

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the 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.—Warren F. Evans. "The Nazarene." Magnetic Sleep. The True Story of a Great Life.
- SECOND PAGE.—Questions and Responses. Shall Spiritualism be Absorbed by Agnostic Unitarianism? Divine Secrets. Organization.
- THIRD PAGE.—Woman's Department. New Books Received. Magazines for February Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Public Schools. Art Supplies. Physical Experiences. The Journal Kores Jastro to Be Caut. "One of the Bravest Fights for Principle." Archæological Delvers, He Gorges in Discontent. Balmysm and Free Love.
- FIFTH PAGE.—Lake Pleasant. General Items. Mrs. Morrell. Miscellaneous Advertisements.
- SIXTH PAGE.—A Tribute to Ralph Waldo Emerson. Charity. Our Delightful Exchanges. Nothing Entirely Lost. Interesting Notes from Grand Rapids, Michigan. Mediumistic Experiences. Came to Meet Her. A New Experience. Philanthropy and Carabism. Rev. A. N. Alcott on Organization. Our Work. Who Knows the Address? Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—"Hullo." The Story of Lot's Wife. We Live in a Phenomenal Age. Population of Hell. Necessity for a Revised Creed. Miscellaneous Advertisements.
- EIGHTH PAGE.—Are They Afraid to Revise? Truth about Queen Isabella. Independent Spirit-Writing in Scarlet and White. Miscellaneous Advertisements.

### For the Religio-Philosophical Journal.

WARREN F. EVANS.

ROBERT ALLEN CAMPBELL.

"Doctor Evans is dead," said a friend to me the other day.

"There must be some mistake," I replied.

"O, no; no mistake at all. I have just heard the news from one who has the information direct, from Mrs. Evans herself."

"Ah! Now I know you are mistaken; for dear, good, sensible and loving Mrs. Evans is too wise a woman, and too truly an intelligent disciple, and too worthy a co-operative worker with her beloved husband in his life of teaching and healing, to ever think of him—much less speak of him—as dead."

Doctor Evans has simply repeated once again what he has several times done before—changed the place of his residence, and somewhat modified the method and scope of his life and work. He moved out of an old tenement into a new one when he took up his residence at Salisbury. He has simply removed thence into a new field of work where he is more needed. He is a teacher of truth, and in that office he has done most excellent service in his old parish; but his superior abilities fitted him for the call, which he has received and accepted, to a broader field of higher work and greater usefulness. He has moved out of his tenement of the flesh in which we knew him; and in which, and through which, he so often—and so successfully—operated, when he enlightened his disciples or healed his patients.

And yet it would be much more in accordance with his own views of the matter, to say that he has simply withdrawn his physical appearance from his old home in Salisbury; and that such absence of the body does not mean any absence of his real individuality; for surely his own theory—and who of his intelligent and worthy disciples will question the validity of his theory—is that the physical departure does not mean the departure of the spirit from its former scenes of life and usefulness.

Doctor Evans has entered upon his next higher mode of existence, development and work. He will, of course, in the new theatre of his operations, be the same studious, industrious, loving and successful soul that he was while among us, in this mundane realm of life. That is, he will be the same soul in essence and character, with the orderly *moreness* of his continued—and as we believe—accelerated growth. Still those accustomed to meet him while in the flesh in the sanctity of his pure and almost ideally divine home, will surely often recognize his spiritual presence as they in sweet meditation recall his benignant face, kindly manners and graciously eloquent words of love, truth, righteousness and healing power.

Since writing the above the last thought is most beautifully illustrated and confirmed by a letter of Mrs. Evans from which I make the following extract:

"We sadly miss the dear husband and father; and we often unconsciously listen for the familiar footsteps and the gentle voice. But although his visible form has disappeared from among us, we are fully sensible of his spiritual presence; and the home he loved so well is made sweet and precious by his gentle and loving influence. Every room in our humble home has been, again and again, consecrated to the Lord—to be used for the good of all who may come to us—and will still be devoted to this use."

And surely this oft and loving dedication, this spiritual presence of the "master of the house," with Mrs. Evans' great loving-kindness of aspiration and earnest illustrations,

will continue the "Evans Home" in the future—as it has been in the past—a beacon to light, and a refuge to heal, all who are its fortunate guests.

Some of the most enjoyed, most profitable, and most sweetly remembered days of my life were spent with Doctor and Mrs. Evans at their home in Salisbury. I had been for years an admirer of Doctor Evans—as I knew him from a careful and somewhat appreciative study of his various works. These books I had found lucid, instructive and wondrously wholesome and helpful, and so I visited their author, only to realize that the books were to the man "as moonlight is to sunlight"—as the reddening of the morning twilight is to the clear glory of the full shining sun.

I was received with kindly and unaffected dignity by Dr. Evans and his wife, and introduced to the other guests of the home. I immediately recognized the spirit of kindness, honesty, purity and whole-heartedness that permeated and sanctified the household. The method of instruction was purely conversational—and on the surface might seem at random; but there was in it either an intuitive or a most masterly system of adaptation, for every one present seemed to receive not only just the instruction and assistance needed—but also just what they had been wishing for.

The words, like the methods, were simple; and Dr. Evans was always more like an advanced, though still companion, inquirer than a formal teacher.

