

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
DEVOTED TO SPIRITUAL PHILOSOPHY
THE ARTS AND 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.

VOL. XLVII.

CHICAGO, FEBRUARY 1, 1890.

No.

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

CONTENTS.

- FIRST PAGE.—Psychical Research.—Notes of Experiments with D.D. Home, by William Crookes, F. R. S.
- SECOND PAGE.—Questions and Responses. Reproduction of Sounds through (or by) an Entranced Medium. A Modern Church. Organization.
- THIRD PAGE.—Woman's Department. Book Reviews. The Boston Post on "Heaven Revealed." Miscellaneous Advertisements.
- FOURTH PAGE.—The Dakota Dilemma. Wells vs. Bundy. "Only" Replies. Those Ancient Claims Curious, "Ah, We Know You?" Anti-Trust Bill.
- FIFTH PAGE.—The Truth Will Out. Prof. Crookes on Psychical Phenomena. Mrs. Laura Curtis the Healer. Blast Frozen Out. That Topolopampo Hoax. Make Religion and Heaven Conform. Signs of Outrageous. General Items. Miscellaneous Advertisements.
- SIXTH PAGE.—Judgment. The Rosary of My Years. Our Polyglot Exchanges. Adventure Newly Defined. A Sick Man's Visions. A New Organization. The Ball Starts Rolling. Spirit Child at the Piano. Who Knows a Remedy? Work in St. Louis. Passed Over. From Grand Rapids, Mich. The Wonderful Spirit Doctors. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—A Heavenly Gift. An Original Sentence. Adam and Eve and that Apple. Miscellaneous Advertisements.
- EIGHTH PAGE.—Current Topics Reviewed. Miscellaneous Advertisements.

PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home, by William Crookes F. R. S.

[From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

Concluded.

Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10 ft. from it.

Mr. Home, still standing behind Mrs. I. and Mr. W. C., the accordion was both seen and heard to move about behind him without his hands touching it. Then he played a tune without contact and floating in the air.

Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. W. C.). We then saw the accordion expand and contract and heard a tune played. Mrs. Wm. C. and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then heard and saw the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, although invisible (or nearly so) to us, had full control over the instrument.

A beautiful tune was then played whilst Mr. Home was standing up holding the accordion out in full view of everyone.

Mr. Home then came round behind me and telling me to hold my left arm out placed the accordion under my arm, the keys hanging down and the upper part pressing upwards against my upper arm. He then let go and the accordion remained there. He then placed his two hands one on each shoulder. In this position, no one touching the accordion but myself, and every one noticing what was taking place, the instrument played notes but no tune.

Mr. Home then sat down in his chair, and we were told by raps to open the table about an inch or an inch and a half.

Mr. T. touched the point of the lath, when raps immediately came on it.

The planchette, which was on the table resting on a sheet of paper, now moved a few inches.

Sounds were heard on the accordion, which was on the floor, not held by Mr. Home.

The corner of the paper next to Mrs. Wm. C. (on which the planchette was standing) moved up and down. (These three last phenomena were going on simultaneously.)

I felt something touch my knee; it then went to Mrs. I., then to Miss A. C.

Whilst this was going on I held the bell under the table, and it was taken from me and rung around beneath. It was then given to Mrs. J. by a hand which she described as soft and warm.

The lath was now seen to move about a little.

Mrs. Wm. C. saw a hand and fingers touching the flower in Mr. Home's button-hole. The flower was then taken by the hand and given to Mrs. I. and the green leaf was in a similar manner given to Mr. T. Mrs. Wm. C. and Mr. Home saw the hand doing this, the others only saw the flower and leaf moving through the air. Mrs. Wm. C. held a rose below the table; it was touched and then taken.

The sound of a drum was heard on the accordion.

The lath lifted itself up on its edge, then reared itself one end and fell down. It

then floated up four inches above the table, and moved quite around the circle, pointing to Mrs. Wm. C. It then rose up and passed over our heads outside the circle.

The planchette moved about a good deal, marking the paper.

The cloth was dragged along the table.

Whilst the lath was moving around the circle, the accordion played a tune in Mr. Home's hand whilst Mrs. Wm. C.'s hand was also on it.

Mrs. Wm. C. put her hand near the lath, when it came up to it, and moved about it very much.

The paper on which the planchette was resting moved about us as if by a hand. Many present saw a hand doing it. (Mr. Home and Mrs. Wm. C. saw this hand.)

Mr. H. C. saw a luminous hand come up between Mr. Home and Mrs. Wm. C.

Some time during the evening Mr. C.'s handkerchief, which had been in her pocket, was taken out of it by a hand.

I saw something white moving about in the further corner of the room (diagonal to door) under a chair. On my remarking this, a message was given by raps: "William take it."

On getting up and taking it I saw that it was Mrs. Wm. C.'s pocket handkerchief tied in a knot, and having the stalk of the rose which had been taken from her tied up in it. The place where I picked up the handkerchief was fifteen feet from where she had been sitting.

A glass water bottle which was on the table now floated up and rapped against the planchette.

Mr. Home said: "I see a face. I see Philip's face. Philip! Brother!"

The water and tumbler now rose up together, and we had answers to questions by their tapping together whilst floating in the air about eight inches above the table, and moving backwards and forwards from one to the other of the circle.

Mr. H. C. said a hand was tickling his knee.

A finger was protruded up the opening of the table between Miss A. C. and the water bottle.

Miss A. C., Mr. H. C., and Mrs. I. were then touched.

Fingers came up the opening of the table a second time and waved about.

The lath, which on its last excursion had settled in front of the further window, quite away from the circle, now moved along the floor four or five times very noisily. It then came up to Mr. T., and passed into the circle over his shoulder. It settled on the table and then rose up again, pointing to Mrs. Wm. C.'s mouth.

The lath then went to the water bottle and pushed it several times nearly over, to move it away from the opening in the table. The lath then went endways down the opening.

The tumbler moved about a little.

The lath moved up through the opening in the table and answered "Yes" and "No" to questions, by bobbing up and down three times or once.

A hand was seen by some, and a luminous cloud by others, pulling the flowers about which were in a stand on the table. A flower was then seen to be carried deliberately and given to Mrs. Wm. C.

Another flower was taken by the hand and brought over to Mrs. Wm. C.; it was dropped between her and Mr. Home.

Raps then said: "We must go."

The raps then commenced loudly all over the room and got fainter and fainter until they became inaudible.

The séance then broke up.

(VIII.) Saturday, November 25th, 1871. Sitting at 20, Mornington-road. From 9:15 p. m. to 11:30 p. m.

In the dining-room round the dining-table; no present:

Mrs. C. C. MRS. HOME
MISS A. C. MRS. W. C.
MISS D. MRS. D. HOME
MRS. H. MRS. W. C.

On the table were two glass troughs of flowers; accordion; paper; planchette; some marked pieces of paper; pencils; hand-bell; spirit lamps; matches, etc. A cloth was on the table.

There was a good fire in the room, which, however, got low towards the end of the sitting, and a gas light was burning during the greater part of the time. When that was put out there was still light enough in the room from the fire and the street to enable us to distinguish each other, and see the objects on the table.

We had scarcely sat down a minute when raps were heard from different parts of the table; a strong vibration of our chairs and the table was felt, and sounds like thumps on the floor were heard. A curious metallic tapping sound was heard on the iron screw of the table.

A message:—"Selish."—in reply to a remark I made.

A rustling was heard on the table, and one of the glass flower troughs was seen to move along by jerks, till it had travelled about two inches and had got a little onto a large sheet of paper. This movement continued whilst

all were watching it. Mr. Home's hands were quiet in front of him.

The wooden lath was then seen to slide an inch or so backwards and forwards.

Mr. Home took the accordion in the usual manner, holding it under the table. It immediately began to sound. Mr. Home then brought it from under the table (he said it appeared to move of its own accord, dragging his hand after it), playing all the time, and at last held it hanging down at the back of his chair in a very constrained attitude, his feet being under the table and his other hand on the table. In this position the instrument played chords and separate notes, but not any definite tune. The sounds on it became louder and the table began to vibrate; this got stronger and stronger until the noise of the accordion playing simple chords was very great, whilst the table actually jumped up and down keeping accurate time with the music. This became so violent that it might have been heard all over the house. It ceased suddenly and in a minute recommenced.

Miss D. said: "Dear spirits, how pleased you would have been had you lived to witness the progress Spiritualism is now making." Immediately a message was given in reply: "We are not dead!"

Mr. Home brought the accordion back to under the table, when it sounded notes again. There was a sound as of a man's bass voice accompanying it. On mentioning this, one note, "No," was given, and the musical bar repeated several times slowly, till we found out that it was caused by a peculiar disford played on a bass note. On finding this out the instrument burst out with its usual jubilant bar.

Miss D. saying that she felt touched, I asked if we might get some direct writing. Two raps were given. I asked Miss D. to put the marked sheets of paper and pencil under the table by her feet, and requested that something might be written on it.

Three raps.

The power now seemed to go to the lath; it was lifted up several times at alternate ends to a height of several inches and then floated quite above the table.

The planchette moved irregularly along the paper, making a mark with the pencil.

Some of those who were present said they saw a luminous hand touching the paper. I saw the paper raised up at the side away from Mr. Home.

I felt touched strongly on the knee by something feeling like fingers. On putting my hand down a sheet of paper was put into it. I said, "Is anything written on it?"

"Yes."

It being too dark to see what was written, I asked that it might be told me by raps, and on repeating the alphabet I got the following: "Ectojourndaniel."

On striking a light the following was seen neatly written:

R. C. to J. D.
Our Daniel.

Miss D. said the R. C. was Robert Chambers, whilst J. D. were the initials of her own name.

As the paper was a sheet I had marked and it was free from any mark when put under the table, whilst no one had moved from the table in the meantime, this was as striking a manifestation as I had ever seen.

Mrs. Home, who for some time past had said a hand was holding her hand, now said that the hand was under her dress. Each of us in turn went round and felt it. To me it felt very small and I could not distinguish any form which I could be certain was a hand.

Mrs. Wm. C. who went next, said it was at first very small and seemed to grow large as she felt it until it was exactly like a large hand, the knuckles and fingers being very distinct. The hand remained with Mrs. Home for half an hour at least. On asking for the name of the hand which had held hers, the name "Alexandrine" was spelled out.

A sound like the snapping of fingers was heard. On speaking of this it was repeated at our request in different parts of the room.

The wooden lath which was lying just in front of me appeared to move slightly, whereupon I leaned forward and watched it intently. It rose up about half an inch, then sank down, and afterwards turned up on one end till it was upright, and then descended on the other side till it touched one of Mr. Home's hands. One end remained all the time on the table whilst the other end described a semicircle. The movement was very deliberate. The lath then moved away from Mr. Home's hands and laid itself across the planchette. Both it and the planchette moved slightly. The lath then moved off and stood quite upright on the table. It then slowly descended.

The accordion, which has been for some time quiet under the table, now was heard to sound, and move about. Presently Miss D. felt it coming to her and push against her knees.

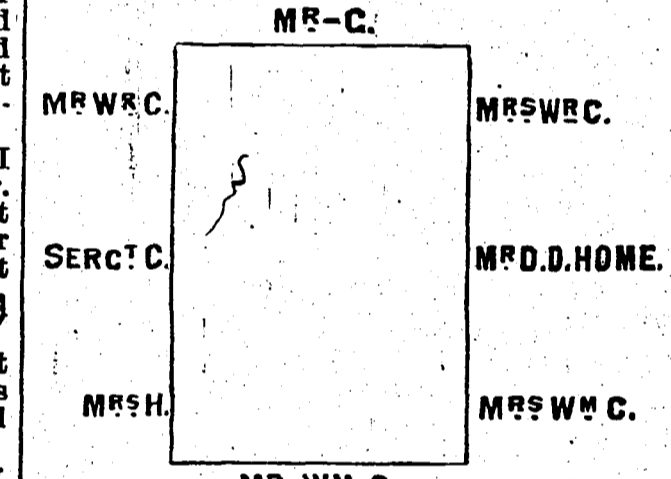
The window curtains at the end of the room furthest from the door, and seven feet from where Mr. Home was sitting, were seen to move about. They opened in the centre for a space of about a foot, exactly as if a man had divided them with his hands. Mr. Home said he saw a dark form standing in front of the window moving the curtains, and Mrs. Wm. C. and Mr. C. G. also said they saw a shadow of a form. The form was then seen to go behind one curtain and move it outwards into the room for a distance of about 18 inches. This was repeated several times.

The wooden lath now rose from the table and rested one end on my knuckles, the other end being on the table. It then rose up and tapped me several times. Questions which I put were answered "Yes" or "No" in this manner. I said, "Do you know the Morse alphabet?" "Yes." "Could you give me a message by it?" "Yes." As soon as this was rapped out the lath commenced rapping my knuckles in long and short taps, in a manner exactly resembling a "Morse" message. My knowledge of the code and of reading by sound is not sufficient to enable me to say positively that it was a message; but it sounded exactly like one; the long and short taps and the pauses were exactly similar, and Mr. C. G., who has had practice with the Morse code, feels almost certain that it was so.

