

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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

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ADDRESS OF HON. SIDNEY DEAN,

Before the Spiritual Alliance of Providence Rhode Island,

AT BLACKSTONE HALL, SUNDAY MORNING, OCT. 6, 1889.

The history of the human race discloses the fact that men are naturally religious. They have always sought a superior being or power, to worship, to appease, from whom to obtain forgiveness for such dispositions and acts as to them seem to be in conflict with the judgment of their own natural consciences.

It has been common for those with uneducated intellects to embody their conceptions of deity or deities in some form or forms, thus making their religious service sensuous, having a material embodiment. The earliest known history discloses this characteristic of the race, and tradition bulwarks historical assertion. Two things must therefore be true:

First, that all the race have possessed a knowledge of their temporary sojourn upon the earth, with no positive knowledge of their future or whether they were to have a future, save this universal intuition of the soul observed in all ages and among all people, even the most low and degraded; and, second, that all the race have had some conception of God, or First Cause, as the governing force of the universe. The dimness or the clearness of that conception has depended upon their intellectual status, and not upon other and extraneous conditions. To assert roundly and in sweeping terms, that priest craft has dominated and ruled the races, and does now so rule, is to assert what neither the nature of man, history, or right reason can confirm. It is a cheap way to avoid great historical facts found in the development of the race, and a cheaper and more unphilosophical and illogical method of seeking to change the fact that men are by nature religious and have never ceased to seek after God, or First Cause, according to their intellectual development. At no age of the world could priest craft have dominated races and people unless the latter were naturally religious, and unless there existed a consuming desire in the human heart to know more of its future beyond this life of earth. Priest-craft never flourished upon atheistic nor upon well cultivated intellectual soil, and it never will.

The evolution of the race, morally and intellectually, discloses some marked and even startling features easily discerned by the student and thinking philosopher. The study of the religions of the earth is pregnant with lessons, which the assuming ones to-day would do well to read and heed. It gives the death-blow to the petty assumptions of creeds and sectaries who assume "to tithe the mint, anise and cummin" of their respective denominations, creeds and formulas of worship, and to make outcasts from the pale of the Great Father's family of all the children, past, present and future, who are not in their special sheep fold, or who do not pronounce the creed or the formula of their special idiosyncratic or schismatic form. It discloses the great law of evolution, the new and the progressing being born out of the old and the dying, alike applicable to intellect as to all material nature; and it reveals also a steady approximation of man, from his lowest form, upward to the real status and position assigned him in the order of his creation.

In this advanced age, a man is blind who will not see these successive steps of progress. The canes of his blindness may be one or many, but blind he is. If, shutting his eyes to the modern disclosures of the progress of history, or the intellectual devel-

opment of the race; or the unleashing of the forces which have from the commencement of time been hidden and bound, — so far as history teaches — and of laws which have never been observed, — forces and laws both in the material and in the spiritual realm of life, — if blind to all these, he still sits upon his little, narrow, local thrones of credal judgment, and deals out general damnation and eternal ostracism upon all not in accord with his particular views, he only exhibits to a growing world of thought and observation, his own folly and narrowness.

The universe of the infinite is larger than any creed extant. The infinite is not to be measured by the finite, much less by the pigmies among the finite. The yesterdays of history are filled with the graves of creeds, bigots and dabblers in the noisy merchandise of mere denominational peculiarity. The to-days and the to-morrows are alive with the disclosures of forces and laws which, taking hold upon the emancipated intellect, are not only disclosing the errors of former conceptions, but are moving the sons and daughters of the All Father up and forward to their true position, and bringing the spiritual and the eternal to the crowning of the race yet in, and yet to be in the mortal.

We have said that the race, as such, was naturally religious, and that intellectual development and progress have steadily emancipated from old errors and erroneous conceptions both the intellectual thought and reason, and the religious nature of the race. Why, it is less than half a century since the world turned its attention to a careful study and summing up of the religions which flourished and dominated man in the times known to us as historic antiquity. It is not yet fifty years. And back beyond what is now termed antiquity, what? Antiquity as we now know it had its antiquities. All chronologies are mere threads of vapor dimly tracing the unseen past, and are all unreliable, — every one. There is no warrant as to biblical chronology, not even a "thus saith the Lord" of biblical revelation, upon which the most devout of the church can pin his faith, and everybody acknowledges that, that is everybody who knows how to read.

The chronology taught by the rocks and the strata of the earth has a more solid basis of fact than the parchments transcribed by the stylus of the scribe, or the Sibylline Leaves of the early Roman age. In fact geology, or nature's historic book, has reconstructed chronology and chronological ideas. We have no revealed religious data of the world's ancient epochs, or of the earlier races of man.

The books ascribed to Moses do not furnish anything chronologically reliable, (read them for yourselves,) because they deal in general terms, comprehend ages unnumbered in a single sentence. Taking the very first sentence of Genesis, "In the beginning," "In the beginning!" when was the beginning? How many cycles, how many ages, how many revolutions of this old earth, thrown into space by the fiat of a creating First Cause, passed before history began to be written? The opening sentence of Genesis may be and must cover a chronology of uncounted periods of time.

We are not much wiser to-day, and we have no right to point our finger at the ancients in rebuke. The wisest of us do not know much. The rocks and the earth still hold their leaves open, burdened with their messages of fact; but while the mind of the race has advanced so as to, in part, comprehend the alphabet of geology, it has not yet applied the key of higher mathematical calculations so as to write even the chronology of the earth upon which man lives. It is about time our mathematicians were awakened. And as for the race itself, its changing and perishable material nature has prevented a study of its real antiquities. If an ancient giant who was born among the antiquities would enter this hall and permit us to question him, we might get something new out of the old world of thought. But such will not "materialize."

In the past gloamings of the world's history, as it was emerging from its night, the evidence of its attempt to reveal its status, is found in the rude character carvings upon perishable and changing rocks, exposed to the elements, which modern science and philology have deciphered in part. But back beyond the gloaming, in the midnight of antiquity, or in its earlier night there is nothing, absolutely nothing known, either as to its physical, mental or religious nature or character.

But, commencing with the earliest historic records and traditions, the three fold nature of man as now observed, then existed. He was an animal and the animal predominated. He walked erect and lifted his face, crowned with its narrow and low forehead, up into the light of the sun and stars. He then stood as he stands now, the representative of a genus of creation, of which, as male and female, he was the single species of his genus, the lord and ruler of all in the creative scale below him. His intellectuality, though low, and almost bordering on the instinct of the highest brute creation below him, gave birth to the rude mechanics, the rude sign language, and those incipient steps up the ladder of progress or evolution, which have characterized all his descendants known to history or tradition. His religious nature was intact when the first ray of historic light pierced the dense fog-banks which lie along the margin of early history. He was as crude in his religious as in his intellectual perceptions. Even in this advanced age outside the area of a progressive civilization, there is found to-day a mere trifling of advance in the

religious perceptions or culture of the human family; but it is an advance, not a retrograde.

From all we can gather, we reach the settled conviction that the race had divergent views of their own religious nature, and divergent views of a controlling Deity. In other words, there were as many, or even more religious, sects in the ancient epochs than there are now. This speaks the universal law of the personality, the individuality, the marked status of each individual person. He had his own religious conceptions and followed them for himself. It was only when intellect had burst its bond grave, and blossomed into a higher intellectual life, that the personal religious conception and faith found unity with others, and a great religion, having a common basis of faith and a credal unity, as well as a form of worship, was established and became historical.

These varied religious types all spring from the religious nature of man, and were the best he knew. They were the highest outworking of his religious nature. They were toned and shaped by climatic conditions and surroundings as well as by natural heredity. The different forms of religious faith and practice found in early history, seem to be ethnic in their character, that is, their peculiar forms of belief and worship seem to be local, or confined to the peculiar climate, nationality and latitude where they were observed. Did you ever look at religion in this light?

Each race has its special mental and moral qualities as well as its religious nature and religion. For instance, the religion of Brahma has been confined to India for more than three thousand years. It is and has been the religion of the Hindoos from that early historic date. It has never sought to subjugate the faiths of other countries and other nationalities. It is local in character. Its Bible, or sacred books are traced back to thirty centuries, and to-day more than one hundred millions of people profess and probably "enjoy" that religion.

Transport Brahma to England or America, and bring it in contact with the fresh modern thought of these countries of the Occident, and it would find no followers, not one. It is too narrow to meet the demands of the religious natures of either England or America to-day. And yet, Brahminical priests and devout worshippers in its temples condemn us all to the pains and punishments of an endless life, because of our infidelity.

What better are we than they, when with our broader charitable teachings and our acknowledged fatherhood of God and universal brotherhood of man, standing in the pulpits of our Nazarene Brother, we, in the name of the Omnipotent and All-Merciful, condemn to an eternal and changeless punishment these children who have followed the only light they had? How much better are we than they?

Who ever heard of the religion of Confucius finding lodgment and discipleship otherwheres than among the Chinese? And yet it has been the state religion of that empire of more than three hundred millions of people, for more than two thousand years. The Confucian disciplines have been and are as sincere as the Brahmin worshippers, and each condemns the other as heretodox and subject to future punishment.

Not also the Parsees or Persians, who for centuries antedating Christianity, have worshipped according to the teachings of Zoroaster, that found in the Avesta or sacred Bible of that people. And yet the birth and death of Zoroaster, the founder of the Parsee or Iranian religion, are shrouded in mystery. Plato speaks of him, and even Plato wrote four hundred years before Christ. Even modern chronology is at fault concerning his birth or mortal existence and work. Aristotle, another of the ancient writers, places him six thousand years before Plato, while some make him contemporary with Moses.

Be it as it may, but there stands his religious system with its underlying creed and faith intact, dating backward into obscurity. It was and is a local religion, adapted only to the Persian kingdom, and people. They were fire worshippers, they had no altars, temples, or images; they worshipped sun, moon, fire, water and wind, generally on the tops of the mountains. They are comparatively an intellectual people to-day, but with that intellectuality they still retain their creed and worship; and they also show the touch of the divine power of progress.

James Freeman Clark of Boston, some eighteen years ago gave to the world a very able and exhaustive work entitled, *Ten Great Religions, an Essay in Comparative Theology*. It was a work of great care, pains taking and research. It was an advanced step in the discussion of comparative theology, but it was a step only. The world of investigation has still moved onward. The doors which have held the past hermetically sealed and entombed, are opening under the patient labor of investigating minds. The religious history of the race of mankind is yet to be written. When written it will be found proved beyond a peradventure or doubt, that man is a religious being by his very nature, that under no conditions of his earth existence, at no time or place of earth since his existence, has man been found without the religious element in his nature. That one historical fact destroys a myriad of agnostic and atheistical theories and philosophies.

The attempt has often been made, and never more vigorously than in these skeptical times, to account for the universality of this characteristic of the race upon other

than the plain, rational and observed ground that the nature itself is religious. Some have attributed it to heredity, which merely modifies and gives direction to the nature; some have found in the environment of one's life a supposed key to his religious manifestations; but these only apply to the form or forms in which the nature manifests itself. Others claim priest craft as the paterfamilias of all religions, little thinking that in making this charge, they rob man of his highest crown of true manhood, create a class of lords and knaves, who, professing to know more than their fellows, coerce their following by falsehood, hypocrisy and sham. It is too weak, too flimsy, too transparent an avoidance of a great fact found in the nature of man. It is the utterance of a soul impregnated with hates of atheistic proclivities, destructive and not conservative of temper.

This bald charge made against the race and its best mental and moral species, is not only an insult to its general intelligence, but discloses the arts of the demagogue and not the cheap investigation of the philosopher. It is cheap denunciation too often heard upon our platforms, but to be answered from the audience by the outcry against it heard in the voice of one's own heart. And this outcry is the voice of one's own nature.

If then, as history discloses and as our own natures prove, the soul of man is naturally religious, what is the law pertaining to the religious nature, and how has it manifested itself during its great historic stages? Of the prehistoric ages of man we can predicate nothing except by analytical reasoning. Taking the successive steps of progress found in known history, we may safely travel backward, and approximate, at least, the successive steps of the unfolding of the religious nature of man. It is simply reasoning from facts under the observed law, but it is the facts themselves which lie behind the reasoning, which, when once established, settle everything pertaining to their class and solve all doubts.

The first historic form of the development of the religious nature, as we have seen is ethnic in its character. It belongs to race, nationality, climate, and environment. But a little removed from each other, the religious philosophies of Zoroaster, Confucius and Buddha, show a slight advance upon the old and upon each other. If time permitted I would show wherein, or in what particulars their successors crept up out of the narrow, limited, and restricted areas which environed them, turning their faces, like a flower towards the sun of a more universal religion, or the religion of all nature and not of a section or part. For the trend and drift has been and is towards a religious philosophy and form universal in its character, and intellectually harmonious with all mankind, of whatever nation or tribe; whenever and wherever born, or living and dying to earth.

In other words, the religious nature in man is under the law of evolution or growth, like his intellectuality. The Gods of Egypt, of Greece and Rome, even in their so-called pagan state, were in some respects, an advance upon those great systems already referred to. The Jewish religion was still more advanced; while Mohammedanism, a child of Judaism, and partaking much of its spirit and doctrine, yet dominating Arabia, Turkey, and adjacent territories, having a following of more than one hundred and thirty million people to-day, and succeeding the founding of Christianity by some six hundred years, seems to be the only instance of relapse rather than progress, yet disclosed in history. Hunting for the cause, we find the reason for this relapse or step backward in the fact that Mohammedanism was not a child born of Christianity or the latest and most advanced form of the religious nature, but that it dated backward to Judaism and its errors which Christianity supplanted, and from which it was evolved, or born. Neither Judaism nor Islam were universal in their character, but, like the religions which preceded them, were ethnic, or localized by country, nationality, tribe, or family. The Jewish scriptures and the Mohammedan Koran or Bible have many things in common, and their study affords much knowledge to students of comparative theology.

The latest-born of all religions, has under the great law of evolution, been the best, and that is known as the Christian religion. It entered the world mid-way of the advancing thought and intellectuality of the historic ages, and by its nature and teachings stepped to the front as the universal religion of man, proclaiming the fatherhood, the universal paternal character of God or First Cause, and the like universal brotherhood of man. It was a religion bounded by no nationality, no caste, no age of the race, no condition of mentality, no climate or latitude of earth, but, appealing to the religious sense of all, asked and still asks acceptance of it all.

In its fundamental discloses the paternal in Deity, the law of love as enthroned in the universe, — the true law for the government of the individual and the evolution of character from the cradle onward, forever. It voices the true relationship which exists for man, and gives the law of their proper adjustment; it enthrones personal purity and an adjusted harmony of the three-fold life, and it lays its hand on the door of the tomb and rolls it backward to show us that the living tenant is not there confined in darkness, but that he passed that way like a traveller and left his mortal clothing behind him, while he sped onward into the eternal light and life beyond. Nay, the Christian theology discloses both worlds of conscious being, this and the future.

It deals with the spirit, and the law of the spirit. It enthrones the spirit in man as the superior force of the control of the nature and in the development of character. It steps across the threshold of the mundane life, on the death side of the mortal existence, and discloses the divine spirit life for every mortal-immortal child of earth. The doors of exit from the mortal swing both ways in the Christian philosophy, and spirits return to earth as well as go out from it. And the philosophy of return, like all the philosophy taught, is illustrated by examples, not only in the sacred books of Christianity, but practically in the different ages of the world.

The pure philosophy taught by the Nazarene and his apostles is broader, deeper, higher and better, than the creeds which present it in emasculated form to-day, and better than the creeds which, in despite of its incursions of charity and non judgment, still outlaw from its mercies and its hopes all who refuse to conform to their utterances or swear by their shibboleths. It is as broad as the needs of humanity, and if the law of evolution still obtains as I believe it does, then the higher spiritual truths found in the universal religion of the Nazarene Brother, will yet be evolved out of the bands of creed, church and a dogmatic theology claiming an exclusive hold upon truth, and will stand confessed, the hope, the sustaining power, and the real comfort of the race.

The highest of the two worlds of conscious life is the union of the conscious nature of man. It is the culmination, the crowning. That future life made clear to intellect and heart, and the restoration of the broken threads of the mortal in the immortal, is a fit crowning for the man's religious nature, and discloses the wisdom, love, and harmony of God's great design and work in the creation of the human race. *Nothing less can do it; nothing more is needed to establish it.*

And O, ye spirits in the supernal life, assist us in opening the hearts of our brothers, so that we, the race, in unity may enjoy in full the fellowship of a life natural to the spirit. Come with your soft, sweet loving influences; come as the stars come in the firmament of night; come like baptismal waves from the eternal shore of life; come with the fleet footstep, noiseless as the wings of the angels, and in the blending once again of hearts and lives which have been severed by an earth grave, give us to comprehend the completeness and the harmony of the creation of God!

ORGANIZED SPIRITUALISM.

Is it Practical and Desirable?

