

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL F  
HOLY BIBLE  
SEND-NESTOR TO  
SHASTERS

THE ARTS AND SCIENCES, LITERATURE  
DEVOTED TO  
SPIRITUAL PHILOSOPHY  
ROMANCE AND GENERAL REFORM.

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

VOL. XLVI.

CHICAGO, FEBRUARY 23, 1889.

- 23434 -

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—The Importance of Spiritualism to Mankind. A Lecture Delivered by Mrs. E. B. Duffey before the First Spiritualist Association of Troy, N. Y.
- SECOND PAGE.—Questions and Responses. Some Remarks on Theosophy.
- THIRD PAGE.—Woman's Department. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Ecclesiasticism or Patriotism—Which? An Intractable Proposition. Good Methodism. God's Sex. A Hooster Plays Manatee. A Boston Exhibit.
- FIFTH PAGE.—Transit of Rev. Joseph D. Hull. General Items. To Readers of Advertisements. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Spiritualists' March. Animals in the Spirit World. Spiritualism in Elmhurst and Buffalo, N. Y. Prophetic Dreams. Evolution of a Sixth Sense. Jottings from Willow Creek. Dark Circles—A Dangerous Movement. The Bible Books of Media. Occult Telegraphy. A Coincidence. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—At One. Publisher's Notice. Miscellaneous Advertisements.
- EIGHTH PAGE.—Continued Article. A Just Tribute to a Noble Soul. An Open Letter. J. C. Wright in Brooklyn, N. Y. Miscellaneous Advertisements.

## THE IMPORTANCE OF SPIRITUALISM TO MANKIND.

A Lecture Delivered by Mrs. E. B. Duffey before the First Spiritualist Association of Troy, N. Y.

We are standing on the threshold of a new year, and humanity, ever hopeful with anticipations of the future, is looking forward, confident that life shall blossom brighter and bring fuller fruition in the year to come than in the year now past. It forgets that we make our own years—not in their outward circumstances, but in that inner ideal life which is the true life of man. The past year was to us what we ourselves were making it. It was given to us as a piece of clean white paper upon which we wrote out our lives, with a trembling hand and many a blot.

"Farewell, old year!  
We some of us can say: 'I knowledge gained  
By this old year,' and some with beaming face  
Will add: 'Yes, bless the year it gave me love!'  
Another softly speaks: 'It brought me grace,  
And filled my soul with radiance from above.'  
And others with wet eyes  
Will tell of memories  
The year has left with them forevermore.

"Alas, old year! thou hast brought, O bitter pain!  
Taken our treasures never to bring again.  
But if it us no good but only ill  
Has come through thee, then we our eyes have turned.

And with hands folded, sat inert and still,  
And all thy need of richest blessings spurned."  
After all, the year can bring us very little; and as we stand face to face with the new year, let us remember that it is not what we shall receive but what we shall take from it, that will prove lasting in our lives.

We are standing on the threshold of a new religious year. The solar years which have passed since modern Spiritualism first attracted attention, count but as days in this year of centuries. We are still facing the future which seems to us pregnant with hope and promise, and anticipation pictures the surpassing glories which this year shall bring to mankind. But it is no less true in this instance than in the other, that this new era of religious light will bring us just what we prepare ourselves to receive—just what we take from it—no more; and if we do not bring ourselves up to the level of the new spiritual truths about to be unfolded to mankind, the new year will mean no more to us than the old has done.

If the spiritual phenomena be really true, or if any portion of them be true, that fact is, without exception, the most important one which has come to the knowledge of man since the dawn of intelligence. It is, so to speak, the central fact of life, around which all others revolve, and by which all others are modified. It has a meaning as broad as the universe, as high as heaven and as deep as hell. It is a fact which affects the material, intellectual and spiritual condition of mankind. It means not only a revolution in religious thought, but a broadening of the researches of science, and an eventual modification of social and political systems.

Archimedes said that if given a fulcrum upon which to rest his lever, he would move the world. Spiritualism furnishes that fulcrum in its deductive fact of immortality; and you who stand in the way of the movement of the world had best betake yourselves to safe places, for the lever is already applied, and the world is moving.

The basic fact of Spiritualism is the immortality of the soul. Other religions have taught the immortality, not as a

present; all the calculations, the hopes and the ambitions of life have been only for the brief space of this mortal existence; and religion itself has come to the tomb, and in the midst of heart-rending sorrow has repeated in mournful tones: "Earth to earth, dust to dust, ashes to ashes!"

Forty years ago the first knockings were heard at Hydesville, near Rochester—were heard and understood. In those knockings was involved the future destiny of mankind. Fervid they seemed, the scoff of the self-styled scientist and the sneer of the skeptic. If they were false, they were utterly false, and unworthy of attention; but if they were true, what then? If they were true, our departed friends whom we had mourned as dead could return and communicate with us. What then? Immortality must be a fact and not a hope. What then?

From the new light shed upon us from the unseen world which encircles us like an atmosphere, we must come to believe that the old religions are erroneous, and a new system of religious thought and teaching must come to take their place. The plan of redemption is a chimera, and hell a nightmare dream of the dark ages, while heaven must be reconstructed on some other basis than that furnished by the book of Revelation; and what else? The fear of death is taken away from human hearts; and what more? There are laws in nature of the existence of which we have hitherto had no conception. The German scientist, Zollner, at least indicates this in his hypothesis of the fourth dimension of matter,—a hypothesis which seemed sustained by his own carefully conducted experiments; and what further? There are as yet undiscovered psychic laws which have an important bearing upon our welfare, both in time and eternity; and what still further? Science has a new work to do. She must overstep her old boundaries, and from the known quantities already given or to be given into her possession, she must solve the unknown; and what finally? There are unguessed at capabilities in the human soul, which may yet be revealed to and understood by the earnest seeker. Man has hitherto been a slave—a slave to himself, to the material world, and to religious superstition. Spiritualism strikes the shackles from his limbs, puts a scepter in his hand, shows him his kingdom, and tells him that to the brave, and the wise all things are possible! All this might have been seen by the clear prophetic vision when first the sound of the Rochester rappings fell upon the ear. But how few possessed that vision? It took not only these rappings, but the subsequent manifestations, varied as they are, by which man could spell slowly out the words: "The New Spiritual Era!"

That era is now upon us, and we stand in the first flush of its dawn. The past with its darkness is behind us, and the glorious light of Spiritual promise meets our gaze if we but turn it heavenward. Lift up your eyes, oh! children of earth! The shadows may still linger here, but there is light above and beyond. The advent of Spiritualism has signalled, so to speak, a renaissance in intellectual and mechanical thought. Discovery is crowding upon discovery. Men's minds have become opened to the reception of spiritual truth, and spirits are earnestly aiding man in his efforts to obtain a mastery over matter. In political, social and educational fields, progress and change have been quite as marked.

Already in this new era we have seen a great National uprising. The stain of slavery rested upon our nation like a foul blot. Then came the days of war and bloodshed, but brothers stood face to face as deadly enemies upon the field of battle; but the hosts of heaven were arrayed on the side of right, and when the hour was ripe a man was raised up, and the appointed work was given him to do. That man who stands as the central figure in the midst of great and stirring events, was a Spiritualist, and the spirits told Abraham Lincoln to sign and issue the emancipation Proclamation, which should strike the fetters from three million slaves. Could any work be grander? Could it have been done in other than the Spiritual era of the world?

Within the same period the late Czar of Russia, by a like stroke of the pen, gave comparative freedom to millions of serfs, and the spirits are now striving with his son, the present Czar, to compel him to yield to the just demands of his people for a constitutional government. Spiritualism has seen the overthrow of kingly and imperial power in France, and the permanent establishment of a Republican form of government. It has seen changes for the better in Spain. It has seen Italy liberated from the absolutism of the Church of Rome, and united under a government acceptable to the people. Everywhere the spirits are striving with mankind, helping them in their struggles for liberty, and seeking to fit them for a proper use of that liberty.

Spiritualism has popularized liberal thought. All through the centuries there have been a few brave souls who have dared to speak the truth as it was revealed to them. Poets, statesmen, philosophers, historians, and scientists—the brilliant intellects of the world—their works have been received, but their fidelity execrated and their personal characters calumniated. Fifty years ago, and less, to be an infidel meant to be a pariah in society, and to be under the ban of the law. It took a brave man to be a free thinker in those days, and there were very

er integrity in business relations than some who call themselves free thinkers—who illumine their lives by the light of science alone, and to whom the hope of the orthodox heaven or the fear of the orthodox hell, is as an idle word. Free-thinkers are as plenty as blackberries in August, and the very term free thought has become so popular that even some of our religious teachers occasionally try to twist it to their own advantage by showing that true free thought lies in the direct line of religious thought. Spiritualism has popularized liberality in religious thought until now no courage whatever is required to think for one's self—only so many lack the ability!

Science, even materialism, had furnished many of the weapons with which it was possible to demolish the superstitions of religion. But what are weapons without men? Man, although he prides himself on being a reasoning animal in the abstract, is practically many removes from it. The force of logic might have been hurled against the edifice of error and ignorance which Christianity had erected in the hearts of men up to this very hour, with no more visible effect than the last half century than during the centuries previous, had not Spiritualism come to the front with new tactics. Spiritualism did not at first appeal to reason. That would have been in vain, since man had been taught not to trust their reason. But it appealed to the human heart. It said to the sorrowing ones who mourned as without hope: "Your dead still live. They are not walled up in some distant heaven; but lo! they are beside you; they call to you; they stretch out their hands to you; they enwrap you in their love!" With glad cries of recognition soul reached soul across the abyss of death, and the immortality of love as well as of life was established. This was the beginning; the rest followed as a matter of course. The man who would turn deaf ears to the scientist who should seek to demonstrate the fallacy of popular religious modes of thought, was touched and softened when his dead wife, or his father, or his mother, or his venerable father or his tender, loving mother came back and revealed to him the same truth, not in the form of a scientific disquisition but incidentally, as they revealed the story of their lives in the Spirit-world.

Did science or logic close the bottomless pit? No! True logic delivered an eloquent oration when the task was finally accomplished, and science demonstrated to the satisfaction of all minds that it was the proper thing to have done. But that abyss of horrors was covered never to be opened more through the ages, by loving hands and tender hearts—by the spirits of the dead who have departed, and by the human sympathy and faith which believed them.

It is said to be the first step which costs; yet thousands—millions—took that step unawares when they accepted the phenomena of Spiritualism, and thus found themselves in the purer air of religious free thought; yet they did not escape a sort of martyrdom because of that. Bless the brave men and women who in the early and unpopular days of Spiritualism dared to stand up in testimony of the truth, in spite of the reproaches of kindred, the desertion of friends, social ostracism and the loss of business prosperity. Spiritualists have not been subjected to the mysterious horrors of the inquisition; but many a successor and true follower of Thomas de Quinquezada, as earnest, honest and bigoted as he, has made their lives as uncomfortable as the law would allow.

But this is only half the victory. The churches themselves are so honeycombed with free thought, that they are crumbling, and their entire overthrow is only a question of time. Those of you who can go back in memory to the preaching of forty years ago, and compare it with that of to-day, can best realize the change which has crept so rapidly into religious thought. Forty years ago the successful preacher dwelt principally upon the wrath of God. He took the sinner by the coat collar and shook him over the fires of hell, until the sulphurous flame choked his breath and singed his hair, and terrified beyond all measure the poor wretch knocked at the door of heaven and called on Jesus to save him. Doctrinal sermons were the order of that day. Now doctrine as a rule is slurred over, hell is no longer popular, and save for a little tinge of orthodoxy set upon them as a sort of trademark, the sermons of some of our most renowned preachers might almost be uttered from a liberal or spiritual platform. More than this, the bravest and most honest teachers are fast losing their orthodoxy, and are either proclaiming liberalism boldly from their pulpits, or else leaving said pulpits altogether, that they may be in no wise bound by a creed which they have outgrown.