Afterwards at my request the Morse alphabet was given distinctly by taps on the table. During this time Mrs. Wm. C. was standing the other side of the table by Mrs. Home. Her chair between me and Mr. Home was empty and I could see Mr. Home's hands resting quietly on the table in front of him.

Mr. Home went into a trance, and addressed several of us in turn.

The séance ended at about 11:10 P. M. (IX.) TUESDAY, APRIL 16TH, 1872.—Sitting at 20, Mornington-road. From 8:50 P. M. Present, in the following order:



On the table were flowers, an accordion, a lath, a bell, paper and pencils.

Phenomena.—Creaks were heard, followed by a trembling of the table and chairs.

The table gently moved from Mr. W. R. C. to Mr. Home.

Raps were heard on different parts of the table.

Mr. — G. was under the table when the movements were going on. There was vibration and knocks on the floor. The table moved six inches from Mr. — G. to me; and there was a strong trembling of the table.

A shower of loud ticks by Mr. — G. was heard, and thumps as of a foot on the floor.

The table trembled two times at Mr. — G.'s request; then twice and a third time after an interval. This was done several times.

The table became light and heavy. Mr. — G. tested it, and there was no mistake.

There were strong movements of the table when Mr. — G. was under it.

Mr. Home's chair moved back six inches.

The accordion was taken by Mr. Home in the usual manner and sounded. Mr. — G. looked under, while it was expanding and contracting.

We were speaking of the music, when a message was given: "It comes from the heart. A hymn of praise."

After which beautiful sacred music was played.

The bell was taken from Mrs. Wm. C., and tinkled under the table for some time. It was thrown down close to Mr. — G., who took it.

The accordion laid down under the table by Serjt. C. and played a few notes, when all hands were on the table. Mrs. Wm. C. put her feet on Mr. Home's. A big hand pushed Mrs. Wm. C.'s feet away. The accordion played and then pushed into Mr. — G.'s hand. Mr. — G. held it for some time, but there was no sound, and it was given to Mr. Home.

Mrs. Wm. C.'s dress was pulled round, while Mr. — G. was looking on. Mrs. Wm. C. put her feet touching Mr. — G.'s.

The accordion played in Mr. Home's hands. He said he felt a touch, on which there were five raps, and a message came: "We did."

"The Last Rose of Summer" was played exquisitely. Mr. Home then put the accordion down. There was quietness for a minute, followed by movements of the table, and a message was given: "We have no more power."

(X.) SUNDAY, APRIL 21st, 1872. Sitting at 24 Malcolme street.

Present: Mr. D. D. Home (medium), Mrs. D. Capt. C., Mr. and Mrs. Wm. C., Mr. and Mrs. W. R. C.

In the drawing room, round the centre table.

Phenomena: Strong vibrations of the cabinet behind Mr. Home; continuous raps on the table; very strong vibrations of the cabinet. Then a long silence. Mr. Home went to the piano.

On his return the vibrations recommenced; then there were powerful raps on the table in front of me.

There were thumps on the table and then on the floor.

I was touched on the knee.

I was touched again on the knee. The table then rattled about so violently, that I could not write.

Mr. Home took the accordion in the usual manner. It played a tune.

Mrs. D.'s handkerchief was taken from her lap by a hand visible to her and Mr. Home, the accordion playing beautifully all the time. A message was given: "Try less light."

The handkerchief moved about along the floor, visible to all.

Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front of the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

He asked Mrs. Wm. C. to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

Then Mr. Home rested the extreme top of his head on a chair, and his feet on the sofa. He said he felt supported in the middle very comfortably. The chair then moved away of its own accord, and Mr. Home rested flat on the floor behind Mrs. W. R. C.

A stool then moved up from behind Mrs. W. R. C. to between her and Mr. Home.

Mr. Home then got up, and after walking about the room went to a large glass screen and brought it close up to me, and opened it out thus:

It is reported that a Hindu gentleman has called a congress of Brahman priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last and spiritual Avatar or incarnation of Brahm, the supreme deity.

QUESTIONS AND RESPONSES

- 1. To what church, or churches, did, or do you ever belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the 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 answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY WILLIAM HYDE.

1. My parents were of the English Church, but are in the Spirit-world. I was born in Portsmouth, N. H., Feb. 23, 1829, and went to Boston in 1848 and learned the trade of a baker. Boston was then a small town of 30,000 inhabitants. I went to central New York in 1826 and there joined the Episcopal church; he helped build churches, and was warden when the so-called Rochester knockings took place. I then became an investigator and attended circles.
2. For the last twenty-five years I have been a firm believer in the return of spirits. Many have returned whom I knew. I was well acquainted with Wm. White and Fanny Conant; attended, I think, as many as fifty circles in the Banner of Light rooms. Mrs. Shelhamer have heard many of the public lectures of Prof. Denton, Prof. Buchanan, Eliza Dofen, Mrs. Harding-Britten, here and in London. In Detroit I have heard Dr. Spinney, Whiting and Giles B. Stebbins, and Morse, Colville and many others in Europe, but my true knowledge of Spiritualism has been obtained in private family circles in Europe and this country. Have had the spirit telegraph in our own family—sent and received communications. Have also had materialization in our own family.
3. Twelve years ago I became a medium and clairvoyant; have had many communications from spirits whom I personally knew—men of high standing in business, ministers of the different sects. They tell me their teaching here was a great mistake—labor lost. They are now for all the human race. In a circle of four persons I have heard twelve lectures from Plato, who lived in Greece 3,000 years ago; from Wm. Ellery Channing, whom I knew in Boston, and Sprague, Seldon J. Finney and many Indian chiefs. I saw at those lectures a vast number of spirits and many dark wanderers seeking for light, some of them brought there by beautiful spirits. I could relate many wonderful incidents that I have personally seen. Spirits can show the material form when conditions are right. What I have received from the Spirit-world is truly wonderful, and I would not exchange it for all the riches of this world. The more millions you have the greater slave you are to mammon. You have only one earth life and must leave all you possess, and by neglecting to learn the true object of life here, you may enter spirit life a poor wanderer. I could relate some dreadful tales from many, even rich Spiritualists, who neglected their opportunity to help advance the spiritual, truth, and help the unfortunate, the down trodden who live in your midst and whom the world despise. Many have been brought into that condition by circumstances, some by drunken parents, and have had a chance in life, but they are God's children as much as the more favored in life! If you save only one you will have a credit mark in the real world you will soon enter.
4. I was in Boston at the time of the great fire; there was a blind lecturer and healer in Charlestown and I went on Sunday to hear him. In the middle of the lecture, the controlling force said, "To show you the power we have over this medium, we will extract the life from him." He fell to the floor and lay for twenty minutes; many thought he was dead, but he jumped up and finished his lecture. I went to his boarding-house the next day and met him in his parlor. I told him I came to talk with him about his falling down. He replied that he did not know that he did. After a while a carriage drove up to his door. A man and a boy came in and the former said, "I have brought my boy here to see if you can cure him." I noticed he was a healthy looking lad but the medium said, "He has fits but I can cure him." The man then said, "Yes, that is the trouble." The medium prepared a bottle of medicine and told the boy he would never have any more fits. The man asked, "Dr. Richardson, what spirit doctors through you?" "Dr. John Warren of Boston," was the answer. "Dr. Warren, said I, when I was a boy I carried bread to your house. 'On did? Where did I live?' 'On Park St.' 'My widow lives there now,' he replied. 'Well, what did the Boston folks say about me?' 'They said you were the best physician in Boston. You were good to the poor, but hard on the rich.' He then said he took no credit for that; the poor had no money; he had to get it of the rich. The man then asked: 'Dr. Warren, do you recollect of taking a cancer out of a woman's face?' 'Yes, twenty-five years ago. A woman came to me with one side of her face eaten out down to the jugular vein. I told her I did not want the job; that she would not live through it. She replied, 'I'll die, all right, and if I live, all right.' I cut it out and she lived.' The man then said: 'Doctor, she was my sister. I took her here and paid you \$300 for that very job.' I have bridged the conversation to save space. The man said that what he learned there had convinced him of the truth of Spiritualism. He further inquired of Dr. Warren if he saw any of his patients in the Spirit-world. 'Yes, hundreds of them. I used to kill as many as I cured, but now I do not take a case unless I can cure it.' This Dr. Richardson was blind from a boy. I was about to leave and Dr. Richardson said: 'Stop! your uncle William is here and says 'you told me I should cross the ocean when the grass was green;' at that time I did not expect to, but did, in five years, when the grass was green in June. Your wife is here also,' he said, 'and says you have your ticket to go west to Illinois; she wants you to go to Moravia, N. Y., and she will show you her face and her hand will swing with a red light.' In Moravia I went to a circle of twenty persons at Mrs. Andrews'. Afew got something but I got nothing. I had a nephew and his wife living there who were both mediums and Spiritualists. They had circles in the dining room; the cabinet was a black cloth thrown across a part of the room with a little aperture in it. We sat around in a circle, sang a hymn, and the aperture opened. My wife came, as she told me in Boston she would, showed her face and swung her hand with the red light. I stayed there two weeks. At one time there were three faces shown, one a niece of mine who died at the

west in my house. Fifteen years ago I kept a store in Belvidere, Boone county, in this State. I had a son who was the manager and he had overstocked the store by his too large purchases. My wife came to me from spirit life and told me she was in my store every day and saw my embarrassment. She told me that a man was coming to town the next week to open a small store and I had better sell him \$100 worth of crockery and other goods and not carry so heavy a stock. A man called the next week and told me he had sold his farm and would move in town to school his children. I sold him \$500 worth of goods; he traded with me two years and then I sold him my store with all its contents and went out of the business. My spirit wife also told me that a boy I had to deliver small packages was stealing from me. 'Talk to him kindly, do not scold him; his father will move away in two weeks.' The boy cried, was sorry and said he would never steal any more. His father moved away in two weeks.
5. The religion of the world to-day might be termed a religious belief of the different sects. The orthodox element believe in eternal punishment for the wicked and that the blood of Christ washes away sins; that he was born of immaculate conception and they worship him as the embodiment of God. The more liberal element say he was born of natural parents; was inspired by the divine authority to bring light and truth into the world. The first 325 years his followers suffered persecution and many were put to death. Constantine then came into power; he wanted the help of the so-called Christians to sustain him on the throne; he restored their confiscated property and called the council of Nice. There were 300 delegates to that council; 300 overruled 300 and established the religion. The Romanists and Episcopopians both claim to have a succession of bishops from that period; all other sects are modern, dividing and subdividing continually. We omit Hebrews as they are followers of Moses. Swedenborgians, Christians, Unitarians and Universalists are of the liberal element. Now when we look to the Great Author of our being, who is higher than the dome of the highest heaven, lower than the lowest depths, and broader than the widest expanse, greater than the utmost stretch of imagination of mortals or angels, we grasp, when we realize the vastness of the Creator of all worlds and the little speck of earth we inhabit, so beautiful with its attractive charms—so peopled with 1,500,000,000 who have a temporary home in it—is it not important we should understand the great truth for which we are brought here? Let us understand the truth; this life is a school for our real life; we are to live through eternal ages, in love, truth and righteousness. This great creative power whom we call God has established a spiritual law and also a natural law. All who violate these laws must suffer the penalty in the spiritual life according to the knowledge received while on earth. There have been in all ages, born seers, healers, teachers, discerners of spirits, both good and lying spirits. In bygone ages monarchs suppressed them, for they were against their misuse. Even in the seventeenth century the Quakers were hung in Boston for disseminating the truth, and in Salem people were burned as witches. The so-called Rochester knockings were brought to light when the death penalty no longer existed for witchcraft. This 19th century is the new dispensation. The world has passed through those dark ages; steam and electric power are bringing the world together as one family; divine teaching is unfolding itself; true religion has always existed but the world has to pass through crucibles of affliction; the school of life has been our school to bring us to the divine author of our being. Had he created us all beautiful and well circumstanced in life we should have been mere machines. Look at the world to-day, rushing like an arrow from a bow to hit some mark; to be rich in this world. Pride and vanity parade themselves at every corner. Now true religion is a spiritual religion—to love God with our whole soul; to have a love for all his works; to be clothed with the broad mantle of charity; to have sympathy for all suffering humanity; to live not for self; the strong to help the weak and down-trodden of our race. It is a religion of the soul, an every day religion for every household, and for every child that was ever born; however crushed here he will in due time be brought into the fold. There is but one God and one religion—a spiritual religion of the soul. I went to Boston in 1815 and met with the Christian church. It numbered about 250 members and we met in a barn. We had rough boards for seats, and in that little church I saw more true Christian piety than in any glided church I ever attended.
6. Spiritualism has existed in all ages of the world. Moses was a medium, physically; Joseph was a born seer; the prophets were, and Christ was the greatest in his time. He unfolded to the world the true light, and brought the same to his disciples for the establishment of his doctrine in the world. Millions have been put to death for proclaiming this truth. St. Paul, who is sainted by the church, had no decorated panoply, nor robes; he had chains. The churches, to-day, preach the Master; dedicate their prayers and hymns to him, but do not follow his precepts. He says when thou makest a feast, call not in thy rich neighbors who can recompense thee, but the poor, the blind, the unfortunate; and there are thousands in that condition. They are children of the same Creator; they live near you; the world shuns them, and some help to crush them. I would say to all such, try to invest yourselves of these evils and embrace the true religion of righteousness, love, truth and honesty. Viewing all mankind as brothers and sisters, bound for the spiritual home, try and make that record here; it is all you can carry with you. To live the true religion does not require you to neglect your legitimate business; you will have plenty of time, when alone, to commune with your dear ones in spirit life. You may not see them but they will impress you to do right. This religion of the soul is part and parcel of the divine being, be it ever so small. Cultivate it in spiritual growth. Strive to bring a united action in the growth of true religion among spiritual believers. The secular press tries to crush it out by mixing the spurious with the good. On the same principle, why not crush out good money because there is counterfeit money? The time is drawing near when they will be glad to publish the whole truth. I do not write these things from hearsay, but from actual experience with good spirits, whom I knew in life here. I admit there are lying spirits, for they are passing over daily to the spirit land. No one volume could contain all the phases of spirit life, they are infinite. To advance the cause of Spiritualism requires unity of thought and action. We know there are many in our ranks who have learned that spirits return to earth and that we have an immortal soul, who will visit mediums, attend social gatherings and rest there. Now to be a true Spiritualist is to live the spiritual religion; to live not for self and a few