In our morning greetings, at our meals, at the more formal sessions in the parlor, in our excursions over the fields—through the woods—and to the sea shore—our "elder brother" was always the centre of attraction, the source of enlightenment, and the font of purity, encouragement and healing power.

Dr. Evans was in no sense a dogmatist. He was much more interested in arousing a pure aspiration than in formulating any article in a creed. He took a living and earnest interest in each pupil; and in the simplest statements, and by the commonest illustrations adapted his instructions to each one's moral and mental needs.

A man of purity, intelligence and usefulness, Dr. Evans was, as a teacher and healer, an honest, earnest and typical modern disciple of the Christ whom he accepted, exalted and exemplified.

### For the Religio-Philosophical Journal.

"The Nazarene."

The writer had the privilege, during the month of November last, of spending a day with the Hon. Sidney Dean at his home in Warren, R. I. For fifteen hours I was a silent listener to the wonderful experiences of this aged Spiritualist. It was a rare treat, seldom enjoyed in this mortal sphere. I was his guest and of course the law of hospitality forbids the unveiling of the sacred confidences in me reposed. Before leaving him, however, at the Providence depot, I ventured an inquiry: "Mr. Dean, are interested have I been in the details of your spiritual experiences that I have hardly dared to ask a question which has been uppermost in my mind during our long and pleasant interview. Who directs the vast forces of the unseen world in forwarding this great work which has been the theme of our earnest and entertaining talk?"

With a face lit from, apparently, a supermundane source, he replied, "The Nazarene!" Those two words have been burning in my brain with a supernatural glow and light, expanding into a series of thought-pictures which I hope some day to photograph into concreteness for the readers of the JOURNAL. For the present, only a few suggestions to Spiritualists.

If spirit communion be a fact—a demonstrated fact—which no one can question, why should we have any veritable experiences, why should we still take an interest in those he loved so dearly; in those for whom he lived and died? In life, little children loved Him, why not now? In life the harlots loved Him, why not now? In life the publicans and sinners loved Him, why not now? In life the diseased, the disconsolate and the sorrowing loved Him, why not now? In life He was at one with the masses, why not now? Who has directed the vast events of history, evolving our modern life? "The Nazarene!"

Would it not be well for Spiritualists to take this thought, disengaging it from all mystery, and accept Jesus as my venerable friend accepts Him, as "The Nazarene"? Jesus promised to be wherever two or three are gathered together in His name; and that to bless. He did not say believe in me as God, or as the second person in the Holy Trinity. He proclaimed no dogma about His person as a condition precedent to His appearance. But His name was all that was necessary to command His presence. There was an infinite sweetness about Jesus in life which attracted the lowest as well as the highest. Has eighteen centuries lessened His interest in His brothers and sisters? Under proper and orderly conditions why should He not come and bless those who invoke His name even in a spiritual circle? All power in "heaven and on earth" has been given to Him. Have we not here the key which will unlock many of the old scripture experiences? If spirit intercourse is of any practical import why should the most august figure of all history be excluded from a Spiritualist's intercourse?

Parkersburg, W. Va.

### MAGNETIC SLEEP.

How the Phenomena of Somnambulism are Explained by a Learned Writer.

"The connection between natural sleep and magnetic, or mesmeric, sleep is so close that the former has been called 'incipient somnambulism.'" Says a writer in *All the Year Round*. "It has been proved by repeated experiments that natural sleep is the most favorable moment for magnetizing anyone. As a rule, sleeping persons can be magnetized with more ease and success than if they were awake; but it is not necessary to believe all the extravagant miracles which are claimed as the results of the exercise of animal magnetism."

"A good many of the phenomena of somnambulism are explainable by memory. There is an authenticated case of a distinguished musician who once dreamed he was listening to a remarkable piece of music performed by some singers. He remembered the melody on awaking, and was so delighted with it that he at once wrote it down. Several years afterward as he was turning over some old sheets of music that he had never seen before—as he thought—he came upon the very melody he had dreamed. He could not remember that he had ever seen or heard this melody except in his dream, and yet it is beyond doubt that he had heard it, that he had forgotten it, and that it had been reproduced in his dream in the manner recorded."

"Coleridge tells of a maid-servant who, in the delirium of fever, repeated long passages in Latin, Greek, and Hebrew—languages which she neither understood nor could pronounce when in health, but she had heard a former master often reading aloud. An even more remarkable case is mentioned by Dr. Mayo. This was of a girl who, knowing absolutely nothing of astronomy and mathematics, once in a somnambulant state wrote down the pages of an astronomical treatise, with calculations and delineations. It was found that this was taken from the Encyclopaedia Britannica, which she said she had read in the library, but when awake she could not recall a word of it."

"These are but some of many illustrations which might be given of cases where what appeared at first to be remarkable original productions were only reproductions of memory long dormant. They show that sleep and delirium often reverse the former process of forgetting, and that, as Du Prel says, we possess a latent memory, the intent of which partially returns in dreams; sometimes with, but often without, recollection. The exaltation of memory which takes place in sleep explains many remarkable dreams and somnambulant notions, to which superstitious or mystic significance is supposed to attach."

