportunity to get in a blow. He is keeping himself respectable, helping his brother hating cowards and pious sneak, and mak ing glad by his best efforts, his holy of holies upon earth—the place he calls hom?.

Thus he renders unto Cæsar the things that are Cæsars, and unto God the things that are God's. Thus he builds a temple for the indwelling of the Holy Spirit, and realizes the full meaning of the mystic sentence, "of the kingdom of God ye shall not say lo, here, nor lo, there, for the kingdom of God is within you." Such a man may mingle in the world's strife and yet enjoy a peace that passeth knowledge and in the gloom of the darkest sorrow he shall have a light which no storm can quench, no floods can drown.

How do I know? Not so much by the lessons of my own life as by the grand examples which dot the pages of history, from the earliest recorded age, down to the latest yesterday. I read the high story in the life of Buddha who leaves his kingly palace and be, comes a beggar, that he may bless mankind-I read it again in the toils of Moses as he lifts a nation from bondage to liberty. I

shines from the brow of Socrates as. under the ban of those for whom he labored, he drinks the fatal cup. I see it in the rapt countenance of Stephen, the high trust of Luther, the heroism of Bruno and Servetus. John Brown and Dorathea Dix. I see it in the courage of the Waldenses, the Plymoth Pilgrims, and the martyrs of Belle Isle, Salisbury and Andersonville, and nearest and above all, in that spirit which makes selfsacrifice a pleasure to every true mother. since the world began.

The higher life of this real religion is no myth, it is no spasm of the emotions, no fanciful dream; it is as real as the sunshine, as beautiful as the flowers, as immortal as love. It is not ease but use: not worship but work: not outward seeming but active life, for it is life in God.

Incidents in the Lite of D. D. Home.

The following is from a work entitled, "D. D. Home, His Life and Mission":

Early in 1872. Mr. Home published that no interest in such attempts at world-saving. second volume of "Incidents in My Life" to which I have made occasional reference. He included in it the principal affidavits sworn on both sides during the progress of the Lyon lawsuit; and would have published the remainder in a third volume, had his health allowed him to carry out his intention of continuing his autobiography; but during | phant's scheme for saving the world, we do admire the years 1872 and 1873 he passed few days that were free from suffering.

In April, 1872, we installed ourselves at Paris, hoping to enjoy there a calmer life than we had led in Russia; but our hope was shattered by a bitter trial. In the autumn we lost our child. Home, who adored our little daughter, was heart-broken by the blow; and his health failed more and more. At the moment of her parting from this world, we, and all the others who were present, heard as it were a hail of tiny sounds on the pillow where the beautiful little head rested, and in every part of the room: we to think of the disappointment Mr. Oliphant will heard also the sounds of music and of voices. The little coffin was laid in a vault at St. possibly, a syndicate of equally enthusiastic spirits, Germain, and Home expressed the desire that he might be buried there himself.

Following the counsels given to us. we passed the winter at Nice. From this mo- the teachings of the old religions as to the "Divine the development of mediumship, and the means of ment, the health of Home became my sole Feminine," etc., etc., we are glad to call attention to communicating with the invisible world. By Allen care. A complete repose was necessary to the Chapters on Woman; nothing finer was ever him, and I entreated that he would hold written. No man, unless he had sounded the depths séances very seldom. Change of air and scene were always of benefit to him; and in June, 1873, he went to visit his friends in England; on his return we took refuge from the summer heats in Switzerland. The autumu found him a little better in health: and | case. while we were in Geneva he yielded to the request that he would hold some seances.

"On the accordion beginning to play, a lighted candle was placed on the floor below the table. Mons. Verrier looked, but saw only the accordion expanding and contracting. On quitting my seat in my turn to look under the table, I saw distinctly the life-like form of a hand, which was touching the successive keys with great rapidity. Each of the first September volume is The Pagans, by Arlo Faraday, late Chemist and Electrician in the Royal sitters in turn tried if they could see the

hand. Mons. Liodet, Madame Boordin, Mad ame Franel, and Mdlie. Lamuniére saw itthe other persons could perceive nothing. "Five raps were given, the signal for the

the writing of "Uncle Tom's Cabin." May alphabet. The name of George was spelled out, that of one of my relations, dead the previous year..... "Mr. Home fell into a trance, and said:

'George bids me tell you that he does not regret the studies he made; if he were back on earth he would not recommence them, but he wishes much to let you know that he feels no regret for having made them. He is often near you; and he asks you to think of him and pray for him: not that your prayers can be of use to him, but they form as it were a bond between you and him, and, above all between you and God. The prayer offered for a soul returns in benedictions on him who offers it up. as the dew of morning falls on the flowers."

"November, 1873. Half an hour passed without any manifestations....Suddenly I felt pass over me a cold, strong current of air. A hand, very distinct, appeared repeatedly, and rested on my hand, pressing it

"There diffused itself through the apartment a perfume impossible to describe, for it is Ned's Base Ball Club; A Little Lombard Hero is resembled no perfume known to us. Home fell into a trance, and said: 'The living flowers that are gone from you are not lost: God gathers them to His breast. Those young souls are messengers whom He keeps close to Him. whilst the souls that have long lived on earth, and have sinned there, must, so to speak, cleanse themselves in His love before they can approach Him, and thus are more often beside you. Seek that which is good, and remember that they who love you shed bitter tears when they see you choose the wrong in preference to the right.

"'For a moment they can part the veil that hides them from your view. What a joy for you—what a joy for them! Can it make you forget God? Are these instants not rather flowers strewn on your path, a certi- filled. tude the more acquired by you of the greatness and the love of God?'....

"We now removed the lamp. In the demiobscurity we all saw luminous forms appear. They moved slowly around the persons who formed the circle. The form of a child, very distinct, came near me, and touched my cheek; then passed from one to another of us. | the American Pulpit are all filled with interesting giving us flowers taken from a vase on the matter. table. A luminous appearance was seen to rest on the head of Madame Franci. A hand appeared in front of Mons. Liodet, who seized it and held it for several minutes in his own. At the same time, rappings spelt out, 'Pas adieu mais au revoir.' Then an air exquisitely played on the accordion terminated this beautiful séance; the music dying away into the distance, as if accompanying the de-

parture of the spirits. 'December 7th, 1873. Tremblings of the floor and loud rappings. The accordion began to play; and at that moment a train passed, the noise and whistle of which were admirably imitated by the instrument; then it resumed the air it was playing...

"Flowers were taken from the table and given to Mrs. Peck. Several messages to Mrs. Peck were spelled out in English, and she was touched by hands that were distinctly visible to us."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHI-LOSOPHICAL JOURNAL.

SCIENTIFIC RELIGION. By Lawrence Oliphant. Edinburg: Blackwood & Sons. 1888. Large 8vo.

With all due respect to Mr. Oliphant we rather object to the title of his book as misleading. We Price, 10 cents. cannot imagine how there can be such a thing(?) as a "Scientific Religion." Religion may have a sci- Curtis. entific basis; indeed a religion with such a basis is the only one to satisfy the growing intelligence of this critical age. It is evident that Mr. Oliphant is not a theologian; that with all his experience, whether as a man of the world, a diplomatist, lawgiver, novelist or as a "driver of teams in Canadian snows," he is no prophet to this age, although he may go to Palestine for his inspiration--even to his

summer cottage on Mt. Carmel Mr. Oliphant's book is too bulky, the fault of most inspirational writers. It abounds in splendid thoughts, splendidly expressed in the best of English; but all he has said could have been compressed into half the space. T. L. Harris before him has in his terse way, given most of his thought.

Whilst Mr. Oliphant appeals to the Christ-in-Man as the only source of authority and truth, at the same time our attention is called to the fact that Mr. Oliphant himself claims pivotal powers, and to verify his claims sends his oracular sayings and appeals to the world from the "Holy Land," supremely cursed of old by Judaism, and from which has flowed the civilization Mr. Oliphant wants to cure. We fear it will be a repetition of the old story, revived and revamped to stay the march of God's redeeming manhood in human nature. Thirty years of Harrisism has exhausted this line of Jewish Christian thought and moralism. Democratic America has

Oliphant is an improvement on Harris in this direction, however; experimentally he touched with his own hands the trials and sorrows of Labor. He has worked in the world of fact, a factor in all its movements, whilst Harris has nursed his God in seclusion, and with all the advantages that have environed him, he is, to all appearance a practical failure. Whilst we have but lit le faith in Mr. Olihis courage, faith, self-denial and devotion to an idea. If he will just come down from Mount Zion (or some other mount), take up his abode in Chicago and help us to elevate the spiritual life of this country, we think he will do more to "help humanity," than by staying with the "holy people"

who crucified the external Christ, but who never knew of his existence in man. We admire the quality of this man. He is noble, mit to the peculiar experiences he has gone through | diarrhœa. 25c. a bottle. for the sake of preparing himself for the life he is now leading, has something in him which does not belong to human nature generally. We have seen so much of this sort of thing, however, that we dread feel when he realizes that he has been the dupe of. but who lack the insight which practical life gives

to true spiritual influx and thought. Laying aside the Harrisism of the book, the learned allusions to the teachings of the Kabbalah, and of woman's nature, both good and bad, and who on the immortality of the soul and the future life. had himself been redeemed from his own frailties, could have written such words of gold. These chapters should make him immortal among the gods. and every woman in Christendom should thank him for his true and chivalrous presentation of her

We hope a publisher can be found who will give Mr. Oliphant's work to the American public. In all the tide of trash with which we are inundated it is

THE PAGANS. By Arlo Bates. Boston: Ticknor & Co. Price, 50.

Ticknor's Paper Series of novels contains copyright stories by the most popular authors. The series has proven eminently successful, because it has offered books of American authors at such prices as to place them in competition with the reprints. The of Intellectual Development, by the Spirit Prof. M. Bates. The author of this novel is one of the most Institute, London. Price, 15 cents; for sale here.

acute critics of our modern American life, and the scheme of social observation developed in The Pagane, is full of piquancy.

THE BOSTON TEA PARTY, and other stories of the America 1 Revolution. Revised and adapted f. om Henry C. Watson. Boston: Lee & Shepard: Chicago: A. C. McClurg & Co. Board cover, 50

The third in the series of popular classics for home and school is one of the most instructive books upon subjects connected with the war of the Revolution. One Fourth of July, in Boston, the surviving members of the "Lebanon (Maine) Liberty Club," with others, eat down to dinner within a short distance of the well-kown "Griffin's Wharf," where these brave men, long before, had destroyed the tea that the East India Company had sent to Boston The stories of the deeds of heroism which they had seen performed were told in a quaint but expressive way to amuse the younger members of the company, and are here given to the readers, and no doubt they will be found attractive.

September Magazines not before Mentioned.

Wide Awake. (Boston.) A jolly story of the Harrison Campaign of 1840 opens this month's installment of good reading. Another seasonable story a pathetic Italian story; Two Opportunities, shows the girls and boys at summer resorts now to earn money; Edward Everett Hale writes of some of the great visitors who have "received" on Boston Common. There is an article describing the Ramona Industrial School for Indian Girls, appealing to the youth of America to help bulld the Ramona Memorial Hall. The Wide Awake boys and girls are invited to build the dining-room, to be known as the "Wide Awake Refectory."

The New England Magazine. (Boston.) The City of Cincinnati is well represented in this number, several articles being contributed by well known writers. Mr. Benn Pitman becomes enthusiastic over Decorative Art, and exhibits fine specimens of wood carving made at the school of which he has charge. Besides the Cincinnati attractions are two complete stories, an Essay on Business Life in early New England, and various departments well

The American Magazine. (New York.) In addition to an interesting and varied collection of choice literary features, are two very forcible articles on questions of the day. The Magazine opens with a finely illustrated article on The American Navy of To-day; and is followed by Rambles about Naples; Hiawatha's Country, and A Moonlight Duel on the San Juan. Timely Topics, Home Department, and

The Unitarian Review. (Boston,) A good table of contents is found in this issue as the following shows: Simplicity as a Test of Truth: Ellis's "Puritan Rule"; Common Sense; Where Liberalism is Weak; Biographical: Life of Michael Heilprin; Critical Theology, etc.

The Freethinkers' Magazine, Buffalo, N. Y. The International Magazine of Christian Science. New York.

The Christian Metaphysician, Chicago. St. Louis Magazine, St. Louis, Mo. Horticultural Art Journal, Rochester, N. Y. Le Lotus, Paris.

The Phrenological Magazine, London, Eng.

New Books Received.

Principles of the Economic Philosophy of Society, Government and Industry. By Van Buren Denslow, LL. D. New York: Cassell & Co. Price, cloth, pp. 782, \$3.50.

Annual Report of the Commissioner of Pensions for 1888. Washington: Government Printing Of-

An Analysis of Mind Cure; Viewed from a Physiological Standpoint. By Dr. Helen Densmore. Price,: A Discourse on Free Trade. By Karl Marx. Boston: Lee & Shepard.

This World is Growing Better. A Poetic Essay By M. E. Taylor. Blair, Neb.: Republican Print. Which is Right, Science or Religion? By J. W.

Fortuge's Fool. By Julian Hawthorne. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cts. Sakya Buddha: A versified Annotated Narrative of his Life and Teachings. By E. D. Root. New York: The Truth Seeker Company. Price, \$1.00. The Chautauqua Movement. By John H. Vincent. Boston: Chautauqua Press. Frice, cloth, \$1.50.