friends, but for all mankind. There is a great work to do; do not shove the burden onto the few, but help according to your position in life. Think of the millions passing continually to spirit life, in ignorance, and you, favored with the true light. The most important act of your temporary home in this life is to commune with angels for true light; they will hover around you and impress you with this light—the true spiritual religion of the soul. As this truth advances it will open the eyes of worldly oppressors and show them the true object of our being brought into this world. We pass into spirit life just as we are here, with all our sectarianisms, prejudices and sins. Those passing into spirit life who have had no advantages, are better cared for than those who neglect their opportunities. The kingdom of heaven is within you when you live its attributes. God does not punish the wicked as described by orthodox teachings; you bring the punishment on yourselves by violating the spiritual law. Take a view of self, learn the duty of this life, and see if you are a fit subject to enter a mansion of purity in spirit life, or remain outside the golden gate with those of your kind, till you are by your own will cleansed of all that affects the purity of soul, and imbibe true love. I have been taught many things of spirit life that I can not write here, as I am only one drop of water in the great ocean of life; yet I love to commune with spirits and see their beautiful faces, and gain instruction from them. The new dispensation is now opening; all I can say to Spiritualists, is, be true to the divine light and help advance the truth the world needs. If you have a light, let it shine so others can see.
7. After obtaining a thorough knowledge of psychic laws from good spirits, you should practice the best examples of life here; by living these examples, you would be true to your family and all social relations, to the government you live under and all mankind. When I was in London a society was formed of the most talented and scientific persons. I think Professor Huxley and Tyndall were in it, and it had over one hundred members. They had meetings and discussed the subject, but it brought no new light. The one in Boston was like it in formation. In these great gatherings opposite minds unfold their own selves; too many want to be leaders for them to be productive of grand results. My experience would suggest to form a society of six or eight persons, true and zealous for the work; take time and have meetings at stated times, work in harmony and seek for the great truth from trusty leaders in the Spirit-world, and you will learn by degrees some of the phases of spirit life. We cannot learn all here. I have been told by our daughter in spirit life she could not answer all questions I asked. It would violate the spiritual law so to do. By persevering in search of truth the spirits will throw open to your view a light that the world is waiting to receive. A knowledge is wanted that will help bring this generation up to a higher plane, and as the RELIGIO-PHILOSOPHICAL JOURNAL has opened its columns for the diffusion of this knowledge I can see the proprietor bearing a heavy burden, and I feel sure he will soon have relief. There is a broad field now opening for Spiritualists to enter; there is something to do here to lessen the burden of those who are striving to carry it. The Spirit-world is striving to spread the divine light of truth, and will never cease their labors till every hamlet on the globe receives a spark of this divine light, and truth. Aid in this work and receive your reward from the power of love and truth—the divine Author of Life.
When I had finished my last answer to the 7th question, at 4 p. m., in a room alone, a beautiful spirit appeared before me with a bright and beautiful countenance. He looked me in the face steadily a few minutes. As I looked upon him he had manuscripts for printing at his side; then golden letters appeared on his face which formed the name of William White, then disappeared. He looked as natural as in his palmy days. The impression I got was that he approved of the answer.
Chicago, Ill.
Reproduction of Sounds Through [or by] an Entranced Medium.
[Light, London.]
One lovely evening in May, 1880, in the drawing-room of Baron and Baroness Goldustubbe (brother and sister), the conversation turned upon the phenomena usually called spiritualistic. I expressed regret that, whenever present at meetings for their production, it had not been my good fortune to see anything which surpassed a moderate display of movements, such as might be accounted for by unconscious action on the part of those anxious to witness some manifestation of intelligence in table movements, etc., etc. In reply, I was told that the Baroness occasionally became entranced, and that in that condition it frequently happened that sounds made by anyone on the table near her would be repeated upon its surface beneath as truly as if it were an echo. This I asked leave to test, and we took our seats round an uncovered rosewood table. Only four persons were in the room—the host and hostess, an aunt of mine and myself. The light was excellent all the time.
Soon the Baroness became entranced, removed her hands from the table and leaned back in her easy chair; her hands lay flexible in her lap and were always in sight. If I took a pencil and wrote a word upon the surface of the table, the sounds were, after five or six seconds, reproduced under that part of the table on which the word had been written. I tried the same word at different speeds of writing; the imitation was always exact. Crossings of the letters "t," dots over the letters "i" whether made at the end of writing a word, or made so as at once to complete the letter, or made one after another at the end of a sentence—were reproduced exactly as written. If I wrote the first letters in a long word slowly, and the last letters quickly, so was the word re-written below. Flourishes in a circle, or straight lines of unequal length scored, were re-flourished, re-scored, with apparently mechanical precision. The final test was a severe one; instead of writing with the pencil in my right hand I, suddenly, with the left hand dashed my bunch of keys on the table with a sliding motion. The sounds were re-combined and re-cast; first, the confusion of sounds produced by the keys rattling against each other and on the surface of the table when struck; second, the sound made by the keys sliding over the table for about three feet; then a brief silence; third, the muffled sound which proceeded from the bunch of keys as it fell upon a thick carpet. All these complicated sounds were exactly reproduced, seemingly just a degree or two less loud, without more faltering and delay than in previous cases. Then the Baroness awoke.
I do not for one moment suppose that "spirits of the departed" had anything to do with all this; and I am sorry I was not able to repeat the tests at a later time

so as to satisfy myself by experiment that the repeated sounds actually entered the ears in the same way as did the original sounds—and were not due to some echo-producing process in the interior of the brain; under the guidance of the spirit body of the entranced lady. The only test I thought of at the time was, to place one ear on the table where I had just written, and then the repeated sound seemed to enter the ear through the table, and with greater force than when the ear was at the ordinary distance from it.
This description of repeated sounds is extracted from my MS. dealing with a great variety of classified psychical phenomena, carefully sifted and influentially attested. Swanage.
J. HAWKINS SIMPSON.
The Editor of Light, who is not only a highly educated man, but a fine medium, comments on the above at considerable length, and his remarks are so full of thought-breeding and wise suggestion that we transfer them bodily to these columns.
Mr. Hawkins Simpson's interesting letter on the reproduction of sounds in the presence of an entranced medium leads me to supply some facts within my own experience. It was a very common experiment at our circle for me to rap with the fingers on the table, the sounds being copied, after a more or less prolonged interval, on the lower surface or pedestal. In this way complicated raps would be reproduced, but not at all as an echo, for the interval between my making them and their reproduction varied with their complexity, and sometimes the communicating intelligence would fail to grasp the situation, and would knock a dissonant two—the signal for "I do not know" or "doubtful." It is noteworthy that the sounds were never copied; otherwise, than accurately. If the intelligence governing the raps felt at fault the attempt was not made. And at times a third repetition was necessary before the reproduction was accomplished. I have never attempted anything so complicated as Mr. Simpson's experiment with a bunch of keys. But I have got a reproduction of a complicated Masonic rap by drumming it first on the table, and I have also got a perfect reproduction of sound on the lower surface of the table of an elaborate series of raps which I had formed in my imagination without producing them audibly. It may be further noticed that some communicating intelligences hear only through the medium, and are perfectly unconscious of raps or noises, questions or remarks made by other members of the circle. If, for example, one of us knocked loudly on the table no notice was taken: as soon as I made the same noise it was reproduced with perfect accuracy. I wondered whether Mr. Simpson and other observers have noticed this.
Mr. Hawkins Simpson states that he did not attribute these intelligent rappings to the use of a code of signals systematically used—on any special source, such as that of departed human spirits. It is necessary to distinguish between mere unintelligent noises, which seem at times to be made for purposes of equilibration or equalization of forces, and the intelligent use of raps for the purpose of conveying information by means of a code of signals. In this latter case to what source does Mr. Simpson refer the communication? Who is the "intelligent operator at the other end"? Can Mr. Simpson satisfy himself that any theory which ignores the explanation given by the intelligence itself is satisfactory? Does any one that he may select cover the whole ground—for, if it does not, it is valueless? Here are these facts; surely it is time to seek an explanation of their occurrence. They are not produced by normal means; then by what abnormal methods are they caused? They will occur in the presence of one person, man or woman or child indifferently. They will occur in the presence of a score of persons indifferently selected. Yet the introduction of one person will, at times, interfere with the orderly evolution of these manifestations of abnormal power. They will occur in daylight, in full artificial light, in clear air, in perfect darkness; yet an electrical atmosphere will paralyze the power, or so minimize it (with some mediums at any rate) as to reduce it to zero. Can Mr. Simpson distinguish between the power and the employer of it, and say what is the force, how it is generated, and who is the intelligent operator? It is worth while to approach these questions with a view to their discussion on a wider and broader basis than that hitherto affected.
To this end it may be well to put certain questions, assuming certain positions. First these noises and disturbances of various kinds—but of essentially cognate character—are testified to in a way that justifies us in assuming their real existence objectively. Next there are many theories spun by licentious brains to account for them. There is one theory or explanation given by the reputed operator. Has any one received, from the intelligence a consistent and coherent account—not suggested or conveyed from a mind with a preconception active in it—of the source of these phenomena which refers them to any origin other than that which is so generally claimed for them, viz., the departed souls of human beings? Theory apart, what reason is there for rejecting this claim? Is there any evidence to show that elemental spirits, i. e., the spirits said by occultists to be those of the elements, are at work? Is there any proof that elementary spirits are operative? How is that? What is the mechanism—if so it be called—that it is to be accounted for? Why, without one consent, do these invisible intelligences allege themselves to be that which theorists say they are not? These are questions that are important. For, I take it, psychic forces we know; but what yields psychic force we do not know, unless we are to accept the explanation that the unseen being gives. The pains taken in collecting "cases" might, in my judgment, be usefully supplemented by at least an equal amount of pains in the direction that my questions indicate.
Among the perplexities that beset the study of this tangled subject this seems to me to stand out. Students in old time and in Eastern lands received all sorts of explanations as to the operative cause of the phenomena called spiritualistic now—please, not spiritual, a very different thing—except that which the Spiritualists receive and accept. The occultist would discourse learnedly of elementals—beings supposed to dwell in the elements, earth, air, fire, water, and to do the bidding of man who by certain magical acts had bound them to his service. I have even heard in this year of the evocation in set terms of a fire-spirit, and of his giving proof of his divinity with fire by burning or blistering the flesh of his evoker. I hear some of my friends referring anything that they cannot otherwise explain to the action of an elemental, who is to them the Deus ex machina that solves all problems. Yet in the course of a long experience I never made the acquaintance of one of these Sylphs, Undines, Salamanders and the like. Nor did I