"Du Prel mentions the case of a girl employed as a neatness, who occupied a room divided only by a thin partition from that of a violin player, who used to play often during half the night. This girl, after some months, got another place, and after she had been there for some two years sounds began to be heard coming from her room exactly like those of a violin. This went on for hours, and with irregular intervals, lasted for two years. The girl began to reproduce the tones of a piano which was played in the family, and afterward began to discourse in her sleep, in a learned and sarcastic manner, on religious and political subjects. In every case she was reproducing in sleep what she had heard said or played by members of the family or visitors."

"There is another case mentioned by another writer—De Boismonet. A widow was sued for a debt of her deceased husband, which she knew was paid. But she could not find the receipt. Greatly distressed, she went to bed, and dreamed that her husband came to her and said that the receipt was in a red velvet bag in a hidden drawer of his desk. This was found on waking to be the case. Of course she had known of the hiding-places before, but had forgotten."

"We shall now give a number of curious instances of the action and reaction of memory in somnambulism, culled from a number of German and other scientific writers and edited by Du Prel."

"A basket-maker named Mohk, observed by Varnhagen, once heard a sermon which greatly impressed him. The following night he got up and walked in his sleep, repeating word for word the discourse he had heard. He continued to do that at intervals for forty years, although on waking he knew nothing of what he had heard."

"A celebrated female somnambulant named Selma is known to have repeated when asleep a poem which she had heard a year before, and once she recited a poem by her brother which he himself no longer knew, having lost it for thirteen years."

"The French scientist, Ricard, knew a young male somnambulant who, when in the magnetic sleep, could recite almost word for word a book he had read the day before of a sermon which he had heard. Another French subject could give when asleep the names, composition, and qualities of the numerous medicines which had been prescribed for her by different physicians during her illness, yet when awake she knew nothing about them."

"The French Dr. Poysegur testifies to a patient he had who, when four years old, had suffered injury to the head with a consequent surgical operation, which so destroyed the memory that he could not recollect anything which happened an hour before. Yet in somnambulism this patient recollected everything exactly, could describe the operation which he had undergone, and predicted that he should never recover his waking memory, as, indeed, proved to be the case."

"Lafontaine, a once famous mesmerizer, has recorded an experiment which he says he once made himself at Rennes. A young actress there had asked him to put her to sleep, but requested to be awakened in good time for rehearsal, as she had only read once a part which she was to perform that night. Instead of waking her, however, Lafontaine induced her to go on the stage in her somnambulant condition and to go through her part without mistake. Yet when awakened immediately afterward she could neither remember it nor that she had just repeated it."

"The somnambulant consciousness is linked with earlier magnetic conditions; that is to say, somnambulists can recall what occurred in previous sleeps, but not in waking intervals. This is one of the most curious phases of the subject, as it shows that we may have a double memory, one side of which is latent while the other is active, turn and turn about."

"Then as to other sensations, we quote from testimony of Dr. Kerner's patient. 'This morning in the magnetic sleep I drank elder tea. On waking I felt no taste of it. Waking I ate meat and then fell into a magnetic sleep. I then had again the taste of elder tea, and not of meat. But on coming out of this sleep I had again that taste of the meat.'

"Another curious case was that of the nephew of Rezzi, the physician. In the somnambulant state he complained of want of appetite and of nausea, but on waking wanted immediately to eat; the indisposition always returning with the sleep."

"Prof. Debrat mentions that he awakened one somnambulant while she was singing. She ceased her song and looked about in great perplexity, but when put to sleep again resumed in the same key and at the same syllable where she was interrupted."

"The physiologist, Burdach, was told one morning that his wife had been seen the night before walking on the roof of the church. He took the opportunity at her next sleep to question her, when she gave a full account of her proceedings, and mentioned having hurt her left foot by a nail on the roof. When awakened she was asked about the wound on her foot, but could give no explanation. This appears to have been an ordinary case of sleep-walking, not of magnetic sleep; yet we find the same evidence of dual consciousness."

### For the Religio-Philosophical Journal.

The True Story of a Great Life.\*

Such is the appropriate title of the long looked for book from the partner and lifelong friend of President Lincoln. It is well known that Mr. Herndon, ever since the great political battle of 1860, has been assiduously gathering materials and facts for this purpose. It is also understood by many that every biographer of Mr. Lincoln has had access to and used many of Mr. Herndon's facts and reminiscences. The shelves of our libraries are loaded with eulogies and panegyrics of Lincoln as a lawyer, politician, statesman and martyred hero. It is opportune, therefore, that the world should hear from the conscientious and truth-loving Herndon, his old friend and associate, concerning the real and everyday life of this gifted orator and president. "Among things, not among the snows of things, had he to glory," is clearly brought to light in this history of a Greatly Faded Day. As to most biographies it can be truthfully said,

"When all is done, upon the tomb is seen, Not what he was, but what he should have been."