The following from New York: F. M. Lupton: The Dream Woman. By Wilkie Collins; A Vagabond Heroine. By Mrs. Annie Edwards; The Misadventures of John Nicholson. By Robert Louis Stevenson: The Aunt Maguire Documents. By author of "The Widow Bedott Papers; The People's Natural History. The Leisure Hour Library. Price, each

"Just Hear That Child Scream!"

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Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations: Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine Price, \$1.60. each, postpaid.

Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and phi-Several of them took place at the house of Several of them took place at the house of Madame Lamunière, a well known artist, with such gems. Whether one agrees with Mr. Oliphant or not in his claims, no one can fail to appress that had been witnessed. The following from his pen.

Identity of Primitive Christianity and modern of itualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price,

\$1.60, postpaid. A new series of Mental Evolution, or the Process

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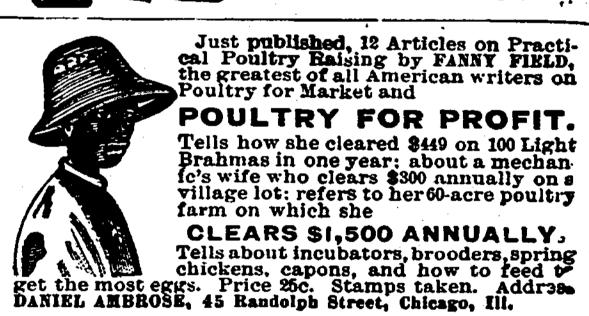
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CHICAGO, ILL., Saturday, September 29, 1888.

The Secret of Health.

By no possibility can that myriad-handed scourge of tropical countries, yellow fever, devastate any northern city at this late season of the year; yet, in the opinion of many leading physicians, there are modified tendencies toward similar symptoms in other portions of the country, whenever departures occur from a normal condition of health. Undue exposure, depressed vitality, a bad state of the blood or miasmatic exhalations will be apt to cause biliary derangements which may be more tantalizing and obdurate than usual.

In all such cases a little attention and common sense will be worth a ton of physic. -The offices of doctor and nurse are valueless compared with the work of prevention. Yet it is astonishing how little thought is given to physical health even among the most intelligent people, before the body gives token that it has been tampered with or neglected.

Disease, which is a disturbance or obstruction of the circulation of the vital force, is only cognized externally when it has expended its force upon the visible man. A general effort to overcome this disturbance is called a fever; where the effort is local men have named it inflammation, and any part of the frame robbed of its proportion of vitality is left cold and negative. Now it follows that such a course as shall preserve the equilibrium of vital force will preserve health. To do this requires good habits of eating, drinking, sleeping and the taking of exercise, a proper amount of fresh air, and above all a mind elastic, serene and cheerful. No more perfect specific exists for producing biliary disturbances, indigestion with its attendant train of horrors, depression of spirits and general loss of power, than the giving way to melancholy broodings and forebodings. To the Calvinist this may be pardoned; to the Spiritualist, never! God is at the helm, and all things, however diverse in appearance, stream toward one universal and beneficent end, and local retrogression is merely educational and transitory; therefore a cheerful and abiding faith ir progress and happiness ought to leave no room for pessimism.

The mind, then, no less than the body, needs toning up in the autumnal season. For the latter, first there is necessary a due amount of waste in the form of unbolted flour and fresh ripe fruit, mixed with plain, nutritious food, such as does not unduly tax digestion, and an absence of great stimulation of any kind. There are violent prohibitionists who daily intoxicate themselves with strong coffee, tea or tobacco, or all three together, who are as whimsically inconsistent on these points.

In addition, the extremities of the body need protection from dampness and cold. Probably more trouble results through disregard of this old-wives' maxim than from any other cause. The system is let down from its proper standard through relaxation caused by more or less intense heat, and is more susceptible to untoward influences than at other seasons. A sudden or prolonged chill, though it may be very hard to shut.

The only safety in the autumn is to keep; the old pharisaic ways. the feet warm by thick hosiery and thick

cuticle. That may be needed over the chest, he reasonably accounted for by saying that between the shoulders, over the kidneys or it was a better religion than their old paganupon the upper arm below the shoulder; any- ism, and he urged Christians to see it in this where that the person is liable to "take | light, and thus open the way for their relig-

is to godliness. Myriads of persons think | unity and fraternity of humanity, holds the they are models in this respect, when the | heathen as "Children crying for the light." ly cleaned. It is affirmed by scientists that, perdition. It is revolutionary, and will over-73½ feet. In fact the perspiratory system of | Satan; enemies of good, vile in thought and tubes, which, if placed end to end, would ment or spiritual light. extend 1,750,000 inches, or about twenty eight miles!

Lord & Thomas, Advertising Agents, 45 drainage is maintained. It is not enough European trader in slaves and rum and the that the surface of the body occasionally re- few Mohammedans he meets being in favor ceives a dash of tepid water. The oil-glands of the latter, and the coarse vulgarity and

> permit the outside air free access while pre- | than the total depravity and election of Calventing draughts; then, with a good water | vinism. supply, there will be little occasion for illness. Regarding the first of these two necessities people are in general too careless. The lighted and warmed as it was by his vital Black Hole of Calcutta is copied many and many a time in families of otherwise superior intelligence. Those who would be religious relations and missionary efforts shocked at the possibility of using each other's tooth-brushes breathe over and over | Foreign Missions will fall to the rear, Bishop out the least thought of the enormity of and the Pagan and Christian world will be Here is the way he responds to our call: their offense against health, not to say de- the better for it.

corked tight from one week's end to another, is the pure white light of a world-embracing and foulness of body is apt to be accompani- and world-serving Spiritualism. ed with foulness of mind.

This subject naturally leads to that of magnetic emanations. Of all persons in the | now than at any previous period in the tient ill with fever of any kind, be it either | which spring from knowledge of them. common bilious fever, is a leading cause of struction was made compulsory in England. the ordinary observer. At all times diseased | Elementary Education Acts is insufficient for magnetisms produce mental and moral dis- | the necessities of the present time in that turbances upon sensitive persons in their | country; much is now said as to technical inaid of apprehension and fear, they must be order to do which he must go through a profar more virulent than they are in isolated | cess of training so that his services may comor sporadic cases. Very likely these emana- mand remuneration. But the individual is tions are wafted in currents which, to one | not an isolated or a self-dependent entity; he gifted in such occult directions, could be is one of the many who make up the comdetected; and they who are depressed physi- munity, and as such his personal interests cally or mentally are the first to absorb these | are inextricably involved with those of the diseased auras.

the self-healing energies, the wise Spiritual- | tion that will prepare citizens, the artizan ist will fortify himself and his household and the professional man for their reagainst the insidious foes which invisibly spective pursuits. This is indispensable to attack the very citadel of life. After seeing | the industrial competition. Prof. MacCann, to it that the house is well-drained, venti- an English teacher, in a recent address, publated and warmed,—and here the action of lished in pamphlet form, goes further an the sun is imperatively necessary, he will advocates a liberal education for the people cultivate a cheerfulness and positive will- | Even from a material point of view he argues power that nothing can invade or overthrow. such an education has an advantage over the To be passive or negative in the presence of | technical or special education. "It goes far," any form of epidemic, is to invite its ad- he says, "by supplying intelligence to econovance. Self-possession admits of no other mise the huge item involved in wages of form of possession. Diseased magnetisms superintendence." Two competitors startfind no loop-hole when the garrison guards | ing together, with the same amount of techevery entrance. Fearlessness, cheerfulness, nical instruction; the one whose faculties alert intelligence and an unfailing trust in | have been more highly developed by a liberal the power and practice of goodness, will pre- | education will in nine cases out of ten disserve life and increase natural strength un- tance his rival. The broader the intellectual der circumstances when a contrary frame of | culture the better the chances of the person mind would pronounce the physical doom of so equipped and the more healthy the influmany a reader of the Journal.

A Sensible Bishop.

M. E. Church at Detroit was enlivened and I to be competent to understand policies. Eviroused to some common sense views of our | dently the professor's thought is in the right poor pagan brethren in Africa and elsewhere, direction, but the intellectual culture which by the presence of Bishop Taylor, a missionary | he advocates will come slowly, and only as in the dark land. He is described in the a better adjustment between the interests of newspaper reports as a large man, breezy capital and labor is effected. and full of life, cordial and hearty in manner and speech, decided and weighty yet fair and frank,—a large and living presence full of life and light.

met with a better reception than would have been possible in the past. With true Methodist fervor he declared that it was a grave! mistake to tell the negro or any other pagan

ion, still better than that of the Moslem. Cleanliness again, is next to health as it | This mode of thought grants the spiritual fact is their cuticles have never been proper- and not as in outer darkness and heirs of in a square inch of the palm of the hand | turn the old sectarian notion that only ordiscernible by the eye, equal in length to outside the Christian pale are given over to the whole surface of the body is drained by | life, and without desire for moral improve-

The brave bishop meets with trouble from what the negro sees and knows of rapacity Now it is evident that buoyant health de- | and greed among those that come from order to remove the waste substances of in singular contrast with the sweet and which they are the outlet. When rich blood | sacred Moslem call to prayers in the Arab circulates with vigor and uniformity from | tongue. Doubtless, too, Bishop Taylor may head to foot and throws off its excrementi- sometimes feel that his Methodist creed is tious particles with ease, there is no danger | not the best for his purpose, but this may lead him to preach its better doctrines and Two more gifts of dame nature man needs, | leave its darker features in the shade. The and those are pure air and water. Let all liv- | "free grace" of Charles Wesley's hymns, ing and sleeping-rooms be so arranged as to would be far more acceptable to the heathen

But he is moving on, and his frank and strong discourse at the Michigan Conference, sense of human fraternity and spiritual progress, marks the opening of a new erain our among the heathen. The American Board of

Far in front, and all those like this large-Circles are held in séance-rooms shut and | souled bishop unwittingly moving toward it,

Intellectual culture is more widespread world Spiritualists have least excuse for ig- | world's history, and earnest minds are applywhich the unprogressive physician is igno- civilized world is straining in a race for emrant, that the magnetism or aura of a pa- | inence in arts, law, science, and the fruits scarlet fever, cholera, yellow fever or even | great advance was made when primary inthat contagion which seems so mysterious to | But the scope of what are known there as the immediate neighborhood. But in cases of struction. It is undoubtedly important, for epidemic where such profuse and constant the first duty of each individual who has to emanations are expelled and propelled by | face the facts of life, is to make a living, in whole. Therefore if we would raise the Knowing these facts and also the power of standard of usefulness we must have instrucence exerted upon the country at large. But Prof. MacCann wishes to see an educated people for social and especially for political reasons. Since democracies choose their own The late Michigan State Conference of the | government, they as well as politicians ought

Theological and ecclesiastical influences are still strong in Canada. Montreal and Hamilton are the only cities in the Domin-His novel views of the best ways to reach | ion which allow street cars to run on Sunand convert the heathen, awakened much day. On that day in the large city of Toroninterest, and although not fully endorsed, to you must walk, unless you use a private vehicle. One cannot get shaved at a barber he buy a cigar on Sunday. The people are to say: "You have some truth, I think I can da than in the Eastern, Middle or Western 1809." show you more, and help you. You have a States. There are not as many divorces in dim idea of God and of the immortal life; let | Toronto as in Chicago, but there probably | ton may intervene between these and the lem faith was good among the negroes. This Puritanical bigotry and priestly authority. Nothing succeeds like success.

Encouraging Responses.

From among several responses to the request for subscriptions to the capital stock of the Religio-Philosophical Publishing House, as published last week, we select two for publication in this issue. The following and author of that meritorious and popular | there are tubes ending in those minute pores | thodox Christians are favored of God, and all | cultivated and spiritually minded people, for whom Mr. Powell may be taken as a fair representative:

CLINTON, N. Y., Sep. 21st, '88 My Dear Bundy:—You know I am not technically a Spiritualist, but underneath even the terrible load of fraud and trash called spiritual, I believe there is the all-important fact that man is in evolution beyond the purepends upon the perfection with which this | Christian lands, the comparison between the | ly material stage. With your magnificent ef- | the First Ward building for a parochial fort to defeat materialistic "Spiritualism," and give us the warm and vital oneness with Life—the All-Life, you have won the heartiest sympathy of not only myself but of all sincere need a frequent and thorough scrubbing in | fierce oaths of these traders and sailors being | workers and thinkers. More than that you have deserved our gratitude and love (more than that you have got them now). You see, as you should see, that the days of destroying are passing into a constructive era; it will be such an era, John C. Bundy, as this world will rejoice in. Your work is needed. Your paper adjusted thereto will be of great importance. The foul brood of lies will not die; but they will find shelter elsewhere than under the name Spiritualism.

As I understand your plan, it is wise, beneficent and needful. It will do good. Allow me as an outsider to extend you the warm right hand of an evolutionist, and you may rest assured I shall do all I can to aid you.

Yours most heartily, E. P. POWELL. In a postscript Mr. Powell expresses his strong desire and fixed intention to subscribe liberally to the stock of the publishing house at an early date.

the most influential and public spirited citiagain each other's poisonous breath with- Taylor and his like will come to the front, zens in this great city of great undertakings.

MCVICKER'S THEATRE, MANAGER'S OFFICE.