The discussion of this important subject is continued. We feel confident that the able contributions, published this week, will be read with interest and profit and that they will stimulate further and fuller reflection and expression. There is nothing of such supreme importance before Spiritualists who desire the orderly and upward progress of Spiritualism both in its scientific and religious aspects. May the agitation spread and the interests be cumulative, until in good time it shall culminate in wise action.

J. G. JACKSON.

Your editorial, entitled "Unity," under date of October 12, stirs up such a turmoil of varied thought that I scarce know what to say, in brief space, appropriate to so momentous an issue.

Was there ever a time in our own country, or indeed in the world at large, when the awakening people seemed to need more wise suggestions?

Your idea is that a broad proposition be selected for our bond of "Unity," such as: "God is the Universal Father, man is the universal brother, and the Spirit of Love and Truth is the one working life of both."

Have not "the Fatherhood of God and the brotherhood of man been long formulated by our race in the minds of many of its seers, philosophers and prophets? Yet how seemingly slow the advance.

Has the time not come when we should ask and insist upon an intelligent answer to the question: Why has this slow progress been the outcome of the ages? Since growth and development have been proved consistent with divine order, why do so much of evil and inharmonious so long remain?

Shall I suggest what seems to me the answer? Is it not that a false and superstitious conception of Deity and of the origin of seeming evil in the world still continues largely to dominate the minds of men? The reign of miracle, not the reign of law, has been ground into the human consciousness for thousands of years, and still holds its sway.

The Christian church still reaches back, for its basic ideas, to the paltry and foolish superstitions of primitive ages. The failed fall of man, the tempting serpent, the promised Messiah, and the scheme of redemption that has so manifestly failed, are not yet stricken from the class-books of the so-called schools of divinity. On the contrary, have not such notions hereditarily become almost a second nature to large numbers of uncultured minds?

Veneration for vast and impressive architecture — cathedrals, churches and other structures — supplemented by high art in painting, sculpture and music, joined with persistent repetition of attractive forms and

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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

RESPONSE BY L. HAMMOND.

1. In the Anglican Church both parents of respondent were reared; also adhered to the same, at least nominally, until his majority or thereabouts, though from the age of fourteen years avowed skepticism was entertained, stimulated inquiry into the great problem. In prosecution of inquiry, some twenty eight years since, being in search of experimental knowledge of the Christian religion, became a probationer of the Methodist Episcopal organization but could not consistently remain an adherent thereto.
2. This is not easily answered in my case. At one period of my career I might have been classed as a deistical materialist, but would now be apt to represent myself as a materialistic spiritualist. Being of a skeptical turn of mind, in doubt as to the status of translated mortal intelligences, I have (from intentional observation, and phenomena) for some fifteen years fought under the spiritualistic banner as being in consonance with my views and hopes.
3. The answer to this, I perceive, would embrace matter connected with the answer to No. 2, but will say, briefly, that I view life as simply indestructible; as to intercommunication between the two worlds, I cannot, as at present advised, consider intercommunication as improbable, for I view the so-called other world as simply the counterpart of this; and this opinion is based on observation, experience, testimony and reason. To go into details would be too extensive for this writing.
4. It is necessarily difficult to select from a long term of years replete with incidents, any one thing that most strikingly influenced my opinions, but will comply by relating phenomena of recent occurrence and therefore comparatively fresh in my memory. Will observe briefly, but I must first state that during the heated term of July '87 a babe of seven months passed to the other world from the room in which I am now writing. The babe had been raised by hand, as it is termed. Since its transition I have learned from its mother, that while it was in its usual health, and while she on several occasions was attending to the ordinary duties pertaining to the infant's needs she experienced a sensation as of some one's hand resting lightly on her shoulder and a momentary impression of some one looking on while she was thus engaged; this was so deeply impressed upon her as to cause her to turn to see who was present, but no one was visible. The aunt of the babe was living and a great attachment had grown up between her and the little one, and since its translation the aunt has heard sounds proceeding from the cook stove, whereon she was wont to prepare food for the child; also sounds from a cupboard or closet under a moveable sink, in which the water pail is kept, and this by both the sisters, causing them to investigate the matter but without finding a cause for the unusual disturbance. Doors have been opened and sometimes shut without visible cause. On occasion of my absence late in past summer, the sisters on retiring at night left on the east side of the sitting room a certain cane-back, cane-seated chair weighing some twenty pounds, and another of ordinary weight some four feet southeast of the first name; and a third, a folding chair of ordinary light construction. The third chair was placed some ten feet to the southwest or opposite side of room. The stand on which I write is centrally located in said room and a small heating stove near it, leaving a space around both of the latter. In the morning on arising and entering this room the sister who had placed the chairs found the larger chair moved some two feet to southwest, and the other specified chairs each placed side by side and facing the larger, in position relative to each other as when in use on the occasion of the passing over of the babe before mentioned. It would be well to state that there was a younger brother of the sisters who occupied a dormitory in the house, and who could not reach the room by the staircase without passing the room occupied by the sisters on said occasion. Their room was reached by crossing room to northeast of sitting room so that the parties were isolated fairly well from the sitting room, and the probability of intrusion or meddling with matters detailed, is pretty well obviated, no others having access to the house except those before mentioned. Now, aside from the moving of the chairs, the fact of their use on the occasion referred to and the distance they were conveyed into the room, of course impressed the parties as having some relation to the loved one who was invisible to them, but in whom an interest was supposable manifested by some occult intelligence. And now that I have related the foregoing, I am conscious that if it is published in the JOURNAL, many of my own cast of mind will look upon it as a tale that is told, but it is an unvarnished one.
5. If you define religion as a system of faith or knowledge of ultimate causation I would answer that I do, inasmuch as the clearer insight into the relations of cause and effect, superinduced by a patient and thorough study of the theoretic, phenomenal and absolute principles of nature as are cognized in the study and practice of Spiritualism, conduce to the formation of an independent system of religious principles, variant in minor matters, in accord with the status of the individual, though in essentials there is apt to be a unity of expression among minds having attained to the same relative degree of information.
6. To my mind an answer to the 6th involves the 7th question. It seems necessary for the greater and more extensive diffusion of a knowledge of the beneficent principles of nature underlying the teachings of Spiritualism that an organized effort should be made by liberal and broad-minded friends of the cause—and by those who have arrived at a reasonable certainty of the soundness of the fundamental principles of Spiritualism—to send them broadcast. A general diffusion of a knowledge of the rational and pure philosophy of true Spiritualism cannot but result in the amelioration and progress of the race in general and of those associated in the effort in particular.
Hawley, Kansas.

RESPONSE BY MRS. LURANA KOONS.

1. I am a member of the Methodist church. I have been a Spiritualist for twenty years.
2. Through the mediumship of Moses Kirkendall, now in spirit life, while under control, spirits were described and marked incidents in their earth life related, unknown to any one in the circle at the time, but afterwards verified.
3. The fire test; the above medium's controls causing him to take live coals of fire in his bare hands and offer them to every one in the circle, none daring to touch them on account of the heat. On a critical examination of his hands, no burns were perceptible; witnessed by Miss Lizzie Davenport, of Silverton, myself and others.
4. I do, because his highest teachings tend to good, and develop the best there is in us. It teaches that we cannot be saved by mere faith or belief in another, but that one ever so pure and holy, but only by personal purity of character, love of truth and justice, and wisely adapting all our relations in life to the same we may hope to live in harmony with nature's divine laws in the present or a future life.
5. A better knowledge of the psychic laws governing the intercommunication of spirits with mortals. This knowledge may be obtained, first, by generously lending our support to all honest mediums; second, by reading and carefully reading the best books and spiritual papers treating on this subject; and among the latter, the JOURNAL takes a front rank. Having fought the battle almost single handed and alone, against fraud and error and for pure Spiritualism, it should be a welcome visitor—as it is a profitable one—in every home in the land.
Silverton, Oregon.

Relativity.

In continuation of my former article on this subject, I will proceed to consider the examples of the relativity of knowledge adduced by Mr. Underwood. First, as to space and time, which are said to be resolvable into relations co-existent and sequent between subject and object, as disclosed by the act of touch, that is, as relations of states of consciousness, and not as external realities. Supposing this to be true, as far as our limited space or limited time, it is certainly not true of unlimited space; that is, infinity, or of unlimited time; that is, eternity. To affirm the contrary is to say that the Absolute Existence exists only during the continuance of certain states of consciousness, which is to make Him finite. But if infinity and eternity exist as modes of the Absolute Existence, space and time viewed as relative, must also exist; for they are relations of the states of consciousness to which the Absolute Existence gives reality by underlying all phenomena, which phenomena are the manifestations of His being.
It may be objected that "both space relations and time relations vary with structural organization, position, vitality, mental development and condition." This is true so far as their relations are concerned, but not true as to themselves. The latter position may be proved from the examples given by Mr. Underwood himself. The buildings he refers to may seem to be smaller or shorter than when he first saw them, but they are not really so. The time may seem to pass more rapidly, but it does not in reality. There is a relative change, that is, a change in relation to our consciousness, but not an actual change. The use of a measuring tape or of a watch, as the case may require, will prove that there is no change in the size of the buildings or in the length of time. It amounts to this. Space and time do not exist as external realities in relation to our consciousness, yet, seeing that they are essential to our knowledge of phenomena, they must be real. If these phenomena are manifestations of the Absolute Being, space and time must be the conditions under which such manifestations take place, and therefore the conditions of existence of the mind and matter whose intimate essence is supposed to be identifiable with the intimate essence of the Absolute Existence. Moreover, space and time as unlimited, that is, as infinity and eternity, are modes of the existence of the Absolute Being Himself, and therefore, all His phenomenal manifestations must partake of space and time as limited, that is, as known to us.
It is said, however, that the qualities and states of matter, that is, of external objects—sound, color, odor, taste, hardness, resistance, extension and motion, are merely names for different ways in which our consciousness is affected. It is inferred from this that "were we destitute of hearing, sight, smell, taste, and touch, the supposed qualities of matter would not, so far as we can know or conceive, have any existence whatever, for by psychological analysis they are reducible to states of consciousness." Therefore, if every animated inhabitant of this earth were destroyed, all external objects would cease to exist. It is true that if Laura Bridgman, for example, had been deprived of all her senses instead of only sight and hearing, she would have had no consciousness of any existence but that of her own bodily organism. Moreover, if every individual were similarly deprived of all their senses, all of them would be in the same condition of unconsciousness of external nature. But each individual would be conscious of his or her own organism, and notwithstanding such limited consciousness, the bodily organisms of all of them would still exist, although the fact would not be generally known. Let us suppose, however, that all the individual organisms living on the earth were destroyed, does it follow that there are no other beings in the universe who could be conscious of the qualities and states of matter? I do not find that it is essential to Mr. Spencer's philosophy that man is the highest product of evolution. But supposing it to be so, the Absolute Existence would still remain after the destruction of the human race, and if it be true that all the phenomena of nature are the manifestations of His being, matter of which the qualities are said to be merely states of consciousness may still continue as a formal condition of the Absolute Existence. In fact, it must exist, if the intimate essence of matter is identifiable with the intimate essence of the Absolute Being.
It may be true, as Mr. Spencer affirms (Fiske ii. 450), that the terms "intelligence" and "volition" are not fitted to describe the psychological attributes of Deity. In this case we cannot ascribe to the Absolute Existence mental states similar to those by which our consciousness is affected to give rise to the conception of qualities and states of matter. But this would not preclude Deity from being conscious of matter in some other manner; just as a person might be conscious of his own bodily organism, although, owing to the absence of the organs of special sense, he might have no knowledge of external nature. It would be, indeed, a

parallel case, comparing great with small; for "if the universe of phenomena is the multifarious manifestation" of the Absolute Existence, the phenomena which give rise in the mind to the conception of matter must be part of such manifestation, and the consciousness by the Deity of that which underlies those phenomena would be an act of self-consciousness. To say, then, that the qualities of matter do not exist apart from our consciousness, amounts to nothing, as that which in erases them and gives them reality exists in the Absolute Existence, the Reality of Realities Himself.

Let us see now whether there is any reason to believe that we can know objects as external realities, or whether our knowledge is strictly limited to our states of consciousness. According to Mr. Spencer's theory the "inexpugnable persistence in consciousness" is evidence of the existence of something which underlies all phenomena, internal and external, which something is the Reality of Realities. The Absolute Existence is identified in its intimate essence with the intimate essence of matter and, therefore, the qualities of matter which are the phenomenal manifestations of the Absolute Being Himself. Here Deity is both subject and object; for the external phenomena by which He manifests Himself are resolved, when presented in consciousness, into internal phenomena which are also His manifestations. It is like a man gazing at his reflection in the mirror before which he stands; if the man has not seen himself reflected before he will not recognize his own features, but he will know that the reflection represents himself, and he will always do so, even though his features may change in appearance so that he would not be known by his own family, if they had not seen him for a long period. There is something by which he will be sure that he is the individual whose image is reflected, and that it is not anyone else. It must be the same with the external images or reflections of the Absolute Existence which gazes through the human consciousness on the external world. He recognizes Himself in all the phenomena of external nature. But how could He do so if the human consciousness gave a confused or distorted image of the external object? The mirror, if imperfect or if arranged for such a purpose, may thus act with the figure reflected from it. But the human organism can be compared only to a perfect mirror. Both alike will give a perfect representation of the object presented to it.

We are justified, therefore, in affirming that that which underlies the phenomena of consciousness is able through the consciousness to know external phenomena, not merely as realities, but as actually existing in the form by which they are conceived in consciousness. If this is true of the Absolute Existence, surely it must be true also of the mind, the intimate essence of which is identifiable with the intimate essence of the Absolute Existence. As underlying all phenomena, it would be unreasonable to say that the Deity acts in the mind, but even if not, its action must be as perfect as that from which it is derived, subject only to the limitations of its being. It may be objected that this is a condition which makes all the difference, but it really affects only the limit of knowledge and not its authenticity. Where the organism which constitutes the limitation is perfect, the image presented through it to the consciousness must also be perfect. This would seem to be required by the presence in the mind, or as underlying the phenomena of consciousness, of the Absolute Existence. If the Absolute or, as I prefer to say, the Infinite Being, knows the external reality through the human organism, so also must the conditioned, or the finite, of which that organism is the embodiment. The knowledge in the latter case is limited, but so far as it extends, it will be as correct in one instance as in the other.

It will be asked, in what form do we know an external object? To this question I would reply that we know the object as existing with such qualities as our reason informs us properly belong to it, and not to our consciousness or something else. Mr. Underwood names as qualities or states of matter, sound, color, luminousness, odor, taste, hardness, resistance, extension and motion, under which he includes heat, all of which are supposed to be reducible to states of consciousness. If we abstract from these all the qualities that are due to motion or vibration of an external something, that is, sound, color, luminousness, odor, taste, and heat, with motion itself, we have hardness, resistance and extension left. The qualities of hardness and resistance are relative to each other. If there is no resistance there is no hardness, and vice versa. They are relative also in the sense that what resists or is hard to one touch may not be so to another; and it is possible, therefore, that in some relation neither of those qualities may exist. Only extension, the quality which gives form, remains. To prove that extension or form belongs to the groups of our consciousness which we call sensations of sight and touch, Mr. Underwood refers to Prof. Huxley's statement that "if the surface of the cone were cylindrical, we should have a very different notion of a round body from that which we possess now." This statement may be true, and yet the inference be erroneous, as in fact it is. Prof. Huxley's argument is based on the assumption that the eye would be a perfect organ of sight if its cornea had a cylindrical surface, whereas the very fact of this surface being cylindrical would in such a case be evidence that the organ was not perfect. But, further, our idea of form is not dependent on light alone. Even with a perfectly flat surface, vision alone would not be sufficient to give reality to the object, and even surfaces could hardly be recognized without the additional aid of the sensation of touch. Not only has touch a teaching of its own, but it corrects that of sight, and I maintain that together they give perfectly reliable information of the existence of external objects having form. Moreover, visible and tangible objects must have some other quality than extension, and touch further informs the mind that the object also has hardness. For this is a real quality so far as we are concerned, and we are justified in assuming that it is a real quality to everything that exists, although there are degrees of hardness, depending on the power of resistance the object possesses in relation to any other object. But we may go further, and affirm that the qualities that were abstracted as forms of motion, are the result of changes in external objects, which changes are evidence of the existence of certain qualities in the objects themselves, although what they are we do not know at present. Thus, luminousness and color are evidence of special conditions of the surface of bodies which enable them to reflect and refract the motion of certain rays of light. Heat, odor, and taste are evidence that the molecules of certain bodies are affected by special modes of motion which give rise to the sensation of those qualities. Sound is evidence of the motion of a fluid, the air, the existence of which we infer from other phenomena. Nor is the po-

posing view helped by the conception of vibrations of matter being an inference from the states of consciousness caused in us by "vibrations which have been appreciated by the optic or tactile nerves." For, the latter vibrations are the vibrations of matter in question, which are admittedly produced by something external, although this something is said to be unknown.