In fact, this was the view of the matter taken by Mr. Lincoln himself. Herndon relates that he once handed to Mr. Lincoln a life of Edmund Burke. "He then threw himself down on the office sofa and hastily ran over its pages, reading a little here and there. At last he closed and threw it on the table with the exclamation, 'No, I've read enough of it. It's like all the others. Biographies, as generally written, are not only misleading, but false. The author of this life of Burke makes a wonderful hero out of his subject. He magnifies his perfections—if he had any—and suppresses his imperfections. He is so faithful in his zeal and so lavish in praise of his every act that one is almost driven to believe that Burke never made a mistake or a failure in his life.' Mr. Lincoln then lapsed into a brown study, but presently broke out again, 'Billy, I've wondered why book publishers and merchants don't have blank biographies on their shelves, always ready for an emergency; so that, if a man happens to die, his heirs or his friends, if they wish to perpetuate his memory, can purchase one already written, but with blanks. These blanks they can at their pleasure fill up with rosy sentences full of high sounding praise. In most instances they commemorate a lie, and cheat posterity out of the truth.' History is not history unless it is the truth." And to this emphatic avowal of Mr. Lincoln's estimate of ordinary biography Mr. Herndon adds, "It is my vindication

in advance, if assailed for telling the truth." Let these newspapers that have severely criticized Mr. H. for telling too much truth, dodge this boomerang if they can.

Mr. H. states in the preface that he "was strongly drawn to the man, and believing in his destiny was not unobservant or careless in respect to gathering and preserving data of his personal career."

In his estimation "Lincoln rose from a lower depth than any of our great men—from a stagnant, putrid pool, like the gas which, set on fire by its own energy and self-combustible nature, rises in jets, blazing, clear, and bright." This strong and figurative statement undoubtedly means that Mr. Lincoln was born and reared with a cloud over his genealogy, his early life spent on the border line between savagery and civilization, outside of schools, colleges, universities, churches and like organized educational influences. All this is apparent from the biography. In its students of biology, heredity and psychology especially, will find matter of the deepest interest. One of his psychological experiences is thus related:

"No feature of his back would life pleased Abe so well as going to mill. It released him from a day's work in the woods, besides affording him a much desired opportunity to watch the movement of the mill's primitive and cumbersome machinery. In later years Mr. Lincoln related this reminiscence of his experience as a miller in Indiana: One day, taking a bag of corn, he mounted the old fluted gray mare and rode leisurely to Gordon's mill. Arriving somewhat late his turn did not come till near sundown. In obedience to the custom requiring each man to furnish his own, he hitched the old mare to the arm, and as the animal moved round, the machinery responded with equal speed. Abe was mounted on the arm, and at frequent intervals made use of his whip to urge the animal on to better speed. With a careless 'Get up, you old hussy,' he applied the lash at each revolution of the arm. In the midst of the exclamation, or just as half of it had escaped through his teeth, the old jade, resenting the continued use of the goad, elevated her shoeless hoof and striking the young engineer in the forehead, sent him sprawling to the earth. Miller Gordon hurried in, picked up the bleeding, senseless boy, whom he took for dead; and at once sent for his father. Old Thomas Lincoln came—came as soon as embodied listlessness could move—loaded the lifeless boy in a wagon and drove home. Abe lay unconscious all night, but towards break of day the attendants noticed signs of returning consciousness. The blood beginning to flow normally his tongue struggled to loosen itself, his frame jerked for an instant and he awoke, blurring out the words 'you old hussy,' or the latter half of the sentence interrupted by the mare's heel at the mill."

"Mr. Lincoln considered this one of the remarkable incidents of his life. He often referred to it, and we had many discussions in our law office over the psychological phenomenon involved in the operation. Mr. Lincoln's idea was that the latter half of the expression, 'Get up, you old hussy,' was cut off by a suspension of the normal flow of his mental energy, and that as soon as life's forces returned he unconsciously ended the sentence; or as he in a plainer figure put it: 'Just before I struck the old mare my will, through the mind, had set the muscles of my tongue to utter the expression, and when her heel came in contact with my head the whole thing stopped half-cooked, as it were, and was only fired off when mental energy or force returned.'

This unique explanation of the operations of his spiritual powers (under the mediumship of the "old gray mare") places Mr. Lincoln most decidedly among Spiritualists as they have all along claimed. (?)

Many weird facts and influences in the early frontier life of his hero are brought to light in this biography. Of the people among whom he always lived, it is written:

"Although gay, prosperous, and light-hearted, these people were brimming over with superstition. It was at once their food and drink. They believed in the baneful influence of witches; pinned their faith to the curative power of wizards in dealing with sick animals, and shot the image of a witch with a silver ball to break the spell she was supposed to have over human beings. They followed with religious minuteness the directions of the water-wizard with his magic divining rod, and the faith doctor who wrought miraculous cures by strange sounds and signals to some mysterious agency. The flight of a bird in at the window, the breath of a horse on a child's head, the crossing by a dog of a hunter's path, all betokened evil luck in store for some one. The moon exercised greater influence on the actions of the people and the growth of vegetation than the sun and all the planetary system combined."

Fence rails could only be cut in the light of the moon, and potatoes planted in the dark of the moon. Trees and plants which bore their fruit above the ground could be planted when the moon shone full. Soap could only be made in the light of the moon, and it must only be stirred in one way and by one person. They had the horror of Friday which with many exists to this day. Nothing was to be begun on that unlucky day, for if the rule were violated an endless train of disasters was sure to follow. Surrounded by people who believed in these things, Lincoln grew to manhood. With them he walked, talked, and labored, and from them he also absorbed whatever of super-

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so 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 intercommunion 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 to Government?