CHICAGO. Sept. 19th, 1888. My Dear Bundy:-Admiring the plain statement of facts contained in the editorial of the Journal received to-day, and believing you are now taking a step which will lead to good results in the matter of rational religion, calculated for the betterment of both the natural and spiritual man, I hereby subscribe for twenty shares of the stock in acness has been introduced. norance here. They well know that of ing themselves to its further extension. The cordance with the prospectus issued. With best wishes, Yours truly,

J. H. MCVICKER.

Women in Massachusetts qualified in other respects, may be assessed and can register and vote for members of the school committee. Owing to the circumlocution, going through which is made part of the preparation for the exercise of the privilege, to the tax and to the restriction of voting merely for the school committee, the majority of women, of those even who believe strongly in woman suffrage, have not availed themselves of the opportunity offered. The number of women who have voted at any one election in Boston has not much exceeded 1,100. Now the parochial school question is assuming great importance in that city, and the excitement over it runs high. The evangelical churches are making vigorous effort to increase the women's voting | time a new subscriber; not one but what can strength, and quite a large number of wo- | do this or more with proper effort. men have already registered, two hundred being recorded in one day. It is probable that the women in the Catholic Church will also qualify, and vote as the priests require. Whatever the immediate result as to the issue involved, the effect can hardly be otherwise than favorable to woman suffrage.

We have received the 17th annual report of | your liberal-minded acquaintances for new the Chicago Athenæum at 48-54 Dearborn subscribers to the Journal. Don't forget to Street. It is in a flourishing condition, and solicit their names and money whenever doing most excellent work in educating fitting opportunity occurs; such effort will do those under its charge. From the date of its | you good. Try it and see! organization the Athenæum has been entirely unsectarian in its spirit and aims. Although it was established by and received its first inspiration from such well-known citizens as Rev. Charles W. Wendte and Rev. Robert Collyer, aided by Wm. H Baldwin, President of the Young Men's Christian Union of Boston, it was far from their purpose to make this institution a mere denominational adjunct. They sought to plant it on a broad foundation. Their spirit was inclusive not exclusive. In their desire to do all that they could to benefit young men in this city, many of whom were away from home and friends, they invited the cooperation of men and women, without regard with this work.

Thomas Paine, the "wicked atheist," as the clergy have sometimes characterized him, concluded his Will and Testament, dated January 18th, 1809, at which time he was seventy-two years old, as follows: "Placing confidence in my executors and their friendship. I herewith take my final leave of them shop (unless he registers at a hotel) nor can | and of the world. I have lived an honest and useful life to mankind, and my time has been about the same morally as those of, say, De- | spent in doing good, and I die in perfect that he was a child of the devil given over to | troit or Buffalo, so far as one can judge. | composure and resignation to the will of my lies and delusion, but that the wise way was | Drinking habits are more common in Cana- | Creator, God. Dated this 18th day of January.

Charles A. Pillsbury & Co., Minneapolis, me try to enlarge and uplift your thoughts. would be if the city were as large, the di- Minn., the largest milling firm in the world, it may be slight, produces whatever disorder | Let us reason together as brethren and see if | vorce laws were as lax, and people were com- | have just made their annual distribution of to which there is a temperamental tendency; we can get some help to a better life." This | ing and going as they are here. Compared | profits to their employes. The amount disand no matter how easy it is to open the door is his method and spirit, and he claims to with the people across the line, the Canadi-tributed is more than \$40,000, the largest show larger and better results than those of ans are rather slow and sleepy, but they have amount yet given by any firm under the profsterling qualities and they and their coun- it-sharing system. Every man employed It is but a short time since this sensible | try are worthy of being annexed to the Unit- | shared in the profits, and in no case was the soled boots for both men and women. If any | Bishop startled Europe and America by his | ed States and forming part of the great | amount received less than a month's pay. organ in the body is very susceptible to at- | African letters touching the progress of Mo- | American Republic! Meanwhile, let liberal | Theorists who are so certain that the profitmospheric changes, that also needs one or hammedanism in that land, and still more by religious thought continue there to do its sharing system is impracticable and cannot two extra thicknesses of flannel, though cot- his declaration that the influence of the Mos-good work in disenthralling the people from succeed, should take note of the above fact.

property to the Catholics for school or other purposes. Both meetings were very largely attended by prominent business men, lawyers and others. Red-hot speeches were made letter from a preacher, teacher, journalist, against the Catholics and their interference with the public school system was scathingbook, "Our Heredity from God," shows the in- ly denounced. A committee of ten was apterest taken in our work by a large body of pointed to go to Harrisburg and lay the whole matter before the State Superintendent of Public Instruction. He will be asked for his opinion. When that is given the committee will appear before the Attorney General and ask him to assume the legal fight for the maintenance of the public schools on behalf of the State of Pennsylvania. Eminent lawyers present said the renting of a portion of

> school was clearly illegal. It was declared that the movement thus begun should not cease until the public schools of the State were placed beyond Catholic interference. The Pittsburgh meeting was attended by over three thousand people. The cheering elicited by the speeches shook Old Lafayette Hall from cellar to roof. Other meetings will be held. The feeling against the Catholics is intense.

A daily paper says that the investigation of yellow fever in Florida by the French physician dispatched for that purpose by the Government of France will doubtless confirm the theory prevalent for several years that cholera and yellow fever are identical in origin and in essence, and are propagated by similar means. The history of epidemics is as brief as it is appalling. Before the invention of sanitary systems, before the discovery of the Mr. J. H. McVicker is recognized as one of | value of public as well as of private cleanliness as a means of preventing disease, the world was afflicted at frequent periods by vast plagues whose origin was attributed to the malevolence of Deity, and for whose suppression prayers were publicly offered while panic perpetuated their ravages. With the extension of sanitary science the Divine responsibility for epidemics has declined. In Southern France, Spain, and Italy, as in the Oriental countries, epidemics reappear in diminishing force in proportion as cleanli-

GENERAL ITEM

Fifty cents pays for the Journal twelve weeks on trial to those unfamiliar with it. J. Clegg Wright will remain at his home, Newfield, N. J., and rest until Oct. 4th.

The prospectus of the Home Maker, New York, a monthly magazine, edited by Marion Harland, is received, and shows a varied table of contents for October.

J. Clegg Wright's little son Rupert passed to spirit life at Bacup, Lancashire, Aug. 27th. Mr. Wright says: "I am consoled by the reflection that, beyond the shadows of this world, he lives with the good and stainless."

Subscribers in arrears or whose time is about expiring are earnestly invited to renew promptly; and to send in at the same

Lyman C. Howe is now at home, Fredonia,

N.Y. He is engaged to speak at Willimantic, Conn., the last two Sundays of October, and in New York City during November. He is open for engagements for January, February and March. Now is the time to actively canvass among

Readers of the Journal will confer a favor

by sending it a carefully prepared list of addresses of all progressive, liberal-minded people in their vicinity, whether Spiritualists or not. It would add greatly to the value of their lists if the senders would designate by a word or two opposite each name the particular religious belief of the individual. Please don't forget to do this.

Cardinal Gibbons admits that he has a letter from the Pope regarding his decision permitting Catholics to become Knights of labor, as is referred to in the Catholic News of New York, but would deem it discourteous to publish its contents until he has an opportunity to denomination, who were in sympathy to communicate it to the prelates of the country. The Cardinal incidentally mentioned that Dr. Keene is receiving handsome contributions in Chicago to the fund for the Catholic University in Washington.

James James, a negro of Santa Rosa, Mexico, is said to be the oldest man living. It is claimed that he was born near Dorchester, S. C., in 1752. He was with his master in the revolutionary war, was forty years old when Washington was elected President, went to Texas when one hundred and one years old moved into Mexico five years later, and now at the ripe age of one hundred and thirty-six lives in a little hut, to which he is confined by rheumatism, and is supported by contributions from the citizens of Santa Rosa.

The autopsy of Richard A. Proctor's body by Drs. Pruden and Briggs of the New York health department, leaves abundance of room for doubt, to say the least, whether the man actually died of yellow fever. One of his friends intimates pretty strongly that the astronomer's valuable life was sacrificed by the haste and fright of physicians and landlords. Whatever the nature of the disease the removal of the patient in a furious storm could not have been otherwise than injurious and dangerous.

"Prof." Starr and the Mediums.

To the Editor of the Religio-Philosophical Journal: The only evidence of immortality is found in Spiritualism. Take that from the world and eternal night settles over the horizon of hope. Ever since its modern advent its genuineness has been attested by the efforts of organization unlike, in sentiment of Constimountebanks to imitate a class of phenomena by tricks. Those who desire to be humbugged carefully avoid the real facts, and greedily devour the misrepresentations of irresponsible pretenders, and stupidly imagine they have found the key to Spiritualism. Now let it be understood that all intelligent Spiritualists know perfectly well that a class of facts occurring in the presence of genuine mediums can be imitated, but not duplicated, by jugglery. We know full well how a skillful trickster can play upon our ignorance and deceive our senses. But the conditions they require are not the conditions under which mediumship acts. Those who investigate Spiritualism understand this difference. Those who put their trust in jugglers and investigate humbugs for the glory | Chicago, Burlington and Northern connectof being duped get what they pay for and ing at La Crosse, will return for one-third they assume to judge Spiritualism by the pay full fare in going, over their respective stuff dealt out to them by such mountebanks | roads. they display a stupidity that would be amusing if it were not such a pitiable exhibition of moral weakness.

mediums at Cassadaga to meet him in Fredonia for a public trial, and that the medinms failed to respond; and this is set down as evidence that they dare not meet him. If this were the real cause of their ignoring him, what would it prove? That spiritual phenomena are all the result of tricks? That is the way many seem to interpret it. Supposing "Prof." Starr had challenged the clergy of Cassadaga to leave their pulpits on Sunday and come to Fredonia for a trial of their religion against his mockery. They believe in the efficacy of prayer. They set no limit to the power of God. They have the promise that whatever they ask in faith they shall surely receive. Would they be likely to desert their duty to follow this delusive Starr whose boasting vanity and insolent assumptions blind the ignorant, and give him a check on the religous treasury, for his services against truth; not realizing that his free advertising brings thousands to Cassadaga and other spiritual camps where they learn the facts and see the wide contrast between the genuine mediums and the Starr actors. But, without having consulted the mediums. I venture to offer a few reasons why such a silly challenge should not be noticed by any honest medium. There are probably some tricksters playing medium, who might be at home in such company. But of such I am not speaking when I refer to

1st. The mental habits of "Prof." Starr are not such as to inspire confidence in his mo-

2nd. The conditions for jugglers are so at variance with the demands of honest mediumship, that any comparison is simply preposterous; and the Starr, having the advantage of rough methods, overbearing assumption, coarse prejudice, willful ignorance and positive defiance of all the laws of spiritual manifestations, would necessarily make gen-

uine phenomena difficult if not impossible.

by any mortal device. 4th. If a medium gives himself up to the Spirit-world to use as they can and will, and fails to get any result, it proves nothing. have known many such failures when there was no opposition, no criticism of the conditions, and if the medium had been a fraud there was no reason for failure. Then, too, have known success against the most rigid | agraph, "is again tuning his lyre."—Holiday scrutiny and determined, but honest, skep- is the name of an Apache Indian living in ticism, under fraud-proof conditions which no juggler can accept and succeed with his

5th. If in such a farcial trial as the Starr proposed the medium got nothing, of course the unreasoning critic would assume that it was because "Prof." Starr would not let them play a trick; and if they did get results which could not be imitated under the same conditions, all that would have been gained. would be money in Starr's pocket, and a repetition of his boastful misrepresentations against all mediums and his brazen assurance that he can do anything that any medium can. There would be little choice to Spiritualism, in such a case, between success and failure.

6th. The mediums at Cassadaga are better ers and putting themselves on a level with officers of the road.—The new cruiser Boston the antics of professional buffoons. Their has been ordered to Hayti, to protect Ameridegrading their calling by a public rough- has leased all the machine shops, etc., at the and-tumble in a juggler's tinker shop for the Stillwater Penitentiary at \$300 a month.—

to know truth, and instead of seeking it in a lat her husband's death caused Mrs. William spirit of candor, prefer to pay a professional B. Murphy to commit suicide by taking fraud to throw dust in their eyes in the hope | chloroform at his grave in Kansas City. that others may be made as blind as they: | While cutting corn with a mowing machine and since this type of mind is not a desirable | Henry Bauer, of Center, Wis., fell in front of accession to Spiritualism, we willingly leave | the knife and was cut so he bled to death.them to their attractions, to feed on such | The tracks between Harrison and Vicksburg, moral pabulum as suits their spiritual diges- | Miss., have been torn up by frightened people tion and pay their religious tax to profes- in order to force trains to stop and carry sional humbugs whose life is devoted to de- them to places not infected by yellow fever. ception and the worship of mammon.

in Meadville last winter or spring, Cassadaga | der to defend himself from the importunities has more than three times the patronage of women. from that town of any previous year, and wherever he goes a similar result in favor of Spiritualism is manifested, the Spiritualists have reason to thank him for such unsolicited free advertising, and it would be folly to attempt to check his pious (!) work, even though he may mean it for evil.

9th. All who care to know the truth will seek it where it is to be found-whether at Cassadaga or any other reputable representative body of Spiritualists and mediums—and those who prefer error may follow the lurid light of its bewildering Starr until lost in | Slosson. the gloom of oblivion. Yours for more light than one dim and fading Starr.

LYMAN C. HOWE. Fredonia, N. Y.