In effect, we know external objects as having form and resistance, or degrees of hardness, and also as having certain properties or arrangements of particles which under proper external conditions give us the consciousness of luminousness, color, heat, motion, odor and taste, all which constitutes an external reality of which consciousness gives us an actual, and not merely a relative knowledge. If, however, it be still maintained that we have not a real knowledge of such objects, I would say that we have such a cognition of them that we are justified in inferring that they actually exist in the form in which they appear to our informed consciousness. The thing known to exist, and although some of its qualities may be known to us only as states of consciousness, yet these, as conditions of a mind which derives its being from the absolute existence that underlies all phenomena, must give, when they have been properly tested and arranged by the judgment, a true knowledge of external realities. The contrary opinion, which is opposed to common sense, is a negative which can never be proved. To a philosopher in his study, or even in the presence of the ordinary phenomena of external nature, all our knowledge may appear to be resolvable into states of consciousness, but not to him who uses the faculties of matter or directs the forces of nature for working out some great, or even useful design. The sculptor or artist cannot give outward form to his thought in states of consciousness, nor can the engineer who tunnels under mountains, or spans arms of the sea with his works. The discoveries of science, and their application in the manufacture and formation of works of art, are not consistent with the view that external phenomena are merely states of consciousness; whatever may be said of astronomy or any other science, as the formulation of the activities of the forces of nature. The error of the cosmic philosophy is in distinguishing too sharply between absolute and relative existence; as that of Pantheism is in identifying them too closely. We must conceive of Deity as organic, and as embracing many objects, organic and inorganic, each of which has a real existence of its own, although forming part of the organic whole, whose existence, on the other hand, is independent of those objects and would continue although they all ceased to exist. This is the true mean between the idealism of Berkeley, who affirmed that objects are nothing but ideas, having their origin in the eternal spirit, who alone has real existence, and the materialism of Haeckel, who asserts that there is no such being as spirit, that all objects are merely the result of the development or activity of matter under special conditions, matter alone being eternal.

C. STANILAND WAKE.

Law.

All healing is according to some law. Law is an established order of sequence or an authoritative rule of conduct. It arises from relations and primarily implies the will of a superior, and the word always carries the idea of uniformity and reliability. The social, moral and commercial relations necessarily subsisting between individuals of the human family have given rise to the various laws binding from custom or formal statute. Obedience to these laws tends to harmony and justice between units of the race. These laws are man-made through delegated authority and are expressions of the universal moral sense.

Uniform laws are seen in the relation of environment to man. Man has learned to trust implicitly for a continuance of the established order of so-called nature. He expects, without question, that whatever may be the cause of this uniformity, it will be persistent and reliable, and he plans accordingly. Obedience to these laws, (not wholly of his own making), or a reasonable adjustment of himself thereto, is necessary to man's well being, yes, is absolutely essential to his very existence in a phenomenal universe. The latent thought is that the uniform order of sequence in "natural" events is the continuous expression of the will of the ruler of the Universe, and thus we recognize the fundamental idea involved in the word "law." But man is a spiritual entity having necessarily an environment of spirit. "God is spirit." To be "reconciled to God" is to experience the truth that "in God we live and move and have our being." This is the law of life. Consciousness thereof is key to perfect living and highest healing. The perfect law of the relatedness of man to spirit is not subject to caprice of any being, finite or infinite—'tis changeless and eternal. The law remains perfect whatever man's action. Suffering (not punishment) will follow when there is disobedience. Gravitation is not so permanent as the law of moral relations and of soul to spirit, that is, man to God. "All power is of God"—from spirit, and manifests itself through the spiritual in the plane or sphere of the mental and vital, and can (through soul action) be translated into or expressed as visible body, which, in this sense would be the "coarser fabric of the soul." The soul itself is an outlined, manifested God-thought—taking its form from a definite thought in divine wisdom, and revealing its spiritual quality as a reflected image of Deity, by virtue of its divine parentage, and thus man, according to supreme law, comes a living, loving, thinking, doing being, like unto his creator, parent.

Conformity to the laws of his nature is obedience to law of the highest and best, wherein is his true source and real subsistence. Man's higher most connects with spirit's (God's) lower-most. Were pure love dominant in the realm or at the point of man's higher most, then truly would "love be the only law," universal and omnipotent. Unselfish, irrepresible desire of one being to do good to another being is love, pure and absolute. God is love.

Through the understanding of God (Love) comes Divine healing—Christ cure, yet since man may be disobedient (ignorant) on several lines or planes, so his hurt can be healed by knowledge and obedience along the erring line or in the plane of disobedience. Thus many are discordant (sick) mainly from lawlessness along lower strata of forces and principles. There are laws of vitality and laws of mentality, and each of the classes of laws may ultimate in changed physicality. Much healing, claimed to be spiritual, divine, Christian, or contingent on the moral goodness of the healer, is wrought solely through laws of life and mind which are obeyed sometimes ignorantly, by people who do not manifest any unusual purity or intelligence. There are, so to speak, separate planes or kindst of healing, each wrought in

silence and according to occult law. Results must come when the law "is honored." "Twice two is four" whether uttered by an infant, an idiot or a mathematician. Man may flatter himself by giving the loftiest interpretation to a very simple act, and healers often infer their own goodness and the special favor of God when they have merely said the "multiplication table" correctly, and thereby destroyed the patient's mistake and thus obtained a good (right) result. They figured the problem aright on its proper plane and set a right answer, and the relation was as independent of morality and purity as is the work of a mathematician, and the obedience which brought conscious blessing may have been totally independent of their pet theory or their accepted theology. Successful healers are sometimes overwhelmed with imputed goodness not consciously merited. Thinkers study to know causes—seek essentials—and get wisdom from both failures and successes. The greater the healer's illumination, the more complete his purification, and the higher his spirit, the more understanding, the more Christly will be his power. His obedience thus reaches higher laws and his healings become more purely divine.—The Christian Metaphysician.

Spiritualists' Mass Convention.

Report of the Meeting held at Stowe, Vt., September 27, 28 and 29.

Agreeable to call, those interested met at Unity church at 10:30 A. M., Friday, and were called to order by Dr. S. N. Gould of West Randolph. The following officers were elected to serve through the convention: President, Dr. H. B. Storer of Boston; Vice President, Dr. S. N. Gould; Secretary, W. B. Parish of Stowe; Business Committee, Dr. S. N. Gould, Mrs. J. A. Stafford and Mrs. J. W. Stiles of Stowe; Treasurer, J. A. Stafford of Stowe.

The exercises were commenced by singing by the choir which consisted of a double quartette of fine singers, under the leadership of Prof. E. R. Ober of Waterbury, Vt. Dr. Storer on taking the chair made some very appropriate remarks in a pleasant manner. The morning session was a conference, which was participated in by J. Clegg Wright, Dr. Gould, L. Sallis and Mrs. Stafford. The remarks were all of a high order and thoroughly practical. A song by the choir closed the session.

Afternoon: Conference opened at 2 o'clock. After a song by the choir, the subject of "Progression" was introduced for discussion, which brought out some fine thoughts from J. Clegg Wright, L. Sallis, Mrs. Abbie W. Cressett, Dr. Gould and Dr. Storer. After a song, Dr. Storer was introduced as the speaker of the afternoon, and to those who have had the pleasure of listening to him it is needless to say that his address was very able, interesting and instructive. A song by the choir closed the exercises.

Friday evening the conference was opened by Mrs. Cressett, followed by Mrs. Emma Paul and others. The regular speaker of the evening was J. Clegg Wright, who gave one of his grandest lectures on the history of Christianity, bringing it up from Roman Catholicism through all its changes to the glorious advent of rational Spiritualism. The large and intelligent audience listened almost breathless to the grand truths that fell from his lips. After a song the convention adjourned until 10:30 Saturday morning.

On re-assembling at the hour appointed there was singing by the choir and a conference followed lasting one hour. The speaker of the morning was Mrs. Abbie W. Cressett. Her address was what all Spiritualists needed to hear and live up to, carrying all into the great practical field of active work for all humanity. The session closed with singing.

Afternoon: The meeting was called to order by the president, and after the usual interesting conference, Mrs. E. M. Paul of Morrisville was introduced. She recited a fine poem, and followed with a lecture full of wisdom, the subject being the "Power of Thought." She took the ground that even our thoughts are not our own, but that after we have sent them forth from our brain they go on, and on, influencing others for good or evil. The meeting then adjourned. In the evening a fine entertainment was given, consisting of music and recitations, and closed with a song by J. Clegg Wright.

Sunday morning conference was called to order by the president. The subject for discussion was "Prayer." It was made very interesting by Dr. Storer, Dr. Gould and others. J. Clegg Wright was speaker for the morning, and for an hour and a half he gave advanced, radical yet truthful utterances which were listened to with profound attention. After singing the session closed.

Sunday afternoon, in consideration of the fact that our great test medium, J. D. Stiles, was prevented from being with us on account of sickness, and well knowing that the audience were looking anxiously for something of that kind, several of the lesser lights kindly consented to their best, and some very satisfactory tests were given by Dr. Gould, Mrs. Dr. Nichols of Barre, and others, during the conference hour. After this we listened to short speeches from Dr. Storer and J. Clegg Wright. The choir then sang that beautiful song "We should love each other more," and the meeting closed.

Sunday evening our last session was called to order by Dr. Gould. After a fine selection from the choir we enjoyed short speeches from nearly all of our speakers. Then, after rendering the usual vote of thanks to all who had helped to make the meeting a success, and listening to the song "We will all meet again in the morning land," the convention came to an end with many a hand shake and warm goodbye. Although the evening had been rainy the meeting was a perfect success, and the attendance large. Our friends from the churches came in freely to listen to the great truth of humanity. We have faith that much good seed has been sown, and may the good spirits help it to grow. K. F. S.

The Mexican Wasp.

The Mexican wasp was built entirely for business. He is over two inches long when he is of age, and is about the color of a bay horse. His plunger is a full inch long and as fine as a spider's web. Unlike the stinger of a common bee, the stinger of the Mexican wasp is non-ferocious. He doesn't give up after one lunge, but has it always ready for an all day job if necessary. The mission of the Mexican wasp seems to be merely to hunt up people and run that stinger of his into them. The natives say that he will go ten miles out of his way to get a whack at a person. The natives seem to get fat on snake bites, centipede bites and scorpion stings, but if they discover one of these wasps in their neighborhood they hunt for cover without delay.

Woman's Department.

Our readers will be pleased to peruse some extracts from an interesting letter of Mrs. Sara A. Underwood, who is passing a very pleasant season on the Pacific coast.

SAN FRANCISCO, CAL., OCT. 2, 1899.

I have had a number of conversations with Mrs. Duniway. The last time I saw her we met on the street just as she was starting for Washington, for a three weeks' campaign to rally the women there to insist upon their right to vote, on the ground that the judge who declares a woman's vote unconstitutional had no legal right to make that decision.

Among the active liberals of this city who have called, is a member of the well known Beecher family, Frank Beecher Perkins, a nephew of the great preacher, and formerly of the Boston City Library.

We came from Portland by way of steamer, a trip of seven hundred miles, mostly on the Pacific Ocean. I enjoyed every hour of the three days I was on board.

We have met here a number of people whom we first made acquaintance with on a former visit to California, and several whom you know personally or by reputation.

At Mr. Underwood's lecture in this city I met, for the first time, another whose name was familiar to me through the columns of the JOURNAL, Mrs. Addie Ballou.

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Another caller was Hon. John S. Hittell, who has been many years editorially connected with the Alta Californian, and is also known as an author through his large work, "The Resources of California," a brief "History of Culture," "The Code of California," etc.

Years ago in 1855, a work from his pen, in two volumes, entitled "The Evidences Against Christianity" was published in New York.

It was very able and praised in high terms by the Westminster Review; but there was little demand for the work and it was a loss to the writer, after all the years of laborious work given to it.

Among the active liberals of this city who have called, is a member of the well known Beecher family, Frank Beecher Perkins, a nephew of the great preacher, and formerly of the Boston City Library.

Another notable Californian Liberal is Judge J. W. North, of Fresno. Nearly or quite half a century ago, he was an anti-slavery agitator and agent in Connecticut.

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ive; we were both in our normal condition, no exercise of will power, magnetism, mediumship nor anything else, seemingly, by either. She simply touched and the work was done. I must let others explain it, I confess I cannot.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

TRAVELS AND ADVENTURES OF Little Baron Trump and his Wonderful Dog Bulger, by Ingersoll Lockwood, Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$2.00.

The gift books are already beginning to appear. Little Baron Trump and his Wonderful Dog Bulger will be found very entertaining to the little folks, as such extravaganzas always are.

Within the Enemy's Lines, by Oliver Optic, Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$1.50.

This is the second volume of "The Blue and the Gray Series." Its scenes are connected with the War of the Rebellion, and while not rising to the dignity of history, the writer believes all its events possible and very parallel to actual occurrences of the period of which it writes.

New Books Received.

Vitua Bering: The Discoverer of Bering Straits, by Peter Lauridsen. Chicago: S. C. Griggs & Co. Price \$1.25.

Our Silver Coinage, by John A. Grler. New York: John W. Lovell Company. Price 25 cents.

A Woman of To-Day, by Margaret Crawford Jackson, American Authors Series, New York: John W. Lovell Company. Price 50 cents.

The Discoverer's Country, by Ernest Von Himmel, Boston: Ernst Von Himmel Publishing Co. Price \$1.00.

Darwinism: An Exposition of the Theory of Natural Selection, with some of its Applications, by Alfred Russel Wallace, L.L.D., F.R.S., etc. London: Francis & Co.; Chicago: A. C. McClurg & Co. Price \$1.75.

The Faiths Facts and Frands of Religious History, by Emma Hardingle Britten, London: John Heywood, 1839. Pp. 123. Price, cloth, 75 cents.

Magazines for October not before mentioned.

The Eclectic. (New York) Gonnod's Views on Art, an article taken by Mrs. de Bove, are full of brightness and suggestion.

The Uplarian Review. (Boston) A strong and able exponent for October. Religion in the Light of Modern Science is contributed by the well-known writer, Lewis G. Jones.

The English Illustrated Magazine. (New York). The articles for October are varied and instructive.

The Statesman. (Chicago) The October number opens with a Symposium, by prominent Chicago men, on a World's Congress at the World's Fair.

The Chicago Law Times. (Chicago.) A biographical sketch and portrait of James Kent, L.L.D., opens the pages of this quarterly.

The Journal of Speculative Philosophy. (New York) Contents: Leibnitz's Critique of Locke; The Spiritual Sense of Dante's "Divine Commedia"; Book of Beverities, etc.

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CATARRH.

Catarrhal Deanness-Hay Fever.

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This work contains essays on the following subjects: "Old and New Calvinism," "The Conscience," "Virtue from a scientific standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incorrigible Man," and "The Christ of Nazareth-Who Was He?"

Prof. Wright of Oberlin, says: "I wish every clergyman and student of theology in the land would read it."

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

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SPECIAL NOTICES.

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

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

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

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, October 26, 1889.

The Great Need.

To the Editor of the Religio-Philosophical Journal.

The great need of Spiritualism is accurate scientific methods in the investigation of phenomena.

The first essentials in any investigation is to acquire a knowledge of all known facts which have anything in common with the thing to be investigated.

A careful study of these facts, their relationship one to the other, and to the matter under investigation, will place us mentally in a condition to judge candidly and impartially of phenomena for which known laws do not furnish a solution.

We need unbiased, cool-headed, trained investigators, not only to develop media, but to carefully observe and classify phenomena which may come through them.

The return of our spirit friends makes this conclusive. All Spiritualists agree upon this point. It forms the basis of all discussions, and by common consent is tacitly, at least, acknowledged to be the foundation upon which the temple of Spiritualism is to be built.

Only is not possible, nor is it desirable except upon a basis of demonstrated facts. Before Spiritualists can unite as a body, a vast amount of work will have to be done in clearing away rubbish, carefully observing and preserving everything worthy of note.

Ukiah, Cal.

We agree with Dr. King in his opening sentence; indeed we agree with him largely all through, but believe he and many others will ere long modify their opinions in particulars while holding to the general trend of their present views.

tion, more fully outlined in his three succeeding paragraphs.

"Unity," says our correspondent, "is not possible, nor is it desirable except upon a basis of demonstrated facts." True! but something more than mere agreement as to demonstrated facts of spirit manifestation is essential to make unity either possible or desirable.

There is in the great body of nominal Spiritualists a large number who pine for congenial association, contact and co-operation with those in sympathy with them, who know that without this sympathy there can be no lasting bond of union.

With the bulk of this class the religious sentiment dominates the scientific, yet they demand and will have a scientific basis for their religion.

The eminent scientist, Alfred R. Wallace, "is an experimental scientist, and affords the only foundation for a true philosophy and a pure religion."

"Religion is the sentiment of reverence or of appeal, growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically."

"To say that religion cannot have science - i. e., a knowledge of the phenomena of nature, including the soul of man - for its basis, is as absurd as it would be to say that mathematics do not require axioms for their foundation."

Again, page 334, Mr. Sargent says: "I have said elsewhere that Spiritualism is not a form of religion. So far as it is a realization of the great facts of God and immortality, it is religion itself."