RESPONSE BY MRS. K. F. S.

1. My parents belonged to no church; but were believers in Universalism. I never belonged to any church.

2. I have been a Spiritualist for thirty-three years.

3. I was first convinced of the fact of spirit communion, through the mediumship of a young girl who spent several weeks at my father's house. She was a trance and writing medium of a high order; was perfectly controlled by almost any spirit and through her I received undeniable tests of spirit communion.

4. This is a hard question to answer, for in thirty years of honest, earnest investigation one must necessarily have a great many interesting experiences; but I will relate one which I thought at the time very good. During the camp meeting season of 1886, I visited Queen City Park, accompanied by my little daughter Susie.

We were sitting in the hall one morning enjoying the usual conference meeting. Mrs. Mand Lord was also in the hall three seats back of us. I will say here, that she was an entire stranger to me and my family. As I had some duties outside to attend to, I thought best to leave the hall. I whispered to Susie to go quietly out, and I would soon follow her. She started to pass down between the seats, but Mrs. Lord put both her arms around her, drew her in to her ear. Susie came back to me saying: "Maud Lord says, grandma tells her that she doesn't want you to go home now." Of course I did not go. Very soon Mrs. Lord was called upon to give tests. She came first to me, saying my spirit mother asked her to do what she did to keep me from going out. She told me all about my own and my mother's family; how many children were in earth life and how many in spirit life, even telling me in how many burying grounds my mother's children were buried. And that was something I had never thought of before. I considered it a perfect test—and that it was from my mother, as Mrs. Lord knew nothing of me. She could not even have known that Susie was my child.

5. I do not regard Spiritualism as a religion. I believe that religion is a sentiment of the soul. It is love. Jesus teaches no religion except the "love that worketh no ill." "Love is the fulfilling of the law." It matters not what a person believes, he who has the most love for all humanity in his heart has most religion. But I most sincerely believe that a knowledge of the facts, philosophy and teachings of Spiritualism will do more to develop that love in the human heart than any other belief in the world.

6. It seems to me that what Spiritualism most needs to-day is a better knowledge of the laws of spirit control; more toleration among its followers; mediums who are in no hurry to get before the public but are willing to wait until fully developed, and do what they can in a private way to help the good cause on; mediums who are honest and will demand perfect honesty from the spirits controlling them; a warm fellowship for all forms of liberal thought, remembering, always, that every one has his own work to do, and must be his own judge of the field in which he can do his best work.

7. A knowledge of psychic laws will help us to understand the laws of our own being. And he who best knows himself best knows his duties to others; has most of that charity that suffereth long and is kind; is the best parent, the best citizen, the truest friend.

For the Religio-Philosophical Journal.

Shall Spiritualism be Absorbed by Agnostic Unitarianism?

LYMAN C. HOWE.

The plea for Unitarian absorption, in the JOURNAL for January 11th, is suggestive. The Unitarian church has already absorbed considerable of the fruits of modern Spiritualism, but it has vigilantly guarded its gates against the tree from which this harvest is gathered. Bro. Dague inquires "Why should not all Spiritualists connect themselves with the Unitarian church?" The JOURNAL editorial has ably and forcibly answered the question in the same issue, but the subject is not exhausted and I feel like adding my thoughts. It is agreed that Spiritualists and Unitarians occupy, practically, the same general ground on questions of theology; but brother Dague extends the agreement beyond the line mapped out by facts and experience. What they may hold in the abstract, or confess within the private sphere of the church, I am not prepared to affirm. I judge their faith by their acts and public utterances. Their beliefs on the Bible, Jesus, Inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, immortality of the soul are not all identical or closely allied to the accepted faith of the great body of Spiritualists, judged by their open acts and words. They may accept the idea of inspiration in a vague and chilly sense, but they practically deny it as an active, vitalizing concentration which opens the windows of the soul to the definite realities of the spiritual world. Their creed may accept the idea of immortality as a dim and doubtful dream, but all their acts and literature, so far as I know, ignore, or flatly deny, any definite certainty, or possible demonstration of a post-mortem individuality. Many of their financial dependencies and official representatives are as staunchly opposed to any and every recognition of spirit communion, or any toleration of special mediumship upon which demonstration depends, as any orthodox sect. I once heard one of their most brilliant orators, in the midst of a splendid sermon, make this strange assertion: "It is not only not possible, it is not even desirable to demonstrate immortality. It is degrading to our immortal hope to try to prove a future life."