Still further, in order to meet the pressing demands of the age, it has been found advisable to revise the sacred scriptures themselves, and to modify and tone down much which was held essential to religious faith in the past. As an evidence of the tendency toward more liberal and humane ideas in religion, let me quote from a book entitled "The Day of Doom," which accurately represents the religion of ante-spiritualistic days. The following is a picture of the torments of the damned:

"With iron bands they bind their hands  
And crossed feet together,  
And

They wail, and cry, and howl,  
For torturing pain which they sustain,  
In body and in soul.

"For day and night in their despite  
Their torment's smoke ascendeth,  
Their pain and grief have no relief,  
Their anguish never endeth."

The following graphically portrays the bliss of the saints:

"The saints behold with courage bold  
And thankful wonderment,  
To see all those that were their foes  
Thus sent to punishment.

"Then do they sing unto their king  
A song of endless praise;  
They praise his name and do proclaim  
That just are all his ways."

The following is the doom of unbaptized and still-born babes:

"You sinners all, and such a share  
As sinners may expect,  
Such as you have, for I do save  
None but mine own elect.

"Yet to compare your sin with theirs  
Who lived a longer time,  
I do confess yours is much less,  
Though every sin's a crime.

"A crime it is, therefore, in bliss  
You may not hope to dwell;  
But unto you I shall allow  
The easiest room in hell."

There is a little unwonted touch of compassion here in allotting to these poor innocents "the easiest room in hell." Now in contrast to this, let me quote from Beecher's famous sermon on hell, preached several years ago:

"Show me such a Deity as orthodox describes, sending those vast multitudes to hell in swarms, and I will show you a devil, worse than the medieval devil. Such a Deity I will not worship, even if he sits on the throne of Jehovah. I will not worship cruelty; I won't, if I die for it. To such a heaven as his would be I don't want to go. Do men study the humanity that is in Christ's suffering that they may learn that his saints in glory dance over the myriad sufferers that have been swept like swarms of living flies to hell?"

So much for representative Congregationalism. Now, let us see what Episcopalianism has to say through Canon Farrar in regard to eternal torment:

"I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some people cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition. . . . I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Savior, and in the presence of the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being in our present acceptance of them, simply mistranslations; they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty."

These are only two examples from many of a like character, indicating the drift of modern thought.

Again there is springing up in the very churches a growing belief in the truths of Spiritualism. Many are not brave and strong enough to face the ordeal of severing church connections and standing forth as acknowledged Spiritualists. So they keep up their connection with the churches, but accept Spiritualism in their hearts, and consult mediums *sub rosa*. They are cowards, undoubtedly. But even cowards have their uses sometimes. They are unwittingly helping to undermine the mighty structure which has sheltered their fathers for so many centuries, and which they depend upon to shelter them. There are also many clergymen who give their open adherence to the facts of Spiritualism, though they still cling to the traditions of the churches. Of these Joseph Cook stands out prominently. Bishop Newman is another who is halting between two opinions, and who, with his intense love of popularity, is probably waiting for the tide to turn fairly in favor of Spiritualism, before he casts in his fortune with that hitherto unpopular belief.

All this religious revolution has been the legitimate and predestined result of those rappings which less than half a century ago startled the world, and set it first to feeling, and then to thinking as it had never thought before. Let no one again ask: "What is the good of Spiritualism? What has it done?" We might rather exclaim, what has it not done? How much greater wonders it has accomplished than were foreseen. It claims as its adherents nearly if not quite one-fifth of the population of this country. It has permeated every social rank. It has challenged scientific investigation in both hemispheres with the almost unvarying result, when such investigations have been conducted solely with the desire to reach the truth, of eventually bringing the investigator over to the side of Spiritualism. It has already modified the religious thought of the day to greater extent than has been done since the time of Luther, producing not so much a reformation as a transformation. It has popularized independent thought in all directions, and thus opened the direct way for the

which do not end with death. It has robbed the grave of its terrors. It has unbarred the gate of the future, and in revealing the existence and the meaning of the Spirit-world it has set the crown of immortality upon every human head. It whispers to man of his spiritual nature, and tells him of never-ending progression and development which draws him nearer and ever nearer the infinite.

Truly our infant of the latter half of the nineteenth century has already performed the work of a giant. What could we ask more of it? In all the material wisdom of the past, in all its brilliant intellectual achievements, in all its religious thought, there is nothing which in the breadth and depth of its results will in any way compare to this; and among the facts of human existence it stands to-day as the one important fact, overshadowing all others by the far-reachingness of its accomplished and promised results, and compelling all religions and theories to yield it the first place.

This is where Spiritualism stands to-day, and what it has done for humanity. If it has not done as much for every Spiritualist it is because such have not taken the good which it offers to them as freely, because their spiritual development has been so retarded that they do not comprehend it in its importance.

Now, let us look toward the near future. With so grand a beginning for Spiritualism, it is reasonable that we should look toward a still grander accomplishment. Our spiritual era is yet new. We, the converts to the new faith, have not yet wholly passed out of the old condition of things. We are largely—almost wholly—children of the past. The inheritance of ignorant and superstitious forefathers is ours whether we will or no. Our own early training has biased our minds even more than we are aware. The memory of the old year clings to some of us, and is cherished more fondly than our hopes and anticipations for the new. We too, many of us capable of accepting but wholly incapable of understanding its meanings. There must be general training in the new school of liberal thought, before we shall know what the average Spiritualist really is. So, too, it will take the accumulated result of the earnest thought and research of generations of philosophers and ardent questioners of nature before we shall even dream of the possibilities which are opened up to us through the natural revelations of Spiritualism.

Lyton, in that wonderful romance, Zanoni, in which is represented humanity with all its passions and capabilities, its wisdom and its weakness, says: "There may be a deeper philosophy than we dream of—a philosophy that discovers the secrets of nature, but does not alter, by penetrating, its courses." This is the philosophy of Spiritualism. Beginning at first with its appeal to the affections, it opens up wider avenues of knowledge broader fields of research, and makes man master of the universe. It will teach him first, the capabilities of his own soul. "No in the knowledge of things without," says Lyton, "but in the perfection of the soul within, lies the empire of man aspiring to be more than man." This is no work of the dreamer or the mere idealist. Yet imagination must point and lead the way. Where has been to the religionist of the past the imagination to be to the philosopher of the future?

"There are times in life," says the same author, "when from the imagination, and not the reason, should wisdom come." Who is there in youth that has not nourished the belief that the universe has secrets not known to the common herd, and panted at the hart for the water-springs, for the fountains that lie hid far away amid the broad wilderness of trackless science? Every desire in human hearts is but a glimpse of things that exist, alike distant and divine. So, too, every flight of the imagination in the realm of the spirit is an exploratory of the unknown, from which the soul comes back with dim shadow pictures of the actual and the possible. There is no flight too far or too distant for the spirit to take its wings as trained. The actual man finds barriers on every hand, but in all the realm of matter there is nothing impossible. The possible man. When he has learned to come full master of himself, he shall the very elements of matter and of spirit do his bidding. Time and space shall nothing to the conscious, masterful! The possibilities of the present and the crests of the future shall be alike revealed him through this wonderful fact of Spiritualism, about which, as yet, we know a lutely nothing save the bare fact of its existence.

How can we rest so idly, so content with our present ignorance, while such worlds are before us to conquer? Nature is teeming with facts which we fail to recognize. She spreads open before us her broad book of revelation, but we pass it by with closed eyes; and as the material world swarms with embodied life, so space is teeming with spirit life of every grade and character; all bearing more or less intimate relations to ours, all influencing us for either good or ill, having a hand in our destinies; and yet we walk on in serene unconsciousness of seeing and hearing nothing, knowing nothing.

There are adverse powers in the universe as well as beneficial ones; and our persistence out of our new

QUESTIONS AND RESPONSES.

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

RESPONSE BY JOHN E. FURDON, M. D.

1. My mother was an Irish Roman Catholic; my father was an Irish Protestant. I had the supreme advantage of escaping from the intolerable dogmatism of either sect through the fact of this divided interest in religious matters, and am now at fifty years of age a free man as I have always been.

2. I have been acquainted with the philosophy of Spiritualism for the last seventeen years, and have much theory and practice go hand in hand in confirming my belief that it is to be one of the great factors in the regeneration of mankind.

3. Numerous experiences in my own home and in those of reliable persons, and association with public and private mediums who afforded me unmistakable evidence of the reality of almost all of the great classes of manifestations claimed by the most enthusiastic Spiritualists. Among these mediums I may mention the names of Miss Lottie Fowler, Mrs. Guppy, Miss Florence Cook, Miss Katie Cook, Messrs. Horne and Williams, Mrs. Jennie Holmes, Mrs. Bassett, Mr. Edward Furdon, Mrs. Blunt, Demarville, Mr. Henry Slade, Mr. Cecil Husk, Mr. Charles Watkins and Mr. Wm. Eglinton, the names being given nearly in the order in which the experiments and inquiries were made.

4. The early materialization (so-called) manifestations of Miss Florence Cook given in the presence of her father and mother in their own house, and with whom I was on very intimate terms, left nothing to be desired. I have seen in good light many different faces, black as well as white, appear in the cabinet window on the same evening. I have seen such an exhibition followed by a profuse hemorrhage from the nose of the tum, showing that the blood circulation in the brain was profoundly altered, a conclusion confirmed by the almost complete absence of color-vision in the medium, proved by actual examination after the fact. This experience, frequently repeated in the case of the Cook sisters, tended to prove that the intelligence of the materializing individual was intimately related to the normal, or as the case might be, abnormal, cerebation of the medium.

The more purely psychical manifestations of Miss Lottie Fowler and my brother, Mr. Edward Furdon, supplied me with absolute proof that clairvoyance was an intuitive faculty dealing with all possible, as contrasted with actual perceptions.

Mr. Charles Watkins also afforded me most satisfactory tests, as did also Mr. William Eglinton, the celebrated London medium, whose slate writing in full light should be appreciated.

I had so many and so different good and reliable experiences that I find it almost impossible to particularize out of my extended researches the most remarkable fact that has come under my notice.

5. I do not regard Spiritualism as a religion so far as it primarily deals with facts amenable to the investigation of the senses. I do, however, regard it as the foundation of all true religion, i. e., into which the emotions and feelings as well as the intellect enter. Spiritualism has in all ages supplied the facts which are the necessary food of the religious emotions and which, under the name of miracles, all churches have used as supernatural data to keep the intellect in control and give that scope to the feelings without which the religious sentiment tends to be dwarfed in an age of ignorance. In the present age of culture, Spiritualism in arousing the cosmic emotions has turned the tables on the dogmatic religions by including them all within its more comprehensive area. It has supplied a real standard of the universe, namely, man himself, in place of the uninterpreted, imaginary one; and by reducing miracle to law and order has robbed religion of its terrors and death of its sting; fear giving place to knowledge, and the arbitrary deity to the God of Nature.

6. The object of Spiritualism as a branch of culture being to justify the hope of immortality on the lines of verifiable inquiry, its greatest needs may be at once recognized by comparing it with other departments of natural knowledge and specifying the requirements which experience has proved necessary for their successful prosecution. Spiritualism to be most effective as an agent of human progress requires to be put upon a scientific basis. To effect this it is necessary to replace the accentuation of isolated facts, however impressive, by the recognition and acceptance of general principles. The individual student must be brought into unification with his fellows, so that the life of each may tend to the enlightenment of all. A reliable current literature, liberal-minded, reserved and thoroughly trained, for the dissemination of exact knowledge in all the allied and subsidiary departments of natural science, will all conspire to these ends.