Wisconsin Meeting

The Wisconsin State Association of Spiritnalists will hold its fifth Annual Convention at Omro, Wis., Sept. 28th, 29th and 30th. Durtion of officers and a report of the State Benevolent Society of Spiritualists. J. S. Loveland, of California, and Will C. Hodge of Albany, Wis., will be the principal speakers.

his new discourse, The Relation of Thought. as a Mode of Motion, to Physical Environ-

ment. Discourse illustrated. Arrangements are pending for the attendance of two or more good test mediums.

The Wisconsin State Association of Spiritualists strictly speaking is a philosophical tution and By-laws, any other organization in the United States, inasmuch, as it finds in modern biological science the premise, from which it predicates "Continuity of Life."

Within the Arena of Science, all progressive minds will learn in time to solve the great lessons that the study of nature and its principles evoke; therefore, we cordially invite all interested in the solution of these life questions to attend our convention. The executive will do all it can to promote the enjoyment of those favoring us with their feeder.

The Larabee House will keep delegates and visitors for \$1.00 per day.

The C. & N. W., C. M. & St. P., Wis. Central, Ill. Central connecting at Madison, and the seem to enjoy their ignorance; but when fare, all those attending the convention, who

N. B. When you buy your ticket be sure to ask the agent for a receipt or certificate. These certificates must be secured at every It is said that "Prof." Starr challenged the station where you have to purchase a ticket. When at Omro, the President of this association will sign these certificates which will enable the holder to secure the reduction in rates on the return trip.

W. M. Lockwood, President, Ripon, Wis.

Y. P. P. S.

Mrs. Ada Foye-Mr. J. J. Morse.

To the Editor of the Religio-Philosophical Journas: One more seance, next Sunday evening, and Mrs. Ada Foye will depart for the Fast. A well attended meeting was held last Sunday evening and many received messages from their friends beyond. The reception on Thursday evening was also quite successful. Mrs. Fove greeted the friends assembled in the private parlors of the society's hall, and after the usual formalities all participated in the dance. A short entertainment was received with the usual rounds of applause and everyone seemed to enjoy the occasion. Mrs. Foye's séances have interested many skeptical inquirers, and new adberents are now coming into the fold very rapidly. Many are becoming interested to such an extent that we are asked continually for books concerning the philosophy. We desire a large house next Sunday evening, as it will be necessary to make sufficient to pay our hall rent. The friends are requested to come as early as possible and witness the last seance of Mrs. Foye.

I would like to say to the friends of the Journal and those interested in the practical presentation of Spiritualism to the public. that in consequence of the engagement of Mr. J. J. Morse, the noted English orator, by the Young People's Progressive Society, all who are able are requested to give a little financial assistance to us during this month, 3d. No honest medium can be sure of any | that we may open the meetings free and alresults at any given sitting. A trickster, low every one to come in and be instructed having it all in his own hands, of course | We dislike the admission fee at the door; knows what he can do every time; while a though it may seem an equal distribution medium dependent upon Spiritual guidance | from all, there are those who can pay twice and the delicate forces by which spirits act as much and those who are in reality not on matter, and ignorant of much which de- able to pay anything. Mr. Coverdale of 79 pends on the unseen world, must accept 35th street will answer all questions in rewhat comes and cannot supply deficiencies | gard to the workings of the society, and its books are always open for inspection. A. L. COVERDALE.

General News.

Walt Whitman, according to a current par-Baltimore, Md.—The King of Holland is in a precarious state of health and is not expected to survive long. He is 71 years old.—Levi P. Morton's cattle have already won seventeen prizes.—Mrs. Rachel Stillwaggon of Flushing, L. I., has just celebrated her 103d birth day. She is in good health.—Dr. William G. T. Shedd has spent forty years on a work en titled "Dogmatic Theology."—Ouida was recently reported as having reformed and joined the church.-Mr. Jackson, the husband of the late lamented authoress Helen Hunt Jackson, was married recently and is now residing at Colorado Springs, Colo.— Robert Garrett is sinking fast, from paresis of the brain.—Burlington employes at Omaha ridicule the idea of a strike.—The story of the robbery of \$40,000 from a Lake Shore employed than to be following such pretend. Railway pay car at Buffalo, is denied by the time is usually engaged for days in advance | can interests in the event of trouble at the and they have all they can attend to without | elections.—The Minnesota Thrasher Company pecuniary benefit of an anti-spiritual adven- | Mrs. Ruth cut and pounded Miss Jo Flynn, a school teacher, at Walton, Ill., severely, be-7th. Since there is a class who desire not | cause the latter had punished her son.—Grief -Liszt's biography, by Mme. Janka Wohl, 8th. Since the performances of the Starr I shows that he took on the clerical robe in or-

> Last week a Journal representative had a very satisfactory séance with Mrs. Slosson of 524 West Lake Street. The medium was wholly unaware of the identity of the sitter, but succeeded in giving him several excellent tests. On another page that brilliant and versatile journalist, Mrs. Wakeman, relates an interesting experience with Mrs.

G. W. Smalley, the London correspondent writing of George Eliot's conversation, says: "Woman of genius as she was, she had no theories is the Denver Republican comment on more genuine gift of talk than of poetry. In any case, she had no place in society, and her talk could never have been the fashion if she had. Her remarkable gifts were of use to her ing its session there will be the yearly elec- in the company of the devout who gathered weekly to listen to the oracle, but that was toms, literature, etc., of the country. A series of not society, it was a form of public worship and we do not go to church or chapel to talk, itself, but the series has a connected interest. E. W. Prof. Lockwood will give, if time admits, or at least we ought not."

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be con tributed by a considerable number rather than by one or a very few individuals, provided all are animated by a In these days of rapid improvements in machinery, means of communication, growth of liberalism, scien-

tific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that 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

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid be can reach into thousands of homes, and wield its aid he can reach into thousands of homes and wield and writer, has equal force with all the various agencies for the betterment of the world. The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher stand-

ard of culture in its teachers, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psy-

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With Its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfactorily and with pront accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the his-

tory of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK Of FIFTY I HOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Twelve Thousand Five Hundred Dollars have arready 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 give or 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 his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive,

hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the Journal's readers. It is hoped that a considerable number will be found ready to take not less than twenty 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

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 fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, thirty-seven thousand five hundred dollars, ought to be promptly taken. That the stock will pay 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-PHILO-SOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a holders in proportion.

copy of the JOURNAL without further cost; and to larger Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt. friends so interested in the Journ-AL and all that promises to advance the interest 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

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

Wit and Humor; their Use and Abuse, by William Mathews, LL. D., is announced for immediate publication by S. C. Griges & Co., Chicago. Prof. Mathews is one of the most widely read of modern authors. His "Getting on in the World," has had an enormous sale. His books are always strongly characteristic, and few writers have a happier faculty of combining entertainment and instruction. This

new volume, it is understood, is not a mere collection of funny things, but a cheery, chatty, and withal a philosophical treatise on Wit and Humor, showing the difference between them, the erroneous conceptions of the: nature, and especially their legitimate uses. An analysis of the wit and humor of all classes, preachers, laymen and worldings the surprising survival of ancient witticisms, and many other points of equal interest, will be treated with the racy flavor of one who is thoroughly in love in commencing such a book to the attention of the cultured and scholarly, as well as the general read-

er who seeks amusement only.

The peculiar interpretation of Christ's teaching made by Count Tolstoi and his example in renouncing his former military, social and literary habits of life for the life of a Russian peasant, have made as deep an impression on the thought of the time as his great novels. Is this the proper interpretation of Christ's teaching and is the Christian world in error? Canon Farrer has answered this inquir in a review of Tolstoi's writings and religious fe and manner of life in an essay, which has bot a literary and a deep religious interest. It has been procured by the Forum and will appear in the number for October.

The appearance, in new edition and handsome binding of Dreamthorp, by Alexander Smith, the author of several noteworthy books, bearing the imprint of LEE AND SHEPARD, Boston, will be hailed with much satisfaction by the reading public. The learning, the wide range of anecdote and illustration, the sparkling epigrams, the deep analysis of human attributes and characteristics which run through this work, commend it as one to be sought for the great worth of what its pages teach. The work may be summed up as a series of charming and instructive essays upon subjects not yet threadbare in their treatment by authors.

We take pleasure in recommending to our readers the Keystone Mortgage Co., of Aberdeen, Dakota (whose advertisement appears in another column of this paper), as a safe and reliable company. The President of this company, Mr. F. H. Hagerty, is one of the most successful bankers in Dakota, and he has associated with him some of the best business men east and west. They offer for sale guaranteed 7 per cent farm mortgages, secured by the finest farms in Dakota.

One of the best refutations of Henry George's "Progress from Poverty," by G. B. Stebbine. Price, 50 cents, cloth; 25 cents, paper.

The Century for the coming year is to contain Charles De Kay's series of illustrated papers on Ireland, for some time in preparation and already announced. They will deal with the ethnology, cus-Irish-American stories by George H. Jessup is also to appear during 1889. Each story is complete in Kemble will furnish illustrations.

Cheap Rate Excursions to "Old Virginia."

Only \$15 Chicago to Richmond and return_via Monon Route. Three Grand Excursions to the Virginia Exposition. The Virginia Agricultural and Mechanical Exposition will be held at Richmond, Va., October 3d to November 1st, 1888, and the Monon Route being the direct line will sell round trip tickets to Land-seekers and tourists at the above rate, allowing fifteen days stop-over returning, the extreme limit of ticket being thirty days from date of sale. This is the golden opportunity for land-seekers to witness a display of southern agricultural, mineral and other products in the realm of "King Cotton," and will enable expectant settlers, or investigators to judge for themselves the wonderful resources of the new South before making investments. Tickets will be on sale October 2d, 9th and 16th, affording choice of routes from Chicago via either Cincinnati or Louisville, with Pullman Buffet Sleapers on Night Trains and Parlor Chair Cars on Day Trains. For full particulars address L. E. Sessions, F. P. A., Box 581, Minneapolis. E. O. McCormick, General Pass. Agent, Monon Roure, Chicago; or call at City Ticket Office. 73 Clark Street.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Engravers. Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believers that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting. The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all

orders. Price, \$1.50. Animal Magnetism. by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well-worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents. Protection or free trade? The whole subject of protection is to be canvassed before November next. Every voter who desires his party to win should inform himself on this most vital point in all its bearings. One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover 25 cents.

"Courteous and thoughtful" is the word of the Newark News on G. B. Stebbins' Progress from Poverty: sold here. 50 cents cloth; 25 cents, paper, post paid.

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Lassed to Spirit-Life.

Ella L. E. Peake passed to spirit-life Aug. 31, 1888, from her home in Berlin. She was with the pioneer families of the here. All who knew her, knew only to love and respect her. She was a Spinitualist by nature, and held the firm belief in the reality of the future. She said she hoped she would pass the supreme moment unconsciously, as she wanted the surprise. Her with was gratified. After severe suffering she sank into repose. There have been few funerals in time as largely attended, or which have called forth such unqualified sympathy. Mrs. Emma Tuttle sang sweet spiritual songs, whose words are music, and the discourse was given by Hudson Tuttle.

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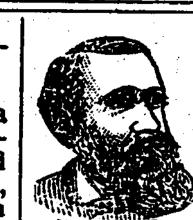
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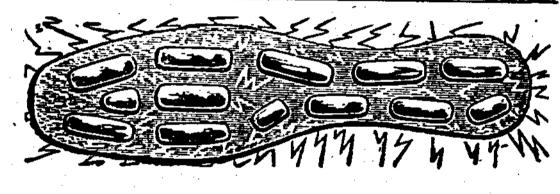
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For the Religio-Philosophical Journal.

F. O. HYZER.

LIGHT AND SHADOW.

The sun was veiled at "Sunny Brae" Ere it had reached the zenith hour, And under deepest shadow lay The vineyard and the fragrant bower; But light from Truth's eternal sun Burned on behind the midnight gloom, And Love and Wisdom twain in one Again could bid the flowers to bloom.

Fond hearts were wrung at "Sunny Brae,"

A voice of gladness had been stilled,— The harp unstrung and silent lay.—
The artist hand that woke it chilled; But from immortal lyres above The clearest tones of triumph stole. Bearing sweet messages of love From the arisen, victor soul.

A mother wept at "Sunny Brae" As only mother-hearts can weep. Above the cold and pulseless clay Lying in unawaking sleep. But on her brow the coronet Of the imperial mother shone; O'er Death she held the sceptre yet, Claiming her darling boy her own.

Her vision pierced beyond the vail Where our divine possessions lie: She knew it was no idle tale That "nothing quickens save it die." She the flower still in bloom. She still could hear her song-bird sing, And knew that the ide I gloom Must yield unto the real spring.

The sun again on "Sunny Brae" Will radiate its royal beams. And its rare splendors still will play Upon its valleys, hills and streams; An angel walks its paths and halls.--An angel voice the mother hears: She knows her precious darling calls And wipes away her burning tears.

He is not gone from "Sunny Brae"-Free from the flesh, he's nearer still; No longer can the form of clay Restrain his high, aspiring will; Like arops commingled in the sea, Like golden flashes from the sun Their clinging, glowing souls will be Inblended evermore as one. Aug. 1888.

A Morning with Mrs. H. S. Slosson.