ever hear any phenomenon of any kind referred to the action of any being other than a soul or spirit (to use the phraseology employed) that had once lived on this earth, except in two cases. One was that of a being described as the "Angel Harmony," who had not been incarnated and whose sphere was higher than that of earth. The other was that of a little being with whose education I had something to do, who was said to be awaiting his incarnation, and who, as I believe, left our circle to that end. He was, when I first was aware of his presence, quite unable to communicate with us, but gradually learnt to do so. Yet even these two cases were governed and brought to our notice by the presiding spirit, at whose orders all was done. How, then, is it that to me all comes from departed souls, to my neighbor from the liberated soul of the medium, to yet another from invisible intelligences that profess to be only temporarily disenthralled from the body which they still occupy on earth?
These are problems worth more than a passing thought. One cannot attempt to write about them without recognizing the necessity for a revised and exact terminology in reference to this subject. I am glad, indeed, to find Mr. Hayes and Mr. Ventura drawing attention to the terminology of hypnotism. We may trust that the Society for Psychical Research, in conjunction with the French schools of Paris and Nancy, may give us an authoritative glossary and definition of terms on this subject. But we want it all over the area with which we are concerned. Spiritualism and Spiritism are bad enough, but it is hard to dislodge them now. Medium and Psychic jostle each other, and just as Psychic is getting established (as they say of a business or trade) we find some inconsiderate writer using the word as an adjective (instead of a noun), and some other person steps in with psychics, moulded on the analogous word physics. We hear of the "phenomena called spiritual"—I am afraid Mr. Crookes is responsible for that phrase—whereas there is nothing demonstrably spiritual about them, though they belong to the group of abnormal occurrences which we associate with Spiritualism. Further research acquaints us with occultism and mysticism. We deviate into mesmerism, hypnotism, staturology (or should it be staturology?), odious clairism, and so forth. Then we get odious and psychology (good words both), and a variety of others. This is to say nothing of the Hindu terms that have crept into our discussions, breaking our jaws and bewildering our brains. We want a glossary and some careful definitions. If there were any power residing in any body to impose a fine on every use of a term that a writer did not himself understand and could not reasonably expect his readers to comprehend it would be nice to have it used.
For the Religio-Philosophical Journal.
A Modern Church.
PROF. J. R. BUCHANAN.
The leading ideas of Rev. Mr. Alcott's essay in the last JOURNAL are so similar to those which I have been accustomed to express that it gave me much pleasure to see them in print.
Nevertheless, practicability should be our leading thought in such matters, and a complete recognition of the truth presented by Mr. A. does not give much assurance of a successful movement in that direction. One of our Unitarian newspapers has for its motto the admirable expression, "freedom, fellowship and character in religion," but has Unitarianism been very successful in realizing such conceptions or developing the soul growth which Mr. A. desires?
What we need is not merely an intellectual recognition of certain principles but an active impulse which comes from the emotions. Thousands will verbally agree with Mr. A., but of those thousands how few can be found to inaugurate the life of love and duty. A true religious standard is above the average character of our best people, and what is used to introduce it is a personal leader—a personal exemplar of the virtues to be inculcated. This is the merit that the world ascribes to Jesus, and which was recognized and felt in him by his disciples. Without such leadership I see no indications of rapid progress in that direction—no matter how many beautiful essays may point the way.
I must differ somewhat with Mr. A. in reference to the importance of Spiritualism in a true "modern church." A church to lead off in the proposed direction must not be composed of inferior material of narrow-minded, bigoted, uncharitable, dogmatic or contentious people. Liberality, faith, sympathy and progressiveness are indispensable qualities in what I would recognize as a "modern church."
In the present condition of psychic science—in its wide diffusion and triumphant demonstration—I cannot recognize its opponents as furnishing the material for a true church, for they are either too narrow-minded and stubborn to yield to absolute demonstration or they have contemptuously ignored the best results of the investigations of able, learned and conscientious men, keeping themselves in voluntary and unpardonable ignorance of positive science of the highest importance to humanity. Such individuals may properly belong to the old churches, but not to a modern progressive church, for they are deficient in some of the elements of a true religious character.
Neither could members of such a church be found among those who believe the Almighty an infinite fiend whose chief aim in creation was the infinite torture of countless millions. The mental or moral defect which tolerates such theology disqualifies for a modern church of love, duty and progress. We cannot, therefore, discard all thought of the creeds or opinions entertained, when these are opinions which evince a moral disqualification, and which place the individual in antagonism to philanthropic sympathy and real progress.
Boston, Jan. 19, 1890.
ORGANIZATION.
JOHN FRANKLIN CLARK.
Many things have appeared in the columns of the JOURNAL from time to time that I have appreciated, and to which I could say amen, but among them all, there has been no idea advanced that brought me as much real satisfaction, and to which I could send forth such a hearty amen, as your suggestion for the establishment of the Church of the Spirit. When I read it I felt like crying out "God bless him, for giving expression to that thought."
From week to week I have read with deep interest the articles appearing in the JOURNAL discussing this question, not all of which, as seemed to me, did rise to the full height that the subject demands; failing to fully grasp and comprehend the central truth of your suggestion.
Feeling, as I do, the absolute necessity, that

the Christ principle should be the animating soul of any movement that may be made for the organization of Spiritualists into a religious body, your recurring editorials, each impressing this thought upon your readers, have received my most hearty endorsement.

But I have felt, and still feel that a Spiritualist sect is not wanted, but a broad movement consonant with the inherent principles of being itself that should produce an organization within which every person within whose life the Christ principle has sprung up and grown up, might find a satisfactory spiritual home.

Before writing a word upon the subject myself, I thought I would wait until some one of your correspondents should strike the keynote of the great symphony and send it vibrating through the many hearts that are waiting to be thrilled by its sweetness.

Let the discussion go on. The seed has been planted. It will be watered by the thoughts and warmed by the love of those souls who are ripe for the movement, and the perfect fruitage will come as the organization of a modern church that will be broad enough in thought, and deep enough in feeling, to furnish an abiding place and spiritual home for all humanity.

God bless you for the course you are pursuing in this matter.
59 Cedar St., New York.

Woman's Department.

OF INTEREST TO WOMEN.

In a recent number of the JOURNAL are three communications, all referring to the same subject and one which every reformer must feel an interest in. I refer to the "Woman's Question," or so-called "Woman's Rights." One article is by a lady referring to a convention call, another by Prof. Coates, and the editorial makes the third.

There is no question now before the public that is greater, as a reform movement, than that of the educated freedom of woman; and there is no question that comes so widely within the realm of "Practical Spiritism." The basis of spiritual philosophy is that all human beings, from the moment of birth, have a God-given birthright to an individual, eternal life, of which none can rob them. But the conditions of the rightful, healthy, active enjoyment of that birthright, first through the mortal part of existence, then afterwards in spirit life, are almost wholly dependent upon the health, happiness, and right environment of the mother during a few months; and after, during the life of the child until the age of fifteen, the mother has more direct contact with and influence over it than the father, for the reason that in every well regulated household the mother rules, or at least, she should.

You and I, as well as many others, know that upon this question depends, in time, the elimination of the most of what is now termed sin and evil which are individual, mental and moral diseases, just as surely as there are physical hereditary diseases handed down from parent to child.

While this Woman's Rights movement has not settled upon anything as a future goal of attainment, being yet in the throes of accomplishing legal emancipation, this part must, in time, be its ultimate object. All women must be educated for what belongs to them, and to them alone—the God-given right of being intelligent mothers, and their condition of life must be protected by all laws, human as well as divine.

Upon this rests the future evolutionary progress of humanity in spirit life as well as in mortal life, for the one is the natural sequence of the other; and with the mothers of future generations of humanity protected, cared for, surrounded with what is good and true, educated from girlhood to properly become what is their divine right, then, and then only, will sin and disease be wholly eliminated from among mankind, and the dawn begin to show of that prophesied time that many are looking forward to in the condition of life, well as that in the next, besides the believers in Bellamy's millennium.

It is a satisfaction found only in spiritism, that when the time does come, we shall all be there. In the meanwhile, whether in this life or in the conditions of spirit life, we can work for such an end.

JUAN DE AMIGOS.

A PLEA FOR THE W. C. T. U.

I was much interested in reading the various articles in your last issue regarding the progress of woman, all showing the evolutionary signs of the day in which we live. Having inherited the spirit of freedom from my parents who were among the early anti-slavery workers, I have always chafed under the ban placed upon my sex, and I hail with gladness every effort which tends to ameliorate our condition. It is true as Prof. Coates and Mrs. Gage say, that the church and priestcraft have helped more than all else to keep women in bondage, but I do not think they estimate the W. C. T. U. movement correctly, as I believe it has been "God's way," brought about by unseen influences, to help women rise above their inheritance; education and environment, and withal has been the most potent agent in the evolution of woman which has ever come to the world. Compare the magnificent manner with which Frances Willard and hosts of other women can manage a large convention, or with burning words of eloquence plead for suffering humanity, with the way the average religious woman twenty-five years ago would rise up with inaudible voice, trembling lip and fearful eye, to "testify for Jesus." What but a deep religious sense of duty could have brought this great body of 200,000 women out of their conservative shells? Little did they expect to help themselves more than men, and would have stood aghast with holy horror had they supposed they would ever join the "horrid women's rights" band who had with bleeding feet beat the path which made it possible for them to do their work. But all the same they are now among the foremost workers for the enfranchisement of their sex, having found their limitations. It is true they started out thinking to reform intemperate men by prayer, but soon found they must work as well as pray, and in so doing have come out of the narrowness of the four walls of their own homes, have studied the relation of cause and effect until they have, in my opinion, become the grandest and largest body of humanitarian workers ever united for a common purpose. Their internal dissensions show they are but

human, and the recent division in their ranks is most necessary. Had they kept on in the old way as a "mutual admiration society," waving their handkerchiefs to their "temperance queen," they would have presented to the world a much more sorry spectacle than now when divided upon the vital question of "methods of work."

Mrs. Gage need have no fear of their putting "God in the constitution," in the near future. The National will be too busy trying to thwart the forces of the dissatisfied sisters who have recently left their ranks, and together with looking after their liberal suit which is before them, while the non-partisan women will need to use their forces in collecting their scattered hosts and marshaling them on to duty in their chosen way. Besides it will be necessary for them to get more of the Christ spirit into their own hearts before they will be able to convince the free, progressive American people that it is necessary to recognize God by a set phrase in the constitution.

A LIBERAL W. C. T. U. WORKER.
Chicago, Jan. 18, 1890.

BOOK REVIEWS.

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

THE SCIENCE OF THE CHRIST. An advanced statement of Christian science with interpretation of Genesis. By Urethia N. Gestefeld; published by the author, Chicago; large 12mo pp 468; price \$3.00.

No book written from the standpoint of Christian science, pure and simple, has yet appeared which approximates in value to this elaborate volume of Mrs. Gestefeld. It is a book of amazing profundity of thought, and embodies in a copious measure the results of intuition, and yet, in pursuing its statements, while there is much to praise, there is also much to regret. "The Science of the Christ," contains 200 closely packed pages concerning the book of Genesis; the remainder contains an exposition of the New Testament, with a condensation of previous pages and with extracts from "Science and Health," and comments thereon. It will, therefore, readily be seen that the chief interest centering in the work must be by theologians and by those who range themselves under the banner held aloft by the author of that magical and pretentious book, "Science and Health," and who has lately and summarily retired into private life. To such this book ought to be a work of incalculable value. For the first time, it is to be found an intelligible exposition of the grounds upon which Christian scientists establish their faith. As such it is in great advance of a previous book upon the subject by the same author. With painstaking care and regularity she has set forth and illustrated her propositions and after wading through vague and conflicting statements made by other writers, it is a pleasure to read the results of close, consecutive thinking even though laboriously expressed and over-weighted with unnecessary capital letters. It is in the hands of the Theologian and the Christian scientist are compelled to sift such an immense amount of words to secure their grains of wheat. The explanations should have been simpler, more direct, better condensed. The grandest laws may be expressed, if at all, in a few words, and not in a hundred. In the book which has not already been embodied in the writings of the Spiritual and Harmonical Philosophy, except, indeed, her ingenious interpretation of Genesis. And this has been considered necessary or even valuable except as an alluring history is valuable. Mrs. Gestefeld truly declares that much of the controversy over Christian science as to teachings and their meanings has come from the arbitrary use of terms. She might have added that a large proportion of the errors were untrained in logic and without spiritual development; witness the multitude of crude statements put forth respecting spirit, soul and mind, and the exploiting, as new revelations, many truths which the spiritual minded have always understood. Briefly stated, Mrs. Gestefeld states, "The Science of the Christ is expressed in and manifest in the Bible, which is a text-book of the science of sciences. Its statements are forms or figurative expressions, making problems which reveal their principles when solved. It must be conceded that the author's mode of solving them is most ingenious and, in very many cases, very plausible. That on the third chapter of Genesis, entitled "Mortal Experience and the Manifestation of the Immortal through It," especially valuable. Among other services it dispels the mist which has brooded about Mrs. Eddy's "Mortal Mind."

It is needless to say that Mrs. Gestefeld rejects with horror the orthodox view of the blood-atheism; that she recognizes the Divine in all men with Jesus as the archetype and teacher; that she discounts the loose statements made by many of our scientists who declare there is no matter, no body, and no world; that she asserts that man is distinct from God but not separated from Him; that the creative power of God is thought; that there is but one mind and that One is God, and other truths which are generally accepted by all intuitional or spiritual minded persons. And she very truthfully declares that "the great struggle which closes the nineteenth century is the struggle between dogma and the abstract truth."