Unquestionably the influence and royal example of Rev. Minot J. Savage has modified the agnostic dogmatism of many, but even he holds Spiritualism as secondary and subject to Unitarianism, and does not regard it

as a religion, or a system of ethics on which to predicate the building of a life-work or equip a ministry for the "healing of the nations." But on what does Unitarianism build? Is it independent of all other bodies? Does it not lean on the bible and make a working predicate of principles drawn from the inspirations of past ages? Are not all its propositions and ideals drawn from the lives of men, past and present? If Spiritualism begun and ended with one pivotal fact of immortality demonstrated, it might not be entitled to any place as a religion. But this one fact is the fruitful germ that holds all the possibilities of science, ethics and religion. From it grow all aspirations and all revelations stored in the boundless arcana. Man is the living center around which infinity revolves. To man as a spirit all else pays tribute. To know the nature and destiny of man is the climax of intellectual attainment. To bring the resources of the spiritual universe within the conscious touch of his faculties, and open to his hungry heart the illimitable wealth of moral attractions and affectional sweetness that forever glows in the recognition, is the highest aim of all religion, the incentive to all devotion. Within this realm of possible experience lie all the potencies of progress, all the agencies of human redemption. All the formulated systems of worship the world has ever known are as "sounding brass and a tinkling cymbal" without this blessed impact of the hidden world which underlies and overtops all else. The degree of this divine recognition measures the usefulness of every religious association. Spiritualism is the only complete expression it has ever found upon earth. It alone can reach into the sensuous world to its God. It bridges the chasm that has mocked the wisdom of the ages, and drank the sunshine of hope from the ashen lips of death. It kindles the bloom of perpetual summer on the frozen bosom of despair, plants the tree of life in the valley of sorrow and sheds the sunshine of love in the moral deserts of the world. Spiritualism opens to every thoughtful mind an infinite fountain of moral sanctity and divine incentives. Within its ample soil every blessing takes root, every philanthropy grows. Careless as the sunshine, free as the gravity that binds worlds and systems in its omnipresent embrace, it uses all forms and systems to map the will of God on the pages of progress, and opens the well-springs of spiritual vitality in the blighted lives shivering in the shadow of fear.

Unitarianism may, if it will, have all that Spiritualism has, but it can have nothing more or better. Spiritualism has all that Unitarianism has and immeasurably more. Why, then, should Spiritualists go to Unitarianism as subservient allies; to put out their light in the frosty breath of aristocratic agnosticism; to take up the bridge that for forty-one years has spanned the gulf of mystery and despair with threads of immortal gold spun from the arches of heaven by love's immortal magic; to deny our birthright and forbid the spirit-world to move upon us in a direct and tangible way, lest we should "degrade our immortal hope." I have never known an active Unitarian who did not hide his spiritual light—if he had any—when acting in church relations. I have been introduced to their clergymen in their audiences and received a cold, formal recognition and a leaden seal of my spiritual lips. In the city of Meadville, Pa., is a Unitarian theological school. I am informed that some of the leading professors and many students are secretly satisfied of the truth of Spiritualism, but they maintain a frigid attitude toward the subject and its public advocates. The entire influence of the school is against any recognition of Spiritualism. Their graduates must be silent on the subject as the price of their success in the ministry. There is one noble example of independent manhood, recently graduated, who does not hesitate to avow himself a Spiritualist. The result is, he has no pulpit to fill and is teaching school for a livelihood. But, it is urged, the Unitarians are organized and have many churches where Spiritualists might be at home and one with them—as many now are. Spiritualists may be at home in the Unitarian church; but Spiritualism can have no breathing place within its wintry walls. I am no stickler for any form as such, but I am unalterably opposed to any surrender of the divine reality, the living demonstration of the "kingdom of heaven at hand" which Spiritualism alone can give; and with this we have any church, has mine their creeds and walls of brick and stone. If these heaps of dust are superior to the immortal soul, we might get to them and be absorbed in the grim negation. If life and immortality are more than crumbling walls and hollow creeds, then, if there is to be any merging, Unitarianism should come to us and bring its heaps of dust and glittering gloom to the spiritual altar, to be baptized and animated with a living soul that will not shrink from the touch of the angels, nor feel "degraded" by the demonstration of immortality.

Of course, Spiritualism has its shady side, where bigots delight to cool their spiritual aspirations, and fortify their dogmatic negations with evidences of "total depravity" or intimations of an evil origin and "dangerous tendencies," from which all the faithful should turn away lest they lose their souls; or, (what is worse) their standing among the apostles of intellectual vanity and spiritual indifference. But who or what has not a dark side? What sect or system has ever come up, through the varied conditions attending the development of human society, that did not partake of the common weakness as and moral imperfections of the race? If every sect were judged and sentenced by its errors and moral shadows alone, what Christian church could maintain a respectable standing? If every system were judged by its incipient crudity and empirical defects, diabolism, and delusion would properly sum up the religions of the world, and Unitarianism would go down labeled, "Weighed in the balance and found wanting." Estimated from the bright side alone, and no religion or denominational record the world has ever known can show such transcendent beauties, such incomparable moral riches, such a measure of inspiring truth, and practical benefits so far reaching and spiritually fruitifying, as come to the world through the divine ministrations and ethical teachings of modern Spiritualism. If it has also brought a flood of fanaticism and folly, in psychic wars that cradled the "great deeps" of the emotional nature, and broken up the old foundations laid in "total depravity" and selfish standards of morality, the extent of revolutionary wrecks and temporary perversions is a measure of its divine potency and possibilities for good. Spiritualists can never "go bodily to the Unitarians, and 'join church,'" until Unitarians come bodily to the recognition and acknowledgment of the fundamental idea of immortality demonstrated, and offer us an equal opportunity in all that pertains to the common weal. This

they are not likely to do, until, by our larger growth, and superior attainments, we absorb them and extend the boundaries of their creed to the rounded fullness of our own.

For the Religio-Philosophical Journal. DIVINE SECRETS.