There is a host of Spiritualists, - Spiritualists, not spiritists - anxious, we think, to unite in an organization where character shall be the qualification of membership, supplemented by a general assent in a large and broad way to a few fundamental statements resting upon the broad foundation of the central claim of Spiritualism.

Merely from a business and utilitarian standpoint, organization is essential. A Spiritualist acting as agent or representative of a temporary or local organization, be it a Sunday meeting, a picnic, a camp meeting, or any other activity connected with Spiritualism, finds himself handicapped and without prestige or influence in his representative capacity when he comes to deal with the organizations of the world, be they religious, political or civil.

Every year Spiritualists of wealth depart this life leaving money to charities controlled by orthodox sects, or to colleges dominated by religious and scientific bigotry. Had Spiritualism an organic working body, many of these bequests would flow into its coffers.

Thus those whose interest in Spiritualism is primarily on the scientific side would have the satisfaction of seeing their favorite phase promoted to a strong and ever growing science. On the other hand, those whose interest rests largely on the religious side, would

see the foundation growing broader and firmer day by day, and their religious privileges and accessories constantly increasing. Both the scientific and religious sections would work hand in hand, each to the glory and honor of the other.

Spirit Communion - What Then?

On taking up last week's Banner of Light we were delighted to read under the above head an editorial exactly in the line, so far as it goes, of the JOURNAL's long and persistent teachings.

"The tendency of the human mind at first, when a new idea or revelation is presented to it, is to accept it as a finality, instead of seeking to know its significance, or whether it is not a means to an end. It is to be feared that this statement may be too generally applicable to those who accept spirit communion for a fact, they going no further to learn to what it is intended to lead."

"Unless there is a core to this heavenly fruit, its professions must be conceded to be hollow and perishable. It is the contained meaning that imparts to the spiritual phenomena any real worth. If they do not have that they are but sounding brass and tinkling cymbals."

"Well, and is this all? That will answer for instruction, and of the highest kind. But being possessed of the instruction, to what use shall it be put? What special influence should it exert upon our conduct and character? The great question of immortality being answered, of what avail is the answer itself in all that pertains to our individual lives? Genuine Spiritualists will not fail to put these searching inquiries to themselves, nor will they be content with their mere belief in the phenomena until they have obtained satisfying replies to them."

"Again, therefore, we come round to the unvarying and inevitable conclusion, that a true Spiritualist should be spiritual. What is termed the natural should be subordinate. The spiritual should steadily advance and expand till it becomes supreme. This is not philosophy, as Spiritualism is often called, but plain, unmistakable practice. It is not theory, but life. How many push their professed belief in the phenomena to this point? Not all, certainly, as the reflecting cannot fail to know. Yet if belief halts at the first station on the road, accepting the means instead of pursuing the end, what is to prevent it from terminating at last in materialism, from which every vestige of the spiritual has been expelled?"

The JOURNAL's crushing exposure of Blavatsky's huge fake is bearing good fruit across the Atlantic. Le Lotus, the French organ of the Blavatsky-Olcott combine is dead, killed by its editor. When he found how he had been fooled he came up to the

scratch like a brave and honest man, owned up to having been hoaxed, denounced the boss hoaxers and retired from the theosophic ring.

Conflict of Authority.

Things do not move along as smoothly and lovingly in the Methodist Israel now as they used to in meeker and happier days. The time was when both people and pastor looked upon the appointment of a minister to the service of a church almost as coming from God, and both parties acquiesced in a humble and submissive spirit.

The Rev. Dr. Bashford, pastor of the Delaware avenue M. E. Church, had been appointed president of the Wesleyan University of Ohio, but by an arrangement with the university, he was permitted on certain conditions, to retain his pastorate there for another year.

Epes Sargent on the God-Idea.

At this time, the views of so profound a thinker as Mr. Sargent, on a subject which has so persistently stirred the world, may be of value to some; hence we quote from him as follows:

"We must believe in an absolute, immutable principle of Goodness, and in a Divine Intelligence, from which all axiomatic, a priori truth must flow down to finite intelligences. If we would unite religion with morality; for if we are at the mercy of some blind chance, under which what is right to-day may be wrong to-morrow, the Cosmos is not likely to be a pleasant abiding-place for an eternity to truth-loving, justice-loving souls. An enlightened Spiritualism conducts the mind, sooner or later, to an enlightened Theism - liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its inferences are those of the scientific mind itself."

"The Supreme Being, if he has Intelligence and Will, must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultra-etymological sense, He must be also personal, since consciousness involves personality. This does not depend, as Schelling, Hartmann, and even A. J. Davis, seem to think, on individualization through organism, nor on the relativity of a person, - on the distinction of a me from a not me. An eminent philosophical physicist, Hermann Lotze, remarks: 'Personality has its basis in pure selfhood - in self-consciousness - without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction by God of himself from what is not himself, and so his limitation or finiteness; on the contrary, perfect personality is to be found only in God, while in all finite spirits there exists only a weak imitation of personality. The finiteness of the finite is not a productive condition of personality, but rather a bar to its perfect development.'"

Young England is much more obstreperous in its demands than Young America, judging from the reports of juvenile strikes from over the water. It seems that the school children, in imitation of their elders, have organized a movement which is one of the peculiar outgrowths of the labor question and is extending in all directions.

learn after school, and that they shall have more time for play. Now Young America recognizes these demands as all just and reasonable, but he has never yet resorted to the methods that are now being invoked in England for redress; he seems not to have been "built that way." The regime of school life is so much better than it was a generation ago that he has thought himself quite well off. As long ago as that he refused to be kicked, cuffed, cowed or spanked outside the family. He utterly refused to have that job given out to the school teacher, and would take the chances of escaping at home what he deserved at school. It will not be pretended that the rod spared has not spoiled the child - nothing of that kind is insinuated. The fact remains that the boy of to-day is not subject to the same iron rule that his forefathers were, and this change was brought around not by public strikes but through the intervention of pater familias powerfully aided by the mothers. Young America made it so warm for the old folks that they in turn warmed up the law-makers to enact laws for the better regulation of schools and their governance. But there are growing abuses of authority and Young America is growing restive. A report comes from Boston that there have been 18,000 cases a year of corporal punishment administered during the past three years. Think of it! 54,000 thrashings in three years! This is rather an appalling state of affairs and it is doubtful if Young America would stand it, anywhere outside of Boston, and should it ever become general he will no doubt take a cue from Young England's methods, unless his natural protectors take the matter in hand, and arm a strike commensurate with the magnitude of his grievances and make himself both heard and felt.

A curious volume has lately been brought to light, which was published 202 years ago in the city of London, and which seems to have foreshadowed in a peculiar way the perfected phonograph that has been setting all the world agog during the past year. The title of the book is "The C-mical History of the States and Empires of the Sun and Moon." The writer gives an account of his adventures in the sun and moon, and while in one of the cities of the latter he meets an inhabitant of the Sun, who is also there on a voyage of discovery. They enter into friendly converse, and after awhile the inhabitant of the sun is suddenly called away, but before he goes he presents his companion with a couple of books. These books, in their covers, looked like boxes, and they had been translated into the language of the world, so that he could understand them. He then proceeds to describe the books or boxes, and says: "As I opened the box I found within somewhat of metal, almost like to our clocks, full of I know not what little springs and imperceptible engines. It was a book, indeed, but a strange and wonderful book, that had neither leaves nor letters; in fine, it was a book made wholly for the ears and not the eyes, so that when anybody has a mind to read in it he winds up that machine with a great many little strings; then he turns the hand to the chapter which he desires to hear, and straight as from the mouth of a man or a musical instrument proceed all the distinct and different sounds which the Lunar grandees make use of for expressing their thoughts, instead of language. . . . They may have in their pockets, or at their girdles, thirty of these books, where they need but to wind up a spring to hear a whole chapter, and so more if they have a mind to hear the book quite through; so you never want for the company of all the great men, living and dead, who entertain you with loving voices." This description of the books with "living voices" at least strongly reminds one of the phonograph that is now the object of so much interest, and it might lead one to wonder whether it did not, in some way, give Edison a clue to his invention.

The New York Press is making capital with the public and the ministers by publishing in its Sunday edition a series of Bible romances, written especially for its columns by a number of the most distinguished living authors. It engages in the publication of this class of literature because there is a demand for it. A gentleman who secured the writers of these stories, says that "the most popular line of reading matter is the religious line. The novels that have had the largest sale are all books that take up distinctively moral issues, like those we find in 'Ben Hur,' 'Robert Elsmere,' and 'Uncle Tom's Cabin.' Hence to have a series of novels that would take up the Bible history is the most attractive way of securing a large audience." A clergyman in the Christian Standard says that from his standpoint, the publication of a Sunday paper is to be regretted but he sees no indication of its discontinuance, and if such a dreadful evil must be tolerated, a publication of Bible romances, as is contemplated by the Press, will greatly mitigate the sin. The Press has offered to pay \$15,000 to a certain writer for a novel to be entitled, "Queen Esther," and it is reported that this writer will make an expedition to Shivan, Persopolis, Bagdad, Nineveh and Babylon, and will travel over the route taken by Xerxes when the Persian conqueror invaded Greece, in order to collect material for his work. Now all this is a practical compliment to the Bible or it is "stealing the livery of heaven to serve the devil in." Why all this expenditure for Biblical romances when by joining the syndicate the Press could have one of Talmage's romances with a Biblical basis every week for only a few dollars? True, his style is rather florid and his plots thin, but then the goods are cheap, and serve to pad a paper as well as any other fiction.

The Presbyterian Dilemma.

In a recent interview Prof. Schaff, one of the most eminent scholars in the Presbyterian Church, said that he was in favor of revising the doctrine of election...

Prof. Schaff's interview has been followed by one with the Rev. Dr. Shedd, the Professor of Systematic Theology at the Union Theological Seminary...

In view of the fact that the President of the Tribune company, as well its editor-in-chief and managing editor are Presbyterians...

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random...

On Friday evening of last week, Mrs. S. G. Pratt, principal of one of the leading schools for music in this city, read a most suggestive and carefully prepared paper on "Music as an Educator..."

Mr. and Mrs. J. A. Casino of New York City, who have been spending a couple of weeks with relatives in Chicago, returned home this week...

Notice to Fakirs.

The following correspondence sufficiently explains itself.

BOSTON, MASS., October 19, 1889. J. C. BUNDY, Esq., Publisher, RELIGIO-PHILOSOPHICAL JOURNAL.

Be kind enough to give your lowest rate on my advertisement in this week's Banner of Light (19th), to run one to three months, payable monthly in advance.

Yours etc., DR. D. J. STANSBURY.

OFFICE OF RELIGIO-PHILOSOPHICAL JOURNAL, CHICAGO, Oct. 22, 1889.

"Dr." D. J. Stansbury:—That a spiritualistic fakir such as you are, a man who trades upon the gullibility of the public, who has made merchandise of a dead wife by pretending to be personated by a confederate, that such a man should suppose all other men venal is not strange...

Heretofore I have taken the trouble to inform by private letter applicants of your class that they could not buy space in the JOURNAL. In order to relieve myself of this task in the future, I shall publish this correspondence as a sufficient notice.

JNO. C. BUNDY.

Miss Mary Shelton Woodhead's birthday occurred on the 15th inst., and was the occasion of quite a large gathering of ladies and gentlemen who assembled at her home, 468 West Randolph street, to congratulate her on her success in the East last summer...

Somnambulism is not a very common malady, but occasionally we hear of a case of sleep-walking and the practice does not enjoy that immunity from danger that many suppose.

When in 1620 the English language was brought to the North American continent it came to stay. The debates of the legislatures which make laws for the forty-two States of this Union and of the Congress which legislates for the whole nation, are always going to be in the language of the founders of the Federal Government...

After reading last week's JOURNAL Talmage felt called upon to offer an excuse for public begging on account of his church; so, on Sunday he gave as his reason, that the society had practically built three churches—meaning we suppose the two burned and the one now to be built, and burned later.

Statistics show that the United States buys annually of Brazil \$51,178,000 worth more of her products than they sell to her. All other countries sell vastly more to her than they buy.

The Chicago Institute for Instruction in Letters, Morals and Religion.

ANNOUNCEMENTS FOR THE FALL AND WINTER.

The success of this institute in the first year of its existence, and with a restricted curriculum to offer, was such as to convince the Management that a wider course, requiring many lectures of the first order and a large expenditure of money, would be safe for the second year and meet with a generous support from the public.

The opening course of the season will be by Prof. Thomas Davidson, on "The Ethics of Greek Authors." His lectures will be given in the Lecture Room of the Art Institute Building, Michigan avenue and Van Buren street, beginning promptly at 8 p. m., as follows: 1. Ethics of Aeschylus, Monday, Oct. 28; 2. Ethics of Aeschylus, Tuesday, Oct. 29; 3. Ethics of Sokrates and Plato, Thursday, Oct. 31; 4. Ethics of Sokrates and Plato, Saturday, Nov. 2; 5. Ethics of Aristotle, Monday, Nov. 4; 6. Ethics of Aristotle, Wednesday, Nov. 4, 1889.

That the JOURNAL's readers may have a better idea of Prof. Davidson's method of treating his interesting and instructive theme, a compendium is here given:

I. AESCHYLUS. (1.) Introduction on the notion of ethics as involving freedom. Freedom and necessity as necessary correlative.

Antecedents of Aeschylus' ethical system. Popular religion. Esoteric religion, philosophy and science. Aeschylus the poet of the greatest epoch in the world's history. Transition from authority to freedom. His deep insight and modernness. Doctrine of evolution and law, physical and moral. Ethics dependent on metaphysics. Metaphysics of Aeschylus. Freedom man's end. Prometheus and the false philanthropy. Zeus and the true. The will of Zeus the essence of freedom. His will known through reverence, insight and divine grace.

(2.) Inherited tendency and freedom. The family curse and the way to break it. The steps of ethical evolution of family, society and State. Their conflicts and reconciliation worked out in the Orestes. The State the organ of justice, under Zeus. Aeschylus' moral sanctions: friendship, happiness. Doctrine of a future life. The spirit world: Hades and Olympus. Metempsychosis. Ascent to Zeus. Eternal bliss.

II. SOKRATES (AND PLATO).

(1.) Religion and Philosophy. Materialism and the Sophists. Disorganizing effect of their teaching on thought and morals. Subjectivism—Skepticism. Problem of Sokrates. He places ethical sanctions in true knowledge and invents freedom. Nature of true knowledge. Main points of Sokrates' ethical system. (1.) Personal holiness and purity. (2.) Friendship. (3.) Respect for institutions. (4.) Reverence for God. (5.) Oracularity of the human soul and its relation to God. Human reason as the highest authority. The metaphysics of Sokrates.

(2.) The Sokrates of the letter and the Sokrates of the spirit. The latter presented in Plato. Plato's relation to Sokrates, and his elaboration of the Sokrates' teaching. His metaphysics, as ground of ethical evolution. The first scientific theory of ethics. Main points of the theory. The good—Blessedness. Personal virtue. Relation of the individual to the State. The ideal State as the embodiment of reason, the organ of justice and the condition of human freedom. The future life as a moral sanction. The chief defects of Plato's ethics.

III. ARISTOTLE.

(1.) Aristotle's relation to Plato. His improvement on Plato's doctrine of ideas. Makes a true ethical doctrine possible by establishing a relation between the ideal world and the phenomenal. Aristotle's conception of ethics. The good. The man. Practical and intellectual virtues. The first scientific details of Aristotle's ethical system. Ethics and Politics. Sources of ethical truth. Character, habit and instruction. The end of all. Action and contemplation. The defects of Aristotle's system. Its relation to Christian ethics.

In order to enable all interested to improve this rare opportunity to listen to one of the most brilliant and scholarly lecturers in America, the management has placed the price of course tickets at \$3, and made them transferable, single tickets 75 cents. The Institute is not an organization for profit. The large board of directors give their time in addition to their money in promoting the institution. The editor of the JOURNAL and Mrs. Bundy have from the first taken a deep interest in the Institute believing that it will become a valuable auxiliary along the lines of liberal thought and noble living.

Chicago people will also be afforded an opportunity during the fall and winter to listen to a series of lectures on the testimony of the sciences to Evolution. The lecturers selected for this course are among the ablest in their special lines. The Board of Directors for the Chicago Institute for Instruction in Letters, Morals and Religion offer this course to the Chicago public in the full expectation of being sustained by a generous patronage. We give the program, which is as follows:

Nov. 8, Prof. G. C. Comstock (Washburn Observatory), "Genesis of the Heavens."

Nov. 22, Prof. E. W. Claypole (Akron, Ohio), "The Earth as a Developing Organism."

Dec. 6, Dr. Thos. J. Burrill (University of Illinois), Botanical Evidence. Subject not announced.

Dec. 20, Pres. Starr Jordan (University of Indiana), subject not announced.

Jan. 3, Dr. Alex. Winchell (University of Michigan), Paleontological Argument. Subject not announced.

Jan. 17, Prof. W. K. Brooks, (Johns Hopkins University), "Embryology and Evolution."