To the Editor of the Religio-Philosophical Journal:

In pursuing a line of investigation in which have been-deeply interested for some years past. recently spent a morning with Mrs. H. S. Slosson. who is known to many readers of the JOURNAL not only as an intelligent and charming woman, but as a medium of peculiar and unusual powers. After quite a lengthy discussion of matters ethical. Mrs. Slosson became unconscious, and to my aston- l ishment, after briefly reminding me that I had taken

two journeys, as she had previously assured me that I would, launched out into an eloquent and impassioned dissertation on the political questions which are now engaging public attention. As the trend of this discourse was strongly Republican, and as I, having been born a Democrat, have always held to my birthright in the way of political opinions. I was utterly at a loss to know to what set of influences to attribute this extraordinary departure. Particularly was this true inasmuch as had not been giving any special thought or attention to political matters.

After speaking at length upon the tariff, Mrs. Slosson, still controlled, spoke of President Lincoln and those connected with him during his presidency. This recalled to my mind the fact that I had -that morning received a letter from a person who was prominent during Lincoln's administration and during the war. Although there was nothing in the letter in regard to the topics spoken of, it would seem to be reasonable to infer that the subtle magnetic telgraphy sometimes called psychometry, had been potential in bringing about this, otherwise inexplicable communication, for often as I had seen Mrs. Slosson, nothing save matters of private or psychical interest had ever before been discussed either by us in a friendly way or by her when she was acting as a medium. Closing the eloquent and trenchant political oration with a grand climax, Mrs. Slosson

proceeded to give the following REPUBLICAN CAMPAIGN SONG:

When our country was in danger · And our flag was trampled low. 'Twas Harrison who was then first To answer yes, not no.

The man who was a coward, And stayed at home instead, Would never be the choice Of a million brave men dead.

Let us honor now their memory And protect our nation, too. By electing General Harrison— 'Tis an easy thing to do.

Unfold the national colors, The red, the white, the blue And give three cheers for Harrison

And Levi Morton too. Come, every honest citizen. Join with us now and sing,

And let the glad hosannah Between two oceans ring. We have chosen for our leader

One gallant, brave and true, So give three cheers for Harrison And home protection too.

It may be interesting to those who are making bot tom-fact, analytical investigations in this particular department of psychic research, to know that Mrs. Slosson has no especially pronounced political preferences, and does not study or discuss political

ANTOINETTE VAN HOESEN-WAKEMAN.

Catholicism.

Catholics in this country are divided into two distinct classes. One class is American by birth or adoption, American in sympathies and instincts and desire to serve the republic. They hope to see the Catholic Church taking its place amicably among the other churches of the country, and Catholic citizens doing their part to sustain and develop the institutions of civil and religious liberty. They are honestly and enthusiastically patriotic, and they ought to have great sympathy and encouragement. The other class is not American by habit, instinct, sympathy, or education: They look to the Italian cardinal for their politics, their theology, and their religion. While outwardly obedient to the laws of the republic, inwardly they dislike and distrust democratic institutions. They do not believe in civil liberty. They believe the pope ought, to have the power to regulate civil law and to punish ecclesiastical offenses in all lands. They would like to see the Catholic Church strengthened in opposition to the institutions of the land which gives them welcome. Such men ought not to have encouragement, sympathy, or a cordial welcome to the exercise of power. But we believe the first class to be the growing class and not the other, and that, through sympathy and fair treatment, it may be vastly increased, and may become a powerful re-enforcement to the better influences which are shaping the destinies of the republic. An anti-Catholic scare which prevents just discrimination can only do harm. A dignified and firm policy of encouragement to the friends of free institutions and repression, for all others will meet the requirements of the case. We need never forget that, if matters should come to an issue and a free fight, the Methodists alone in this country outnumber the Catholics; and we can offset the Methodist vote against the Catholic vote, and leave all other religious denominations as a superfluous majority.—Christian Register.

"Sensitiveness."

To the Editor of the Religio-Philosophical Journa-I have been hoping that some able writer might review what I consider the absurdities of Hudson Tuttle's article in the JOURNAL of August 25. We should certainly educate ourselves in all that per-tains to science and occultism; but we should not accept that which will justly entitle us to be called "cranks." The very first idea is an absurdity. How can light bear upon itself a picture? Can any one doubt that the ray of light (which Mr. Tuttle represents as enduring forever), is but the result of mo-tion in the luminiferous ether, and that that motion being deflected, is really no longer the same light! If the vibrations producing red, orange or yellow be by any means properly accelerated, violet indigo or blue may be the result. Then what has become of the first assumed colors? For illustration of the motion of the particles of interstellar matter, suppose the breaking forth of a submarine volcano; an ocean wave will pass off in every direction from the point of extreme agitation; but wherever the influences of this wave shall be felt, we shall experience nothing whatever from this particular point; that is, the point of origin, but will experience simply commotion in the tangent waves about us. Suppose now we imagine this ocean to be a vast sea of ether, would a picture which might fall upon the swell at any point be mirrored at the end? If the ray of light were a thing which had been actually conveyed bodily from the point of agitation, then it might be conceived that it would carry with it these visionary pictures. There was among our ancient

brethren an old conundrum that a thing started in motion, kept on, in one sense, eternally. When equilibrium is restored. I think it is now not disputed, the motion has ceased. So the ray of light does not "wing its swift way across the regions of space." A parallel may be found in the wire which connects two batteries for telegraphic purposes. Suppose now these images could really be conveyed as postulated. Let us watch them with the vision of imagination as well as with that of emotion. Would they not become so complex, so mixed,

"Every atom still vibrates the moulding hand of life under which it has at sometime passed, and the sensitive mind is able to catch these vibrations and interpret their meaning in forms of thought." Yet after all of this amazing revelation he tells us that Professor Denton allowed errors to creep into his investigations, because, probably, he did not take into consideration the fact that the sensitive might be influenced by the magnetism imparted by him who secured the specimen. I am not quoting him, but fer brevity, am endeavoring to give the

so overlaid as to be really neutralized?

Mr. Tuttle says:

That is just one of the absurdities in Mr. T.'s theory. Those first pictures would be so badly mutilated by the millions of pictures per second which had fallen upon them for millions of years, that I fear the sentient would become badly con-

It is a mystery to me how Mr. Tuttle, holding these views, can be a believer in what is familiarly called Spiritualism: for, since the impress of those who once lived in earth-life, may be made upon whatever they touched, and so indelibly made our clairvoyants may simply be thus impressed and that would end clairvoyance so far as it gives us a test of spirit life. Another might in a similar manner be impressed with words which they uttered in earthlife, or perhaps with thoughts peculiar to them, and this would clear away the difficulties of clairaudience. As to the existence of a subtile force pertaining to everything, sometimes called its magnetism, we can not deny it. nor prove it; but the extent to which the idea is carried, bears with it no rational

evidence of its truthfulness. A photograph is placed in the hands of a sentient who reads the character of the person whose picture is taken. This is attributable (we are told) to the magnetism of the subject taken, which is in some manner plugged in about the photo. Give the sen tient a wood cut; the character will be read in the eame way as before and with the same kind of impression made upon the sentient. Experiment with names produces a similar result.

B. R. ANDERSON. Concordia, Kan.

Letter From Prof. A. Wilder.

to the Editor of the Religio-Philosophical Journal:

The editorial article, "Nature's Physician," in the Journal of Sept. 15th, is replete with good sense. profession, and to confine the art and practice of treating the sick to a privileged class, hedged about | to-day?" with mummery and artificial sanctity, like Hindu Brahmans, is both a folly and criminal conspiracy. Nobody wants quacks and charlatans, but they will be no less quacks and charlatans, because they have diplomas and are sanctioned by a Medical Board. There is no such scientific knowledge, no such ex- | to spend the darkest night in that sacred cometery. actness, no such extraordinary skill in any one class of physicians as to justify the proscription of those who do and think differently. This is the general

sentiment of the people. No one familiar with the men or the influences folly of the measures surpasses the trickery.

to co-operate for the procuring of legislation against quackery. "All that we know of medicine we learned from quacke," was his reply. In New York and other States the pretext for this

legislation was to make a distinction between spiritual healers and physicians. It reminds one of a complaint at a State Capital when a legislature was in session. There were numerous thieves and pickpockets in town. A head waiter at a hotel com- desire to make their words good. The usual phelike the members of the legislature," said he, "that when they go in to dinner I can not tell them

There exists no good reason why a clairvoyant healer, or "metaphysician" should not practice his vocation unmolested. Malpractice can be punished; but the idea of proscribing where there has been no malpractice is preposterous.

Yet it is cause for pleasure that the legislatures are stirring up this class of persons. They need it as well as other irregulars. It is detestable; but let it be known that these things are being done and contemplated. Next will come politics; and these men will endeavor to find out what their rights are. As it now stands our legislation is steadily degenerating into despotism.

The Co-operative Temperance Union.

To the Editor of the Religio-Philosophical Journal Heretofore much of the organized temperance work has been carried on through churches. In some cases the most active and best temperance sentiment has been ostracized by church influence. Only about one-sixth of the people of the United States belong to any church. This society welcomes all friends of sobriety, whether church members or not. Let us pull together for the closing up of the great fountains of crime and degradation. The object of this union shall be the eradication of vice in all forms. All persons in sympathy with the object of this union are eligible to membership. It shall be the duty of the Co-operative Board to establish subordinate unions in their respective localities. with the object of ultimately perfecting an Inter-

national Union. There shall be no stated initiation fee, but every of joining the Union. The first annual meeting of this Union shall be

held on the Cassadaga Camp Grounds on the third Monday of August, 1889. The officers of the Association are: Solon Lauer. President, Meadville, Pa.; Mr. Orvice, Vice President, Chicago, Ill.; C. Bird Gould, Secretary, 306 Sterling Avenue, Cleveland, Ohio; G. F. Lewis, Treasurer, Corry, Pa.; Honorary Vice Presidents, W. J. Colville, Dr. M. M. Tousley, H. D. Barrett, Mrs. Dr.

This association is a move in the direction of materializing some of the ideals which are so constantly enunciated from the Spiritualist and humantarian platform, and should receive the hearty co-operation of all persons interested in the regeneration of humanity. G. F. LEWIS. Corry, Pa.

The Czar of Russia and the Prince of Wales are said to be no mean performers on the banjo.

For the Religio Philosophical Journal An Unsatisfied Longing.

Why is it that earnest seekers after a truth, whose hearts and minds are open to conviction, where souls yearn for some sign, some actual proof that they are not pursuing an ignis fatuus, which shad leave them swamped amid the bogs of unbelief in the marshes of doubt and despair, are often doorself to grope in the dark through a whole life time? If the spirits of the dead can and do communicate with the living, why do they not respond to the cries of their dear ones left in desolation and sorrow? A mother dying left her girl baby, only two weeks old, to the tender mercy of friends. Life had been

imbittered to the young matron, and she gladly passed beyond the veil. Loving and beloved, she had been wounded incurably. Slowly, surely, the heart-break went on, and though devoted friends strove to awaken in her a desire to live, she would

The wrongs suffered by the mother, the cruelty and injustice borne so uncomplainingly, the endurance hidden bene ith smile; more sad than tente.

left their mark on the unconscious babe. All her
life she was to suffer because her mother suffered. There was no stigma attached to the memory of the dead. Fair, noble and saintly, yet an unlove hange

own, and tried to make up to her by tenderest devotion, what she lacked in her husband. But the aching heart was at rest; the spirit gone to the Master she had served; and in loyalty to their son they taught her daughter to love and revere her father. Their success was limited. Something intangible, but powerful stood in the way. A reserved affection the child gave her parent, but reverence was lacking. Somehow without having been told in words, she knew he had wronged her mother,

and in her baby-soul realized that she must share that mother's suffering. She was an affectionate, forgiving child. In many ways she shared her father's tastes and peculiarities. They ought to have been closely united, but ever between them rose that invisible something, that dividing influence. Now, we believe that influence came from the martyred wife. Was it simply an impression given her unborn babe, through months of weary heart-break and lasting all these years, forty-seven now, but as strange to-day in the elderly woman, as when she was a prattling child? Or did the mother's spirit stand like a Nemesis between the

The kind grandmother, although an earnest professor of Christianity, believed that the spirits of the dead held communication with the living. She was ignorant of modern Spiritualism, and could not have accepted many of its tenets. She was a Spiritualist, something after the Eizabeth Stuart Phelps order. In belief she harmonized with Mrs. Clara A. Field. Her nursling, precocious and intelligent beyond her years, was the good woman's companion, and the two were wont to talk of many things strange and mysterious. The child became a Spiritualist of the same pattern as her grandmother. There was nothing the little girl so much longed for as a sight of her lovely angel mother. No copy of the longvanished face existed. The child had no dread of the spirit form, but instead the most intense longing to behold the sweet presence -- to feel the touch of voice. With singular pertinacity she clung with all her childish might to the belief that her wish would be gratified. She even strove to help by frequenting places she thought best loved by the spirit for whom she waited.