A quick moving age like the present, time is precious and production large, press must to a great extent take the place of books for the education of the many, and in the case of professional students. It is therefore, a matter of absolute necessity that the purity of the press be guaranteed general as well as particular grounds. Only must the subject matter handled in columns be clean enough to place in the hands of the youngest child, but the tone and general tenor of its utterances must be truthful as well as entertaining. No consideration should be deemed sufficiently strong to justify an editor in suppressing the truth or glorifying over a falsehood, for in a new study like Spiritualism any such proceeding must inevitably tend to chaos, as its history or the last generation fully proves. The other departments of current literature, magazine and scientific series may safely be left to take care of themselves or suffer the consequences of outraging an increasingly staid public opinion.

7. An endowment of research societies for prosecution of recondit inquiries would be certain to result beneficially to the cause if the inquiries were conducted in those which were referred

endowment proves beyond yea or nay that divided responsibility will not permit a thoroughly competent and honest investigation of any subject which is at the same time unfashionable and unprofitable. Really competent men, who work either from love of truth or in obedience to orders from their recognized superiors, are certain to supply exact results or to furnish reliable and truthful reasons why such are not forthcoming. No man who starts with a prejudiced wish to prove a negative should be placed upon a research committee; for unknown to himself and even in spite of himself he introduces factors sufficient to vitiate the results of a far less delicate investigation than one in which the instruments in use are not balances or even imponderable beams of heat or light, but the extra-sensitive and responsive nerves and nerve centres of a human indicator. It is here, if anywhere in a scientific inspection of nature's mysteries, that the man with an evenly balanced mind is required, and where a passionless calm is imperative to gaze steadfastly into the eyes of a new found truth before recognizing it as such.

The endowment of a University for Anthropological Research on the basis of the Johns Hopkins University of Baltimore would do more to satisfy the spiritual cravings of the people of America on the practical side of the search for truth than the preaching of the seventy or eighty thousand divines who handle spiritual subjects from the side of theory, prejudice and guesswork. Those who sleep contentedly the dogmatic slumbers of the creeds and churches do not desire such an institution, but to the children of even the most bigoted and dogmatic, it is a vital need; for the changes which are being rapidly but silently wrought in even the most cherished beliefs of our fathers are such as must lead to a practical negation of professed religion, if an actual foundation in truth and in fact be not provided by the scientific exposition of the principles of Spiritualism and the rigid demonstration of the dependence of the same upon the nature of man in this world as well as upon his enlarged condition in the future.

A central institution of sufficient weight and power to make its official statements authoritative is an absolute need in the present dearth of public culture. Private individuals in many instances make heroic efforts to stem the tide of popular ignorance and cowardice, the latter even more pronounced than the former; but what can individuals do singly where there are millions to be taught against their stupid wills by the crushing weight of the moving mass of mankind. Who dares to question the truths of astronomy, and what percentage of the rank and file of the world knows anything about its facts beyond a few commonplaces?

A Spiritualistic or Psychic University would rightly exclude the speculative from the scientific domain proper, in which facts would be the basis of induction, reserving the former for the application of its own proper methods. It is needless to say that the medium and sensitive would play a most important part in both the speculative and scientific order of inquiry, and that they would meet with the consideration due to them at the hands of able investigators who would know how to make proper allowance for those deranged and diseased conditions, which on occasions even in the case of true mediums produce outward results ranging from hysterical disturbance to palpable crime.

An important function of a great anthropological school would be to make special research with the nature of the operations of the mind when it appears to work upon transcendental lines. Extraordinary arithmetical performances, such as those of Zerah Colburn, the American calculating boy, who effected stupendous results in the handling of prime numbers, falling entirely outside the province of the mathematician, indicating a region of psychic reality which may or may not necessitate the hypothesis of an open communication between earth conditioned minds and those no longer bound by its restrictions. Surely such inquiries are in themselves noble and their satisfactory prosecution would nobly reward him who endowed a university for such studies as well as those who worked upon its foundation.

The great subject of Spiritualism proper, as contrasted with, and distinguished from, hypnotism which is essentially physiological in its aspect, would exercise the professors and students of the university as an entirely new branch of physical science, which, supposing it to exist *in posse*, it would be the great triumph of the last years of the nineteenth century to bring into correlation and harmony with the better known but still mysterious branches of physical science which illustrate the formal play and quantitative relations of the unknown substratum of the universe.

It is but a short step from the endowment of research to the education of a staff of teachers and lecturers whose profession will be that of public instructors, whether in schools, on platforms or in pulpits, and who would be eagerly listened to and respectfully treated by an ever increasing body of truth seekers. There are many men before the public at present who are producing excellent results, which prove that they are competent and up to their work, but their number is a vanishing quantity in comparison with the needs of the coming dawn. Let us have such teachers and plenty of them, and let them be specially educated for their work and well remunerated for it.

Earnestness, liberality in mind and purse, and purity of thought and action, not only in the case of mediums but also in that of their employers, will render Spiritualism a blessing to the world and save it from the sneers and accusations of those who do not understand its true inwardness.

7. A knowledge of psychic laws irresistibly compels us to change views regarding that most important of man's duties, the bringing up and instruction of the rising generation. The importance of giving not only liberal but absolutely true views of life to children cannot be overestimated. In matters connected with religion this is more particularly the case. By the aid of Spiritualism one can, if a professed Christian, put the New Testament into the hands of his child without that terrible reservation which less than one generation ago made so many of us half-hearted cowards in imposing upon our children that which we no longer dared to acknowledge as strictly true and suitable as a basis for the beliefs of full-grown men. Spiritualism has changed all that. The New Testament not only may, but probably is, a true record of events happening in the days of which it treats. Human nature has always been pretty much alike from the dawn of history, so that we do no violence to the analogies of experience if we grant to the past the same credence which we demand for the present-day wonders.

But it is not only the nature of the events so recorded in that book on which new

Christianity of the entirely under- mined, especially in the purely evangelical and orthodox establishments, so-called; the wise clergy among the more liberal organizations, however, preaching and teaching up to the new ideas which Spiritualism has enforced as the true regenerating influences for the betterment of the human family.

The conservative change which is thus being brought about by Spiritualism is in sharp distinction from that radical reaction against dogmatic Christianity which was typified by the bold deism of the seventeenth and eighteenth centuries. That would have been far more general, if it were not that man is naturally a believer in his immortal future. The pride of intellect and the dissatisfaction at not being able to read the inner meaning of Christianity forced the learned skeptics, notably amongst them the French Encyclopedists, to reject the belief of the vulgar in a scheme of reconciliation destined to make the creature ultimately as one with the Creator. Modern Spiritualism has justified the popular opinion that in spite of difficulty, contradiction and even absurdity, it was better to hold to what they had than give up hope altogether. These remarks, of course, apply to those who took the trouble to think for themselves and did not regard it as blasphemy to think at all. The descendants of these worthies now reap the reward of their ancestors' steadfastness, in the fact that the passage is natural, through the medium of Spiritualism, from the Christianity which has been the outgrowth of centuries of priestcraft and statecraft, back to the pure Christianity of Jesus the Christ, who, if he ever attempted to found a religion at all, aimed at establishing one founded upon the brotherhood of humanity and the worship of man. What honest thinker, particularly if acquainted with the established truth of physics and medicine, can read over the matters of fact or the gospels, as recorded, without comparing them with those of the genuine medium of the present day, and what genuine medium of the present day can read over the ancient accounts of miracles without reverently acknowledging the identity of those of the past and present. Rational Christianity at the hands of its founder can never have asked its adherents to believe in the contradiction of the order of nature; that is to say such a contradiction as would reduce the order of nature to an absurdity. I can no more conceive the wise and noble Jesus asking his followers to believe that he had raised to life a man who had suffered death than I can believe the assertion that any honest healer of the present day would attempt to justify his pretension that he had revived a man who had been guillotined. The light which modern Spiritualism has cast upon the recorded miracles of ancient writ, has done more to explain the true nature of miracles than all the learned treatises, for and against, that have ever been written. They failed either to convince or confound, for they were based on the purest ignorance, respectively defending and attacking a supernatural order of events; whereas Spiritualism simply demonstrates that if certain miracles occurred, as alleged, they come under certain well known categories of contemporary miracles. This it does on a basis of knowledge and an appeal to the common sense of mankind to exercise its inductive powers in this as in any other field of research.

The passage of the established religion of the civilized world to its legitimate development in the future through the phase of critical thought known as Spiritualism, is legitimate and natural, since through it Christianity can be generalized. By being generalized I mean simply that the predications which Jesus said to have made of himself will become equally applicable to every one and so the Christ consciousness becomes the common property of the race. When the professional divines acknowledge this truth universally, Spiritualism will have fulfilled its mission and the survival of its title will have become a matter of indifference. The possession of psychic and Spiritual laws will insure the destruction of superstitious control of the growing mind of the young. The head of the family will resume his old position of priest as well as patriarch and conduct the religious development of the rising generation on a basis of natural knowledge.

The influence of an extended knowledge of psychic laws upon the science of jurisprudence is so great that already the question of responsibility for criminal acts is assuming quite a new phase. Not to consider, for a moment, the higher light which Spiritualism sheds upon this subject, it is a matter of every day popular exposition, particularly in France, that hypnotism destroys the responsibility of any person so acted upon for the commission of a suggested crime. This in itself is an immense advance and the law, which protects all alike, the simple as well as the learned, the poor medium as well as the rich investigator, will no doubt awake to the necessity of controlling such exercise of psychic powers within the limits of healthy and honest research, by making it criminal to control the will and actions of another without specific consent being first obtained and for a special and beneficial purpose. But will the law be able to define the limits of suggested crime and by its penalties enforce the observance of such limitation? Most certainly it will not without a change in its present administrative machinery; for the law cannot weigh and measure the viewless designs and feelings which are the entities which would overleap its restrictions and escape its observation. Circumstantial evidence on the present basis would be the most powerful instrument of investigation in the possession of the law, and its errors and uncertainties in a research where those who see most clearly are almost blind, would render its administration in such cases almost nugatory.

Nothing but a higher standard of education on the part of public in matters relating to psychic science, can ever keep in control the crime which increased knowledge of the secret powers of the mind and body must bring along with it. This is the province of the highest Spiritualism. Whether the crime be suggested by thought or by direct contact with the body, the result is pretty much the same to those acted upon, and to individuals made to suffer at the hands of those so influenced. It is self-evident that since science has now recognized such means of attack, which the law is prepared to acknowledge also by its repressive measures, that science and the law must both be prepared to acknowledge and supply an appropriate means of resistance and defense. If a power be acknowledged to exist in any particular mind to think an evil thought and project that evil thought into the mind of an innocent sensitive, the law which acknowledges that fact on grounds of induction and the testimony of science must not shut its eyes

those minds whose active and passive are the subject of its special delibera. A high minded and conscientious man with the gift of clairvoyance ought to be permitted to give sworn testimony as to what his extra sensorial powers perceive, leaving it to the law to draw its own inferences from the statements supplied by him as to what he believes to be matters of fact. An expert in hand writing or other matters requiring specially educated opinion would be to some extent comparable to a clairvoyant expert.