The Boston Post on Heaven Revised.

Heaven Revised. A Narrative of Personal Experiences After the Change called Death. By Mrs. E. B. DUFFKY. Chicago: Religio-Philosophical Publishing House.

There can be no question that the ideas of many people as to heaven need revision, but we should hardly commend the chart of that realm which the writer of "Heaven Revised" furnishes. This pamphlet is an "inspirational" production, and abounds in marvellous statements. At the heart of it lies wholesome rebuke of material and selfish conceptions of God's administration.

The winter in St. Petersburg is described as "the mildest and unhealthiest known for many years."

A wheeling inventor is at work upon a watch which is expected to run a month without winding.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists \$1.50 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

HAVE FOUND DR. SETH ARNOLD'S COUGH KILLER the Best Medicine for a cough ever tried, and also recommended it to others. It cured my little boy's cough when the prescription of an excellent physician had no effect. Mrs. S. H. HOLMES, Minn., Jan. 14, 1886. Price 25c, 50c and \$1.



COPYRIGHT 1889

THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint, at the breakfast-table, as he asked for a second cup of coffee. "I've made a discovery."

"Well, Cyrus, you're about the last one I'd suspect of such a thing; but what is it?"

"I've found that the heavy end of a match is its light end," responded Cyrus, with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery, too, Cyrus. It was made by Dr. R. V. Pierce, and is called 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system, and makes one feel brand-new. Why, it cured Cousin Ben, who had consumption, and was almost reduced to a skeleton. Before his wife began to use it, she was a pale, sickly thing, but look at her: she's rosy-cheeked and healthy, and weighs one hundred and sixty-five pounds. That, Cyrus, is a discovery that's worth mentioning."

The farmer's wife was right, for the "Golden Medical Discovery" is in fact the only medicine for purifying the blood and curing all manner of pimples, blotches, eruptions, and other Skin and Scalp diseases, Scrofulous Sores and Swellings, and kindred ailments, possessed of such positive curative properties as to warrant its manufacturers in selling it, as they are doing, through druggists, under a positive guarantee that it will either benefit or cure in every case, or money paid for it will be refunded. It also cures Bronchial, Throat and Lung diseases. Even Consumption (which is Lung-scrofula) yields to its marvelous curative properties, if taken in time and given a fair trial.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy. Don't be fooled into taking something else, said to be "just as good," that the dealer may make a larger profit. There's nothing at all like the "Discovery." It contains no alcohol to inebriate; no syrup sugar to derange digestion; as peculiar in its curative effects as in its composition. It's a concentrated vegetable extract. Dose small and pleasant to the taste. Equally good for adults or children. WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

CATARRH IN THE HEAD.

No matter how long standing, is permanently cured by DR. SAGE'S CATARRH REMEDY. 50 cents, by druggists.

Free for Four Weeks!

Twentieth Century,

A Weekly Magazine.

HUGH O. PENTECOST, Editor. T. L. MCREADY, Associate Editor. Each number contains Mr. Pentecost's Lecture of the preceding Sunday, delivered in Newark, Brooklyn and New York.

MOTTO: "HEAR THE OTHER SIDE."

This Magazine advocates Personal Sovereignty in place of State Sovereignty, Voluntary Cooperation instead of Compulsory Co-operation, the Liberation of the human mind from Superstition, and the application of the principles of Ethics toward Social Regeneration.

It is meant to be a broad-minded, unsectarian meeting place for the representatives of all schools of Religious and Economic thought. Orthodox and Liberal Christians, Spiritualists, Hebrews, Agnostics, and Secularists of every shade of opinion; Protectionists, Freetraders, Single-taxers, Nationalists, Socialists and Anarchists, advocates of peaceful measures of social regeneration and revolutionists, will all be welcomed to its columns with equal cordiality and respect. As an indication of the broad scope of the magazine here are the names of

SOME CONTRIBUTORS:

- EDWARD BELLAMY, author of "Looking Backward."
REV. JOHN W. GARDNER, author of "The Faith of Reason," "The Bible of To-day," etc.
REV. W. S. CHURCH, editor of the "Universalist Record."
CLARENCE, editor of "The Landmark," (Chicago).
REV. HENRY FRANK, Independent Church, Jamestown, N. Y.
RABBI G. GOTTHEIL, of the Temple Emanu El, Fifth Avenue, New York City.
HELEN H. GARDNER, author of "Men, Women and Gods."
LAURENCE GRONLUND, author of "Cooperative Commonwealth."
J. K. INGALLS, author of "Social Wealth."
REV. JOHN C. KIMBALL, Radical Unitarian.
HARRY L. KOOPMAN, Librarian University of Vermont.
DR. DANIEL DELEON, late Professor of International Law, Columbia College.
DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc.
MARRIE LOUISE, Philosophical Anarchist.
REV. R. HEBER NEWTON, Episcopalian; author of "Right and Wrong Uses of the Bible."
EDMUND MONTGOMERY, author of many scientific treatises in German and in English.
HON. FRANK T. BEED, Single-Taxer.
WILLIAM C. SCHWAB, author of "What the Social Classes Owe to Each Other," and Professor of Political Economy in Yale College.
WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion."
W. I. SHELTON, Lecturer of the Society for Ethical Culture of St. Louis.
SERGIUS G. SHEVITCH, editor of "The New York Volks Zeitung."
GEN. M. M. TRUMBULL, author of "Life of Thomas Jefferson."
BENJ. R. TUCKER, editor of "Liberty," (Boston).
T. B. WAREMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.
REV. J. M. WELTON, Ph. D., Congregationalist; author of a number of works.
JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston).
OTTO WETTERSTEIN, Atheist and Materialist.
A. VAN DERUSEN, J. W. SULLIVAN, VICTOR YARROS.

An economic symposium by thinkers of national and international reputation, will soon begin in our columns; to be followed by a symposium on the ferment in religion, by the leaders in that line of thought.

PUBLISHED WEEKLY, 24 PAGES.

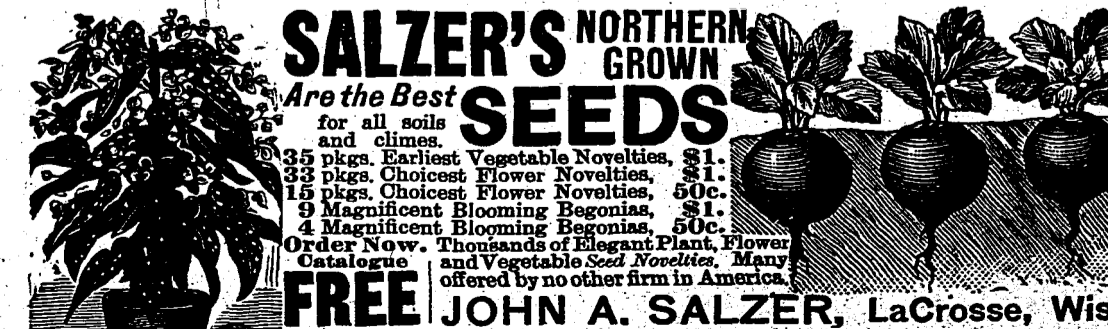
SUBSCRIPTIONS: ONE YEAR, \$2; SIX MONTHS, \$1; THREE MONTHS, 60 CENTS.

Free for Four Weeks to all Applicants.

Read Helen Gardner's New Story, published complete in the issue of January 2. This free trial offer will remain open during January and February. Send a postal card with your address to:

Twentieth Century,

4 WARREN STREET, NEW YORK CITY.



SALZER'S NORTHERN GROWN SEEDS

Are the Best for all soils and climates. 35 bags Earliest Vegetable Novelties, \$1. 15 bags Choice Flower Novelties, 50c. 15 bags Choice Flower Novelties, 50c. 15 bags Choice Flower Novelties, 50c. Order Now. Thousands of Elegant Plant, Flower and Vegetable Seed Novelties. Many offered by no other firm in America. FREE JOHN A. SALZER, LaCrosse, Wis.

ASTHMA DR. TAFT'S ASTHMA REMEDY CURED... DR. TAFT BROS., ROCHESTER, N.Y. FREE

CANCER... and Tumors CURED; no pain. Book free. L. N. WENTWORTH, 180 Wabash Ave., Chicago, Ill.

PLAYS... SALARY \$40 EPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting. Duties delivering and making collections. Post Office Cards. Address with stamp, H. A. F. & CO., Piqua, O.

CALIFORNIA. I am giving the greatest inducements ever offered to rich or poor. Note this: You can get a tract of land and have it cultivated until in a highly productive condition for less money than it will yield you in one year, when in bearing, and you may pay in small installments. You may go to California or not as you like. Do not fail to write for my booklet entitled "Homes," this is a rare opportunity of a lifetime. JOHN BROWN, Modera, California.

PERFECT COFFEE MAKER.

A new invention for making Coffee or Tea better than any thing now in use. Saved the coffee. Can be used with any Coffee or Tea Pot. If you send for this cup of coffee this article is just what you need. Send for map upon receipt of 25 cts. Agents wanted. PRAIRIE CITY NOVELTY CO., CHICAGO, Randolph St., Ill.

CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. This is the only opportunity of a lifetime. Give Express and Post Office. H. C. ROOP, Ill. C. 183 Pearl St. New York.

Wells vs. Bundy.

Supreme Court of New York. Damages Claimed \$20,000. ELIZA A. WELLS, Plaintiff. JNO. C. BUNDY, Defendant. Case Dismissed at Plaintiff's Costs with an Allowance of \$200 to Defendant.

The offense charged was the publication of the following: "It necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and counterfeits."

Plaintiff's case championed by H. J. Newton. Case allowed for trial December 2d, 1889. A copy of Plaintiff's selection. With a jury in the box, the Judge on the bench and the defendant present and ready to testify, the case was heard, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as AN OPEN CONFESSION OF GUILT.

In Pamphlet Form. Brief History of the Career

OF ELIZA ANN WELLS.

As an alleged Materializing Medium, together with Plaintiff's bill of Complaint and Defendant's answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case.

The Editor of the JOURNAL asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before entering opinions either in print or otherwise. For this purpose and for public convenience, and to show the dangerous messages such tricksters and their fraudulent dupes are to the welfare of the community in general and Spiritualism in particular, he publishes this pamphlet. Single copies, 5 cents. Two copies to one address, 25 cents. One Hundred copies to one address, \$2.00. Religio-Philosophical Publishing House, CHICAGO.

D. D. HOME.

His Life and Mission, BY MADAME DUNGLAS HOME.

"La raison ne prescrit jamais; elle eclaire"

Within the compass of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be realized. The work is a large 8vo of 428 pages, printed from large type on fine heavy, super-calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low price, \$2.00, gilt top, 2.25 postage free to Journal subscribers, to all others, 17 cents extra.

For sale wholesale and retail, at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Heaven Revised

A Narrative of Personal Experiences After the Change Called Death. BY MRS. E. B. DUFFKY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature many a day."

Another says: "This is an exposition of Spiritual philosophy from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. . . . Altogether it is well worth careful reading by all candid minds." Pamphlet, 101 pp. Price, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

AN ORIGINAL AND STARTLING BOOK!

By a New Author. THE DISCOVERED COUNTRY.

BY ERNST VON HIMMEL, Price, \$1.00.

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

PLANETARY EVOLUTION

OR A New Cosmogony.

THE LATEST DISCOVERIES IN THE REALMS OF NATURE AND THEIR RELATION TO LIFE.

Price: cloth, \$1.00; Paper, 50c.

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

The Truth Will Out.

The Rev. Joseph Cook, like the Rev. T. De Witt Talmage, does not care so much about promulgating the truth as he does about gaining popularity and gathering in the shekels, but occasionally he forgets himself. It is not forgotten that a few years ago he investigated Spiritualism pretty thoroughly and became convinced of its verity; that he made in one of his Monday morning lectures in Tremont Temple, Boston, as strong a declaration in favor of Spiritualism as the most ardent promoter could desire, but when he found that he had stirred up a Congregational swarm of bumble-bees which came humming about his head and ears, stinging him without mercy or forgiveness, he took flight and—recanted. He was like Peter who denied his Master when the maidens jeered at him and said "I know not the man." He couldn't stand the ridicule. And so it was with Joseph—he denied as false the assertions which he before had declared to be true. But Joseph Cook, as well as De Witt Talmage, deep down in his soul knows that Spiritualism is true. He has proved it so. Galileo when threatened with martyrdom took back his assertion that the earth rotated, but when he got to where he wasn't afraid he said "but it does move, nevertheless." And Mr. Cook, while standing lately in the pulpit made famous by Henry Ward Beecher, and emboldened by the presence of a people who had been accustomed to hear spiritual truths, notwithstanding his recantation, offered the following incidents as demonstration of a life hereafter:

"Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it he said: 'You saw life departing visibly from the physical form.' This was at Concord, remember, where there is no superstition."

"Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away."