In the church from which her mother was buried. she always looked for a vision of her as last seen by mortal eyes. Unusually sensitive and shrinking from all unpleasant sights, she had a morbid dread of looking at a corpse, and could not be prevailed upon to go near one. A lady died, who had known and loved the child's mother, and was said to resemble her in death. At the funeral, to the amazement of every one who knew her, the little girl went up to the open coffin, and gazed long and wistfully at the dead. When questioned by her grandmother, she said, "I did it to help me know my The attempt now in progress to shackle the medical | mother when she comes to me." "You have always feared to look at a corpse. What gave you courage

"Oh! she was my mother's friend. I knew she would be pleasant to my eyes." Her mother's grave was the holiest, safest spot on earth to the child. Naturally timid and nervous, and believing in ghosts, she would not have been afraid Always when by the grave, the cry of her childheart was, "Mother, I am here. Show yourself to your little girl =

As time went on the father and his family came to reside with his parents. Then the prophetic inwhereby medical legislation is obtained, can be im- tuitions of his first-born were fulfilled, and she sufpressed with veneration for their work. It is tainted | fered because she was her mother's child. With with selfishness and corruption from one end to the | her little heart almost bursting with its burden of other. It was conceived of motives dishonorable to | injustice she would with bitter tears plead for some men, and it is pushed as dishonorably. Only the token of her mother's love. In the silent nighttime, she would kneel and pray to her mother's Dr. Enoch Hazard of Rhode Island was once urged | God, to give, just for one moment, that mother to her longing sight. Her prayer remained unanswered. The mother gave no sign to the child—she has given none to the woman.

The daughter is not a Spiritualist in the common nomena of spiritual manifestations are not convincmother's voice, her mother's touch she would know. She has longed for them all her life. Again we ask those wise in spiritualistic mysteries, why that mother, if she can reveal herself to her child, suffers this longing to remain unsatisfied?

Spiritualism and Prayer.

In the Editor of the Religio-Philosophical Journal: I read an article in last week's Journal from

Mary V. Priest which is very suggestive. Humanity seems to have an intuitive idea that prayer is good and necessary to the highest development of the spiritual nature. These intuitive ideas are often partly right and partly wrong, but it is rash to ignore them utterly because they have lived in association with error. Prayer, viewed as it generally is by orthodox minds, contains an element of absurdity which sends the hasty freethinker into the opposite error of absolute contempt for prayer.

Certainly when we take it upon ourselves to advise and remonstrate with God about the management of this world, or any part of it, we have no right to expect that our wisdom will be accepted as superior to his; but a very different matter it is when the soul breathes forth its gratitude, love and admiration to the Source of its being, and yearns for a stronger sympathy and closer communion with the Author of all beauty, love, power and underguage of prayer is at hest weak and unworthy of the impulse behind it; but often, notwithstanding, it is an inspiration to other souls.

Bowever, this is not and must not be made the object of prayer. Here lies the weakness of public person shall make some voluntary offering accord- prayers. They are inevitably, if original with the ing to his or her means and disposition at the time | speaker, and extemporaneous, spoken "at" the audience instead of to God. The most exaggerated illustrations of this are seen in political meetings opened with prayer—a caricature of worship!

I cannot think that anybody is sufficiently proof against the magnetism of an audience to be able to offer a prayer in the spirit of prayer before the same, unless it be a prescribed ritual or invocation entirely disassociated with the personality, intellect or genius of the speaker. Made under the consciousness of criticism,—favorable or unfavorable, it keeps growing, and it now stands decidedly as the matters not,—prayers must have a degrading and No. 1 of my list. That series of impressional articles weakening instead of an elevating and ennobling by Mrs. Duffey, are the best of the kind that have influence; they lean too strongly towards bypocrisy been written, I think, and should be put in book or and making up an appearance for effect.

When we speak to men, let us address them di-Atlanta, Ga.

dead. Fair, noble and saintly, yet an unlove larger on a physilected wife; that was all.

Tenderly cared for the infant developed into a dreamy, thoughtful child. The first ten years were passed in the house of her birth. Her paternal grandparents with whom she lived, worshiped the memory of their daughter-in-law; and daily the little in the corps of her birth. Her paternal grandparents with whom she lived, worshiped the memory of their daughter-in-law; and daily the little in the corps of her birth. Her paternal fair to a such a manner as to a such a manner saint for a such a manner as to a such a such a manner as to a such a

for sittings. A reasonable regulation of the number of the harden and constitutions, but and the artist who apof breaking down his health, health. But healther, wentling,

could it be otherwise than then else strength and visitality should suffer all quality. When a spacetiment is the product of t shall learn that one present to outstoom present or any old. practices work mischief. We made sound only in the control of the mediums, watch them with a real man was track them. Washington in West below a long as the track the delicate instruments be amptived. This we do that he the first place, and in the peak regulate the country position of public circles with instabilizated ourse, and the Disc pageonic changes group in the property of results must be and will be prengred contradictive, allowed there in the composition of the terms of the

the conditions were especially happy. Chave noticed [will be the factionalite vides for a winter, and vides that when the phenoniem, were especially estrong to a apolean in wait paper, in perfect it is follows. power and abundant in Munder the medium-seemed | There is a granite house in Rowan County, Vimore serious must be the drain on the system, in a litherhouse is in a good state of preservation. mixed circle composed probably of strangers, assorted with no regard to any principle but the power to pay the required entrance fee! The sytem is self-condemned. It would be an excellent piece of work for the Research Section of the London Spiritualist Alliance to organize a circle on proper principles, if only to show the world how Mountain travelers are rewarded by the timest

her mother's hand, to hear the sound of her mother's | The Universal Co-operative Temperance Union.

that should be done.—"M. A. (Oxon.)" in Light.

To the Editor of the Religio-Philosophical Journal: The Universal Co-operative Temperance Union, recently organized at Cassidaga Camp, for the purpose of eradicating vice in all its forms, is meeting with much hearty commendation and support among Spiritualists. That there is need of such an organization on a humanitarian basis, is demonstrated by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. With most of the temperance societies, subscription to the orthodox creed is minded people should find expression in an organi- a water wheel in the River Aar. zation untrammeled by creed. People who believe that salvation is first for this world, and afterward for the next, should unite to give their sentiment form in good deeds here and now.

It is often asserted that liberal people perform no Legood works, and the assertion sometimes contains too much of truth; but we must remember that the great social machinery is mainly controlled by the orthodox church, and that before people of unorthodox belief can co-operate for social reform, societies must be organized, and order brought out of the chaos of individualism. The Universal Co-operative Temperance Union offers such an opportunity for the association of all liberal minded people in the work of general reform, and should be heartily supported and encouraged. Let local societies be at once organized. Instructions on how to organize a society for general work may be found in any manual of parliamentary rules, where there is no person competent to proceed without them. A pro- ness. gramme of work may be adopted and followed at every meeting, embracing an essay on a particular | ney, New South Wales, is engaged in working at a subject, with discussion, select reading bearing on | patent which he is confident will fairly revolutionacceptation of the term; but she has had many | the topic, etc., and music or literary features may be | ize ocean travel. It is a steamship that will make friends who are, and without exception they agree | added to suit. Temperance and general reform | sixty miles an hour. When this is accomplished a in pronouncing her a medium. They have told her | pamphlets may be procured for general distribution | trip across the Atlantic will be made in a little over that she possessed this and that gift. She has no | from societies already in existence. A list of suitable | two days. Secretary of the U.C.T. U. to all who may apply. It ing to her judgment, but her mother's face, her is suggested by the officers of the U.C. T. U. that a number of pledges be prepared, for signature by shose who feel able to take them. A pledge to abttain from alcoholic beverages, another to abstain from tobacco in all its forms, and others for abstinence from other injurious habits and practices, may be kept ready for signatures as fast as persons can conscientiously take them. It is thought best not to make any one of these pledges a condition of membership, but to make sympathy and a desire to work for these objects the only condition. As soon as societies are organized they should report at once to the Secretary of the U.C.T. U. at Cleveland. The permanent address of the President of the U.C. T.U is Solon Lauer, Willoughby, Ohio; of the Secretary, C. Bird Gould, 306 Sterling Ave., Cleveland, Ohio; of the Treasurer, G. F. Lewis, Corry, Pa. Lily Dale, N. Y., Sept. 18th, 1888. GRAPHO.

Japanese Innate Goodness.

To the Editor of the Religio-Philosophical Journay It appears from a recent writer who has thoroughly investigated the matter, that the Japanese are distinguished for their innate goodness; indeed it is a national characteristic. He says: "The Japanese are temperate. To a visitor tea, and not alcoholic liquors, is offered. There are no standing bars in Japan, and no public drinking of liquors that intoxicate. The Japanese are polite. Their honesty is attested by the fact that the shop is often left by standing. This is the essence of prayer. The lan- | the proprietor with nobody in while he goes to a distant part of the city.

> "There are no bolts and bars on public or private houses. The Japanese are humane. Horses are rarely beaten, and oxen drawing loads have awnings fastened over them. Cattle for slaughter are carefully led. Gunning for sport is unknown. At school the children of nobles are poorly dressed, avoid injuring the feelings of poorer children. They are also remarkably hospitable and courteous." The Japanese possess the above characteristics

without having received the aid of the Christian religion. The showing is a most excellent one,-better than can be made in this country with its boasted civilization.

Herman Snow writes: "Your paper still pamphlet form."

rectly; but when we speak to God, let us clothe our | There is an encampment of gipsies at Saybrook thoughts and aspirations with the eloquence of si- Point, Conn., presided over by Typhena, the thirtylence! A moment of silent prayer in an audience or fourth queen of the Zut family. It is said that circle is an inspiration that few can fail to appre- she will go to Bristol, England, in November to MRS. PAUL FAY. attend a great convocation of the gipsies of the

Botto and Extracts on Miscellaneous Subjects.

> There have been planted in Kansas a bus a floral curiosity in the shape ish that bears jet black flowers. - been adopted as a political emfemilis the clans together. sink under the salt waters of the Jersey side, produces pura-

ad-sion ships now cruising in the are sublination of church, chapel,

hew Amaid's miscellaneous es-1 biblierto been collected, will, it 2.2313 national schools for The first named are conic crap of grapes ever Valley is, now being i-li will exceed that of

Platagree on a physi-

and disappointing. Even in a private strete whole appear the fine may believe the report that green

to be correspondingly depleted of vitality, cone iginia, built in 1760, and is still awared plat occupied plained of weakness in the spinal column, and ald by the descendants of the man who said it. The not recover till after food and sleep. How much breplace is a feet while, a feet ough and a feet heeps The greatest span of a challever billige is that of the Forth Bridge, which will be finished in extober. 1880. It has two of 1.710 feet each. Its extensive height will be but feet above high water, the foundations going ninety-one feet below high water.

> views of the season. I lear, cool air and high searing clouds bring out the mountain beaks to view with wonderful distinctness. This is the time for nature's beauty reserved for those who waited. The telephone was allowed to be used on Sunday for the first time in London a few weeks ago. The managers of the company, it is said, had grave

> doubts about the result of such an innovation, but

the large use that was made of the privilege satis-At an inquest on a Cheshire farm servant it was testified that the deceased, only nineteen, had worked, the whole of that week, getting only three hours' rest each night. A companion of the dead man said: "It is the custom. If you won't go somebody

A novel electric railway has been completed, runconsidered of far more importance than signing the | ning from the shore of Lake Luzerne over a bed pledge of total abstinence from alcoholic liquors. It | cut in the solid rock to the summit of the Burgenis time that the temperance sentiment and the senti- | stock, 1,330 feet up. It has a gradient of from 32 ment of general reform existing among liberal to 58 per cent. The electricity is generated by

At Denison, Tex. a negro took laughing gas before having a tooth pulled and astonished the dentiet by leaping from the chair through the window, carrying sash and all to the pavement, twenty feet below, yet, strange to say, was only a little shaken when he came to himself:

One Banks, a young man from New York City, recently fell headlong over one of the Kaaterskill Falls, in the Catskill Mountains, a distance of eighty feet. He landed in a pool of water, and was thus saved from instant death. He was badly injured, though, and it is thought will die.

Hunt's pictures on the walls of the Assembly Chamber at Albany will be covered or destroyed, because it is impossible to move them unless the stones on which they are painted are sawed out. The indifference about their fate is due probably to the fact that the pictures are much injured by damp-

James Wallach, a distinguished engineer of Syd-

company in Paris is prepared to supply cabs with electric aigrettes for the heads of the horses and the coachman and footman, and exterior and interior lanterns for the cab, says the Paris Register. The accumulators are very small and portable, and will furnish a brilliant light for from four to Japanese gongs melodiously summon guests to

dinner, and are considered a great improvement upon the dinner bell. Of all devices, however, which have been invented to call people to meals, including the bugle, the gong, strings of bells suspended from the portiere rod, and the soft-spoken waiter. no arrangement sends such a thrill and awakes such an appetite as the farmer's horn. John P. Townsend, in his address on savings banks in the United States, stated that the av-

erage expense of savings bank management in thirteen states is less than one-third of I per cent. the average interest paid is nearly 4 per cent; in the six New England States the average is greater than 4 per cent. in Vermont it was 41/2 per cent. and in Rhode Island 4.7 per cent. was paid in 1887. A unique congress of women will be that held next year in Paris to celebrate the centenary of the

great revolution. For three weeks the congress will be a national one, after which, for eight days, women from all parts of the world will be invited for the meeting on July 22. Woman's part in the revolution was so prominent that it seems fitting that it should be remembered. Prince Henri d'Orleans is much pleased with his

reception in this country and finds American society charming. With somewhat conservative politeness he says our women are more like the French in vivacity and style than any he has ever met. But he frankly admits there are more beautiful faces here than any country in the world.