Feb. 7, Prof. Edward S. Morse (Salem Institute), "Variation and Inheritance as Factors of Natural Selection."

Feb. 21, Prof. S. A. Forbes (University of Illinois), "Entomological Illustrations of Evolution."

March 6, Prof. E. D. Cope (University of Pennsylvania), "Agencies of Evolution."

March 13, Prof. John Fiske, (Cambridge), "The Doctrine of Evolution."

These lectures occur on the evenings of the 1st and 3d Fridays of the month, except in the latter named case.

The lectures will be given in the beautiful Rehearsal Hall of the magnificent Auditorium building. Price of tickets for the whole course is \$10, admitting two persons and

transferable. Tickets may be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

Since the program was arranged Prof. Comstock has been taken ill, and his lecture will be postponed until later in the season. Consequently the Evolution Course will not begin until November 22. We hope a large number of our city and suburban readers will be able to avail themselves of the unusual opportunity offered in both courses.

The One Religion of Humanity.

ARTICLE ONE.

There is but one religion, whatever and wherever it has manifested itself. It proclaims one Self-existent, Triune God, giving birth to man and nature as the sport and play and manifestation of His own loving joy and blessedness. That nature, in her original state, is the revelation of God. That man, in his original state, is the outcome of nature and life in the fullness of his satisfaction and God. That the world, through the divine wisdom, is the Christ dwelling in humanity as the incarnate God. That man, the Adamic man, lapsed or departed from his original estate in God to a state of lonely egotism, where he has travelled in sin and wretchedness from the first created man, and will continue so until the last is restored—redeemed by the loving care of God.

That the redemption of humanity through the incoming and indwelling Christ of God was the promise in the beginning, the realization in the progress, and the final triumph in the redemption of man. All of the world religions have these fundamental postulates to rest upon. Without these postulates religion is a myth inexplicable, and has no right to a rational recognition. Accept them, and Brahmanism, Buddhism, Grecianism, Gospel Christianity, and all the other world religions are susceptible of harmonious interpretation and correlation as revelations of the one eternal truth. Each has its own form of the explanation of its own facts, but they all agree in the fundamental statement here made. This position admitted, and we have no difficulty in clarifying religious thought of its mysticism and reconciling the facts of consciousness with the facts of nature, which are the facts of science. In other words, while religion is not science it is not in conflict with science or its proper interpretation of the phenomenal life of the senses. All religion is natural. As the word imports, it is a simple "binding back" of that which has become dislocated in the Universe of God. Nature and man have fallen from God—departed from God by following that fallacious ego which has brought all our confusion. The agencies and processes of this "binding back" we call religion. Here is the starting point in the series of articles I purpose writing for the JOURNAL—if the writer has the kind permission of the editor and the patience of the JOURNAL's numerous readers.

As the theosophy of Boehme will constitute the principles discussed in these articles, I desire to say a word as to Boehme. Unless one appreciates his deep, poetic nature—a nature struggling for expression under his peculiar limitations—very little progress can be made in divining his meaning. He constantly uses metaphors, symbols and personalities to express principles. One would suppose, in a casual reading of his descriptions, that he meant by "Lucifer" and "Christ" persons—individuals. Not so, to the extent that appears on the surface. He means by "Lucifer," for instance, the first diremptive act in positing a separate, finite ego in the infinite causative fiat. It is the first act to get a "beginning" for the appropriation of the Divine Life; "Selfhood;" "Proprium;" otherness than God; egoity; hood in the creature—Lucifer being the fullness of selfhood in the creature; "Christ" the elimination of that selfhood or its subjugation to the divine uses of brotherly love. Of course these principles have their fulfillment in individuals. Recognizing this as Boehme's form of thought I have followed it—especially as the general reader is more accustomed to this form of presenting truth. But few have advanced to the point, in their regeneration, where personal and personalities cease and the universal begins. Boehme was deepest in his own apprehension of truth when it took the universal form; but for the sake of the "children of God" for whom, he says, he wrote, he used symbol, metaphor, similitude and personation without limit. I make this explanation that the reader may understand my own expression of his thought, and learn to interpret him as he addresses to a true conception of his teaching. He is like Swedenborg in some particulars; he iterates and reiterates his statements. As he was ignorant of the laws of composition or the proper adjustment of his language to his thought he is excusable—especially as he uncovers the wonders of the word in his own simple way. In Swedenborg's case there was no excuse. He was a profound scholar, a man of science and had the advantages of his time in the discipline which a university education gives. Swedenborg, though great, lacks condensation. Hence, but the very few read his works. Boehme is hardly known to the English speaking people except through the writings of Dr. Law, his translator. No publisher has yet had the courage to publish his works; and as but few of the original edition is accessible the world moves on without his help. Schelling and Baader in Germany, and St. Martin in France, and Bishop Martensen in Denmark, have each given their interpretation of Boehme. But they have failed to catch the deep underlying spirit of his teaching. It is, doubtless, presumption in the writer to attempt such a feat; but he trusts to the same spirit which opened Boehme's vision to guide his pen to the end that some one more competent, may give this child of God fitting place in Theosophic literature.

Parkersburgh, W. Va. * *

Mr. W. A. Mansfield, the independent slate writing medium who had taken up his residence at 47 Campbell Park, has been obliged to absent himself from the city for a couple of weeks on account of temporary ill health. He goes to Ravenna, Mich., to visit his parents whom he has seen but once in the last three years, and he hopes by this pleasant change to be all right again in a short time, and in a condition to receive calls.

Wilkie Collins, the great novelist who died lately, was greatly addicted to the use of opium. It is said that while on one of his last works, "The Moonstone," his nerves became so unstrung in trying to keep the thread of his story that like many other noted literary men he resorted to anodynes. His favorite drug was laudanum which he drank in large quantities.

The Journal of Man for October, has an excellent table of contents. Psychic Science, Education, Hygiene, Anthropology, are treated. Single copies, twenty cents. For sale at this office.

The Theosophist for September has timely and suggestive articles upon Occultism, Spiritualism, and ancient lore. Price fifty cents. For sale here.

Lucifer for September has a varied list of contents. We are prepared to furnish copies at forty cents.

MRS. POOLE'S ANNOUNCEMENT.

Lectures on Mental Cure, Physical and Ethical Culture.

Mrs. H. M. Poole begs leave to announce that she will resume her classes in the study of Physical and Ethical Culture and the Mental Cure, on Tuesday, Nov. 5th, 10:30 A. M., at 333 West 34th St., New York.

These classes will be held on Tuesdays, Wednesdays, Thursdays and Fridays of the first three weeks of each month. On these days Mrs. Poole can be seen or addressed as above, beginning with the last week in October. Terms made known on application.

Each course will be prefaced by an open lecture, which will be given in the parlors of 317 West 34th Street, on the morning of every Saturday preceding the opening of each class. All friends interested in health and a symmetrical spiritual, physical and physical development, are cordially invited.

In the subject matter of these lessons Mrs. Poole hopes to demonstrate that deductions from intuition and from the latest discoveries of science, will, when practically applied, both heal and prevent all classes of disorders to which mankind are subject.

Private classes will be arranged to suit those who are otherwise engaged during the morning hours.

A DONATION.

To Pastors and Superintendents.

Any church or Sunday-school feeling the need of a large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Standard Cabinet Organs, solid walnut case, highly ornamental, 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but the one organ this should have your immediate attention. The organ can be seen at my place of business.

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American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeking aid in the secular sphere, the treatment of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. JOHN KIDDER, President, 7 E. 180th Street, N. Y. Mrs. M. E. WALLACE, Sec. Secy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

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For the Religio-Philosophical Journal.

Burns.

W. L. THOMPSON.

Of thee, sweet bard, I fain would sing, And from my lyre fit numbers fling, To aid my task, could I but bring A muse like thine;

How great the debt I owe to thee! In lonely hours, on land and sea, How quick the leaden moments flee When thou art nigh;

Then care and sorrow quit my soul, Thy muse usurps a sweet control And clears my eye.

I cannot find that thou art dead, Nor from our midst thy spirit fled; Though daisies deck thy lowly bed, Still thou art here,

To help me bear my griefs and pains And sweeten what of life remains, My spirit cheer.

It hovers in thy native air, "Like benediction after prayer," Making all nature look as fair As in a dream;

Each glen, each wood and mossy dell, Each lake and stream, each hill and fell, All brighter seem.

More glorious is thy name to-day Than when you trod life's weary way, Struggling beneath misfortune's way And evil dire,

Till at the last, compelled to yield That well-contested battlefield, In grief expire.

Freedom, since then, o'er all the land, Takes every Scotchman by the hand, Tells him, however poor, to stand Eerect again;

That he who tills his bread to gain, In barn, or byre, or harvest plain, Is King of men.

By rustic's side, though all unseen, At dawn of morn, or dewy eve, He guides the plowshares straight, I ween, Through meadow's bloom;

And mourns the hapless daisy's fate, As underneath the furrow's weight It find a tomb.

Above, his home is bright and fair, Yet still he loves the buxks of Ayr, Or bonny Doun, where it wrets rare Begun the lae,

Or where Frit's waters sweetly stray Hard by Lincoln's ruins gray, Down to the sea.

His presence haunts my camp to-night, Invisible to mortal sight, Striving to guide my pen aright, Inspire my lay;

But oh, alas! 'tis all in vain, For while I strive to catch the strain It dies away.

* Written in a mining camp in the wilds of Willow Creek, Nevada.

The Hand of Time.

Time moves along with noiseless tread, Till days and weeks and months are fled, And years are gone.

He touches all with unseen hand, As with a mystic, magic wand, And all is changed.

He steals the bloom from cheek so fair, And mixes snow with raven hair So stealthily; And on the high and noble brow Are lines of care and furrows now, Traced by his hand.

The stalwart form and powerful limb Are feeble now and tottering by him Of fleshless power; And in the dull and dimming eye We see his touch, and can but sigh O'er vigor gone.

He deals alike with rich and poor, Wealth can not curb his stay one hour; He preses on, He takes the crown from monarch's head And lays him with the lowly dead In dust to rest.

Time will not wait; he's passing now, Headless of bribe or solemn vow, On to eternity, Oh! let us value more than gold, Or hidden mines of wealth untold, These fleeting hours.

Schirhaeskirtin. Dallas, Tex., Sept. 26, 1889 (5650).

Thoughts on Faith.

"Faith is the substance of things hoped for, the evidence of things not seen." A man may hope that a thing, a transaction or event may be true or come to pass, and at the same time have no faith that it is true or will come to pass, because he has no knowledge that it is true or not true—knowledge being a clear perception of that which exists. He hopes to-morrow will be fair; he desires it; his faith or belief is coupled with a doubt, for he does not know what to-morrow will bring forth. How can faith be the substance of things hoped for? Substantially he thinks from the direction of the wind, the temperature of the atmosphere and other observed signs, etc., that to-morrow may be fair. He thinks it will; he has faith that it will be as he hopes it will. Faith, then, is the substance of a hope. Hope is not a material substance or thing; it is a mental desire; Faith, then, is the substantial evidence of the mental desire; that substantial evidence, as such, is the knowledge of the direction of the wind, temperature of the atmosphere, signs, etc., upon which he founds his faith. Faith is the basis of hope. Now if you believe (have faith) that a portion of the human family will be everlastingly damned, you hope they will; if you do not have such hope or desire, you have no faith they will. "But," says the orthodox theologian, "he has faith founded on the word of God, the Bible, when God says he will turn the wicked into hell, a place of torment."

Then Paul was mistaken in what faith was, for no man hopes that one human being shall be everlastingly tormented. True, faith is without "substance," hence, in the basis of a hope, and there is no "evidence" of the "not seen" or unseen in fact, or by induction, physically or mentally; therefore, to profess to believe or have faith in that which is not the substance of a hope, is simply a profession, but not a fact, for it is impossible.

We see at once that a person cannot believe or disbelieve without some evidence of the existence of the unseen. I never saw Julius Caesar, Napoleon Bonaparte nor George Washington; but there is abundant evidence that such personages once lived. I never was in Egypt, Asia or Australia, but there is evidence that there are such places on this globe. I never saw oxygen or hydrogen gas; but any chemist can demonstrate to you that each exists. I have

faith the sun will rise to-morrow; it did day before yesterday, yesterday and to-day, and we have faith that it will to-morrow.

Now in regard to a future state of existence. This is the great question above all others that we hope for. "If a man die shall he live again?" What evidence have we that we die? What evidence of the unseen? Hope is subordinate to faith, as faith is to knowledge. Where knowledge is, certainty is. A man sentenced to death has hope of reprieve, but he has no knowledge on which to establish a faith that he will be reprieved; that hope rests on the fact that there is a possibility; hence he has a hope, but the only evidence is, it is not impossible. This is the first step of reasoning upon the unknown and "unseen."

Now, in regard to a future state of existence: Our first hope is based upon the idea that it is not impossible. If this were all, it is too much to doubt to establish in our minds a reliable faith. We know of the existence of the possibility. We reason from the known to the unknown. We know of, to us, the infinite divinity of matter; mathematically of the infinite divinity of numbers and time; not that we can comprehend the infinite, but we conceive of the possibility. Logically we comprehend cause and effect. We see in Nature universal law. We learn that matter cannot be annihilated; that it may change form an infinite number of times. Now, the possibility of a continued existence in another sphere or condition becomes probable. This leaves the matter still in doubt. We have a hope founded on the basis of a faith of its possibility and probably only. Now, if we can establish a faith on the same testimony as that in which we believe in George Washington or China, it is a faith without a doubt, or in the terms of logic, it is knowledge by inference, which is good evidence of its truth.

Now, faith being the evidence of things not seen, it becomes necessary to establish the existence of that unseen. Does it probably exist? Is it possible to exist? Is it possible to obtain that knowledge? These questions can be answered in the affirmative if we can demonstrate the possibilities of the human mind, and that mental philosophy is susceptible of proof as natural philosophy. For a man to say he will not believe in anything, is absurd, for he never saw his own brain or heart. His objection is equal to his admission that he has none, his own reason appearing as evidence.

Man has a duplicate set of senses; that is, mental as well as physical. He has mental sight as well as physical; mental hearing as well as physical feeling, etc. This is self-evident to every intelligent mind; so we have again a starting point, the truth of which the science of the mind demonstrates; therefore, the knowledge of the unseen is established as possible and probable. Logically we are in astronomy, geology, magnetism, electricity, light and sound, are evidence of the possibility of the mind; and animal magnetism, psychology and clairvoyance are evidence of mind independent of the natural body; therefore mind is an entity that cannot be annihilated. The terms mind, soul and spirit are synonymous at least, and what will apply to one may be consistently applied to all in our endeavors to find the truth.

The orthodox churches believe in a future state for man, because they believe that Jesus arose from the dead. They do not profess to believe the spirit can manifest itself independent of the body, for they believe in the resurrection of the body. The substance of their hope, that is, their faith, lacks the evidence necessary to render it certain. Logically, it is manifest in their daily and weekly prayers to the Deity to "strengthen" their faith. In their system of religion it seems to require continued prayer, continued observance of holy days, continued allegiance to the church, and persistent proselyting to fill their ranks by continuing to draw in new converts and outsiders; and lastly they rely entirely on faith, that the innocent has suffered for the guilty who believe. To them faith is not the substance of things hoped for, for the same evidence requires them to believe in the endless damnation of their doubting friends, which they do not hope for.

Lastly, it now remains for me to prove that the spirit which we know exists, can manifest its existence. Force is the term used in the manifestation in Nature. Energy is the inherent power which manifests itself. Matter is the materialized force; man's mind is demonstrated in the intelligence manifested. Now, if there is a phenomenon of intelligence manifested to our senses needing force to make it tangible, the inference is absolute that the spirit, the invisible man—produced that phenomenon—because connected with the material, is the identical intelligence; that man, and man only, of all created animalia is capable of producing it. The man or woman who believes that man as a spirit still exists as an intelligent individuality, is a Spiritualist, and the evidence of it to their senses in the phenomenal world is the intelligent being between two locked states, intelligent manipulation of a telegraph key outside of man's interference is identical as absolute proof of its truth as that George Washington ever lived. A. S. A.

How Enthusiastic.

I have read with enthusiastic delight Hudson Tuttle's "Studies in the Outlying Fields of Psychic Science." It is hardly safe for me to write my impressions until my editor has time to correct them. I could give full satisfaction in a review of it were I to quote the author's own words, and then I should not feel I had done it justice until I had quoted the entire book. It is practically an encyclopedia of psychic revelations. There are some passages that I could not quote, but I further elaborated and sustained by a larger array of proofs; but even these carry the conviction that "he speaks as one having authority," and if we lived in Gallilee in the dawn of the first century I should feel like saying, "he spoke as never man spoke." The attractive "bygone" days of every life strikes the soul like the melodious murmur of an invisible sea, thrilling with spiritual impulses and breathing wisdom in a warm flood of peaceful blessings. The whole man is in the book, and more; the Kingdom of heaven is taught, and the moral, spiritual, dogmatic assumptions of physical science and its limiting negations pale and melt in the glow of the larger truths of this inspired volume. But marked as is the inspirational character of this remarkable book it holds steadily to the line of right logic and scientific accuracy. There is no guesswork, no assumptive atom of the schools, vanishes into mythical dreams. Equally do the vagaries and unwarranted assumptions of theosophic mystics and spiritual adventurers lose their importance when touched by this wand of an inspired genius. The wonderful picture of a sunlit life and endless journey through space carrying its lifeline and printing its memories on all it touches seems the most fanciful of any passage I recall, but even that is supported by countless facts in psychic experience. I shall have more to say on this subject soon. LYMAN C. HOWE.