"Dr. Oliver Wendell Holmes in the preface to a book on visions, says, with all a scientist's conservatism, that once watching by a deathbed, the impression was conveyed to him that something—that is the word he uses—passed from the body into space. 'I am citing from our own time—a scientific, un-superstitious age, no, as in the time of Christ, when, as Mrs. Ward says, there was an omnipresent belief in the miracle.'"

"Physicians say that somnambulism is a state in which the soul is partly separated from the body. Your soul will soon go hence. You are not at ease here to-day. Will you be at ease to-morrow?"

"After some more waking and sleepings," says Ralph Waldo Emerson, "I shall lie on this couch asleep, then dead, and through my ray entry men shall carry these bones. Where shall I be then?"

Prof. Crookes on Psychic Phenomena.

With this number we conclude the publication of the "Notes" of Prof. Crookes. Although only the rough notes of experiences occurring more than eighteen years ago, they are valuable on many accounts; and not the least is that their present publication in the Proceedings of the Society for Psychical Research prefaces by the Professor's statement shows that he has not changed his mind.

"In my own view," says Mr. Crookes, "I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them." In an editorial of these Notes appearing in Light the editor says: "The most interesting part to us is the personal introduction prefacing the Notes. For it has been repeatedly asked why the records of so competent an observer, with such facilities for witnessing occult phenomena as few can command, had never seen the light since 1874. A censorious world assumed that he had seen the error of his ways, and had renounced the great delusion." It will be seen from the present statement that nothing could be false than the oft-repeated story of renunciation. The simplicity and clearness of the notes, together with the evidences of accuracy of observation everywhere seen in them, furnish a model which amateur researchers should strive to imitate. There is plenty of material in this country for even more extended and complex experiments than those of Prof. Crookes. What is most needed is money wherewith to pay the expenses of conducting, including fair compensation to those qualified for the work. Mr. Richard Hodgson, Secretary of the American Branch of the Psychical Society has proven himself competent, zealous, and every way worthy of confidence. We hope he will be liberally aided both with money and co-operation from this time forward. His address is 5 Boylston Place, Boston, Mass.

Mrs. Laura Curtis the Healer.

As is well known, we are slow to recommend to the public any person or thing. We cannot do it on the assertions of the interested party nor on the facts of things. Some weeks ago, Mrs. Laura Curtis, late of St. Louis and now located at 119 Lincoln-street, called at the JOURNAL office with her brother and we were told of her development and success as a healer. We found Mrs. Curtis a quiet, prepossessing young woman and evidently sincere in her claims. She volunteered to give us practical illustration and proof of her powers if we would only help her to cases on which to exemplify her claims. We felt this was fair and decided to test the matter. We sent her to Dr. C. G. Davis, a well known and popular physician of extensive practice. He listened kindly and gave her an opportunity to try her gifts on Mrs. Moody of West Monroe street, whose case was complicated and a severe test for Mrs. Curtis. Mrs. Moody was suffering from paralysis and not able to wait on herself. From the first treatment by Mrs. Curtis, she received marked benefit

and continued to improve under the treatment. A few days ago she called at the office and spoke in the highest terms of Mrs. Curtis's powers and the benefit she had received. While she feels she owes her life in the earlier stages of her trouble to Dr. Davis, she readily concedes great credit to Mrs. Curtis for help received. Another still more striking case may be mentioned. In the southern part of the city a lady of seventy years had been suffering intensely for seven weeks from some obscure disease which "regulars" failed to understand or affect with medicine. Several councils of eminent physicians resulted in disagreements as to the nature of the trouble, and in the meantime the patient was growing weaker and the case more hopeless. We sent Mrs. Curtis to the sufferer knowing it was a crucial test for her and really more severe than she ought fairly to be subjected to, but feeling that if her power was as great as she thought, this was a splendid opportunity to prove it. The family was not over-enthusiastic to have Mrs. Curtis treat the case, but the patient was so clearly benefited that she at once, though a skeptical person, began to have confidence in the strange healer who had so opportunely appeared. From the day Mrs. Curtis began to treat this lady a steady improvement was perceptible and now, after some three weeks, the patient is convalescing, is able to be up and dressed and has a fair prospect of a new lease of life. From our personal knowledge of the case we are satisfied that without the intervention of Mrs. Curtis the sufferer stood but a very slim chance of recovery, though attended as before mentioned by some of the most skillful physicians in the city. We make this statement purely as a matter of justice to Mrs. Curtis and as another evidence of the superiority of physical, or mental, or spirit healing—whichever term suits one best—over the ordinary empirical practice and medication.

Blair Frozen Out.

In the Senate, Jan. 21, Mr. Blair presented the memorial of the Board of Missions of the African Methodist Episcopal church of America, in favor of the Blair education bill and asked to have it printed in full in the Record. Objection was made by Mr. Harris and then a motion for leave to print was made by Mr. Blair, but he was the only senator voting for the motion, and the Vice President declared the motion lost. Then Mr. Blair demanded the yeas and nays, but again he was the only senator to second the demand. He thereupon proceeded to state some of the views set out in the memorial, because, he said, the memorial would be virtually buried out of sight. He also presented numerous other memorials of the same character, among them one from the Republican Club of New York City. They were all laid on the table.

It is encouraging to the lovers of American liberty to find enough manhood in the Senate to snub the blatant demagogue, Blair, in his attempt to play into the hands of the Catholic and Protestant conspiracy. The trick is becoming too transparent. The people are beginning to see the tiger teeth concealed under the Blair movement. This is still "the land of the free and the home of brave."

That Topolobampo Hoax.

A dispatch from Topeka, Kan., to a Chicago paper last week says: "Letters received here by State officials show that the Topolobampo Bay colonization scheme has proved to be a fraud. The co-operative colony was started at Topolobampo and La Loyia, in Sinaloa, Mexico, and a colony of several hundred Kansas people, under the leadership of Senator C. B. Hoffman, of Dickinson county, were induced to emigrate to the place under the representation that there was an abundance of rich land to be had for nothing. C. C. Remley, one of the Kansas colonists, writes that the scheme is a great swindle, and hundreds of people are suffering. They found on their arrival that the colony owned only four thousand acres which is subject to overflow twice a year, rendering it unfit for agriculture, and no crop was raised last year. He says the colonists have become selfish, morose, many of them hungry and without clothing. The resident directors appointed by the founder cannot be displaced by the colonists, consequently they rule as a czar, handing what money there may be and rendering no account of the investment. The colonists who worked all last season were allowed to draw only \$19 from the commissary for provisions."

This is the uniform report, varying only in detail that has come from Topolobampo ever since the lame, the lazy and the lunatic began to land in that place in response to the seductive bait of its promoters. The JOURNAL was taken severely to task several years ago by some of its friends because it declined to follow the example of some of its contemporaries in helping on the wicked scheme, and told the truth about the place. As usual, time and events have proved the JOURNAL correct.

Make Religion and Reason Conform.

Professor Swing selected as his text, last Sunday morning, "You have left undone the weightier matters of the law."—Math. xxiii 23. From which he drew forth an argument for making religion conform to reason. "It is necessary," he said, "in our age for religion to conform rapidly as possible to the requirements of reason. The words 'common sense' imply that mankind knows of a common ground in which all interests meet. When Thomas Paine wrote his essay upon liberty and the rights of the colonies, he selected the words 'common sense' as the name under which his thoughts were to move out upon society. The truth of his conclusions could be denied by a king or an autocrat, but the millions of America, England and France were compelled to yield their assent. From the plow-boy of Virginia up to the scholarly Franklins and Burkes, the millions looked upon Paine's treatise as being an embodiment of fact and wisdom. It seemed the sense of humanity.

"Common sense is only a high tide of thoughtfulness rushing in upon the homes and streets of the people; it has been working inland for three centuries. It will not probably ever retreat; but it is not a wave of ruin, but only of blessing. All religion, Jewish, Deistic and Christian, is hastening to conform as closely as possible to the dictates of this prevalent sense. As politics hastened thitherward in the times of Franklin, Jefferson and Washington, thus in these later days thitherward must move our beloved Christianity to pass through the ordeal of the wider and deeper reflection. As the old politics without thought fell before the new politics with thought, so a thoughtless religion must give place to a Christianity of reflection.

"What is God?" is a question that has been asked by different peoples in all ages of the world and answered by each according to their perceptions and understanding of Deity. Calvin defined God as a person who made the eternal love of countless millions depend upon the choice an Adam should make in a garden in which Omnipotence had decreed he should fall.

"The main inquiry now before the Presbyterian church is the brief but difficult one: What is God? It is a wholly new problem to that denomination, for it has always found the contest hottest around the question: What is Christ? Here it met the Unitarians and the nominal deists like Hume and Paine. For a hundred years it has offered as a thesis to its theological students the Latin form: Quid est Christus? little dreaming of a day when the active cause of battle would be changed, and from East to West would run the deeper inquiry: What is God? Quid est Deus? Thus there springs up an unseen question greater than the one that was once so visible and so great. The Presbyterians find now worse opponents than the old infidels like Hume and Paine—their war must now be waged against millions of Christians.

"The best move the Presbyterian church can make is to break up camp at Geneva and march back to Judea. When compared with the simple gospel of Luke or John, Calvinism is a desert. As birds go south in winter, the Presbyterians should perceive the dead leaves and the deepening snows of their sojourning place and should seek Palestine in which Christ is a perpetual springtime. The time has come for them to let Calvin fall and take up Christ."

Signs of Contagion.

In a late number we chronicled the receipt of \$10.00 from Mr. McVicker to be used in sending the JOURNAL to Soldiers' Homes; and we expressed the desire that his example might become contagious. We are just in receipt of ten dollars from San Francisco sent by some unknown correspondent with only these words: "Please find \$10. Let it become contagious. RELIGIO PHILOSOPHICAL JOURNAL, Jan. 11th, page 4." We thank our anonymous friend in the name of the "Boys in Blue," and will send the JOURNAL one year to the four Soldiers' Homes whose addresses first come to hand. In the case of all such donations we prefer that the donor name the beneficiaries to whom the paper is to be sent, whether public institution or private individual, hospital or home.

Nellie Bly finished her race around the world at 3:51 P. M. Jan. 25, occupying seventy-three days for the purpose. Her voyage over the Pacific Ocean was a holier-than-thou one, and she was fearful of not making port in good time, but the delay was of no great moment. She found a special train in waiting for her, which took her over the Atlantic and Pacific road thus avoiding the snow blockade on the Central Pacific, and Friday, the 24th, she reached Chicago. Her march from ocean to ocean was a triumphal one, interested crowds gathering at every station along the route to cheer her on. A telegram from New York says of her reception in Jersey City that no chieftain returning from a tour of conquest ever received a more royal welcome. The depot was crowded to the very bristles of the ferries, fully fifteen thousand people having gathered to welcome the plucky mite of womanhood. Miss Bly was escorted out upon the ferry platform, where thousands who could not by hook or crook gain a passage beyond the depot gates crushed upon each other to get a glimpse of the pretty white face set in black, wavy hair. On reaching Park Row she found that thoroughfare packed from the postoffice to the World building and from Ann to Spruce streets with a shouting populace, who had been gathering there all the afternoon in anticipation of her arrival. Street cars were blocked beyond relief, for the crowd would not move an inch, and trucks that had unfortunately driven into Park Row, and were hemmed in there by the eager crowd were utilized as standing places, and every truck was crowded full of men till the carriage bearing the heroine of it appeared, when a shout of "Bravo Nellie Bly!" rent the air. This flying trip has been made all the more interesting from the fact that Nellie Bly had a rival. On the same day that she set sail a Miss Bisland, representing the Cosmopolitan Magazine, started in an opposite direction to girdle the world. She has had many mishaps to encounter and to cap the climax of her misfortunes she took a slow going steam-er at Queensdown for New York, Jan. 19. The weather has been bad and her arrival was prolonged several days after the arrival of her lucky competitor.

GENERAL ITEMS.

L. C. Howe closed his engagement at Meadville last Sunday. The Sundays of February he speaks in Mr. Ayer's temple in Boston.

The response to questions on our 2nd page is notable as proceeding from the pen of one who on the 28th of February next will have completed his ninety-first year.

J. Clegg Wright is engaged to speak at the following camps next season: Nautic, Has. Pitt Park, Cassadaga and Queen City Park. He speaks in Cincinnati, Ohio, during the month.

Mrs. B. S. Lillie lectures in Cleveland, Ohio, during February. She will no doubt be open to engagements for week-day evenings within 100 miles of that city, though we are not authorized to say so. She may be addressed at 59 Vjogna street, Cleveland.

A Cleveland subscriber writes in strong commendation of Mr. J. C. Wright's lectures in that city during January. "His lectures," says this correspondent, "are of a quality superior to any he ever gave before, I think, and I have heard him many times in various parts of the country. He seems to have a higher, more masterful inspiration. His meetings have been very well attended."

O, that all controversialists had the courage and candor of Hon. Warren Chase. Our readers will remember that we traversed his statements and position on organization, in a late issue, very frankly and pointedly. He writes in reference thereto: "Thanks for your comments on my article; they are correct." It takes a good sized, well disciplined character to say that.