It is easy to see the sharp distinction that would be at once established between the reliable and the false and spurious mediums by the admission of clairvoyant testimony in a court of justice. The true medium would be acknowledged by the voice of authority as a necessity to the proper evidence of the State. The cheating medium would be pronounced criminal and subject to prosecution like any other criminal who would endeavor to obtain money under false pretences. Equally important would be the recognition of the proper position of the unreliable medium who should be weak enough or willing to submit himself to the play of spiritual and psychic influences which he could not adequately manifest in proper form. It would be necessary in the interest of society to regard such a man as a lunatic, who is or known to be such by his actions. A sharp line of demarcation would be drawn between the forms of mediumship which established the healthy output of spiritual forces and those which were the indications of disease, however arising. It goes without saying that new departments in jurisprudence and the practical administration of law as well as in physiology and the practice of medicine must be the normal outgrowth of our increased knowledge of psychics and spiritual interactions. The enlargement of the sphere of our duties and the acknowledgment of the same in our conduct would be the natural consequence of the recognition of Spiritualism by the State.

For the Religio Philosophical Journal,  
SOME REMARKS ON THEOSOPHY.

He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer man; he who neglects to help his brother man of whatever race, nation or creed whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own, — is no Theosophist. — LUCIFER, November, 1887.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and with out us, is a guiding and eternally beneficent. It is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, reward or punishment. — THE IDOL OF THE WHITE LOTUS, pp. 125.

In the JOURNAL of Dec. 8th, there was an article by R. A. Dague entitled "A Few Objections to Theosophy," which certainly misrepresents the philosophical doctrines of Theosophy very much. If Mr. Dague had been content to quote from the philosophical writings without attempting to add his own original ideas, there would not be so many misstatements in his article. As it is, however, he simply showed his own want of comprehension of the theories involved. I have no space to review the article in detail but will simply take a few of his conclusions. He asserts that Theosophists teach "that every man now on earth has committed every known and unknown crime, or if he has not done so he will commit them in the future, either in this mortal life or during some re-incarnation yet to come." In another place he asserts that Theosophy teaches "that every man must be a drunkard and a murderer in order to develop morally and intellectually." In speaking of the doctrines of Karma he calls it "fatality," and draws the conclusion that the tendency must be to make its believers deaf or indifferent to the cries of outraged or unfortunate ones.

Now, if this arraignment is true, Theosophy, or rather the philosophy associated with that name, must be very demoralizing and cruel, and all those who are believers in the essential truth of its teachings must be selfish, cruel people without any regard for their fellow men and deaf or indifferent to the cries of the outraged or unfortunate ones." Again if Theosophy teaches that it is necessary for a man to commit every known or unknown crime and to be a drunkard and a murderer in order to develop morally and intellectually, I think it is about time that it should be classed with the anarchists, and its votaries shadowed by the police. If the teachings of Theosophy are what Mr. Dague asserts they are, how can Theosophists be deserving of the praise which Mr. Dague gives to them in the first paragraph of his article when he writes: "It will also add that I like the broad philanthropic spirit that runs through all the writings of theosophists, which I have read." Now with all due respect to Mr. Dague's fairness and learning, it does not seem probable to me that those who teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, could at the same time be advocates of a universal brotherhood of humanity, and have a broad philanthropic spirit running through all their writings. Does it not seem much more probable that Mr. Dague was not sufficiently acquainted with the fundamental tenets underlying Theosophy to criticize them fairly?

Mr. Dague quotes as his authority for the assertion that Theosophists teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, and has already, or will in the future, commit every known and unknown crime, — a statement from the Wilkesbarre Letters on Theosophy that the soul must have an experience embracing all positions in life, or to quote exactly: "To understand each, one must become each, and so the long path of the evolving individuality leads through every zone of sex, affinity, sentiment and duty, not a type of human emplacement being omitted or a phase of human affection skipped." Now I do not undertake to speak for the author of the Wilkesbarre Letters, and, in fact, do not agree with all his conclusions, but broadly speaking what is the theory upon which this statement is founded? I will try to give it.

I do not wish to get into any argument regarding the truth or falsity of the doctrine of re-incarnation, but as the statement quoted from the Wilkesbarre Letters assumes it will be necessary to assume it in explaining the theory. Assuming, therefore, re-incarnation as a premise, it follows that every entity has from a very remote past been re-incarnating in the flesh many times. In the remote past when physical mankind were savages, it follows that an entity would naturally incarnate as a savage, would live as a savage, and act according to whatever set of living and morals was common to that tribe, and very possibly be



rested and ins... years...  
one by, passed to spirit life from his home  
in Boston last Saturday, the 16th, in the 71st  
year of his age. He was a man of rare intel-  
lectual and moral qualities and deserves a  
special notice at our hands. Only a few days  
ago we wrote Mrs. Hull inquiring after her  
husband's condition and suggesting some-  
thing to alleviate his sufferings. On Sunday  
last we received a reply from Mrs. Hull say-  
ing that her husband could not long continue  
the struggle unless there was a change for  
the better. The heroic invalid sent kind  
words of greeting and encouragement, show-  
ing that his interest in our work was as keen as  
ever. He was giving us his dying benedic-  
tion though he knew it not.

Mr. Hull was born in 1818, in New Haven,  
Conn., his father being a Congregational  
clergyman, who died while his son was quite  
young. He graduated at Yale College in  
1841, and after studying theology in the semi-  
nary there, was settled as pastor of a church  
in Saybrook in that State. He continued in  
pastoral work there and at other places until  
1858, when he opened a private classical  
school for boys at Hartford, Conn., soon after  
removing to New York City, where he estab-  
lished and until 1881 maintained a like  
school, in that year returning to Hartford to  
reside. In June, 1883, he suffered an injury  
to the spinal cord from being dragged several  
rods on the ground by his horse, and was  
attacked with acute pains in the back and  
lower limbs, soon followed by indications of  
paralysis. After several months of unsuccess-  
ful treatment at home and at institutions  
he went in November, 1883, to Boston  
for treatment, and soon after removed his  
family there, and he there remained until  
his death. Everything was there done that  
seemed to promise him relief or comfort, and  
his disease slowly and steadily progressed for  
five years before it overcame a constitution  
of remarkable strength. At times his suf-  
ferings were very great, but he bore them  
with patience and courage. To few persons  
a death ever come as a greater relief.

Through all his illness Mr. Hull retained  
mental faculties unimpaired and watched  
the liveliest interest the progress of  
as they bore on the political, moral  
religious questions of the day. His oc-  
casional contributions to this paper indicate  
a clearness and vigor.  
as a classical scholar and teacher of  
thoroughness and exactness, but the  
for which he was especially remark-  
able was his philosophical character of his  
his very rare faculty of phil-  
osophy. Very few of the  
ad thinkers of our day ex-  
indeed they equaled him, in  
thinking and clearness of state-  
ment. He would have made a philosopher  
of the first class if he had devoted his life to  
such work.

About eleven years before his death Mr.  
Hull's attention was drawn to Spiritualism.  
He saw in it something worthy of serious  
examination, and this he gave it. The result  
was that after a while he became a full be-  
liever in it. His mind was one of the most  
exacting in its demand for proof of what it  
was called on to believe. It could take nothing  
on trust. It was naturally skeptical.  
There was not a particle of credulity in his  
nature. Such a mind the evidences of Spirit-  
ualism convinced, but only after he had  
challenged them at every point. When con-  
vinced, he did not linger among its phenom-  
ena. He became, on a study of its principles,  
greatly interested in its philosophy, involving  
man's relations to God and to the eternal  
world. This he considered a great advance,  
in its reasonableness and its moral helpful-  
ness, over the theology that had been taught  
in the schools. It was this aspect of Spirit-  
ualism that specially interested him. He  
saw in it a new religious power brought to  
bear on the minds and hearts of men. He  
found his own religious life quickened and  
elevated by it. In a private letter, written  
about three years before his death, he says:

"To the subject of Spiritualism I have de-  
voted much study for several years, and in  
as candid and teachable a spirit as I could  
attain; and I am satisfied that I have ob-  
tained from this study most valuable knowl-  
edge, and especially an aid to my religious  
faith; of which I would not on any account  
be destitute."

In a letter to his college classmates at  
their meeting on the fiftieth anniversary of  
their graduation in June 1887, he said:

"To me the great doctrine of a future life is  
no longer merely an article of faith, depend-  
ent on the teachings of the Scriptures or any  
traditional or philosophical reasoning. It  
is a matter of demonstration by methods as  
truly scientific as those upon which four-  
fifths of our knowledge called scientific is  
accepted. This is to me so great a thing  
that I have no words wherewith to express  
adequately its value. Coupled with the equal-  
ly important and to me equally demon-  
strable truth, that our condition in that future  
life is most accurately determined by our  
character—that character which here we  
form and there voluntarily continue in, this  
belief is the one which, above all others, the  
world needs. My deepened impressions of  
some spiritual realities have not dimmed  
my apprehension of other religious truths  
which most of us cherish. My theology has  
doubt been considerably modified, but it  
only in the direction in which my reason  
has been pulling me from my youth against  
the mere authority. But if I know  
a more profoundly religious  
and earnest advocacy of

...nabius o patient, cautious a-  
...ing investigation, and withal of thor-  
oughly religious convictions and feeling,  
commend it in a rare manner to the serious  
attention of all honest minds.

#### GENERAL ITEMS.

Dr. S. A. Thomas writes that C. J. Barnes  
has visited La Grange, Ind., with satisfaction  
to all concerned.

Mr. M. Gustin, Troy, Penn., one of the  
"many years" subscribers to the RELIGIO-  
PHILOSOPHICAL JOURNAL has added his pho-  
tograph to our collection, for which he has  
our thanks.

Prof. August Vontwiersheim, who claims  
to be a great German Baron, has been sent to  
the penitentiary for one year from Fort  
Wayne, Ind., for obtaining money under false  
pretenses.

Sam Jones claims to have converted 1,200  
persons during his campaign in Los Angeles.  
No doubt they were all broken down real estate  
brokers who had become discouraged in  
looking for the lost boom.

Mrs. Harrison continues to receive about  
twenty-five letters a day begging her to inter-  
cede with her husband to secure offices for the  
writers. All such letters speedily find  
their way into the waste basket.

"The liberty to take the Bible for what it  
really is," says the *Christian Register*, has so  
long been denied to the Protestant world that  
a fresh exhilaration is imparted to the study  
of the book whenever this liberty is candidly  
and fearlessly exercised."

Mrs. Kilpatrick, widow of the general, who  
is about to sell his old home at Deckertown, N.  
J., is a native of Chili, to which country she  
will soon return. Her name was Senorita  
Rosa Vella Valoprioso, and her marriage to  
the General occurred when he was United  
States Minister to Chili.

Dr. Bernard, President of Columbia Col-  
lege, says he is heartily "in favor of a law  
prohibiting the sale of tobacco to minors.  
The free use of tobacco in all its forms, but  
especially in the form of cigarettes, is doing  
much to undermine the health of the rising  
generation, and is nearly as noxious as the  
giant evil of drunkenness."

The JOURNAL has received from the Amer-  
ican publisher, W. Q. Judge, 117 Nassau  
Street, New York, a press copy of Madame  
Blavatsky's long heralded work, *The Secret  
Doctrine: The Synthesis of Science, Religion  
and Philosophy*. It is a bulky work in  
two large octavo volumes of about 1,500  
pages. Price, \$10.00, postage 50 cents, extra.

The January number of *The Theosophist*  
is at hand, price fifty cents; also *Lucifer*,  
price, forty cents. These monthly magazines  
are devoted to Theosophy, Occultism,  
kindred subjects, and are early sent out.  
The *Esoteric*, price fifteen cents a copy,  
for February is out, and also for sale at this  
office.