Or Rules for Soul Culture as Applied to the Development of Mediums.

MRS. R. S. LILLIE.

Concluded.

In the first part of this article allusion has been made to the education of mediums. Let me say that I value and appreciate learning and am ever proud of our workers who are both learned and inspired, and I fear that where mediumship unfolds and those who are already educated or are really wise, they receive it in humility of spirit using it reverently as a holy and sacred trust. But when mediumship comes to uneducated persons, and they afterwards start out to be educated, they get but a smattering, at best, and in many cases the little they do get makes such egotists of them that they become almost unbearable. They think they know more than any one can tell them, spirits or mortals. "They control spirits," believe in possessing their own organism, consequently inspiration gradually wanes and some have already found their way backward into the chrysalis. They have lost the respect of Spiritualists, failed in gaining the respect of the church, and serve as an illustration of the fact that "a little learning is a dangerous thing." Where good common sense exists with honesty and integrity and a desire to serve the truth, spirits can take, as they have, these clean unwritten pages of the brain and place upon them, and give through them, the grandest truths ever given on earth. Where these foundation principles do not exist, the sooner Spiritualists cease to encourage them in appearing before the public the better it will be for the cause.

To young mediums who desire to do good, and who have not had educational advantages I would say, study grammar until you know when a sentence falls from your lips whether it is properly constructed; then inwardly always ask for the highest spiritual gifts and consent to be guided by the spirit. The principles or teaching they desire to give, they will give. The gift of language to the extent that spirits can change it entirely is a rare one; they are, therefore, limited to the capacity of the medium in this respect, and often give the sublimest truths in the poor garb of the medium's language, and to cultivate this is an aid. If one doesn't know his defects ask some friend to tell him, then go to work to remedy them. It can easily be done. Then, with the best aspirations leave the rest to the Spirit-world and you will find that mediumship is of itself a school, continually educating and uplifting the one possessing it.

I believe those who know me will say I have always welcomed new comers and younger mediums; and wherever I could I have spoken to them words of commendation, and have been ready to give them any aid which by my knowledge of the field and of the work, I could. This they will ever find if they are true workers in the cause of Spiritualism. But if I see or hear of methods and teachings which are in reality no part of Spiritualism, I shall—for the sake of the Spiritualists in general and for the sake of the truth which I have spent the last fifteen years of my life, undergoing all manner of privation in wandering to and fro to disseminate—say what I think of such methods. Hearing a great deal of these private classes in some of the places where I had engagements last fall, I became greatly interested to know what this new thing in Spiritualism could be. The classes were called "psychic classes," or classes in soul culture. I learned that forty or as high as sixty at first joined, paying the required sum for each sitting to this lady speaker and teacher, which aggregated more for an afternoon session of this kind than any of the regular workers can or do receive for the Sunday services, and I confess to thinking if there was anything to be taught which the people were so desirous to know, why could not I know and perhaps be able to teach? I therefore made diligent inquiry regarding the matter. I had not pushed my inquiries far before I became convinced that my duty was to oppose these methods as they were directly opposed to all the laws governing mediumship, and some of the processes and drills through which they were passed was an imposition upon any Spiritualist, and was something they would not, under other circumstances, submit to, only that the teacher of these classes also represented the spiritual platform of the first societies of these cities and was therefore supposed to be authority.

Fancy a lot of Spiritualists, old and young, ladies and gentlemen, who have been taught by the spirits from the first of their teaching to cultivate their spiritual gifts, and who are so anxious to do so that one has only to announce himself as possessed of special power in this direction and they eagerly seek to avail themselves of the opportunity. Fancy them standing in a line like so many school children and being told to hold their hands up in front of them, palms downward, and flap them up and down with this motion, say the word "poise, poise," then with the same motion use the word "concentration"; then at other times with similar exercises say "will, will," "drill, drill" and "still, still," and then hear by way of explanation that these words are modifications of the same sound in ascending scale; that there are three changes because there are three degrees to the cerebellum; each word has to vibrate twice because there is a positive and negative pole to each degree; the first vibration is positive, the second negative; that when the will is sufficiently aroused the vibratory power is to be converted into psychic force (a very desirable result); that there are other words which vibrate in the cerebral brain! The exercises are the same as the previous one, only using the following words "come, come," "throm, throm," "stome, stome." Of course any person of usual discrimination will soon perceive the wonderful effect of this exercise and will notice to what portion of the cerebrum the word come belongs or extends, and how the word throm proceeds to the region called benevolence; that when the vibrations produced by the word stome move on until it embraces the perceptive faculties where are located the functions of observation, memory, etc., etc., and there also the sensitive point at the base of the nose and centre of the forehead where it is said are located the faculties of psychometry and clairvoyance, and if the vibrations can only be brought to bear upon this sensitive point, certainly they must be near the longed for goal of psychic attainment. This lady teacher, whom for convenience I will hereafter in this paper designate

as Miss M., talks learnedly of concentration, vibration, focalization, devitalization, etc. To aid in concentration she had them place a lead pencil across the eyes with the eyes closed a short time, then open the eyes and look at the different expressions that she made with her face. After they had borne this test they closed their eyes to see if they could see the different expressions with eyes closed. If so this was of course a step toward clairvoyance, and who will say but that the person attaining even this step will, if persevering, become an adept possessing the universe of spirit and matter through which he may roam through the unfolding of his own soul powers.