An engineer of the Comstock mines reports that while spending some time recently in the wilds of the Sierras, in Tulare County, Cal., he came upon an enormous tree of the sequoia species, which he believes to be the largest on the continent. The party had no rule with them, but one of them measured the giant with his rifle, which is four feet in length. He found it to be forty-four lengths of his gun in circumference at a point above the ground as high as he could reach. The top of the tree has been broken off, but it is still of immense height.

The London St. James' Gazette, speaking of the American small boy, says: "He abounds in Paris, is common in Italy, and he is a drug in Switzerland. He is not only restless himself, but he is the cause of restlessness in others. He has no respect for the quiescent evening hour, devoted to cigarettes on the terrace after the table d'note, and he is not to be overawed by a look. It is a constant source of wonder to the thoughtfully inclined how the American man is evolved from the American boy. No one need desire a pleasanter traveling companion than the American man; it is impossible to imagine one more disagreeable than the American boy."

HELEN GRAY CONE.

One soiled and shamed and foiled in this world's Deserter from the host of God, that here Still darkly struggles -- waked from death in

And strove to screen his forehead from the white, And blinding glory of the awful Light, The revelation and reproach austere. Then with strong hand outstretched a Shape

drew near. Bright browed, majestic, armored like a knight.

"Great Angel, servant of the Highest, Why Stoop'st thou to me?" although his lips were mute, His eyes inquired. The Shining One replied: "Thy Book, thy birth, life of thy life am I. Son of thy soul, thy youth's forgotten fruit, We two go up to judgment side by side." --Scribner's Magazine.

Two Babies.

There is a little baby

Always gentle, always sweet, Who doesn't lack a beauty That can make a babe complete:

Who never cries untimely, Who is never never rude, While anything she doesn't know No mortal baby could.

So winsome and so dainty That the careless turn to look— But O! this perfect baby Is a baby in a book.

There is a little baby With sunshine in her eyes. And many a fault the critical Might coldly criticise.

Her nose is over saucy. Her temper does-incline When her small world is going wrong To take a twist like mine. And half the people pass her by,

But O! she suits me better Than the baby in the book. -Good Housekeeping.

Curious Psychological Influence.

To the Editor of the Religio-Philosophical Journal:

Nor deem her worth a look,

A California paper gives the particulars of the death of N. M. Thompson, a former farmer of Richland County, Ill. One morning he was fatally bitten by a black spider. He applied a simple remedy and went to work. In about five minutes he said he would have to quit work, as his back was hurting him. He began to get sick and had to be taken home in a wagon. On reaching home be was raving. He would run around the room on his hands and feet, then he would try to climb up the walls, feet first, and go through many other antics in imitation of a spider. As soon as possible he was got under the influence of morphine and everything possible was done for his relief. The spider was of

the common black variety. Who can explain why the subtile poison should cause the unfortunate victim to act in many respects like a spider?

The Little Seed.

A little seed lay in the carter's path: A little shoot bowed in the strong wind's wrath: A little shrub grew, by its roots held fast; Then a stout tree braved all the winter's blast.

A little cough started—'twas only light: A little chill shivered the hours of night; A little pain came and began to grow.

Then consumption laid all his brave strength low. Be wise in time. Check the little cough, cure the little chill, dispell the little pain, ere the little ailment becomes the strong, unconquerable giant of disease. Dr. Pierce's Golden Medical Discovery, taken in time, is a remedy for these ills.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10

cents a copy. A good pamphlet to use for missionary purposes. Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are. What is Spirit? What is Man? Or-

ganization of the Spirit-Body; Matter, Space, Time. Price, 30 cents, The Watseka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psy-

chological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents. The following works are by Giles B. Stebbins:

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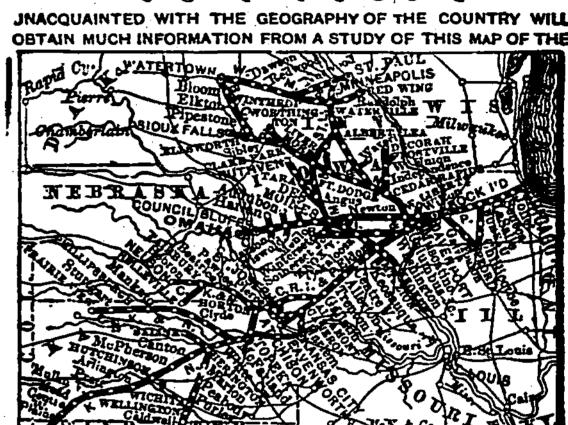
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In company with a friend, aftermany vain efforts at finding the residence, we finally reached the home of the great Spiritualist. The room into which we were ushered was small, with an ordinary round mahogany table in the center, covered with writing materials, and surrounded with chairs. Immediately upon being seated rappings were heard throughout the apartment. Though somewhat disturbed by this novel experience, we nevertheless controlled our fancies, and embraced a few moments of silence to study, if possible, the character of the man before us. He was about thirty years of age, with a portly form, crowned by a shapely head, and looked out of a pair of dark, searching

During the introductory conversation the raps had ceased, and the silence of the room was broken only by our interchange of words. No sooner had we announced our desire that the séance might begin than the raps beganwith greater violence than before, and the table was suddenly lifted from the floor and tipped into the lap of my friend.

"A friendly greeting," said the medium, "from a delightful band of angels, who are here to enjoy with me an hour in your company. The room is filled with them." "Can you give me the names of any persons

present?" was asked. "Certainly," was his quick reply, and immediately taking up the pencil, he wrote the names of several who had been on the most intimate terms with my friend in years gone by; among others the name of his mother. The medium laid the pencil down, and leaning back in his chair, steadily gazed at his vis-a-vis for some time, and upon being asked the cause, said, "I am looking at your mother; she stands behind your chair, leaning lovingly and confidingly on your shoulder, and gazing upon your face with the old love, which you must recall." "When and where did she die?" was then

The answer named the place, day, and month of her death. Having his skepticism thoroughly aroused by this time, the questioner asked for her maiden name.

Without hesitation Foster took the pencil, saying, "She shall write it herself," and thereupon he wrote in the familiar handwriting of the lady in question, giving her full name, where she was born, and when. She then wrote the name of her son, his age, and place of birth.

These startling developments had the effect of partially unhinging the feelings of the questioner; but not willing to yield his faith even to such evidence, he resolved to test the powers of the medium in such a manner as would leave no room for doubt. Having travelled over the greater portion of the world and made acquaintances in foreign countries, many of whom were dead, he determined to apply a significant and most difficult test. As if his thoughts were instantly divined by the medium, he remarked, "There are spirits present whose manners are in strange contrast with those of our commun ity, and they are making motions which

cannot interpret." My friend then made a mental inquiry concerning a friend who had died in the East Indies. The answer came immediately. "Your friend who died in the East Indies here, and anxious to converse with you. see her now," and he proceeded to describe the personal appearance of one who had been dead six years. "I see before me," he said, "a short, delicate lady, whose face is marked with traces of suffering. She is dressed in light fabric, and wears upon her head a summer hat. Her hair hangs loosely over her shoulders, and in her hand is a letter, which she seems desirous of presenting to you."

"I would know her name," said the excited questioner. He instantly seized a pencil and wrote upon a paper, which he handed him with a perplexed air, saying, "Here are some characters, sir, but I must confess that I do not understand them."

On taking the paper, it proved to be the name of the dead friend, written in clear, beautiful Persi-Arabic characters, with this salutation, common among the natives of India, "Burrah Sahib, Salaam," the name ed. by which she called my friend, literally meaning, in the Oriental exuberance of politeness. "Great sir, good cheer."

While regarding the inscription with silent wonder, the medium suddenly drew up his coat-sleeve with the exclamation, "See part of the arm, standing out in bold relief were the English initials of the lady's name. Not to be deceived, the gentleman in question caught Foster's hand and held it for a few moments, during which time the phenomenon faded from sight.

Nonplussed not merely by the captivation of two of his senses, hearing and seeing, but by receiving a message in a language which not ten persons in the country could read or understand, and of which the medium had not the slightest knowledge, it was decided that only one more test remained. A secret involving the character of a third party was known only to this dead lady and my friend, who immediately resolved to penetrate this mystery if possible. He propounded the question mentally, and requested that she would write the answer in her own hand through the medium. As before, he seized

the secret out, without knowing a word of the same. It was true in every particular. . For the time being the spiritual conference ended, and we entered into familiar conversation with the medium. It was asked when he first felt these spiritual impulses and impressions—in short, what made him a

the pencil, and carelessly and rapidly wrote

medium? He candidly replied, "I have been a medium from childhood, and I am so from necessity. If left to myself I would not choose this vocation, but I am forced by day and by night, by powers out of me, and as inexplicable to me as to yourself, to perform the part

'on see me acting." "If you have no objection, Mr. Foster, I uld know your experience in detail," said

"Not the slightest," was his frank answer, | 80n? and throwing himself back in his chair, he detailed his history, nearly as I can remember, in the following words:

lies and vices of a corrupt world, and who are | yet to be tried. strangers to the sweet and holy virtues of fill their pockets, I nevertheless emphatically him confess the crime.'

AN EVENING WITH A SPIRITUALIST. | deny that it is true of even a respectable portion of our number.

> subject of spiritual manifestations. As I grew | reviewed. By spiritual agency I was enabled | builded the religion of the churches, wherein to manhood and mingled with society, they to call to his mind certain facts that had not only perplexed but annoyed me, and sev- been overlooked in the earlier investigations appear as a fallible creature was painted in ed my misery. I sought relief in the quiet | work out such a chain of circumstantial eviin the fields and woods; among books; in hitherto respected citizen and depositor. travel; and in the church of God. But in all my pursuits, in all places, and under all cirof life itself. I was a walking skeleton. could not sleep. I was tormented by excru- virtue. ciating nervous pains, and, in short, endured the tortures of perdition. At last, unable to hold out longer, I yielded myself to the strange, mysterious influences which seemed | position than before, and to this day enjoys | progression. There is no uncertain whim or to press me, and in that act I found relief.

> that if I encountered one who suffered from | the real thief, the man whom I had suspected | its watchword, and the tramp-tramp-tramp any cause whatever, I seemed to become for from the first, was placed upon the witness- of its devotees will be heard echoing along the time a part of his being, and to realize in | stand, and in the course of his evidence the | the corridors of eternity forever and forevermy own person all the anguish that he en- | fact was elicited from his own lips that he | more. dured. I was even drawn toward those whom | was present on the day of the robbery. From I had never seen and of whom I know noth- this point, inch by inch, a network of dark ing. This curious sympathy has carried me | and presumptive circumstances was woven to almost every country in the world, in around him, antil at last he became entansearch of unfortunate persons, and in every | gled in the meshes, and the suspicions of the instance I have found relief only in admin- public, like birds of prey hovering about their istering relief to them. On one occasion I | victim, pounced upon him, and struck their | hundred miles to the Delphos, Kansas, Camp was suddenly summoned by spiritual influ- beaks into the quivering carcass. To save | Meeting of Spiritualists. It was the first gathences to take the first train for California. I' what little character the scoundrel could, or | ering of the kind I had ever attended. We resisted for several days until my old agony | rather to escape the penitentiary, he sought | remained four days. It is still in session at threatened me, when taking my trunk I to settle the case without a trial at law, and | this writing. Wife and I are Unitarians, but started on a mission, the intent of which was | this, in consideration of his wealth and famas unknown to me as to a child unborn. On | ily connections, he was permitted to do. The | Protestants, Jews, and all sorts, for we have arriving in San Francisco, 'a stranger in a stolen money was returned, and he who, to a kindly feeling for all, and can see some strange land,' my steps were directed to the accomplish his own base ends, would have good in all. While we are Unitarians, devery house in which, as it afterward appear- | sacrificed a virtuous youth, is to-day an out- | nominationally speaking, we are satisfied ed, the cause of my sympathy resided, and cast and wanderer in a foreign land, under beyond a doubt that "if a man dies he lives through spiritual agencies I was enabled to an assumed name, having disgraced the one again," and under proper conditions can comclear away a mystery which had plunged a | he bore. respectable housenold into the deepest dis-

committed. Suspicion rested upon a young | the door." clerk in the bank who had hitherto borne a through all the process of arrest and impris- | Magazine. onment for lack of bail, all the tortures of a conscience unspotted, and I riled under accusations as galling as they were unjust. For weeks I ate and slept little. I lived only in the agony of a blasted reputation. One night, while cogitating on this matter, and wondering where it would end, I was summoned by the same influences to take the presenting to your readers a brief epitome of robbery. Nothing loath, I made my prepara- | evening at Metropolitan Temple. The auditions, and in accordance with the command found myself that evening on the steps of a | a very large and intelligent one, and the lechandsome mansion, in the loveliest portion | ture from beginning to end one of those of the town. Ringing the bell, it was answered by a young lady, to whom I frankly announced, that I was directed by mysterious | that her name should be enrolled among the agencies to seek lodgings in her house.

are hotels in the city, and we have no rooms at the disposal of strangers.' I immediately | portant truths were embraced within the replied, 'Yes, miss, your mother and yourself | compass of that discourse than were ever have been preparing the front room on the embodied in any single sermon delivered by left hand side of the hall upstairs for my accommodation, and I beg you not to consider me ungentlemanly or rude if Ipress myself | tions of a Rational Religion, or The Religion | upon your hospitality.