Francis Murphy refused to speak in Penn-  
sylvania in favor of the prohibition amend-  
ment to the State Constitution. He is re-  
ported to have said: "The Brooks law is an  
excellent measure, but the Prohibition party  
is not satisfied with anything except a pro-  
hibitory law, which is not practical, as has  
been shown elsewhere."

Mrs. L. A. Hutchins of Detroit, Michigan  
has our thanks for a beautifully executed  
memorial card done with brush and pen. Al-  
though Mrs. H. is seventy-two years old, and  
did the family washing and gave a lesson in  
painting on the same day she made the little  
keepsake for us, the work on it will compare  
favorably with that in art exhibitions. We  
shall prize the gift both for its intrinsic mer-  
its and the good will of the donor.

Evangelist Moody's magnetic influence is  
almost irresistible. At recent meeting in San  
Francisco, when, at the conclusion of his ad-  
dress, Mr. Moody requested "the sinners" to  
go into the inquiry room, a crowd poured in  
that filled every inch of space. It seemed as  
if half of the 6,000 present were endeavor-  
ing to get into the small room, and it was  
some time before it became quiet enough to  
proceed. There are evidently many sinners  
in San Francisco or many mesmeric sensi-  
tives.

The Empress of Japan is at the head of a  
powerful movement for bettering the con-  
dition of the women of that country. She has  
established a college for women at Tokio,  
under the management of a committee of  
European and American women. The stan-  
dard of education is low, especially in the  
country districts, and it is hoped that this  
college will prove a valuable aid in raising  
the women of Japan to a higher level.

The Japanese are not Christians; neverthe-  
less, they have introduced the observance of  
Sunday as a holiday. The practice began  
with the closing of the public offices Sun-  
days. The example was followed by the  
business houses of the capital, and the  
"Sunday closing movement" spread from  
Tokio to the smaller towns and villages, until  
now almost all business is suspended, and  
Sunday is occupied as a day of rest, recreation  
and amusement.

The salvationists who went out to India  
are having a hard time by reason of sick-  
ness incident to the climate and to their at-  
tempt to imitate the native manner of life.  
Trying to live on 7 shillings a month and  
walking barefoot in the sun when the ther-  
mometer registers 150 degrees are severe ex-  
periences for Europeans. Twenty of the  
first fifty who went out a year ago are *hors  
de combat* and ten of the forty who went out  
more recently are on the sick list.

...ady named Page,  
Black Hawk coun-  
ter her death one  
herabouts no one  
of the relatives was acquainted, arrived. He  
said he had been living in Minneapolis, and  
the night of his mother's death he was  
strangely disturbed and could not sleep. He  
knew nothing of her sickness, but became  
satisfied that something was wrong at home.  
He took the first train for Waterloo, and when  
he arrived there he found his mother dead.  
She was one of the pioneers of Black Hawk  
county.

Dr. D. P. Kayner of St. Charles, Ill., called  
at the office of the RELIGIO-PHILOSOPHICAL  
JOURNAL on his way home from Watseka,  
where he had been stopping for a short time  
with Mr. Roff and family, where the remark-  
able events transpired which are recorded in  
the pamphlet published and for sale at this  
office, entitled "The Watseka Wonder," price  
15 cents. Dr. Kayner assures us that any per-  
son stopping with them and coming within  
the sacred circle of harmonies which sur-  
rounds the life family and is a part of their  
every-day life, would find conditions there, if  
anywhere, where the Spirit-world could com-  
bine their forces to work out one of the grand  
psychic problems of spirit communion and  
spirit unfolding.

Prof. Johnson, the Mesmerist, said to a  
*Tribune* reporter: "You never heard the se-  
cret of Dr. Tanner's performance? I will  
tell you. Tanner was simply under the in-  
fluence of a mesmerist, and the person exer-  
cising that influence was Dr. Hammond, the  
celebrated New York physician. At the time  
of the fasting it was hinted by a few of the  
physicians who examined Tanner that he was  
controlled by a mesmerist. Soon after  
Dr. Tanner was questioned. He would nei-  
ther deny nor affirm the truth of the doctor's  
suspicions. Developments seemed to point  
towards Dr. Hammond as the person who ex-  
ercised the power, but he was as non-com-  
mittal on the subject when the committee of  
the medical society approached him. As  
years went by, however, Dr. Hammond's lec-  
tures and writings confirmed the charges,  
and now it is accepted by all physicians that  
during those forty days Dr. Tanner was the  
negative subject of Dr. Hammond's positive  
magnetism." All of which is probably bosh  
as is much of Hammond's paid talk.

The St. Augustine, Florida, *Press* speaks as  
follows of Mr. A. E. Tisdale: "The discourse  
of Mr. A. E. Tisdale before the Society of  
Spiritualists last Sunday afternoon, was an-  
other of those extraordinary intellectual ef-  
forts for which the lecturer is noted. There  
is something we may say wonderful, that a  
man who is totally blind and has been so  
since his boyhood—a man who has had no  
schooling or any other means of education  
himself, should be able to hold an audience  
of the highest intellects of the day cannot and  
dare not hold a discussion or argument with  
him, to say the least, is not only remarkable  
but truly wonderful. We have no especial  
sympathy with or for Mr. Tisdale. We have  
attended his lectures purely as a matter of  
duty and to gratify the desire to always lis-  
ten to any one whom we recognize as posses-  
sing intellectual abilities to instruct us in  
our search after knowledge, either in science,  
theology or any other subject. Mr. Tisdale's  
lectures last Sunday, both afternoon and  
evening, were full of new and original  
thought, and his power to illustrate and de-  
monstrate his views are so convincing, that  
little room is left for discussion."

#### To Readers of Advertisements.

The publisher of the JOURNAL does not  
hold himself responsible for the claims made  
by those using the advertising columns of  
the paper. The entire advertising space of  
the JOURNAL belongs to Lord & Thomas, ad-  
vertising agents, who pay a round price for  
it. The publisher, however, does not know-  
ingly admit any advertisements of an im-  
moral or doubtful nature; but readers must  
use their own judgment and not consider  
that any advertiser has the JOURNAL'S en-  
dorsement unless a specific statement to  
that effect is published.

#### General News.

Kin; Otto of Bavaria is now declared to  
be hopelessly insane.—The king of Holland  
has had a relapse and his condition is again  
considered critical.—The Appeal court of Lon-  
don rendered a decision upholding the elec-  
tric-light patents of Edison and Swan against  
the Holland and Anglo-American Brush pa-  
tents.—The French tribunal of commerce has  
decided that the Panama Canal company is  
a commercial company and that it has juris-  
diction on the application to declare the  
company bankrupt.—The Canadian house of  
commons have rejected, by a vote of 66 to 94,  
a resolution declaring that Canada should  
have the right to negotiate her own treaties.  
—Sir John Macdonald says there is no truth  
in the report that the Canadian government  
would invite a member of the royal family  
to visit Canada to head off the annexation  
movement.—Mr. John Bright has suffered  
another relapse.—Mr. Herbert Gladstone has  
written a letter defending the evictions on  
his father's estate at Hawarden. He says  
that the evictions were perfectly compatible  
with his father's support of the cause of the  
Irish tenants.—Frank McDougal, a school-  
boy of Parkersburg, W. Va., committed sui-  
cide because his parents threatened to send  
him to school.—Daniel Pierce of Sycamore,  
Ill., will found an industrial home for orphan  
children in Iowa. There is a bequest in his  
will of \$100,000 for his purpose.—At Detroit,  
Mich., three children of Mrs. Bernard  
Beecher, being left alone in the house, set it  
on fire, and two of them were fatally burned.

Dr. D. P. Kayner can be addressed until further  
notice in care of this office for medical consultations  
and lectures in the vicinity of Chicago.

**Happiness.**  
The foundation of all happiness is health. A man  
with an imperfect digestion may be a millionaire  
may be the husband of an angel and the father of  
a half a dozen cherubs, and yet be miserable if he be  
troubled with dyspepsia, or any of the disorders  
arising from imperfect digestion or a sluggish liver.  
Dr. Pierce's Pleasant Purgative Pellets are the safest  
and surest remedy for these morbid conditions.  
Being purely vegetable, they are perfectly harmless.

**MARDI-GRAS.**  
New Orleans and Mobile.  
February 25th to March 3rd the Chicago and East-  
ern Illinois R. R., Evansville Route, will sell tickets  
to New Orleans and return at \$25.00, and to Mo-  
bile and return at \$23.00, which will be good return-  
ing until March 25th.

It is the only route running coaches, and Palace  
Buffet Sleeping Cars Chicago to Nashville with-  
out change, and is eight hours quicker than  
any other. Daylight ride through Nashville, Decatur,  
Birmingham and Montgomery. Fast train  
leaves Chicago (Dearborn Station) 8:30 P. M. daily.  
For further information address City Ticket Of-  
fice Evansville Route, 64 Clark St., or William Hill,  
Gen-Passenger & Ticket Agent Chicago and Eastern  
Illinois R. R., 501 First National Bank Building,  
Chicago.

The copyright, plates, and material on hand of  
the Family Biography of Henry Ward Beecher have  
been purchased by Messrs. Bromfield & Co., Publi-  
shers, of 63 Broadway, New York, and the book will  
be forthcoming by the Trade instead of by  
subscription. Messrs. Bromfield & Co. have also  
contracted with the Beecher Trustees to bring out  
the celebrated LIFE OF CHRIST in a completed form,  
either by issuing the second volume to match Vol. I,  
or by bringing out the entire work in one volume.

Sufferers from Piles, Salt Rheum and all skin  
troubles will be thankful to be assured that *Tar-oid*,  
a natural product of the earth, is a high reputation in  
the cure of piles and all skin diseases. It gets its  
name from Tar—a leading ingredient and very heal-  
ing. Price, 50 cents.

While the March *Century* was being prepared  
the press was stopped in order to insert a paper by  
the Hon. Thomas B. Reed of Maine, one of the Re-  
publican leaders in the Lower House, on "The Rules  
of the House of Representatives," and it has been  
of importance from the fact that it not only calls at-  
tention to the present difficulties of the situation,  
but suggests changes. These changes it may be in  
the power of Mr. Reed and his associates in the  
next Congress to carry out.

James Whitcomb Riley will have a Congressional  
poem in the March *Century* entitled "Down to the  
Capital."

**THE FINEST TRAIN IN THE  
WORLD!**  
Via Union and Central Pacific roads. Sixty-four hours  
from Council Bluffs or Omaha to San Francisco. A  
Pullman Vestibule train; steam heat, electric light,  
bath rooms, barber shop, library and dining car—  
a palace hotel on wheels is THE GOLDEN GATE  
SPECIAL, every Wednesday.

**Passed to Spirit-Life.**  
Passed to spirit life, Chicago, Ill., February 11th, 1889,  
Esther, infant daughter of Howard and Pearl Bishop.

**COME TO THE LAND OF  
BIG RED APPLES**  
Pears, Prunes, Etc. Where the climate is so mild grass re-  
grows in 24 hours. The U. S. census report shows  
Oregon healthiest State in the Union. Rich mines cheap  
land. Send stamp for an illustrated Pamphlet to  
BOARD OF TRADE, Salem, Oregon.

**TAR-OID**  
A new method of compounding Tar.  
**SURE CURE FOR PILES, SALT RHEUM**  
and all skin diseases. Send 25c stamp for Free Sam-  
ple and Book. Sold by E. C. TAYLOR, 112 N. W. 4th  
St., St. Paul, Minn., Chicago, Price, 50c.