A new cabinet photograph of our valued friend and co-worker, W. Stainton-Moses, M. A., editor of Light, has been added to the JOURNAL'S extensive collection. The picture shows him somewhat stouter than when we met him in London in 1881, but it shows the same genial, thoughtful, self-possessed character which impresses itself on one in meeting him, and also is always clearly discernible in his voluminous writings.

The prospectus for the third season of Farmington lectures on Philosophy and Ethics has been issued by Prof. Thomas Davidson, the founder. The lectures will begin June 17 and close on July 2. "The leading aim of the whole," says Prof. Davidson, "will be to bring out the essential relation between theory and practice in the moral life, to discover whether a rational ethical doctrine (and none other can have permanent value) does, or does not, demand, as its basis, a metaphysical theory of the world and of man. Farmington is a quaint old Connecticut town, an ideal place for such a school. Such of the JOURNAL'S readers as may desire further information can address Prof. Thos. Davidson, 239 West 105th St., New York City, N. Y."

Mrs. Julia M. Carpenter is widely known as a successful healer and medium, as well as a noble woman. Her poems have frequently been published and commended, both in the Spiritualist and the secular press. A beautiful brochure came to us in the holidays with the compliments of Mrs. Carpenter and containing eight of her poems. The first poem, entitled, "My Creed," well describes the beautiful, gentle spirit of the author. We transfer to the JOURNAL the first and last stanzas:

I count the day as lost that I have done No loving deed nor word of kindness said, While ever near me where'er I go, Are sad hearts waiting to be comforted.

And at the last if only I may feel That full of helplessness my life hath been, I will have peace; for this I know is true, He serves God best who loves his fellow-men.

When great German-African explorers return to civilization they find it the proper thing to do to fall out of balconies and windows and thus the better improve their chances of going down to fame. For example, as soon as Emin Pasha got out of the woods he goes and tumbles out of a balcony and comes within one of breaking his neck. Karl Mauch was another great German explorer of the Dark Continent. He spent several years in the interior and came out successfully, but to add lustre to his name, he fell out of a window receiving injuries that terminated fatally. American and English explorers cannot afford to do that; they think themselves only too fortunate to escape the civilized haunts of men, and hasten back to have their bones bleached by the torrid sun of an inhospitable climate to which they sooner or later succumb.

Have You Catarrh?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 20c. Judge for yourself. Mention this paper.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni, the original doctrine of "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.

"On January 28 the C. H. & D. R. R., in connection with the L. & N. E. R. R., will sell round-trip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days. The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion."

Public Speakers and Singers

Can use "BROWN'S BRONCHIAL TROCHES" freely without fear of injury, as they contain nothing injurious. They are invaluable for allaying the hoarseness and irritation incident to vocal exertion, or factually clearing and strengthening the voice. They greatly relieve any uneasiness in the throat. —S. S. CURRY, Teacher of Oratory, Boston. Ask for and obtain only "BROWN'S BRONCHIAL TROCHES." 25 cents a box.

The correct way to buy any manufactured article is direct from the manufacturer, when possible, and save the middleman's profit. The Elkhart Carriage and Harness Mfg. Co., of Elkhart, Ind., have dealt with consumers direct for the past sixteen years at wholesale prices. They have no agents. Any one can buy of them, and as their work is fully warranted, and all goods are shipped subject to approval (they paying all charges if not satisfactory), the buyer runs no risk. Their 64-page illustrated catalogue will be mailed free to any address. Send for it.

In the forthcoming Midwinter (February) Century, the forthright and final installment of "The Life of Lincoln" will appear. It is by mere accident that this installment and the supplementary papers deal not only with the "End of the Rebellion" and "Lincoln's Fame," but with the "Capture of Jefferson Davis." In the same number of The Century will appear an "Open Letter" by Dr. Terry, of Columbus, Georgia, toiling of Mr. Davis's indignation at an offer made to him of an invention, consisting of explosive hollow iron castings resembling coal, which was intended to be used in blowing up Federal gunboats.

A REPRESENTATIVE AMERICAN INSTITUTION.

The New York Central and Hudson River Railroad is to-day recognized by the traveling public, and also quite generally by its competitors, as being in many respects the representative trunk line leading from the Atlantic seaboard. The merit of this distinction rests largely upon unexpressed natural advantages, supplemented by a liberal and progressive policy. It is the aim of the Central's management to provide for the patrons of this line the best service obtainable, and to this end all the resources of this great company are brought to bear. Intelligent, rapid, did, roadway, admirable train service, and magnificent equipment, are features which place the New York Central in the foremost rank among the railroads of the United States.

Directed by a Dream.

Josie Long, a lady of color, who resides south of the avenue, has been trying for a long time to raise enough money to pay for a license to sell liquor. One night, however, she had a dream, and a decidedly lucky one for her. A spirit appeared and told her to take \$1.15 and place it on the "house row" and she would win. When Josie awoke in the morning her dream was recalled, and it made such an impression on her that she borrowed the money and played policy, placing it as the "spirit" had directed. Strange to say, the numbers came up, and she won \$115, and last night went to the First Precinct and deposited \$105 for her license, and departed a happy woman and a firm believer in "dreams."—Washington Post.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Passed to Spirit-Life.

Passed to spirit life from her home at Thompson, Ohio, Mrs. Amanda Sumner, aged 85 years. Though Mrs. Sumner's earthly surroundings were not the most favorable, she was always cheerful and happy, and fond of mingling in society. For many years she had been a firm believer in spirit return and spirit communion, and viewed death as only a transition to a higher, grander business and better environment. She will be missed by all who knew her, and especially by her aged husband, whom she leaves to mourn her loss.

About Washing Flannels
Dr. A. N. Bell, Editor of the Sanitarian, New York, writes: "Pearline has gained special ascendancy in my household and in many others to my knowledge, for cleansing flannels. Your own directions for its use are those we abide by: 'Wash flannels by hand in lukewarm Pearline suds; rinse thoroughly in warm water; wring dry (by pressure through clothes wringer); pull and shake well; dry in warm temperature and they will keep soft without shrinking.'
Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled.
Millions Use Pearline. Do You?

BEECHAM'S PILLS
FOR BRILLIANT HEALTH
ON A WEAK STOMACH.
25cts. a BOX
OF ALL DRUGGISTS.

EAST TACOMA.
"888 in 1888. 8380 in 1892.
844 in 1888. 8440 in 1892."
will be the brief, but eloquent history of our 888, 844 and 876.
EAST TACOMA
lots, titles perfect. Prompt attention to orders by mail.
WALTERS & CO.
101 South 10th St., Tacoma, Washington.

The Secret of Health
Is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while impurities exist in the system. The blood must be purified; it is the vital principle, manifesting through every part of the body. Dr. Tuttle's Pills expel all impurities and vitalize the whole system.
A Noted Divine says:
"I have been using Dr. Tuttle's Liver Pills the past three months for dyspepsia, weak stomach and nervousness. I never had anything to do me so much good. I recommend them as the best pill in existence, and do all I can to acquaint others with their merits. They are a special blessing."
Rev. F. R. OSGOOD, New York.
Tuttle's Liver Pills,
FOR DYSPEPSIA.
Price, 25c. Office, 39 & 41 Park Place, N. Y.

WANTED! A Christian gentleman or lady in ever-ownership as agent for
"THE HOME BEYOND"
or "View of Heaven," by HERAP FALLONS. The choice commendations from leading clergymen and religious writers. Address
NATIONAL LIBRARY ASSOCIATION,
103 State Street, Chicago.
Name this paper every time you write.
THE CROSS AND THE STEEPLE
By HUDSON TUTTLE.
In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.
For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

JUDGMENT.

RICHARD E. BURTON.

A man died yesterday. To-day the town makes mention of his falling off, and sum-

THE ROSARY OF MY YEARS.

FATHER RYAN.

Some reckon their ages by years, Some measure them by days and hours,

OUR POLYGLOT EXCHANGES.

La Pêche is a new Italian journal which made its first appearance in Rome on New Year's

O Reformador of Rio de Janeiro, Brazil, comes rejoicing over the establishment of a Republic in place of the Empire.

La Ilustracion Espiritu of Mexico, is quite jubilant because, it says, "El Monitor Republicano, the systematic anti-spiritist paper could not

Guaymas, Dec. 19.—A young woman 17 years of age, Teresa Urea by name, is attracting much attention in the village of Cabor, near Rio Mago,

La Revue Spiritiste copies from one of its Parisian contemporaries a singular story having for its heading "Bavardage," which in an English dress reads as follows:

arrangement as to light and magnifying power, I was called to the bedside of a dying person. I waited during long hours, until the moment when the dying man was about to breathe his last breath.

Adventism Newly Defined.

Living for many years on the borderland of civilization, I have lost track of the many new and progressive ideas that have been floating about in your paper.

I take the ground that Christ and the angels did come in 1841, when the first raps were heard. They came in the clouds, as the scriptures say, and as far as I am able to see, was literally fulfilled;

Thus I have never viewed Spiritualism as a new revelation, but a light upon the old—a light of such marvellous brightness that, like Paul of Tarsus, we were blinded by it.

An advertisement lately published in the Bible says that every eye shall see him. "Very true," I replied, "but how would you like to see one angel to say nothing of all of them?"

A Sick Man's Visions.

I have a letter which I think will be of interest to the readers of your paper, written by a young man who has been spending the past eleven months in the south of France, and who has been lying in bed for weeks he had mentioned, by letter, an experience he hoped to relate to me, and would, as soon as

Ere the hour of 12, midnight, I knew not how, or what caused it, but I was endowed with a strange power. I seemed to be translated to a higher sphere. I was apparently at ease, physically and

him, for I missed him as I would miss any relative; and I called two or three times, maybe more, and he answered me! Then I called again and again, saying "Come here, and soon who should I behold, with my eyes open, but E—in the form of an angel clad in white, a crown upon his head that glistened like

Who Knows a Remedy? To the Editor of the Religio-Philosophical Journal. Some time ago I saw a statement in the JOURNAL from a writer who had years ago received communications by table tilting and raps in his own family.

A New Organization.

Mr. D. E. Edwards of Orient, N. Y., sends us a leaflet headed, "Formula of the Orient Unity League, adopted Sunday, Nov. 3, 1889, and writes: "The enclosed is in part the outcome of your editorial in the JOURNAL of Oct. 12.

We accept what seems to us to be truth wherever found, whether it be the Hebrew or Christian scriptures, the Vedas of the Hindoo, the Zendavesta of the Persians, or the Koran of the Mohammedans,

It has been charged by the promulgators of the one-sided, narrow, and bigoted views of the past, as well as by church organizations in obedience to their convictions—have nothing to restrain them from vice and immorality—that the heart is prone to evil as the sparks that fly upward; therefore it is necessary to preach the "errors of the law," to make and keep

A well defined belief of ours is, the Fatherhood of God and the brotherhood of man.

We will cheerfully join in and work with any and every noble cause, that has for its object the betterment of the human race, and the elevation of the human mind.

The Ball Starts Rolling.

Enclosed please find preamble and constitution of the New Boston Association of Spiritualists organized under the name of the "Spiritualists' Union" in the JOURNAL, with much interest, on organization, and have concluded to start the ball rolling in our little town.

The preamble reads as follows: We, the undersigned, believing that progress of all reform movements, intellectual culture and spiritual advancement, are inseparably connected, and that the best and most effective effort in the study of either philosophical, scientific, practical or theoretical subjects, and as the spiritual philosophy, denominated "Spiritualism," embraces all the above and more—and also seeing the necessity of a better protection of our liberties as free and

The constitution embraces five articles. The 1st declares that Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence and spiritual forces, especially all truths relating to the human spirit, and its connection with the material body, and that progress is the law of all life; that life is eternal and that the life of man does not cease at the death of the body.

loftiest aspirations to live constantly in support with the good and pure in spirit life; stimulate the mind to the largest investigation and the freest of thought on all subjects, that it may be qualified to judge for itself what is right and true, in relation to the spirit and aiding it forward to a certain and a glorious issue.

Spirit Child at the Piano.

Experience teaches me that to advance Spiritualism we must steer away from the phenomenal planes. The latter is of necessity to beginners, but one who has been through the lower planes, the spiritual unfoldment should begin in earnest.

Work in St. Louis.

To the Editor of the Religio-Philosophical Journal. I have been engaged to speak for the First Avenue Spiritualists of St. Louis for January and February and have begun my labors. We have here in St. Louis 11,000 Spiritualists, many of the most cultivated and influential citizens being believers, and it is my duty to do my utmost to draw these members into the fold of the true and noble religion of Spiritualism.

Passed Over.

On the 23rd of December our beloved sister and friend, Caroline Avery Kiddle, finished her labors for the good of humanity, laid the garments of earth in which she had been clad for sixty-nine years, and clothed upon with the glorious robes of immortality passed over the river to her bright inheritance beyond.