The Latimer House Haunted.

Readers of the JOURNAL will recall accounts of the atrocious murder of an old lady in Jackson, Michigan. Her son was convicted of the crime and is now in the penitentiary. Jackson is noted for its sensations, and it is the exception when a week passes without at least a mild one. The latest is that the house where Mrs. Latimer was murdered is haunted. The account in the Detroit Journal of the 23rd ult., is here republished as it contains a point worthy of investigation, if true. If the young lady really saw an image of the murderer, he being still alive, it is strong corroborative proof of certain psychical speculations and evidences now current. We do not vouch for the story:

For several weeks rumors have been current that the house in which the famous Latimer murder occurred was haunted. The rumor proved false, but in the germ from which the lie was bred exists a bit of mystery worth recounting. The house is occupied by Dr. A. E. Bulson and his family who came here from Wisconsin last spring. When told that the house they had rented was the famous Latimer house, he only smiled and said: "Ah! indeed. What of it?" Some weeks ago Mrs. Bulson invited two sisters, old friends, residing at Ypsilanti, to pay her a visit. They were both young and charming and the youngest had kept close run of the details of the Latimer trial. "You can never make me believe," she often said, "that young Latimer is guilty. It's a wicked combination of circumstances that has overtaken the

young man, I admit, but you will live to learn that. Upon the first evening of the visit the younger sister said to her hostess:

"I want to see the Latimer house." "So you shall, my dear, but not to-night." The sisters were shown to their room at 9 o'clock late in the evening. The sickening melancholy occurred. About midnight the elder sister was awakened by a scream, and starting from her sleep she saw, by the faint stream of moonlight coming in at a window, her younger sister sitting upright in bed, fully trembling and speechless with fear. A moment later the gas was lighted and the frightened girl, clinging to her sister for protection, related her dream.

"I thought," she said, "that I was asleep, but was awakened by the feeling that some one was in the room. Opening my eyes I saw standing over me, pistol in hand, Irving Latimer. I can distinctly remember just how he looked, pale, fierce, determined, cruel. 'I'm going to kill you,' he said, in a low, musical voice. 'Don't you dare to lay a hand upon me!' I screamed, and screaming awoke." The next morning the girl, coming down to breakfast said: "You need keep it from me no longer. I feel, I know, that this is the Latimer house, and that I slept last night in the very room where Latimer killed his mother; for he did kill her, I know it now."

Dr. Bulson moves out of the famous house next week.

Thoughts Awakened.

To the Editor of the Religio-Philosophical Journal.

How many thoughts are awakened in my mind while reading the eloquent oration of Col. Robert G. Ingersoll at the funeral of Horace Seaver. Having been born in the same State, and I had the elements of theology instilled in my very being, and almost in childhood it was made to tremble before the wrath of God. Is it not time to disabuse humanity who are being taught that by nature they are able or unwilling to rule the universe? It is far better to believe in no God than in the terrible one presented in orthodox theology. My parents were sincere, and can we doubt but that Horace Seaver, and Robert G. Ingersoll are both sincere? Is it not time that the golden rule of liberty and freedom of heaven? When we read about the cruelty practiced in the name of, and for the sake of religion, or what was called religion, we can hardly resist a prejudice against the name. The "letter that killeth" has long enough lorded it over the world; is it not time that the golden rule of liberty and freedom of heaven? The religion of a true life is more desirable than the teaching that the penalty of meanness will be borne by another, and that we can, after wronging our fellow creatures, escape a lifetime of "hell" if we are not "saved." Is it not time that we may ask, "Is the adoption of any one of the many Christian creeds, getting religion?" Having lived for many years in a town where a spiritual organization has been maintained, and having been witness to the religious revival, and the instruction from modern inspiration, it is hard to sit under old things that have passed away in order to be respectable. I am reminded, continually, of the words, "There are many things I would say unto you, but ye are not prepared to receive them." I notice, in the past, that when the clergy try to do the clergy to close up heaven to our world, or frown upon those who speak as the spirit giveth them utterance?

The mention in last week's JOURNAL of Le Plongeon's explorations in Yucatan interested me very much. Those silent forests that have mingled their shadows with the past, and which are only to be seen in the ruins of their own, but the splendors of the long ago are waking, as is the spiritual world, to tell of life past, present and future. Just before my late wife passed away while quietly resting alone in the room, all at once a spirit of extraordinary power and intelligence came into the room, and in a voice very clearly uttered the words "Campo Chiaro." Not knowing what they meant, she was moved by involuntary influence to take Webster's unabridged dictionary and turn the leaves until her finger was firmly held to a spot which was found to be the word "Campo Chiaro." The name she had heard spoken was found in a list of celebrated names. This spirit claimed to be a student of hieroglyphical research and at once corrected her hand in character writing, a large amount of which I now have on hand. I hope they will be interested to read it.

During the terrible conflict of 1865 our two sons were at the front. The elder, First-Lieutenant George Thompson had succumbed to his hardships and was buried. The younger, First-Lieutenant John H. Thompson was a prisoner of war in Charleston. It was Sunday afternoon, and my wife was lying quietly in her bed room and I was upon a lounge in the adjoining room. All at once she cried out "Peter, John is here." He stood before her a moment and then disappeared. We afterwards learned that it was on that very moment that Peter and John were soared aloft. Now I do not forget that they will be interested to read it. PETER THOMPSON.

John Slater.

To the Editor of the Religio-Philosophical Journal.

No doubt you have heard of the sensational shooting by one Jacob S. Mitchell of Mr. John Slater, Sept. 17, who had a very narrow escape from death. The would-be assassin was with a revolver in his hand, and intended victim when he fired. It was a miraculous escape, and Mr. Slater gives entire credit of this to his spirit guides and to Mr. Linden, who was with him at the time and reckless of his own safety. The man has been arrested, and committed to the jail in the sum of \$3,000 to await his trial for murderous assault, and now languishes in the county jail not being able to secure bail. Mr. Slater has been the recipient of multitudinous congratulations and his assailant has been left severely alone even by his nearest relatives. Since the occurrence, Metropolitan Temple has been literally packed at each and every meeting and last Sunday evening hundreds were turned away for want of standing room. The tests, as usual, create the most complete satisfaction. From the time Mr. Slater steps on the platform until he leaves the audience sits in wonder and astonishment at the many marvelous evidences given of spirit return. He is in good health and does not seem to mind the incident through which he has just passed. He always advises that no man should be so foolish as to believe in the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Slater celebrated his 28th birthday on the 24th of Sept. and was the recipient of many handsome presents, including a number of costly diamonds from a host of admiring friends. I trust you will give space in your valuable columns to this letter. RANDOLPH LONG.

San Francisco, Oct. 9, 1889.

Fine Results from a Home Circle.

A few months since we formed a circle here for development and have had some very curious phenomena which I am free to admit I cannot understand; it certainly is from some occult force. It would be useless to leave the same to the audience who experiences we have had, but I will say that before we knew anything about Spiritualism Mrs. W. has, on several occasions, seen apparitions of persons in the house and has called my attention to them, but I could see no one. I know she was wide-awake and perfectly sane. We also hear voices as if of persons talking, the voices apparently coming up through the floor. We have no cellar, and no one can get under the house, but the voices are heard by all in the room, including children ranging from three to twelve years of age, and are so loud that the children hear them at the play. Now I do not offer an explanation for this and many more experiences I have had since forming our circle, but I mean to embrace every opportunity for finding out to my satisfaction what it all means. I was brought up a Methodist and was taught to disbelieve any such thing as spirit return to earth, and of course I am slow to believe that this is from departed ones. Mrs. W. is a trance medium, and while in a trance condition she gives us intelligent communications which she declares she knows nothing about, and I am satisfied that she is not. ELMER B. WARREN.

Eaton, O., Sept. 28, 1889.

The Art of Prolonging Life.

Somewhat different advice must be given with regard to bodily exercises in their reference to longevity. Exercise is the essential to the preservation of health; inactivity is a potent cause of wasting and degeneration. The vigor and equality of the circulation, the flexibility of the skin, and the aeration of the blood, are all promoted by muscular activity, which thus keeps up a proper balance and relation between the important organs of the body. In youth, the vigor of the system is often so great that if one organ be sluggish another part will make amends for the deficiency by acting vicariously, and without any consequent damage to itself. In old age, the tasks cannot be thus shifted from one organ to another; the work allotted to each sufficient to tax strength, and vicarious action cannot be performed without mischief. Hence the importance of muscular activity, as far as possible, the equal action of all the bodily organs, so that the share of the vital processes assigned to each shall be properly accomplished. For this reason exercise is an important part of the conduct of life in old age; but discretion is absolutely necessary. An old man should discover by experience how much exercise he can take without exhausting his powers and should be careful never to exceed the limit. Old persons are apt to forget that their staying powers are much less than they once were, and that, while a little extra exertion may be pleasant and pleasurable, the addition of a return journey of similar length will seriously overtax the strength.—Dr. Robson, in Popular Science Monthly for October.

Remedies for Hay Fever.

Sulcide. Vaseline. A sea voyage. Porous plaster. Face cold baths daily. Ice bags on the spine. Smelling carbolic acid. Inhalable salt-water. Cocaine applied locally. Repeat as often as possible. Bryonia has worked well. Carbolic acid or turpentine. Aconite tincture in drop doses. Inhalant hot steam medicated with creosote. Snake mullen leaves and salt-peter in the room. Linseed oil greased sponge in both nostrils and take exercise. Peroxide of hydrogen, properly administered or thrown into the head and throat, immediately destroys the germs, giving relief at once. Eat two ounces of meat per day, and take, fifteen minutes before eating, as much pepper as will fairly cover a five-cent piece in half a wine-glass of water. On or before August 15 of each year, get say 180 pills, composed of 180 grains of quinine, 180 grains Turkey rhubarb, 40 grains ipecac. Take one before each meal and one before retiring. Caster oil pills three times a week. Make a decoction of one-half pound of strong, fresh horseradish and a quart of good liquor of any kind; make it strong. Take, upon an empty stomach, a large glass of this until vomiting is produced. In about two hours take a dose of castor oil. If you live through a trial of all these remedies, wait until frost comes and that will surely bring happiness to your soul and relief to your nostrils.

What a Lemon Will Do.

Lemonade made from the juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, excellent in sickness, in cases of jaundice, gravel, liver complaint, inflammation of bowels and fevers; it is a specific against worms and skin eruptions. The pippin crushed may be used with sugar and water and used as a drink. Lemon juice is the best antiscorbutic remedy known. It not only cures the disease but prevents it. Sailors make daily use of it for this purpose. We advise everyone to get their gums with lemon juice to keep them in a healthy condition. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chills. Lemon is used in intermittent fevers, mixed with strong, hot, black coffee, without sugar. Neuralgia, it is said, may be cured by rubbing the part affected with a cut lemon. It is valuable also to cure warts. It will remove dandruff by rubbing the roots of the hair with it. It will alleviate, and finally cure coughs and colds and heal diseased lungs, if taken hot on going to bed at night. It uses as a stimulant, and the more we employ it internally the better we shall find ourselves. A doctor in Rome is trying it experimentally in malarial fevers with great success, and thinks that it will in time supersede quinine.—Relioth Sunday Herald.

The Advantages of Rest.

There is no better preventive of nervous exhaustion than regular, unburdened, muscular exercise. If we could moderate our hurry, lessen our worry and increase our open air exercise, a large proportion of nervous diseases would be abolished. For those who cannot get a sufficient holiday the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily avocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we can avoid frequent agitation we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after a good lunch will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by stratagem when they refuse to be controlled by strength of will.—Nineteenth Century.

Honest Mediums in Demand.

Can you not influence some of your honest mediums and lecturers to come this way, as they could sell well financially and be appreciated. We are cursed with fakes and traveling humbugs and never have had the pleasure of hearing an honest Spiritualist lecture or medium speak, and consequently know nothing about the beautiful phenomena of Spiritualism, except what we may be able to glean from your honestly conducted JOURNAL; as there are quite a number of hungry Spiritualists here, I am satisfied a good medium or two could do well in Aspen, which numbers 10,000 inhabitants. They patronize everything that comes along in the way of a show, be it a fake, a dog fight, or a humbug—all the same. R. W. MORROW.

The need of an organization with a responsible directory and money and method, to carry forward a Spiritual propaganda, is daily evidenced by the receipt of such letters as the above. No good lecturer of character and standing at home can afford to wander about the country with the uncertainties attending the unorganized condition of Spiritualists. Well developed and honest mediums have more than they can possibly attend to at home. Neither speakers nor lecturers of repute should be expected to lead an itinerant life unless backed by a well endowed bureau.

On the Whole, He Likes It.

I cannot forbear saying that the JOURNAL improves on acquaintance. I look for its regular appearance each Friday with increasing interest, and from any cause it fails to come by the first mail, has as a result, a feeling of disappointment akin to that of the loss of an expected visit from a dear friend. Whilst there are some things—not many—in the JOURNAL that do not meet my approval, I must say I find myself strengthened by the sturdy honesty of your weekly editorials and by the contributions of your correspondents. G. L. JACOBS.

Henry Jackson of Silver Creek, Mich., writes We could hardly do without your paper and be wise. May the great First Cause aid and assist you now and evermore in our behalf. Your work is arduous, but great and glorious, and we are glad to see it prosper at your hands.

Notes and Extracts on Miscellaneous Subjects.

Alexander Grey, a cousin of the late Willie Collins, lives in San Francisco.

The czar's new traveling cars are covered with iron and eight-inch wheels of cork.

Men stamp 5,000 letters per hour. The New York post office is trying a machine that handles 24,000 per hour.

Sir Arthur Sullivan's song, "The Lost Chord," has already paid him \$15,000 and still has a large sale. He would probably like to lose another.

Women can't stand on the corner taking politics and swear, but they can stay at home and rip and tear their husbands' old clothes.

Baptiste Penaud, the French jumper, leaped from a 150-foot tower into a net below, at Trenton, N. J., on the 1st, fell flat on his back and was instantly killed.

Jay Gould is a broken-down old man at the age of fifty-three, when he should be in the prime of life. Wall street is not conducive to good health or a long life.

Mr. Frederick Percival Farrar, a son of the eminent English archdeacon, has been initiated into the Sigma Phi fraternity at Lehigh University, where he is a student.

Auburn, N. Y., has two Arabian boys who have set themselves up in business and propose to become merchants. They deal in notions and do business on a street corner.

It is said that a part of Queen Victoria's savings has been invested in real estate in New York City and that each year she draws a handsome income from the rentals.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said they are more effective as a destroying agent than either tobacco or camphor shavings.

A oyster bed of unusual size and richness was discovered recently by a Danish fisherman near the coast of Utah. It is some eleven miles from land and fifteen miles long by seven miles wide.

A polished granite memorial tablet has just been placed over the door of a house in Bayreuth, where Franz Liszt, the great composer, died. The inscription on it in gold letters is: Franz Liszt, died 1886.

Emmons Blair's gift to his bride was a diamond fleur-de-lis worth \$15,000. The bride's mother gave her a magnificent silver set. Among other costly gifts was a gold-mounted toilet set from Mr. George W. Childs.

The greatest known depth of the ocean is midway between the island of Tristan d'Acunha and the coast of the British Cape. The bottom was there reached at a depth of 40,236 feet, or eight and three-quarters miles.

A cyclone, on the 1st, destroyed three small towns in the state of Chiapas, Mexico, and a storm at Carmen, an island off the coast of Yucatan, wrecked two steamers, twelve foreign sailing vessels and two coasting vessels.

New York millionaires subscribed \$255,000 for a world's fair the other day. Workmen of Chicago, the same day, subscribed over \$400,000. But there is nothing strange in this; it is simply the difference between Chicago and New York plainly illustrated.

The naval observatory at Washington contains the largest refracting telescope in the world, next to the new equatorial just built for the Lick observatory. By its aid that most interesting, if not greatest, astronomical discovery of the century was made, the moons of Mars.

A large and very important discovery of uranium is reported in Cornwall, England. It is a true fissure vein, the ore containing an average of one per cent of the pure metal, giving up as high as many pieces as thirty per cent. The market price of uranium is \$12,000 a ton.

One of the notable men in Pulaski county, Va., is William Craig. He is eighty-five years old and the father of twenty-one children, the youngest being only twelve years of age and the oldest sixty-two. His wife is eighty-four. He works on his farm every day and says he feels as young as when only forty.

A German scientist wishes to determine by means of photography if the moon is inhabited, and it is said that the king of Wurtemberg has decided, in order to solve this interesting problem, to cause to be made, in the best possible condition, photographs of the moon; then to enlarge the negative 190,000 times.