**STARTLING  
DISCLOSURES**

Will shortly be made on the strength of sworn affidavits that  
will interest every Spiritualist in the world, by THE BAN-  
NER OF LIFE, published at 28 Canal Street, Grand Rapids,  
Mich. This paper is now far advanced in its second volume,  
and is the CHEAPEST SPIRITUAL PAPER IN THE WORLD.  
ONLY ONE CENT A COPY. FIFTY CENTS A YEAR. Its editor is  
a practical medium and is becoming famous for the wonder-  
ful cures he is performing magnetically, and now proposes to  
handle a certain element without gloves. On Tuesday, Feb.  
5, a gentleman entered his office, and after a 10 minute  
magnetic treatment was able to see with his left eye, which  
had been TOTALLY BLIND for two years. This is only one in-  
stance. A 10-page supplement gives numerous cases of  
startling nature. FREE. FREE. FREE. One or  
more copies of THE BANNER OF LIFE, of special issue  
March 1, containing 48 pages. An edition of 25,000 copies  
is being prepared, and sent out at once. We say free—we  
mean if you will send the names and addresses of some  
of your friends who are Spiritualists, so we may also send  
them a copy. OR STILL BETTER, SEND 25 cents, a book of  
your own and the names of ten Spiritualists and five persons  
sick with chronic disease, and receive THE BANNER OF  
LIFE six months free, and a carriage if you read of your  
present and future. Also send two 2-cent stamps and  
obtain diagnosis of your case. If you are sick. PARTIAL  
TABLE OF CONTENTS of March 1: "In Sackcloth and Ashes";  
"LIFE AFTER DEATH"; "The Spirit"; "The Future"; "The  
There's Only a Few of Us Left" (ILLUSTRATED). Sensi-  
tive sermon by a Spiritualist medium who nearly frightened  
his congregation to death. "Latest by Telephone." "Able  
contributions, etc., etc." Mention paper. Send no ad-  
dress and address at once. THE BANNER OF LIFE, Grand Rapids,  
Michigan.

**MAGEE'S  
EMULSION**

**COD LIVER OIL,**  
With Extract of Malt and Compound Syrup of Hypophos-  
phites. Cures Consumption, Bronchitis, Coughs, Colds, Scrofula,  
and all Wasting Diseases.  
It is as pleasant and palatable to take as honey.  
Its strengthening effects are almost immediate.  
It does not come up to assert 100% if occasionally after  
being swallowed, as other emulsions errantly do.

It is a great preserver of BONE and MUSCLE. It purifies  
the Blood, and patients gain rapidly in weight while taking it.

It is a true Emulsion, the only one that is always  
always alike, and the better because it is thick and greasy  
BLOBS at the top to upset the PATIENT'S STOMACH.

It is used in all the leading Hospitals.  
It is prescribed by the most eminent physicians in the  
United States and Canada.

Ask your Druggist for it, and take no other  
**J. A. MAGEE & CO., Lawrence, Mass.**

now has the bright-  
est prospects of any town in the great Southwest. Real estate will surely advance  
cent to 100 per cent within the next 12 months. For particulars address A. W. GIFFORD 421 Olive St.,  
that will pay 10

**PRO-**  
**The Religio-Philosophical Publish-**  
ing House.  
Capital \$50,000.

Adequate capital is essential to the highest success  
in any undertaking. It is better that this capital be  
distributed by a considerable number of shareholders  
than by a very few individuals, provided all are animated  
by common purpose.  
In these days of rapid improvements  
means of communication, growth of  
scientific research and steadily increasing de-  
mands for intelligence, it is imperative that  
accommodates, instructs or profits the pub-  
lic. The RELIGIO-PHILOSOPHICAL JOURNAL  
obliges that a newspaper like the RELIGIO-  
PHILOSOPHICAL JOURNAL, which aims to keep abreast  
of the times, should be thoroughly equipped and  
sufficient to command every resource of  
modern science, every desirable avenue that pro-  
ceeds.

In the exposition of the Phenomena of  
Spiritualism, of Spiritual Ethics, of Re-  
ligion, science, an independent, intelligent, ho-  
norable and indispensable. It is a  
powerful far reaching and influential age.  
The RELIGIO-PHILOSOPHICAL JOURNAL  
writer would have but comparatively few  
its aid, he can reach into thousands of home  
a world-wide influence. What is true of  
and writer has equal force with all he varies  
for the betterment of the world.

The Spiritualist Movement has reached a  
stage which requires a more effective  
and of culture in its teachers, a more  
effective and business-like propagandism.  
The method of investigating phenomena and re-  
sults is gradually being evolved and needs to  
further developed. A well-organized and endowed  
body for the instruction, care and development of  
studies and mediums is almost indispensable to the  
development of psychic science. This requires the ap-  
plication and broader the comprehension of causes, it  
better able are we to deal with the perplexing social,  
economic, political, and ethical questions pre-  
sented by the world; and in no other direction is there a  
promise of progress in the study of cause as in the  
physical.

A first-class publishing house can be made  
the mother of all the agencies necessary to carry for-  
ward such work. With its newspaper, magazines, bo-  
oks, etc., it can satisfactorily and with prompt ac-  
tion, etc., it is impossible by such inadequate meth-  
ods as now prevail, and as we hitherto marked the  
history of Modern Spiritualism.

To lay the foundation of what it is hoped will be  
into a gigantic concern, a license has been secured  
from the Secretary of State of Illinois to organize the  
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chi-  
ago, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS  
and a FIFTY PER CENT SHARE OF FIFTY DOLLARS each.  
Fifteen Thousand Three Hundred Dollars have already  
been subscribed. Two of the subscribers are men prom-  
inent 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 for  
trust. In this connection it may be well to call special  
attention to the desirability of having a trustee  
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  
such property to the cause of Spiritualism.

Religio-Philosophical Publishing House  
hold, use and convey any and all property  
personal or mixed, and all bonds, in-  
agreements, obligations, and choses in  
that may be bestowed upon it by be-  
quest, and use the same in accordance  
of the trust when imposed, or discretion, when  
bequest or gift is unconditional.

The Commissioners have decided to publicly  
notice the enterprise and to solicit stock subscrip-  
tion from the RELIGIO-PHILOSOPHICAL PUBLISHING  
HOUSE. The amount of the stock to be issued is  
erable number will be found ready to take not less  
twenty shares, or one thousand dollars each; and  
a goodly number will subscribe for not less than ten  
shares each; while those who will be glad to sub-  
scribe for a single share, fifty dollars, will reach into the  
hundreds.

In the State of Illinois there is no liability on sub-  
scription to stock of a corporation, the amount of  
whose capital stock is fixed, (as is the case in the pres-  
ent instance) until the whole amount of stock is sub-  
scribed. See Temple v. Lewis, 112 Ill. 51. There-  
fore no one need fear being caught in a scheme which  
is only partially a success. Subscribers to stock will  
not be called upon to pay for it until the whole amount  
is subscribed. No one in any event assumes any pecuniary  
responsibility beyond the amount of  
stock. Thirty-three thousand three hundred and fifty  
dollars will be promptly paid, and the stock  
pay a fair dividend is highly probable, and subscri-  
bers to the shares will be guaranteed five per cent annual  
dividend, payable in stock or cash, at the discretion of the  
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. This will secure to each  
shareholder, and to his heirs or assigns after his  
copy of the Journal without further cost; and to lar-  
ger holders in proportion.

Those desiring to subscribe will please promptly write  
to the Chairman of the Commissioners, John C. Sun-  
derland, 112 N. W. 4th St., Chicago, Ill., and enclose  
Chicago, notifying him of the amount they wish to  
There are, no doubt, friends so interested in the JOURNAL  
and all that promises to advance the interest  
of Spiritualism that they will be glad to assist in pro-  
curing stock subscriptions among their acquaintances; and  
they are invited to correspond with Mr. Bundy upon this  
matter.

**FOR SALE AT A BARGAIN.**  
Five small Brick Houses in Vermontville Mich. Will sell  
for low cash price, or exchange for Chicago property. Ad-  
dress  
**J. HOWARD STANT**  
45 Randolph St., CHICAGO.

**"ERADICATOR."**  
The wonderful preparation for removing "superfluous  
hair" from the face, neck, and moles instantly. Positively  
removes the hair, scars, or blemish. Send 50c for sample package  
and circulars.  
INTERNATIONAL TO LET CO.,  
382 Wabash Ave., Chicago.

**A NEW BOOK.**  
**Studies in the Outlying Fields  
of  
Psychic Science.**

I have contributed to various journals during the past  
sections from a work on psychic sciences, and the  
inspirations given me on the spiritual nature of man,  
in connection with his physical existence and independent  
of the doctrine of evolution, scientific methods of the study  
of man and results; What is the Sensitive State? Mesmerism  
Hypnotism, Somnambulism, Clairvoyance; Sensitiveness pro-  
duced by Psychology; Sensitiveness and Sleep; Dreams;  
Sensitiveness induced by Disease; Thought Transference; In-  
fluences of an Intelligent Force Beyond Superior to the Ac-  
tor; Effect of Physical Conditions on the Sensitive; Uncon-  
scious Sensitiveness; Prayer; in the Light of Sensitiveness  
and Thought Transference; Immortality; What the Future  
Life must be Granting the Preceding Facts and Con-  
clusions; Mind Cure; Christian Science, Metaphysics, their  
Psychic and Physical Relations.

I hope to publish the work the coming spring, but de-  
sire to secure the co-operation of those interested in this sub-  
ject by receiving at once, in advance many subscribers as  
possible. Those who are willing to be promoters of the en-  
terprise, and who will please send their names and ad-  
dresses to me. They can send the money with their order,  
when the work is commenced as suits their convenience.  
The book will contain about 250 pages, be printed on fine  
paper, good type, and handsomely bound in cloth. To those  
who subscribe in advance the price will be \$1.00, postage  
extra. Subscribers' copies will contain the author's photo-  
graph and autograph.

Fraternally,  
HUBSON TUTTLE,  
Berlin Heights, Ohio.

**MEDIUMSHIP.**  
—A—  
**CHAPTER OF EXPERIENCES**  
By MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement  
of Mediumship illustrated by the Author's own  
experiences. It explains the Religion experiences of  
man in consonance with Spiritual laws and the  
Philosophy. It is valuable to all, and especially to  
those who would know the true theory of the  
"heart." It ought to be largely circulated as a tract  
to all.  
Price 50c per hundred; \$3.50 for 18; and 10  
per single copy.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL  
PUBLISHING HOUSE, Chicago.

**LAREDO, TEXAS,**  
now has the bright-  
est prospects of any town in the great Southwest. Real estate will surely advance  
cent to 100 per cent within the next 12 months. For particulars address A. W. GIFFORD 421 Olive St.,  
that will pay 10



of Spiritualism to Mankind.

(Continued from First Page.)

se powers, good and evil, be given... to detect their natures, to put ourselves in harmony with the good, and to protect ourselves from the evil? That is the first lesson set for us to learn, yet how few of us are learning it!

We cannot associate with evil spirits, either in the flesh or out, without being dragged down nearer their level, unless we ourselves be raised to a high moral and spiritual elevation. In the Spirit-world those only are ministering angels to the darker spheres, who have passed on to higher condition of life, and from whose very persons emanate an atmosphere of goodness and of light. Thus the second lesson for us, if we would wish to be instruments for the redemption of lost spirits, is to bring ourselves up to that standard of moral purity and spiritual exaltation in which we shall receive no harm from them. Can we do it? Not every one, nor at all times. "Dost thou not comprehend that it needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valor, to pass the threshold and disdain its foes? Science avails nothing for the rash and for the sensual."