"The mother had meanwhile come to the door, and both ladies seemed to be greatly agitated upon hearing my answer. The be especially adapted to her then mental former remarked, 'It is true, sir, that I have such a room, and that I have been fitting it up for the reception of a dear friend,' naming the suspected clerk in the bank, who was the next day to be released from confine- of the intellect.

"But he will not be here until to-morrow, said, and as it is with him that I have to do, you must afford me lodging until he

in my countenance, or the ladies' perplexity, I cannot say, but I was made cordially welcome, and in a few minutes was domiciled in the room which I had so minutely describ-

"I spent the night in feverish excitement and with the dawn of the next morning began anxiously to expect the young person, whose sufferings for the time had been my heritage. It was ten o'clock in the morning. however, before the door-bell rang; and then here," and there in red lines upon the fleshy | a paie, emaciated young man of not more than six and twenty was boisterously received by the inmates of the house. The same strange presence that had led me from New York to that spot was around me now, and | dation known to humanity, but she scanned one glance assured me of the identity of the individual. Without a word of introduction I took him abruptly by the hand, and exclaimed, 'Sir, you are an innocent man!'

"'What do you mean, sir?' he said. "'I mean,' I replied, 'that you are not guilty of the charges that have been brought against you; that you did not rob the bank; that you have been incarcerated without cause; and that I am here to point out to you the guilty party, and prove thereby your in-

"He stared at me with surprise, and said 'Who are you—a stranger whom I have never seen before—who thus declares my inno-

"If his surprise was great my relief was infinitely greater, for my soul seemed at that moment to be released from prison, and I felt myself once more a free man. I will not go into the details of our introduction, and the several hours of pleasant chat which we had in the room I occupied during the night. The next morning we walked down the street, and went straight to the bank. Something impelled me there—something more than fate-something I could not disobey.

It was the spirit influence, "We had scarcely entered the door of the prophecy. bank when a scrupulously dressed middle- . All the varied phenomena of the physical aged man likewise entered, apparently for universe of record in the past, and occurring the purpose of making a deposit. To ordin- to-day, are but revelations of infinite wisary eyes there was nothing peculiar about | dom giving promise of a glorious future. She this individual that would attract observa- lifts her eyes heavenward and beholds the tion. To me he was thrilling. Hastily I ask- | panorama of the universe pictured upon the

"It is generally believed," said he, "that guilty party, for whose crime you have suf- reason placks the gems of truth from

president of the institution, in which all the | the home of the angels. "As far back as I can remember I was the circumstances of the robbery were carefully eral times almost drove me to despair. of the the case; to reveal certain clews that Thoughtful days and wakeful nights attest- | had not been thought of; and, in brief, to | home circle; amid the gayeties of social life; dence as threw all the suspicion upon the were pointed out in the clearest manner, and

"The trial took place in due time. Mean- of he hearers. while I had become active in behalf of my cumstances, my steps were followed, and I young friend. Witnesses were summoned at the God-given faculty of reason must be was pressed into the thankless and unwilling | my instigation, who adduced testimony tend- | throttled, and blind obedience to the behests service. My sufferings at last became so ing to fix the guilt where it belonged, and of priests observed, or the penalty of eternal great as to alarm my most intimate friends, the counsel, stimulated by the fresh light punishment follows. Contrasted with this and they despaired not only of my reason but | which I had thrown upon the case, redoubled | is the doctrine of the new religion, which is their exertions in behalf of innocence and built, not on the shifting foundation of an

The hitherto disgraced clerk was reinstated | which by the hand of the great sculptor may in the bank, promoted to a more honorable | be seen the insignia of persistent, untiring the respect and confidence of his employers | caprice of a vengeful God to stifle the aspira-"Among my singular experiences was this, and the public. In the progress of the trial | tions of the soul; but upward and onward is

pleasure to be a favored guest at a ceremony suppose this belief makes us Spiritualists as "You may remember that two years ago, in | which joined in wedlock my youthful friend | well as Unitarians. We found that the "First | a New England city, a bank robbery was and the lovely woman who first met me at | Society of Spiritualists, of Delphos," own

spotless character. Without knowing the Foster. It was told in an artiess and confi- society, while poor, is in a healthy working circumstances, and without the remotest ac- | dential manner, and we ever since have had quaintance with any of the persons concern- occasion to remember with peculiar satisfaced, I suddenly became a partner in the suf- | tion our first evening with a Spiritualist. ferings of that young man. Mentally I went | Mrs. F. G. de Fontaine, in The Brooklyn

Mrs. E. L. Watson.

It is with a profound sense of my inabilit to do full justice, that I assume the task of the lecture by Mrs. Watson, delivered last ence, as on the previous Sunday evening, was brilliant efforts of oratory that have made her famous, and no one present will deny greatest of living speakers. Nay more, I "'That is impossible,' she answered: 'there | will not confine myself to the living, but make claim that a greater number of imthat most eminent of modern divines, Henry Ward Beecher. The theme, "The Consolaof the Future" is a grand one, and well calculated to bring into full play the wonderful powers of the speaker, and it seemed to

This subject of a "Natural Religion" embraces every field of thought, is as boundless as the universe, and not only does the scientific and material world come within its scope, but it reaches deep down into the "Whether it was my manner, the agitation | spiritual and affectional nature of man as well. To depict the sufferings of humanity and portray the agonies of the human heart, it is necessary that one should have realized those sufferings, and felt the shock of that agony in his own person; and it is quite possible the depth of feeling pervading the lecture may have been due in part to the recent

condition; for, it must be admitted that in

order to reach the loftiest heights in the

l field of rhetoric, the activities of the heart

must be attuned in harmony with the efforts

bereavement of the speaker. In discussing the subject Mrs. Watson planted herself firmly on the proposition that the capricious will of a whimsical God; and to fortify her position she sought for facts, not only in the profoundest depths of degrawith a quick glance the mysteries of creation from the lowest forms of life up through the different gradations to the white-robed denizens of the starry realm, where the voice of God is heard reverberating through the heavens, and where "order," the first law of omnipotence, reigns supreme. The Book of Nature is her Bible, and written upon every page by the luminous finger of the Almighty are revelations which require no revision by a College of Ecclesiastics, and which point with unerring certainty to the shining truths, by the light of which may be seen the purposes of the Infinite. She sees the pulsation of the great heart of Nature in the rhythmic swell of the ocean wave, and hears the voice of God in the ripple of the waters upon the sea-shore. Upon each grain of sand rolled up by the surf is written the history of a former epoch, and may hap it tells the tale of the glacial period when the mountain of ice in its resistless march to the sea tore it from its parent rock. Each blade of grass in the emerald meadow tells its tale of the silent workers delving beneath its shadow. The fragrance of the rose is wafted to her senses as a revelation, and the beauty of the lily speaks to her ear the sweet words of

ed the young man, 'Do you know that per- | blue vault above, and watches the silent march of countless hosts of worlds, all ruled 'Yes,' was the answer. 'He is one of the by the same law, and under the dominion of most respected citizens in this community.' the same God; and so, as she turns leaf after "'Know then,' said I, 'that that man is the leaf of this great volume, and by the light of Spiritualists are nothing more than apt de- fered the loss of reputation, and stand before pages and builds therefrom a Royal Temple, ceivers—persons who are given up to the fol- the bar of public opinion, branded as a thief upon the dome of which there stands erect the white-robed figure of Destiny pointing | Upright, is the New Bauer String Rest. By means "'Impossible,' replied the young man, 'ut-| the soul to immortality, she plants the seed good character and domestic life-in short, terly impossible! Name any other man. of the new religion in virgin soil, and awaits that they are a fraternity of catch pennies. That man is incapable of a wrong act, for he with the calmness born of the genius of living on the credulity of the people. While is not only a gentleman and a prominent prophecy, the coming of the harvest. She I must admit that we have among us char- man of business, but a pillar of the church.' sees the sufferings and sorrows of the human acters of this sort, who go from city to city "Nevertheless, he is the robber of the heart written in legible characters upon the giving public séances, and seeking thus to bank, I answered, and you shall yet hear face of humanity, and watches the spirit of styles and cases, can be seen at there warerooms

"That very day I had an interview with the | wafted upward upon the pinions of hope to |

The absurdity of the theory upon which is an All-wise and Omnipotent God is made to the strongest colors; and the fallacies of the dogmas and creeds as articles of faith upon which the hopes of humanity are founded, their futility demonstrated to the judgment

To accord with the dictates of the church, absurd theory, but on the solid rock of un-"The result was a triumphant acquittal. | changeable law, chiseled into the face of San Francisco, Sept. 10th.

The Kansas Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Last week. with wife and child. I went one we go to religious meetings of Catholics, municate with those yet in the mortal body. "In a few weeks after the trial it was my | Such communications we have had; so we about thirteen acres of ground near town Such was the story of the medium, Charles | which is covered with a beautiful grove. The condition. For several years these annual camp meetings have been held. Years ago the Spiritualists were shunned, and Delphos people of other denominations snubbed them, and would about as soon be found anywhere else as at a Spiritualist meeting. Not so now. They are as highly respected as anybody. saw and conversed with Catholics, Method-

ists, Presbyterians, Quakers and Campbellites or Christians, on the camp ground, and one Methodist lady spoke at the Conference meeting. The teachers of the public school frequently attended. Several editors, and the Mayor, and other leading citizens, and members of churches, and I was informed that some of the city clergymen were occasionally on the ground. At the auction sale of nicknacks, the proceeds of which ere expended for the benefit of the poor, a Presbyterian gentleman acted as auctioneer. I was delighted to find that such a broad and fraternal spirit prevailed at Delphos between all religious people, including Spiritualists and Universalists. There is a reason for this. It is not so everywhere, and the blame of its not being so, is not chargeable alone to the orthodox people. Spiritualists themselves are largely to blame for the prejudice existing against them in certain places.

Desiring, if I could, to ascertain the cause of the present state of things at Delphos. made some inquiry, and found that what I had anticipated was true, viz.; that there are now and have been for years, a few men and women who, by exemplary lives, and the exercise of good practical common sense, and by sweet Christian charity have compelled respect. A. D. Ballou, M. D., the efficient Secretary, has I learn from his numerous admirers, spent many years and no inconsiderable amount of money, to build up the cause. To him is largely due the credit of the high standing of the society in the community. Mr. and Mrs. Joy Blanchard; Vice-President J. N. Richardson; Mrs. Ray; Mr. and Mrs. M. Blanchard: the President of the society whose name I cannot now recall, and others, have been his co-workers and, perhaps, deserve equally as much praise. No noted speakers occupied the rostrum while I attended, but good, sensible, uplifting addresses were delivered by Dr. Ballou, Mr. Babcock, Mrs. Dr. Davis, Dr. C. L. Lewis, M. Blanchard, J. N.

Blanchard and others. The attendance was good during the days I the religion of the future must be based on was there, and on Sunday the 16th instant, it | The Evolution of Immortality. the immutability of natural law, and not on was estimated that 2,500 people were on the grounds. The RELIGIO-PHILOSOPHICAL JOURNAL was distributed among the crowd and seemed to be the favorite paper with those in attendance. I often heard it highly spoken of, especially by the leaders of the meeting. I came away with a favorable im-

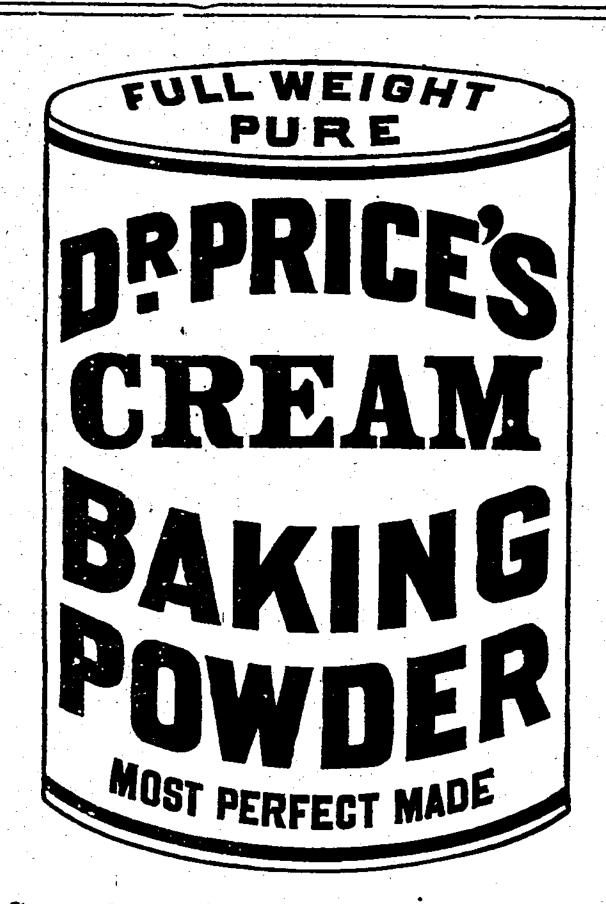
pression of the people and the place. Those Delphos Spiritualists and those who attended this camp meeting can not justly be described as being "long-haired men and short-haired women," nor be called cranks a name that some professedly pious people love to apply to Spiritualists, but for goodsense, intelligence, culture, and zeal in al good works to benefit their fellow man, will | compare favorably with Presbyterians, Methodists. Baptists or members of any other church society. They are in the main men and women who are willing to work and do work in harmony with other good people to uplift and bless mankind. Sept. 19, 1888. R. A. DAGUE.

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