A London statistician figures that 80,000 Americans have landed in England this summer, the expenses across averaging more than \$100 each, and that the total cost of the latest immigration calculated \$21,000,000 in Europe on railways and at purchases, without counting the money spent in hotels.

The late Prof. Loomis estimated the population of the United States at 67,250,000 in 1880. He came within 18,000 of guessing the exact result of the census of 1880, and his estimate for that of next year is generally accepted as that of an expert. Proceeding on his calculations, he gives the nation 90,500,000 in 1900, 121,000,000 in 1910, and 160,000,000 in 1920.

A big Chinese colony, located near Lake Ponchartrain, is making considerable money catching fish and shrimps. The shrimps are boiled, when the shells are removed, after which they are put in dry and smoke over a slow fire, and are then packed and shipped to New York, San Francisco and other cities with large Chinese populations. The industry is said to be a very growing one.

From Austria comes a report of the invention of another smokeless gunpowder. It is said to have greater carrying power than the ordinary gunpowder, and is said to be more powerful than any other which is so light that immediately after firing one shot aim can be taken again. It has no smell whatever. Highly satisfactory experiments have been made with the new powder.

A slaughter of swallows has been organized on a large scale along the southern seaboard of France. The poor creatures alight on wires provided for the purpose, tired out after long flights, or from Italy and the East, and they are killed in thousands by means of electric currents. This modern massacre of the innocents has been ordained in the interests of fashion, the slaughtered birds being used for the decoration of bonnets.

A curious industry of North Dakota, which will increase in time, is buffalo bone picking. The vast herds of buffalo have been slaughtered and their skulls and horns now the pioneers make merchandise of the bones scattered over the prairies. The bones are shipped to St. Louis or Chicago and turned into glue and fertilizers. Kansas, Colorado, Nebraska and even older states have all been the scene of this strange commerce. Buffalo skulls are worth \$1.00 each, how many thousands of carloads have thus been gleaned after the slaughter of the American bison.

Florida has some wonderful wells. Henry Turner lost a calf, and supposing it had fallen into a well, J. M. Hodge of Jonesville, consented to go down. Descending about forty feet he discovered a cave. Listening, he heard at a distance the tinkle of a bell that was tied to the calf's neck. Clinging to the top for assistance, he got his brother to go down with a lantern. They started to crawl through the crevice and proceeded about a hundred yards, when they came to a large cavern. Before them was a body of water, into which the calf had fallen. They managed to get the calf up, and threw a rope around it. These natural wells are among the wonders unexplained. It is believed, by many, that in ages past the ground sunk in, leaving these round holes in the solid rock. Mr. Hodge uses the water from one of these wells for drinking. It is sixty feet deep and the water is cold, clear and pure.

The slow flapping of a butterfly's wing produces no motion, but when the movements are rapid a sound is produced which increases in shrillness with the number of vibrations. Thus the house fly, which produces the sound F, vibrates its wings 2120 times in a minute, or 335 times in a second; and the bee, which makes the sound A, as many as 25,400 times, or 440 times in a second. On the contrary, a tired bee hums on E, and therefore, according to theory, vibrates its wings only 330 times in a second. Marcy, the naturalist, after many attempts, has succeeded, by a delicate mechanism, in confirming these numbers graphically. He fixed a fly so that the tip of the wing just touched a cylinder, which is moved by clock-work. Each stroke of the wing caused a mark, of course, very slight, but still quite perceptible, and thus showed that there were actually 330 strokes in a second, agreeing almost exactly with the number of vibrations inferred from the note produced.

ARCHAEOLOGICAL DISCOVERIES.

Ruins of Once Populous Cities Found in Southern Mexico and Yucatan.

Recently returned explorers from the state of Chiapas announce that the remarkable reports concerning important archaeological discoveries. A fine, broad, paved road, built by prehistoric inhabitants, has been traced from Tonala down to Guatemala, and thence in a curve up again into Mexico, terminating at Palenque. All along this road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about thirty millions. On that part of the road near Palenque the ruins are of great magnitude. Houses four and often five stories high have been found in the depths of the forest. Many of these houses are pyramidal in form, and so covered are some of them with vegetable mold that large trees are growing from the roofs. In some of the houses great employment has been made of stone beams, of enormous weight, and the arches are of a high degree of scientific attainments. In some houses visited brazz lamps have been discovered, and the interior and exterior mural decorations of the more important houses consist of panels filled with elaborately carved figures, and in some cases Egyptian and other genuine Africans. In front of the houses the explorers found fourteen sculptures of gods with folded arms. The work of exploration was one of extreme difficulty, owing to the density of the forest, and the fact that the Indians to enter the ancient edifices, they averring that the buildings were inhabited by spirits. Another discovery was that an enormous paved road extended from Palenque across Yucatan to the island of Cozumel, and in continued to the island. The explorers went to Chiapas on private business, but incidentally became interested in the work of exploring the ruins, and they suggest that an expedition should be fitted out to make a complete map of this wonderfully interesting region, regarding which little, comparatively, is known, even after so many years since the white men became aware of its existence. The Palenque explorers assert that they have discovered, in the edifices before mentioned, examples of a perfect arch. One explorer is a scientifically-trained man, who has recently arrived from India, and by his account the region from Chiapas to Yucatan must have been the seat of a densely populous nation.

Pere Hyacinthe.

It seems to be generally conceded that Pere Hyacinthe's work in Paris is a failure. He attempted to reform the Roman Catholic church within the fold. He is hostile to Protestantism, clings to the notion that the Romish church can be restored to the purity of the days of the apostles, and that the errors of Romanists and kept aloof from by Protestants. Like all other efforts to reform the Romish church, this has proved abortive, notwithstanding the eloquence and surpassing ability of Hyacinthe. The Leopard cannot change his spots.

You ought not catch a cold, but if you do, use Dr. Bull's Cough Syrup. Price 25 cents.

Cuts, burns, scalds and the bites of insects cured by Salvation Oil. Only 25 cents.

For a disordered liver try Beecham's Pills.

"Mrs. Winslow's" Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book and find the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

Planetary Evolution or a New Cosmogony, being an explanation of Flatary Growth and Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 60 cents. For sale here.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original and authentic "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

A Few of the Many Good Books for Sale

Prof. Alfred R. Wallace's pamphlet, "If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibb, issued with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

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

Rev. to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents. Protection or free trade? One of the ablest arguments yet offered is given by Stebbins's American Protectionism, price 25 cents, and the paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

resian Wells of Antiquity.

It is worthy of mention that it is certain that artesian wells have been common in China from a very remote antiquity. Some of the Chinese wells are said to be 3,000 feet deep. The simple method used by the Chinese, where the drill is raised and let fall by a rope, instead of a rigid rod, has lately been employed in Europe with advantage.

The Best Remedy Taken in Season,

FOR Sore Eyes, Cancerous Humors, Prurigo, and other manifestations of depraved blood, is Ayer's Sarsaparilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.

"I hereby certify, that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—Charles G. Ermborg, Vasa, Minn.

"For years my blood was in an unhealthy condition. After having tried other remedies without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincey st., Brooklyn, New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Drugists, Ball Play, Tenn.

"For several years afflicted with disorders of the blood, I have received more benefit from the use of

Ayer's Sarsaparilla

sarsaparilla than from all other medicines."—B. Rice, 140 Endicott st., Boston, Mass. Made by Dr. J. C. Ayer & Co., Lowell, Mass.

Ayer's Sarsaparilla arrests blood-poisoning before it pervades the system. Don't delay till the forces of nature are exhausted and there is nothing to work on. Begin at once the use of this medicine, and be sure you take no other to counteract its effects.

"Ayer's Sarsaparilla cured me of a bad case of blood-poisoning and restored me to health. My system was saturated with a purpura which all ordinary remedies failed to reach, but Ayer's Sarsaparilla did the work completely. This was twenty-one years ago, and no symptoms of the disease have since appeared. I have recommended this wonderful medicine to hundreds of people, similarly afflicted, and always with the most satisfactory results."—A. H. Christy, Bourbon, Ind.

"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most gratifying effects. I am convinced that Ayer's Sar-

is the best possible blood-medicine."—John W. Starr, Lacomia, Ind. Price \$1; six bottles, \$5. Worth \$5 a bottle.

PUEBLO

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GRAND BUSINESS OPPORTUNITIES Pueblo needs more merchants and manufacturers of every kind, with some means, and large energy. Wholesale and Retail Merchants, Coal and Iron Merchants, and Mine Operators, and Manufacturers of all kinds may write us for full information about any line.

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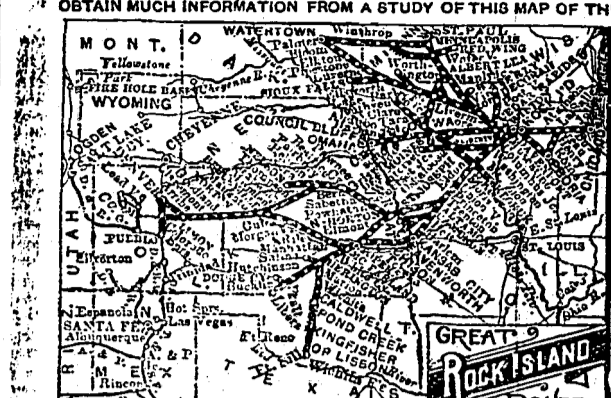
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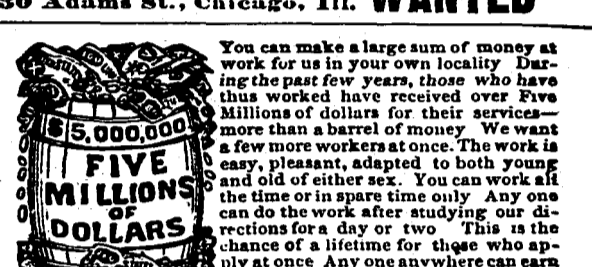
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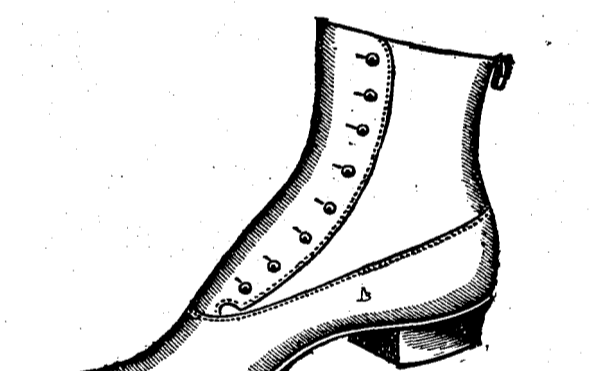
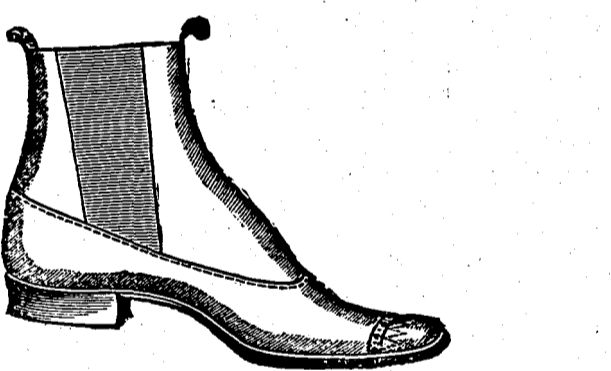
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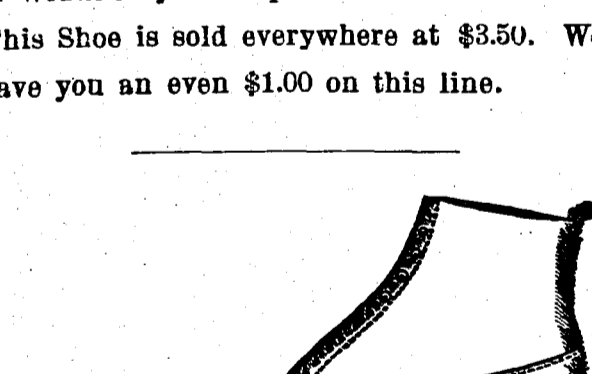
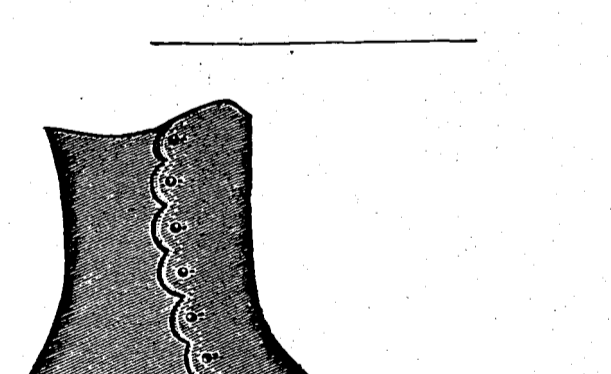
Help what? Why, help buying a pair of these shoes, of course. He was sensible and knew it was cheaper to buy of us than to have his old shoes mended. Remember we guarantee every pair of these shoes.

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No. 1. Our great HAND-SEWED FOOT-FORM SHOES, WARRANTED to equal any \$5 Shoe in the market. Genuine Hand-Sewed, made from Oak-Tanned Calfskin Kangaroo Tops, Seamless Vamps, in Button, Lace and Congress, Medium or Broad Plain Toe Sizes and half sizes, A, B, C, D and E widths. Try them and be happy. Price, \$4.25. Send for a pair.



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No. 4. Ladies' Genuine Glazed Dongola Button Shoe. Machine Sewed. Common Sense or Opera Lasts, and C D and E Width. Price \$2.20.

No. 5. Men's Cordovan Standard. Sew or Machine sewed. Glove Grain Tops. Tipped or Plain Toes. This is more of a mechanic shoe and will stand hard wear. A Rare Bargain. Price, \$2.05.

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Organized Spiritualism.

(Continued from First Page.)

ceremonies, however absurd, still aways the consciousness of the masses. Positive science and the rational powers of the mind are yet undervalued, while sentiment and imagination rule the religious world as of old.

So long as the organized powers above alluded to maintain their strength we may cry the "Fatherhood of God and the brotherhood of man," as it has been heretofore cried, in vain.

The traditional God was not a loving Father, but a fickle tyrant, and the most ancient organized Christian church noughted the rule of cast and the sway of spiritual tyranny through a God's vicegerent and his myrmidons amongst men.

To expect success, must we not write upon our banner of Unity some name that will give expression to our distinctive ideas? The reign of the natural and rational, in the place of the miraculous; the rational oneness of the world on a basis of righteous law, order and growth, in the present and in the future. And above all else, the a-certained certainty of our continued lives in higher, natural, orderly, and more beneficent spheres of being, with which we now now exist in a limited intercourse, and from which we may well hope to be lifted and exalted in our present path of trial and struggle upon earth.

If God be the universal Father, it is because we and all things else are outgrowths from His infinite Spirit. One man or set of men cannot elect to be beatific and salvific "from the foundation of the world," while another is "destined for damnation," as the Christian church must teach or believe "word of God," but all are children of the Infinite, and hence brothers—under the laws of upward development and equalizing compensation. Less than such as these, methinks, will hardly be worth the naming as that "salvation for all true hearts" to advance a living faith in the "brotherhood of man," and, as you say, "lead for a descent of new powers" upon the earth.

Love, in the spirit world, is the joyous heritage of wisely ordered, instinctive spiritual affinity, while the charity that there seems to abound in such ample measure is not the pompous special giving of gratuity to the needy, but the kind instruction, assistance and patient waiting upon the weak and erring, to work out their own beatitude in the inexorable divine order.

Such are the ordained methods of the true "brotherhood of man."

Should not our manner of advanced thought also formulate the idea that the life we now live is not a futility and worthless one, but is worthy of earnest efforts toward the subduing of imperfections and the rendering of our present home a more fitting nursery for advancement in goodness and truth? Without waiting for the removal of old, sickly dogmas, many have already grown in the practice of this idea, and might hail with pleasure its open formulation.

Heckessin, Del.

M. A. CLANCY.

The request for a statement of "best thought" on the subject of unity among Spiritualists, embarrasses me not a little. Not that I have not some thought on the matter, but fear that the difficulty of making it perfectly clear and plain is too great to be surmounted in a brief space.

For the reasons stated in your editorial in the JOURNAL of this date, uniformity of belief among Spiritualists cannot be expected. They come from every walk in life, from all beliefs as well as from no belief in religious or credal matters, and each necessarily brings with him his antecedent mental education. As Spiritualists, the platform upon which they can agree is very limited, as it seems to me, and may be summed up in the belief in a continued life after so-called death, and the fact of communication between the two worlds, temporal and spiritual.

But so long as this remains a mere belief, without the perception of the moral consequences thereby imposed, no change can be reasonably looked for in our social and material conditions. And right here, it seems to me, is the point for every Spiritualist to question himself, whether the knowledge which Spiritualism brings to him does not at the same time bring with it a responsibility of the highest and most strenuous character, to use his best efforts in all ways for the amelioration of the condition of his fellowmen here and now.