Seek to learn what Spiritualism means in all its departments of fact, science, philosophy and religion. It is only in this way that humanity can accept the good which is offered to it, and share in the spiritual light which is about to flood the world. It is only by this seeking that we shall begin to comprehend in all its importance the mission of its new spiritual knowledge, and shall gather all the advantages which may be reaped from it, and through its humanity be benefited and the Spirit-world exalted.

Spiritualism now rests upon the horizon of the future like a cloud no larger than a man's hand; but we can already see it increasing in size, and ere long it will cover the whole firmament. It will bring with it a tempest, a tornado, in the world of thought and belief. It will break down superstitions, wrest up by the roots errors and falsities, and with wind and flood will sweep the earth clear of the growths and structures of the past. Men shall hide their faces in fear, and believe that the end of all things is come. But the storm shall pass. Out of the seeming chaos shall be evolved a new order of things—new conceptions of Deity and humanity, new duties, new needs and new inspirations. We need truth in the good and in ourselves; we need courage, and above all we need knowledge, and that we may adapt ourselves and find a place and work in this spiritual evolution, so that we may help and not hinder, we must be earnest, pure and wise, and thus we shall call around us pure, wise and noble spirits, who shall second all our endeavors in the great work of the redemption of humanity from the bonds of theological ignorance.

JUST TRIBUTE TO A NOBLE SOUL.

he Extraordinary Career and Character of the Late Laurence Oliphant.

It is a remarkable tribute to Mr. Laurence Oliphant that his death should have awakened universal regrets and been the text of so many obituary notices. For he left behind him but one or two brilliant newspaper articles, a few scattered magazine articles, a few bright but ephemeral volumes of a new religion which we fear that he cared to read. The public knows nothing of the broadly generous and heroic schemes, which, although they constantly engaged his attention, have been brought to successful issues. A not say his was a wasted life, a matter of fact age we may wish he had made more of it. He chose to risk his existence as other men would risk their money or their health. He had made himself anything he pleased, and he preferred to be nothing in particular. Busily occupied from his boyhood, perpetually on the move, recommending himself to all manner of men in the highest stations, a thorough cosmopolitan in his interests and his friendships, picking and choosing among the great opportunities which he accepted, by way of interludes, and repeatedly declined, he showed at every turn how far he might have gone had he concentrated his powers and disciplined his energies. Seldom has there been a man with so rare a combination of the gifts that may be called the best worldly advantage.

Knowledge of all kinds seemed to come to him almost instinctively, for he had little time for regular reading; in his incessant travel and in familiar intercourse with a variety of men he had accumulated masses of collateral facts, which were stored in a gloriously retentive memory and marshaled with lucid and logical mind. It would have been difficult to find him at fault upon subject; his fertile ideas appeared to come spontaneously, and he exercised an ascendancy over veterans who had studied statecraft before he was born. In fact, it was impossible to resist his magnetic fascination, and we can recall one remarkable example. Lord Beaconsfield did not wear his heart on his sleeve, or was he a man to fall into friendship at first sight.

As it happened, Lord Beaconsfield was one of the few English statesmen to whom Oliphant was not personally known, until one day they chanced to meet in the hall of the Athenaeum Club. An interchange of casual remarks led to a conversation. They sauntered out and strolled along Pall Mall together, and the result was a warm invitation to a weekend, where Oliphant passed some memorable days. As a conversationalist, or a talker, he was unrivaled, and we often thought he must have remembered it in the easy flow of his anecdotes, and anecdotes. It would be wrong to call him an admirable raconteur, for that might imply formality and preparation.

The charm of his talk was its simple spontaneity; start a subject and he would be carried along in an awakening of associations, a one illustration to another. We have seen him listened to in silence and with attention through a long evening by prominent talkers who had no mean ideas of their own powers. He disarmed jealousy by absolute freedom from self-assertion; though he must have been fully conscious of his own talents, his modesty was as unobtrusive as his manner was unpretending. He never lost a friend, as he never made one; and his friends during his long life could never forget how he would turn up unexpectedly in his general habit, they would come the most delightful of all.

He shows in London society a season or two, when he wrote

"Piecemeal" and contributed to the Owl. If he did not actually edit and originate it. But he was as careless of social opportunities as of others that offered him more serious advantages, and society appreciated him none the less because he was unostentatiously indifferent to its flatteries and seductions. He disliked the frivolities he genially satirized, and sought his associates among the intellectual. Lately it might have been all the better for his health had he declined some of the many engagements that were pressed upon him; but he had to pay the penalty of his popularity, and so in London he always lived more or less in a whirl.

But, indeed, perpetual movement and excitement of one kind or another were his natural elements. He had persuaded his parents not to send him to the University, when he told them—which proved to be very true—that he had best be sent "to school in the world." He passed at the Scotch and the English bars, though he could never have had any serious intention of settling to the drudgery of the law. He tried Parliament, although too late in life, only to "cut it" after a short trial, like the versatile Tip of "Little Dorrit." He would scarcely have made his mark as a politician had he taken early to a Parliamentary career and stuck to it. Yet even had he been seated on the front benches, we can hardly conceive Laurence Oliphant enduring with any patience the dilatory dreariness of contemporary debates. Diplomacy would have undoubtedly suited him better.

At Washington, where, as he said himself, a treaty was floated on floods of champagne; among the red Indians, among the woods and lakes that have since been appropriated by the Canadians; in Japan, China and elsewhere, he proved his capacity for dealing with men and comprehending them. His services were so highly valued by Lord Elgin—and there were few more capable judges—that he gave them, although reluctantly, over and over again. We believe that Lord Russell would have made him Minister in Japan, but Oliphant was, not unnaturally, disgusted with the country where he had been maimed and well nigh murdered by a Japanese swordsman on the occasion of the memorable onslaught on the Embassy. Had he gone into diplomacy he would have exchanged Paris for the La Plata, rather than remain on duty too long in the same place.

For Oliphant was essentially the rolling stone which gave the title to his lively volume of "Autobiographical Reminiscences." And what a story that volume tells, although merely a selection from the numberless adventures of his indefatigable and observant life. A mere boy, going out to join his father, the Chief Justice of Ceylon, he was presented on the outward voyage in the Red Sea to the Imam of Muscat. He came back to Europe to travel with his parents in the revolutionary year of 1848, when, after witnessing the popular insurrection in Rome, he had a narrow escape from death during the Neapolitan bombardment of Messina. Back in Ceylon, he casts his spells over Jung Bahadur, who invites the young Englishman to accompany him to Nepal. He is so excited by the success of his vivid narrative of the trip, that he determines to take to authorship as an occupation. Coming to Europe, and finding his proposed route in one direction barred, he strikes out another. By one of those lucky chances which were perpetually happening, he publishes a volume on the Crimea and the Black Sea immediately before the outbreaking of the war. It brings him notice and the best introductions, and thenceforward in the impulse given by his qualities he is passed on from one Minister to another. He is consulted by the War Office, and volunteers his plan of campaign; he makes his stipulations for a subsequent Oriental mission with Lord Clarendon when going abroad with Lord Elgin as private secretary; and when his return is delayed owing to the responsible appointments pressed upon him, he writes another political brochure by way of refreshing Lord Clarendon's memory.

It would be hopeless within the limits of an article to follow him through the incidents of his subsequent career. He knew as little of fear as Lord Nelson, and repeatedly proved his personal courage. In the Chinese war the civilian was foremost among the stormers when the sealing ladders were planted against the walls of Canton. And when he was acting as war correspondent with the Duke of Mecklenburg's army in 1870 we have been told that the German sharpshooters were often excommunicating with him for the rashness with which he not only exposed himself. He tells us in his "Reminiscences" that in that campaign he was in the habit of always going in advance in his carriage, as he was more likely to find bed and supper in the debatable ground that was impartially raided by the light cavalry on either side. We believe that this profound religious faith, with his remarkable faculty for falling on his feet, had led him to believe in the destiny which would protect him till his hour was come. As to the faculty of "falling on his feet," we may recall one notable example. He had gone to America with his friend Deland, the editor of the Times, and when they parted Oliphant turned up at the months of the Mississippi. A supplementary filibustering expedition was on the point of sailing for Nicaragua, and the temptation to join it was, of course, irresistible. Arrived off the coast the expedition was "sequestered" by a British squadron, and subjected to strict confinement previous to a formal trial. Naturally, Oliphant found in the Admiral a cousin of his own, and instead of being placed under hatches and sentries, was hospitably entertained in the flagship.

At one time he was much interested in transatlantic telegraph companies, and had renounced travel, literature and journalism for speculative investments, he might have made a fortune in finance. Yet the shrewd Americans and Englishmen who employed him as their agent knew that apart from worldly affairs he was what their world calls a dreamer and an enthusiast. Into an analysis of the sources and steady development of his religious beliefs we have neither the space nor the knowledge to enter. That his convictions were sincere and profound there can be no question; and, as they guided him latterly in all his conduct, so we knew they had been influencing his reflections in comparative early days. Read in the light of his later life, the allusion to the Prophet in the last pages of "Piecemeal" is significant enough.

If similar phenomena had not been of frequent occurrence, we should marvel more at the way in which the brilliant and penetrating Oliphant submitted himself with servile obedience to the capricious dictatorship of a commonplace impostor. But the fact inclines us all the more to distrust the data on which he has based the scheme of his "Scientific Religion." Harris the heaven-sent apostle, asserted his supremacy by setting the professed neophyte to do the humblest work. In proof of the absolute ascendancy he asserted

we can quote one remarkable incident. Oliphant was acting as the Times' correspondent in Paris during the Commune. Though he was drawing handsome pay for the benefit of his community, it pleased the Prophet to order him back.

Oliphant deeply interested in his work, for once hesitated to obey. There came a second and more pressing summons, with a warning that a sign would be sent if he were still disobedient. Within a day or two occurred the absurd peace demonstration in the Place Vendôme. The Communists poured a volley into the pacific procession, and the Place was strewn with the dead and wounded. Oliphant, who was lodging around the corner in the Hotel Chatham, helped to drag some of the victims into the offices of Blount, the banker. But forthwith he sent in his resignation to his employer, packed up his traps, and took his passage for America.

We can say nothing here of the plans for the colonization of Palestine, and the more fertile land of Gilead by Jewish settlers over which he spent much time and temper in Constantinople, and we fancy, a good deal of money. Every one knows or ought to know, how the last years of his life were spent in Haifa, in the Holy Land, or in his cooler summer retreat on the heights of Carmel, overlooking the slaughter scene of the priests of Baal. But every one does not know what a blessing his residence was to the natives; how constantly he stood between them and Turkish exaction; how habitually he helped them in their needs, with timely advances of money at moderate interest; and how entirely he had gained the confidence of the people, till he was accepted as the unofficial judge and arbitrator, from whose impartial sentences there could be no appeal. Our readers will be much misled in England, but we fear that the poor villagers of Mount Carmel and the Plain of Sheran have far graver reasons to lament.—Saturday Review.

AN OPEN LETTER

To the Members of the Legislature of Pennsylvania on Impartial Taxation.

GENTLEMEN AND FELLOW-CITIZENS: The subject of a new revenue law is soon to come before your honorable body, and I venture to call your attention to a few points bearing upon this subject.

Thirty-eight years ago the Commissioners of the County of Philadelphia, aided by the City Solicitor, presented to our State Legislature a memorial upon the subject of the late expiring certain property tax. The tax on the subject of property then exempt in this county, at a very low nominal valuation, was set down at \$10,588,415. According to well-known figures, found in official reports of the United States, regarding the average annual increase of the value of church property, these figures would now probably reach \$50,000,000 or more. The amount of property now exempt from taxation in our entire State probably exceeds \$200,000,000, and might reach \$300,000,000. I have no official figures on this subject from our commonwealth, but I notice that in New York the State Board of Assessors estimate the amount of property in that State exempt from taxation as exceeding \$500,000,000, and in Pennsylvania the figures can not be very much less.