From Grand Rapids, Mich.

The Religio-Philosophical Society of this city held an unusually interesting meeting Jan. 19, which was well attended. A most able address was delivered by Mrs. Lena Bible, the president of our sister society here, the "Spiritual Union." Her subject was "Forgotten Women," and it was handled in a brilliant, earnest and impressive manner which would have done honor to one much older in the field of this much needed reform in our social system, although the speaker has but just doubled in the field of spiritual activities.

The Wonderful Spirit Doctors.

As it has often been asked what benefit Spiritualism has been to humanity, we will answer the question by saying that diseases have been cured and are now being cured by the aid of spirits. Two mediums, now located at 119 Lincoln street, Chicago, have treated a large number of patients within the last twelve months, the cures having been produced by the aid of disembodied spirits without the use of drugs.

Recent excavations in Rome show that the ancient plumbers in the Eternal City were obliged to be very particular with their work. There have been unearthed great quantities of lead water-pipes each plainly stamped with the name of the owner of the house, the year of the plumbing, the name of the consul for that year, and that of the reigning emperor.

entranced, and any person who can be entranced can be controlled by spirits; and any spirit who controls a medium can cure diseases by the aid of the mental force. The assertion is a broad one; yet the writer has never failed to entrance any one he has worked with for a sufficient length of time, and every person who has been entranced could be controlled by disembodied spirits. It might appear absurd to some readers to assert that every human being can be developed as a medium, yet it is a fact all the same. Spiritualism is in its infancy; the day will soon be here when its possibilities will be known to all. The difference between the material and spiritual are not as great as are supposed. The next few years will unfold much that is as yet unknown to mankind.

Notes and Extracts on Miscellaneous Subjects.

Wanamaker's first salary was \$1.25 a week. A. T. Stewart made his start as a school teacher; Jim Keene drove a milk wagon in a California town. Pullitzer once acted as a stoker on a Mississippi steamboat. Cyrus Field began life as a clerk in a New England store.

Clearwater Harbor, Fla., is a spring of delicious water bubbling up through the mass of salt water in the briny deep. Oates & Nelson nugget, found at Donnelly gold field in 1880, at the roots of a tree, weighed 189 pounds, and sold for \$50,000.

A Michigan man buried his wife, put up a headstone, repaired his house, married a second wife, and dug five acres of potatoes within seventeen days, and yet he says he can't begin to hustle as his father used to.

The largest body of fresh water on the globe is Lake Superior. It is 400 miles long, 160 miles wide at its greatest breadth, and has an area of 33,000 square miles. Its mean depth is said to be 230 feet and its greatest depth about 900 fathoms. Its surface is 635 feet above the sea.

A quaker circumstance has just been brought to light in the Marvinton, Ohio, postoffice. A large rat was discovered by the postmaster which was in the habit of making one meal a day out of the adhesive portion of postage stamps and another out of postal cards. After being deprived of this diet the animal soon died.

A letter from Port Spain, Trinidad, speaks of the recently discovered curative qualities of a plant locally known as cousin maboo, whose botanical name is the triumfetta semitriloba. In cases of dyspepsia, indigestion and liver complaint the therapeutic effects of this plant have been simply wonderful. The doctors on the island prescribe it largely, knowing its valuable properties.

Free Thought.

For the Religio-Philosophical Journal. Current Topics Reviewed.

I can not resist the impulse to commend highly your editorial of November 30, headed "Maggie Fox's latest." It appears so just, so wise, so consistent with true charity, and so according to the light in which all true Spiritualists should regard that unfortunate and erratic sister. Some would be so weak as to expect a perfect reformation in this effort of hers to leap back again into fellowship with those she has so falsely slandered. Kittle she possessed of either the "wisdom of the serpent or the harmlessness of the dove" who anticipate such a purification. But, as regards "Swing on the Unity of Faith," published Nov. 9, I can not unite with your expressions of approval. Surely you were carried aside from your usual state of astute perception and judgment by the eloquent delivery of the learned gentleman, or by the magnetism of appreciation of his numerous and less critical hearers.

I trust you will excuse the presumption of your old friend, for it is no hypercritical feeling that prompts a sharp review of some radical points stated in his sermon of that date, but a very earnest interest; for I am very sure that thousands of progressive-minded men feel little heart in joining with any enity of faith based upon the views Mr. Swing then set forth. Strong objections arise to his very first sentence—"This wonderful period, while it is taking Christianity away from its unnatural place among the exact sciences is taking the word 'faith' away from the world of commercial exchange." This, to your humble scribe, (like much that is preached in these sensational days) seems a very airy method of saying nothing, or at least nothing with solid, practical sense in it.

The "exact sciences," when demonstrated, become truths of the divine cosmos of spiritual and material being, and form part and parcel of that grand united chain of truth, in which and in accord with which, Christianity, if true, must have and maintain its ever harmonious, consistent and natural place.

When Galileo (whom our preacher names), along with other exact scientists, proved the diurnal revolution of our earth and the existence of other planets, the then dominant and faithful church decided that belief in such discoveries was contrary to church dogma—to true faith and duty. Weak in the hands of poor persecuted Galileo and his compeers, yet strong in this grand unity of everlasting truth. Exact science has gradually broken the power of that blind reasoning faith which the Rev. Mr. Swing now tries again to exalt as the only proper religious bond of human unity and brotherhood. From the growth of knowledge, such as burst forth in the days of Galileo, these exact sciences have pressed forward. The reign of the laws of development has taken the place of the reign of so-called miracle. The thunder-bolt is no longer especially in the hands of God, but is in divine hands subject to the overruling laws with which it is held for proper co-operation with the laws of all things else in the grand unity of being.

If existing surroundings be the same it will blast with sudden stroke, alike the infant in its cradle, the saint at her prayer, the king upon his throne, or the preacher in his pulpit, under the spire that is erected for sanctifying souls to heavenly aspirations. The only way to ensure safety from its seemingly erratic and sudden stroke, is to ascertain the laws of its life and action, and use the knowledge acquired as reason dictates.

Ah! but "exact sciences" have still trailed forward. They have shown that the Bible stories on which the Christian system rests are mythical fables—that man fell, not as therein set forth, but has ever been on the rise and must go on to rise. The miraculous Resurrection of the Jewish Nation can have neither need nor place in a law-governed universe. The only Son of an Infinite Deity, born of a maiden and of an obscure tribe, in a comparatively obscure world—only a small one amongst the millions of millions of brighter and braver worlds, shocks all rational sense of order and proportion, and comes before the cultured mind of the modern scholar appended to the same mythological list of still earlier, less enlightened ages, and of men, equally imaginative, as were the semi-barbarous Jews who installed Mars, the God of war, as the son of Jupiter and Juno, Neptune, the God of the ocean as the son of Saturn and Rhea, or Calypso the sea-goddess as the daughter of Atlas. Has the Rev. Mr. Swing never observed the fruits borne by the ignorant, unreasoning faith of the early Christian Church—in God the Father; in Christ the only begotten Son; in the immaculate virgin and in Christ's vicergerent upon earth—that he attempts to preach at this day a like unreasoning faith and love, in he knows not what, as the only reliable bond of Unity?

Let him study the history of the dark ages of Europe and learn the contemptible depths of vice and folly to which the blinded piety and professed love of God sunk the sons of men, until science helped to break their chains.

You may think hard of me to write thus, and that Mr. Swing does not mean as herein construed; but he clearly says in as many words, that "religious faith need not wait to know the nature of Jesus Christ any farther than (1) that he leads the soul toward God, (2) that his mission was such leading, (3) that he has led millions thitherward and stands most evidently able to lead millions more." And (he continues) "a mind should be deemed fortunate that should know what God, or man, or Christ is; but more fortunate, than such a mind is the heart that can love deeply those three forms of the mystery of being."

What is this but blind love without wisdom? To what a pandemonium of imbeciles and parades of fools will we be led by any ethical system thus based!

But we dare even to question absolutely the truth of these three points just enumerated, as the only needful for the unity of faith.

We deny the axiomatic character of the assumption, "That he leads the soul towards God"—towards any God that is worthy of enlightened reverence and love, and claim that he can not be so proven from his own reported words.

He, Jesus, was a Jew, and taught faith in the Jewish God with obedience to the Jewish law from which neither "not nor tittle" should pass away.

His God was the same God that "walked in the garden in the cool of the evening, like a gentleman of leisure after a hot day; that made all things in six days; that made man, without the knowledge of good and evil, and then repented of having made him because

he ate of the tree that opened his eyes to knowledge—the same God that led the murderous hoards of the more than semi-barbarous Jews with a "cloud by day and a pillar of fire by night" to the slaughter of the people of Palestine; the same as King David had hauled in an ox cart as he himself dangled before him; the same God that kept a Devil as part of his grand plan, and put his reputed only son through a course of exercises under said Devil's tuition.

If this slight, fragmentary sample enumeration be not a true picture of the God towards whom Jesus led, how dare the Christian churches, or any offshoot from them call the Bible the "word of God"? And if it be a true picture (as we assume it is) and susceptible of enlargement to an indefinite extent in the same line, how dare any sensible, reasonable person still cling to Jesus and ask us to accept as an unquestioned basis of folly and absurdity?

The character of Jesus of Nazareth, like that of many other men, varied with his moods, and was oftentimes inconsistent with that manifested on other occasions, and especially with that assumed for him by enthusiastic disciples.

Mahomed, while a humble prophet, was an amiable, considerate man to his servants and family, but became a bloody and cruel pro-secutand when he attained to power.

Jesus taught, "Love your enemies," "bless them that curse you, bless him that hates you," "bless him that strikes you on the cheek, and turn to him the other side." He was excited by the possession of these abnormal powers, and by the flattery of the traditional Messiahship of the Jewish people, he fancied himself "coming in the clouds of heaven with power and great glory," and then it became as the tyrant claiming homage. He expressed no pity for his weak and erring brother men—no love for his enemies, represented by the goats; but on the contrary could foresee himself "casting them into everlasting fire prepared for the devil and his angels."

Where was then either the loving "Father God" or the tender hearted brother man? Not Mr. Swing, you can not palm off onto us, by any plausible rodent rade, the idea that we may build a useful and lasting "unity of faith" on a blind unquestioning reverence and love for your three enumerated "mysteries of being." The universe is full of these mysteries. It is not for men to exist either here or hereafter as blind and ignorant worshippers, or cringing paupers upon the divine bounty, or to become or to remain sickly parasites upon the merits of any gifted brother man, of this or any other age—he be never so worthy; but to arise like children of the Father's house, eating freely of the tree of knowledge, perfecting and strengthening soul growth, and finding work throughout the cycles of extended life, in solving these many mysteries, to the increase of love, reverence and beatitude—not in supine blindness and imbecility.

Even here may the expanded soul find love flowing out towards all the sentient "mysteries of being"—towards the animal life so wonderful and so similar to our own—towards the mystery of the tree and the flower, so attractive in their blooming presence—towards the vault of heaven with its infinitude of worlds and its unerasable records of a limitless past and ever glowing present—all links in the grand chain of united cosmic and harmonious life and law.

J. C. JACKSON.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all. Prepared by C. I. Hood & Co., Lowell, Mass.

Dr. Price's Cream Baking Powder

Advertisement for Dr. Price's Cream Baking Powder, showing a tin of the product and descriptive text.

Has superior excellence proven in millions of homes to more than a quarter of a century. It is used by the United States Government, endorsed by the heads of the Great Universities as the Purest, Finest and most Healthful.

Advertisement for Ridges Food, showing a tin of the product and descriptive text.

Advertisement for Ely's Cream Balm, showing a tin of the product and descriptive text.

Advertisement for Epps's Cocoa, showing a tin of the product and descriptive text.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

What is this but blind love without wisdom? To what a pandemonium of imbeciles and parades of fools will we be led by any ethical system thus based!

But we dare even to question absolutely the truth of these three points just enumerated, as the only needful for the unity of faith.

We deny the axiomatic character of the assumption, "That he leads the soul towards God"—towards any God that is worthy of enlightened reverence and love, and claim that he can not be so proven from his own reported words.

Advertisement for Knabe Piano Fortes, showing the brand name and descriptive text.

THE BOHN LIBRARY BOOKS.

Emerson says of this series: "The respectable and sometimes excellent translations of Bohn's Library have done for Literature what Railroads have done for Internal intercourse." The series illustrates the possibility of producing the most valuable books in excellent print and in serviceable style at extremely low prices. The volumes named in this advertisement are some of the more important of the respective libraries from which they are taken. A complete catalogue will be furnished on application.

Table listing various book series including Philosophical, Theological, Antiquarian, Scientific, Classical, and Illustrated libraries, with titles and prices.

As these volumes are all marked at very low NET prices, 10 per cent. must be added to their cost when ordered to be sent by mail. Quantities will go cheaper by express.

Advertisement for A. C. McClurg & Co. featuring Ever Ready Dress Stay, Fruit Packages & Baskets, and Jesus and the Prophets.