Spiritualists, above all, should be progressive; they should not be contented with the present social status. Under the question, "What are we here for?" I find in a newspaper the following answer: "We are here to do each other good. We are here to help each other when help is needed. We are here to add to the joys and diminish the sorrows of mankind. We are here to aid the weak, encourage the strong, chide the erring, lift up the fallen and cheer the broken hearted. We are here to watch over each other for good, sympathize with the trials of each other and direct each other in the path that leads to the better things in the great hereafter. We are here not for ourselves, but for others. Our happiness is not dependent on ourselves, but on those by whom we are surrounded. On others we must depend for happiness; we cannot be happy unless others are happy. The man whose hand is against every man's hand, the selfish man or woman, is the most unhappy being on earth."

With the sentiment of this all will agree. But the vital question is: How can this sentiment be best embodied in practical form?

I have been a student of sociology for nearly forty years, not from the point of view of the political economist but from the point of view of the Spiritualist. I have long been convinced of the fallacy of the reasoning of those schools which seek to patch the existing social order with a plaster which merely covers a sore. Nothing short of thorough constitutional treatment, spiritual and moral as well as material, can cure the patient of the myriad ills with which he is afflicted. An entire change of politics is necessary. Instead of an appeal to the selfishness of men, to ascertain how little they can do for their fellows—the appeal must be made to their generosity, their nobility of soul, their unselfishness—to see how much they can do for their fellows. It seems to me the education of the Spiritualist, as such, leads naturally into this larger and wider sympathy with human suffering.

For Spiritualists to form a sect of mere believers in a certain creed, however simple and acceptable it may be, cannot possibly do more than add another to the almost countless religious sects, already so numerous that their power either for good or evil is well-nigh dissipated. Instead of this, it seems to me, the appeal to Spiritualists should be to engage in some form of practical humanitarian activity which shall make the brotherhood of man a living, everyday reality, instead of a mere sentiment, as now entertained by even our most advanced reformers. In the same number of the JOURNAL in which appears the appeal for unity among Spiritualists is a stirring editorial in behalf

of the thousands of down-trodden, over-worked railroad employes, who are killed by the thousand through the neglect of their employers to provide safe-guards against accident, and who are compelled to work seven days in the week the year round, with no hope of redress unless the general sense of justice of the community be made to react upon the railroad corporations. And this reaction, it is clear, can only be made effective by the people expressing through their law-making power their wishes and demands in this respect.

This same method, if properly applicable to redress the wrongs of railroad employes, must be equally applicable to redressing all forms of corporate wrongs under which the people now suffer; and the legitimate inference must be that, in order to remedy these wrongs, such laws must be enacted and such men elected to enforce them as will effectively do the work required.

And if this method is applicable to correcting corporate wrongs, why is it not also applicable to redressing those inflicted by individuals? Is it any less wrong, and an outrage upon the community's sense of justice, for individuals to compel thousands of sewing women to work for starvation wages than for a corporation to compel its employes to work under unjust or dangerous conditions?

These questions address themselves to the intelligent and humane of whatever sect or party, but with special and peculiar force to Spiritualists, who should really occupy higher moral ground than their less fortunate fellowmen.

The only effective unity which can take place among Spiritualists is one, as it appears to me, in which they can join with those not professing Spiritualism—and the greater should always be willing to accommodate itself to the lesser, its sign of greatness—for the purpose of ameliorating our social, commercial and industrial condition, thus bringing it into harmony with high moral and spiritual laws. As this cannot be accomplished by single, individual effort alone, it must result that only the people in their combined and collective political and cooperative capacity, through the ballot box, can bring about such changes in the body social and industrial, as reason, justice and humanity demand.

Washington, D. C.

ATHENS.

Your welcome appeal for "unity" I have read with care, and heretofore you have had two articles of mine showing the necessity of organization, and the centralization of our belief and doctrine into some simple form around which all Spiritualists might rally with as much enthusiasm as the old Osmani and Turks did when they cried, "There is no God but Allah, and Mahomet is his prophet."

I supposed that in my article published in the JOURNAL of March 24, I had embodied in a simple form our cardinal doctrine which I will here re-issure as follows:

1. Belief in God, the Divine Being, a God of love, eternal, omnipotent, omniscient, and omnipresent; the first and last; the beginning and end; who was, is, and will be; that he is essential love, wisdom, and the one from whom flows all things.

2. Belief in the immortality of man—that every soul exists in a spiritual body after it has put off its natural body, and exists through all eternity in a spiritual body, in a living world; and by avoiding evil while living in the natural body it can progress to all eternity.

3. With every man there are attendant angels and spirits, and by their aid is communication with the spiritual world.

4. The spiritual church is universal, extending over the whole globe and is within the reach of all, whether Christian, heathens or pagans. It may include those who believe in the Bible as the word of God, and those who do not; it will include heathens and gentiles who are now considered as remote from any church, for Spiritualists believe that all who lead a good and useful life can receive rational illumination from the Spirit-world.

5. This universal church is both spiritual and natural; its essentials, love and wisdom, with an abhorrence of evil. It ignores all priesthood and ecclesiastical forms of government; but as some form of government is necessary, it must be simple and unostentatious; its manner and forms of worship are left to the free will and option of every individual society, providing respect is held for what is true, virtuous and good.

6. The spiritual religion is true, rational and philosophical, and, based upon laws revealed from heaven, it holds that nothing can exist without form; that thoughts, ideas and affections have form, and that these in the Spirit world are represented by birds, beasts, reptiles, insects, houses, gardens, earths, seas, lakes, and everything therein or thereon.

7. The whole universe, therefore, is an expression in continual operation of the Divine Mind, for subsistence is perpetual existence. The Divine activity is ever going forth as one of the divine spheres, of which there are many; this activity causes the fires in all the natural suns from whence are born the planets and satellites; these latter are prepared, through lower to higher forms to become the birth place of man whose soul is immortal and his existence eternal.

But surely this platform is not simple enough, then surely your declaration is so plain and easy to understand that all who are worthy of being called Spiritualist will exclaim as I do—well done good and faithful brother, your simple creed "God is the Universal Father; man is the universal brother, and the spirit of love and truth is the one working life of both"—this I say is the best and clearest form expression of our doctrine that I have yet seen, and to which I cheerfully assent and I have no doubt the Spiritualists throughout the whole world will say amen!

Now comes the task—How and in what manner shall we organize? I say let the champion and defender of true Spiritualism, Col. John C. Brady, issue a call for a convention of Spiritualists to be held in Chicago on some date of 1899 or 1890, inviting Spiritualists from all parts of our country and from all quarters of the globe to send delegates; thither we will go and form a constitution under which we may organize and work in "Unity."

Washington, Arizona.

GEO. W. WALROND.

The question has been asked: "How shall Spiritualists utilize the vast work which has been accomplished in the last forty years?"

There is no denying the fact that at the present moment there is, in the field of Spiritualism, "a vast deal of undisciplined thought and conjecture," that every lecturer has his "fad," and that there has "accrued around the movement a sort of democratic iconoclasm, fatal to all unity or co-operation." How to ameliorate this state of affairs should be the question to be considered first

of all. There is an almost unlimited supply of literature and record of phenomenal fact connected with the spiritualistic philosophy, but the many writers differ largely in thought, though the facts related bear a resemblance in the majority of cases.

I beg strongly to recommend that almost the first duty in connection with the solution of the question stated should be to summarize and systematize under recognized heads and subdivisions, the various philosophies and teachings, and the varied phenomena which, during the present century, have been recorded as coming under recognized spirit laws and conditions. All exceptional phenomena or facts which fall to come under such laws to be listed as exceptional *pro tem*. There is undoubtedly a lack of knowledge as to the uniformity in the operation of spiritual laws, which I think would be remedied were the already ascertained facts brought under scientific and systematic treatment.

Spiritualism reduced to a science would remove very largely the "democratic iconoclasm" which is universally felt to be fatal to all unity or co-operation." A convention of all the most experienced Spiritualists, mediums and others, possessed of educational or scientific ability, should be held, to examine into the literature on the subject, so that an essence of all the leading truths may, on broad lines, be promulgated everywhere. Unity in this particular phase of the subject would tend very much to produce unity of action.

As an agenda tabulated forms of all the authenticated facts and phenomena that have been recorded during the present century, should be arranged on a general basis of phenomena being in a separate table. Each fact should contain the following information:

No.	Place and date of occurrence.	Nature of the phenomena, particulars, etc.	Evidence of corroborative testimony.
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Great care should be exercised in the preparation of these tables, in order that each record may be placed beyond the realm of quibble or dispute.

Regarding the religious subjects, there is certainly a wide range of thought, as there is indeed in every phase of science or philosophy, but a general basis of foundation might be laid down containing the fundamental truths which are universally found in the teachings of every honest advocate of the philosophy. The spirits themselves vary widely in thought, but the same great truths are undoubtedly manifest, though differently expressed.

The religious element of Spiritualism should be broadly yet clearly defined, and stated in such a manner that the leading lines may be readily comprehended by one and all. Indeed the majority should be enabled to penetrate beyond the surface of things and read between the lines.

Every lecturer has his "fad" is too true, but a collection of all the leading truths would largely check the unhealthy growth of "individualism."

A very great want is also felt in the absence of a dictionary of spiritual phrases, terms and expressions. To render the science, philosophy and religion of Spiritualism more intelligible, a vocabulary of every prominent word, term and phrase that are continually found in every book or pamphlet, should be prepared, with full explanation of their meanings as generally understood.

How often do we hear the terms "spirit" and "matter." What do we mean by them? If we cannot give a clear definition we have no right to use them. It is often noticeable that many lecturers and others have certain stock phrases, the meaning of which they are quite unable to explain.

A properly prepared list of all such terms, etc., with their full meaning would afford one and all the means of grappling with some of the mystical phrases so often encountered.

I am confident that a comprehensive *vide mecum* of Spiritualism comprising:

1. The science, philosophy, and religious teachings.
2. Tabulated forms of verified phenomena of every kind.
3. A glossary of terms, and phrases with full explanations.
4. Extracts from the principal authorities, writers, and others, both ancient and modern on the subject.
5. General and miscellaneous information, chronological records, biographies in brief of all the world's reformers and thinkers, and useful tables in connection with Spiritualism generally.
6. A concise history of the origin and progress of all religions would tend greatly to harmonize the teachings as a whole, and create a uniformity of action beneficial to Spiritualists and cause alike.

The order of arrangement of the *vide mecum* may be altered or modified. I have merely, on the spur of the moment, roughed an outline of a practical nature which I think if carried to a successful issue in the manner briefly indicated will be productive of great results. There are some other points I will touch upon in a second paper.

D. P. KAYNER, M. D.

Your editorial entitled "Unity," in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 12th, is so full of right thoughts and so deeply imbued with the correct principles of Spiritualism that it should elicit the most earnest attention of all thinking minds, and especially of all spiritually minded persons. The adage that, "In Unity is strength," is every where exemplified in nature. "A two-fold cord is strong; a three fold cord is stronger, and a four-fold cord is not easily broken." A single drop of water possesses but little power, but a combination of those drops "makes the mighty, ocean," and, by the law of gravitation, creates a power in the cataract no mortal hand can stay. A single thread of the cocoon of the silk-worm will scarcely sustain the weight of the tiny ball, but a combination of those little threads, properly united, will form a cord that will resist an immense power. These principles hold throughout all the departments of social being as well as in the realm of the physical, and, progressively, as we rise to the sphere of the spiritual.

No such opportunity has ever been offered to the world as is now afforded Spiritualists to unite for mutual advancement in psychic research and spiritual growth. Hitherto, when an illuminated seer has risen up to declare the truth as revealed to him, he and his followers have been held by the superstitions of the age, so much under their ban—that often their lives were the price of their acceptance of the spiritual light offered them. That time has now gone by. The hammer of the iconoclast has shattered the idols of superstition and destroyed the bigot's power. The advance of thought and the increase of scientific knowledge has rendered it impossible to rekindle the fires of Smithfield, or restore the holy (?) inquisition. The teachings of modern Spiritualism have

so permeated all societies of men that it cannot be put down, and now is the time to unite in carrying forward the work until Spiritualists become so spiritualized that the narrow stream between the two worlds shall become bridged and daily communion be established as the natural result.

Spiritualism has come to do away with superstition and the teachings of the false, so-called religious ideas and to establish a religion founded on the nature of the soul and the wants of man. It has come to "create a new heaven and a new earth," when mankind become indeed spiritualized, i. e., live up to the highest order of human intelligence as developed through the refined and cultivated interior perceptions, then will they daily and hourly search their own minds to discover, overcome and banish therefrom everything that partakes of evil, and earnestly strive to cultivate within themselves only the noble, the good and the true, the fruit whereof will be unity, peace, harmony and brotherly love.

All evil habits, desires and passions must be overcome by self-searching and individual effort before the bonds which hold one to them can be removed and a higher state attained; and if not accomplished in this state of existence they will be carried over into the next, to be outgrown only through ages it may be, unless the desire to rise above such conditions becomes strong enough to break the bonds of the individual "Hell" which each one has made for himself and taken along with him. To break away from all habits, associations, morbid desires and evil passions here, prepares the spirit to enter the portals of light when it casts aside its mortal garment, and "Hell" to such has no relation. He has made a heaven and carried it with him.

By the union of all thus spiritually minded, a psychic force will be inaugurated or set in motion that will help to build up the mass into one common brotherhood, in which each will help the other, and all will be strengthened and spiritualized through the united soul-powers of the whole. Helpful spirits will aid their endeavors and the two worlds will be brought together for the mutual advancement of the race.

St. Charles, Ill.

MRS. MARY V. PRIEST.

Your timely and most comprehensive editorial upon "Unity," in the JOURNAL of Oct. 12th, finds a glad echo on the shores of the Pacific in the hearts of those who have long been wedded to the cause for which you have labored so valiantly and long. "God speed the right" and uphold those brave and noble souls who have striven so patiently, so faithfully, so ardently for the establishment of His kingdom upon the earth! Who can resist such an appeal? Its terms so broad and simple that none can reject who are worthy of the name of Spiritualist. Not one word could be added for its complete effectiveness, or one word which might, without marring its beauty and sweetness. Brief, comprehensive, complete, an expression of faith, at once so free and spontaneous as to leave no choice to lovers of the higher truths of Spiritualism save to subscribe to it.

Forty years since the world was aroused from its lethargic faith, based upon mediæval experiences and legend, by a tiny rap upon the gates ajar seeking admittance to this sphere of life for the Prince of Wisdom. Dwarfed by his environment, handicapped by the ignorance of many who espoused his cause, thrown into disgrace by those who spoke in his name, and too often blindly rebuffed by those unable to tell the true tone from the false one, what wonder that his stature is not more lofty, and his bearing more majestic? More wonder is it that he lived and thrived. But he was the offspring of truth, whose light is inextinguishable and whose life knows no end. Through earnest seeking and persistent endeavor he found rare and perfect instruments through whom to voice his spirit, and year by year his tone has grown more manly, his thought more mature, his spirit more exalted, proclaiming to the world the purest ethics, the surest faith and more of the science of life than the world has hitherto known.

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Emerson has said, "the way to mend the bad world, is to create the right world." After all these years of instruction in the higher truths of life, are we not yet able to "Create the right world," and can we justly hope to chain this Prince of Wisdom to our side unless we in turn do something by way of establishing his kingdom upon the earth? It is wisely suggested by the JOURNAL that unless we do take heed to our privileges we may lose them. And surely no broader plan has been offered for "Unity" than that of the JOURNAL. Let the result of "Unity, Organization and Fellowship" be as apparent in our ranks as in that of our vast armies during their struggle for human rights. And be assured the victory will be as complete and glorious; and the star of hope, illumined by the moons of wisdom, love and truth, will dispel all superstition, doubt and fear, and emancipate the souls of mortals from bondage to the flesh forevermore.

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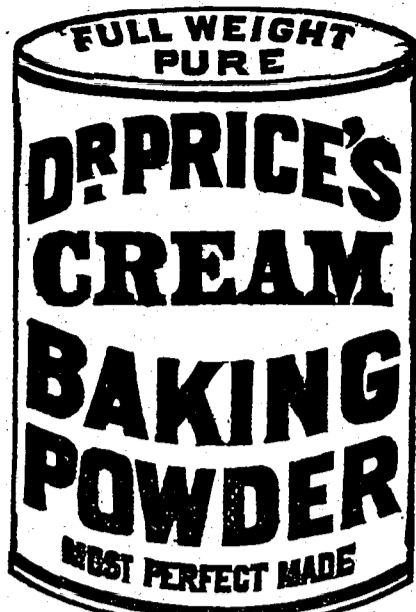
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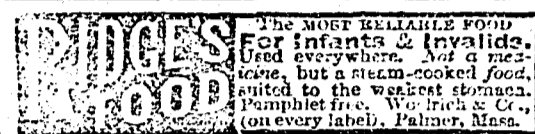
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