Allow me, gentlemen, to call your attention to the following suggestions: I. Our existing laws exempting church property from taxation undoubtedly conflict with the 11th Section of our Bill of Rights, which provides that "no man can be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent."

The exemption of church property from taxation virtually compels tax-payers to support, against their consent, all places of religious worship so exempt. True, this is done indirectly, but the result is the same as if the tax-payer were compelled by direct legislation to support churches with which he may have no sympathy and whose dogmas he may abhor. He is compelled to contribute to church support just as much as his own tax is increased in consequence of the exemption of church property from taxation. If these unjust tax-laws are continued, tax-payers should carry their grievances to the courts for judicial relief, and sooner or later it will be done.

II. Our present laws exempting certain property from taxation are unjust and oppressive, and should be repealed. They impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich. It is said that property exempt from taxation is public property devoted to the public good. This is only in part true. Moreover, multitudes of tax payers not only do not believe that the dominant churches teach a sound morality, but instead certain dogmas of the dark ages which logically have an immoral tendency. The Rev. Dr. Wayland, in his "Political Economy," well says:

"All that religious societies have a right to ask of the civil government is the same privileges for the transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happen accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It can not be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support."

If the old American axiom be true, "that where there is no representation there should be no taxation," it is equally true that property exempt from taxation is not entitled to protection. As has been shown, tax payers are not only "compelled" to "support" institutions and societies which pay not a dime for the maintenance of municipal and State authorities, for preserving life and property, but they are liable to a further special tax to pay to exempt property-holders for property destroyed or injured by a mob or riot. Of this injustice Philadelphia and Pittsburgh have had more than one example.

No system can be just based upon a principle of injustice. A religion that is true does not need pecuniary aid from the State, directly or indirectly. The church would grow in public esteem if it would voluntarily practice justice and right and refuse to accept State aid through tax-laws which violate every principle of equity and honesty.

Senators and Representatives of this great commonwealth, the question of the taxation of church property has got to be met soon, and you might as well deal with it now while you are wrestling with the important subject of taxation.

President Grant in his message (1875), thus treated this subject:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of

the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,433,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate advances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equal.

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874, he said:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

The old Democratic party, true to the principles of Thomas Jefferson, declared in its National Conventions of 1876, 1880, and 1884 against everything looking to a virtual union of church and state, and the Republican party has explicitly and repeatedly done the same thing. Will not our statesmen of all political parties in our grand old Keystone commonwealth examine this subject of impartial taxation and promptly wipe out the public wrong of the exemption of church property from equal taxation with other property? The people are ready for such a reform, and if not voluntarily made by our Legislature the vox populi will soon be heard in no uncertain tones. Your obedient servant, RICHARD BRODHEAD WESTBROOK, No. 1707 Oxford Street, Philadelphia, Feb. 12, 1899.

J. C. Wright in Brooklyn, N. Y.

The spacious parlors of 451 Washington Ave. were thrown open on Wednesday evening of last week by the Hon. A. H. Dailey and his wife, for a reception to J. C. Wright. The rooms were crowded. Mr. Dailey presided. In opening the meeting, he said: "Mr. Wright is no stranger. He does not need any introduction. I look on him as the finest exponent of Spiritualism in any country and a speaker equaled by few."

The lecturer then went to work at once to show that body and mind are constitutionally related; that the one affects the other; that mental states affect bodily states, and that bodily states affect mental states. The character of our readings were of a scientific character. Much was said about the brain and nervous system. It seemed as if George Combe had come to life again. The audience reluctantly departed at 10 o'clock. Mr. Wright having spoken one hour and three-quarters. These lectures will do great good in Brooklyn, and will be appreciated by Spiritualists and students of psychology.

INEVITABLE PROGRESS. The natural effect of a general education of the masses in the school room and by the press, must result in a great revolution of belief, habits and government. Already great changes are beginning to appear. Established forms, venerable customs, and long recognized principles are giving way before the demands of the people. A free state is consistent with a free man. No state is safe without well managed schools. The child is father to the man. The democratic spirit is abroad, the priest and magistrate are not any longer endowed with supernatural prestige. The era of credulity is going. Intellectual freedom will necessarily lead to great diversity of opinion on subjects of speculation. The decline of faith will be inevitable. Men will turn to the discussion of fundamental principles, and question the authority of general usage and dogma, to the great grief of conservative minds. Cautious reasoners a century ago looked with horror on a disension that invaded settled beliefs on life, liberty and license. To day a man can attack the dogmas of Christianity before a cultured audience, and it will respond warmly with applause. The socialist boldly attacks the private ownership of the soil, and statesman listen and realize a coming problem for future settlement. Dying religious ideas awaken the intensest alarm in the religious mind.

The institution of marriage is no longer regarded as a divine union by law, and the question comes, "Is Marriage a Failure?" These are signs of the times, the finger tips of progress. Again, a new order of political economists affirm that the profits of trade and manufacturing industries belong to labor and not to capital. The twentieth century politician will be up to the ears in the discussion of economic and socialistic problems. The forces of labor confront the forces of capital. It will be a long and a bitter struggle. The end of the twentieth century will be as unlike the end of the nineteenth as a summer in Africa differs from a summer in Greenland.

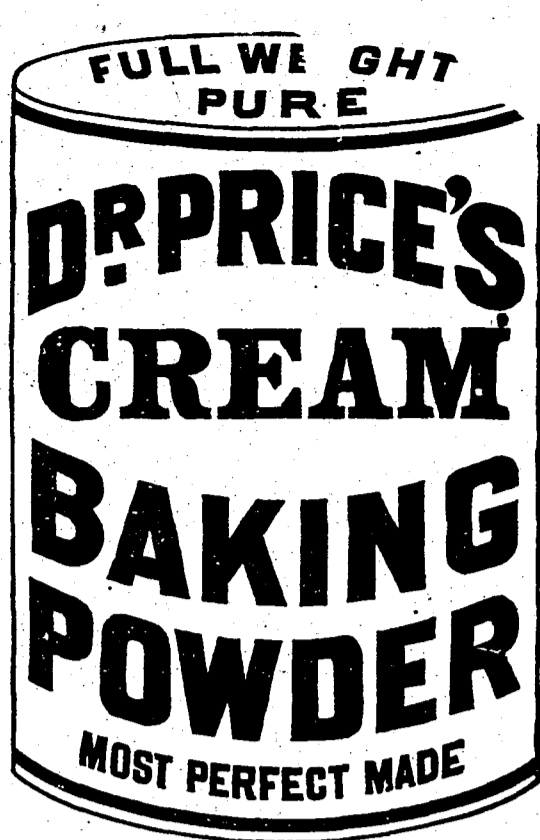
The action of an enlightened intellect in untrammelled discussion will be the best protection against corruption, partisan violence, and utopias of all kinds. Liberty and progress will be mutually self-sustaining. It cannot be that a state of society which involves so much suffering as this, can be the best work of liberty and reason. A state in which poverty increases and wealth is absorbed by the few is a civilization little removed from the repulsive features of primitive barbarism. Man's highest nature will contrive a plan of ultimate redemption; probably not in this epoch, but it will come.

A Boon to Ladies.

The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, have made some recent improvements in their goods which will be of interest to our lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothing. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

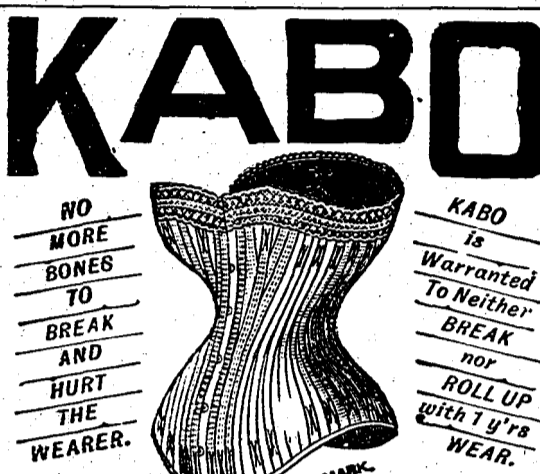
This soft eyelet gives a smooth surface to the back of the corset and by the use of it the breaking of the corset laces is prevented. The Chicago Corset Company guarantees the soft eyelet not to break in six months wear. If it does they will refund the money paid for the corset.

These celebrated corsets, with the improvements noted, are for sale by the principal dry-goods dealers of the United States.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.



**CORSET**  
BALL'S CORSETS are Boned With KABO  
FOR SALE EVERYWHERE.  
CHICAGO CORSET CO.  
CHICAGO and NEW YORK.

REDUCED TO \$22.00  
Our "Columbia" No. 5 High Arm, Walnut, 5 Drawer, Warranted 5 years. Sent anywhere on receipt of price. Write for circulars.  
THE JEWEL MFG CO., Toledo, O., U.S.A.

**WANTED**  
A live man every town to sell our Popular books and bibles. Big inducements to active agents. Energetic men can make from \$30 to \$100 per month. Experience not necessary. It will pay you to write for circulars and terms. We also publish the best selling book ever issued. For live agents, Address  
L. F. MILLER & CO.,  
159 La Salle Street, Chicago, Illinois.

**RIDGE'S FOOD**  
The most reliable food for infants & invalids. Sold every where. A good medicine, but a steam-cooked food. Experience not necessary. Write for circulars and terms. We also publish the best selling book ever issued. For live agents, Address  
L. F. MILLER & CO.,  
159 La Salle Street, Chicago, Illinois.

**KNABE**  
PIANO FORTES  
UNEQUALLED IN  
Tone, Touch, Workmanship and Durability.  
WILLIAM KNABE & CO.,  
BALTIMORE, 22 and 24 East Baltimore Street.  
NEW YORK, 112 Fifth Ave. WASHINGTON, 517 Market Space  
A. REED & SONS,  
Sole Agents,  
136 State Street, CHICAGO.

**TOBACCO HABIT**  
Quickly cured by using "COTO" B.K.L. 30 days' treatment for \$1.00. For sale by druggists generally or by mail. Prepared by Wm. C. C. C. Co., Chicago, Ill. Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. The Universal Remedy Co., Box 4, LaFayette, Ind.

**WANTED**—Competent business man to superintend who's sale and retail business. Will be responsible for a large stock of goods and at finances. Salary of \$2,000 and commission will be paid. Cash deposit of from \$3,000 to \$5,000 required. Best references given and required.  
WHOLESALE,  
255 Wabash Avenue,  
Chicago

**LAND Corn Belt**  
IN THE  
IOWA, MINNESOTA, KANSAS,  
NEBRASKA AND DAKOTA.  
Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement. Is offered for sale on easy terms, at low prices and with clear titles, by  
**FREDERIKSEN & CO.,**  
181 WASHINGTON ST., CHICAGO, ILL.  
Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

**UNANSWERABLE LOGIC.**  
A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.  
A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.

The many thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heart-felt gratitude. The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny; Clairvoyance and Clairaudience; What Spiritualists Believe, etc., etc.  
Cloth; large 12 mo., beveled boards.  
Price \$1.50.

Postage free.  
For sale, Wholesale and Retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

**RADWAY'S**  
READY RELIEF.  
"The most certain and safe PAIN REMEDY"  
Is a cure for every pain Toothache, Headache, Sciatic Neuralgia, Rheumatism, Sprains, Bruises,  
Try it to-night for your cold; with a sharp dose of War's Pills you will sleep well and be better in the morning. Sold by Druggists, 50 Cts.