To exercise evil spirits she told them to place the right hand on top of the head, the left on the pit of the stomach, and then repeat the words poise, and concentration, and sometimes the word patience making rapid changes of the hands from the head to the pit of the stomach or region of the solar plexus. The absurdity of this any one who has had any experience with undeveloped spirits would see at a glance, and with the experience I have had in clairvoyance and clairaudience I should expect to see and hear such spirits ridicule, laugh, and make fun of me or of any one undertaking to make use of such a method. In one of these classes, at the closing session, Miss M. gave each one something, to act as a talisman, which looked like a ten cent piece sewed up in a piece of cloth; told them how much she loved them and that of course her guides loved them still more, and by this she had formed a connection between them which would last forever. Some of these were opened by those who are not superstitious and were found to contain simply little every day nickels. It seems she had no fear that any of the pupils had developed clairvoyance sufficient to penetrate even the rag it was sewed up in to ascertain whether she had given them a United States nickel or an Egyptian magic charm. As a parting act she took a glass of water, went to every one and sprinkled them or gave them a baptism. Among the first of Miss M.'s teachings was this, that we are spirits and have alone the right to control these bodies; that while we should ask the aid of spirits she objected to the term control—preferred the word guide; objected to the word mediumship—preferred psychic, or sensitive. Now, "where does this line of teaching come from?" a lady member of the classes asked Miss M. Her reply was, "it is not obtained from books, but is something which has come to me," implying that it was a direct revelation to her from the Spirit-world. This lady, also a gentleman, found immediately that it had come to them, but through the medium of *The Esoteric*, (most of it) a bound volume of which they owned. On comparison they found these lessons almost verbatim, partly in a series of articles by John Latham entitled "The Art of Never Forgetting," and partly in a series entitled "Practical Instructions for Reaching the Highest Goal of Human Attainment" by Hiram E. Butler of the Ohmart-Butler school of pretenders.

As there is not space in this article for extended quotations I will say that I have taken pains to procure and read these magazines and find that with the exception of introducing a little physical drill or motions of the body from the Delsarte system of physical culture, the rest was stolen bodily from *The Esoteric*, labeled "Soul Culture" and taken into the spiritual ranks; and I hold that it is a false pretense that it will have anything to do with the development of spirit mediumship, and will quote a little from *The Esoteric* to prove this from their own words. On being asked the difference between the Esoterics and the Spiritualists, the answer was, "Many of them consent to be passive instruments to spirits. We feel that we are responsible for our own acts and have alone the right to control these bodies. We find it necessary to be sufficiently positive to be able, in place of being controlled by spirits of men earth-bound, to command and control them. Thus it will be seen the difference is, we are positive, they are negative. Our teaching is that we must develop all the powers that are dormant within us and in place of giving them over to unknown influences to use, we should develop our will, and we sell our birthright in giving these up to others to use." I think I have quoted sufficiently to show that these methods in our work are entirely false; if positive, for the development of will, then they are not negative to the approach and influence of spirits, and whoever gives this "trap" in the name of Spiritualism, I believe will soon find that the Spiritualists who have the work of the first societies of the land in their hands will not want their platform represented by this class of workers, no matter what their oratorical powers may be. If they prefer these other methods let them go out in their name. The spiritual platform needs earnest, sincere lovers of Spiritualism as it has been given from the spirit side of life.

I think the time has come when the workers upon the platform, who have worked long to establish the truths of Spiritualism, should take the stand that they will not, by their silence, appear to acquiesce; and that they refuse to be employed by societies that employ and endorse speakers upon their Sunday platforms who are such pretenders, foisting upon Spiritualism through these week-day classes, and other measures, such nonsense.

Workers who have been in the field but one year or a little more, presume to put in line old Spiritualists, making use of charms, consecrated water, sprinkling, etc., teaching what amounts almost to voodooism. It represents neither of the schools of thought from which a part has been borrowed, neither does it represent in any degree Spiritualism, as it should be represented, by those who claim to go forth as its "banner bearers," and is a disgrace to the cause it claims to represent.

A gentleman, not a Spiritualist, but who had been a reader of these magazines mentioned, said as he came out of one of these classes, "I am surprised that Spiritualist societies endorse it, or that the Spiritualists do not see through it."

Spiritualism means intercommunion with our loved ones, who come to us in person and watch over us. Theosophy and Esotericism calls these spirits, shells, and unconscious or semi-conscious spectres, and says, when we can hold conversation with them that it is dangerous. It says of the "word drill," it is the testimony of eastern adepts that there is great efficacy in it if systematically cultivated, but unfortunately the methods have not been divulged, and there are evidences that Chelas, who have practiced for years on their golden and mystic word "Om," have made little or no progress; that there are evidently "missing links" which the editor of *The Esoteric* attempts to supply, and "this attempt to supply" something of which they admit they know nothing is what is teaching as a means of soul culture—spiritual development.

When the Spiritualists over the country who are practicing "word drill" have practiced as long as the Chelas have on the word

"Om," it may dawn upon them that possibly they are on the wrong track. A temporary psychological influence exercised by the individual may be left with some, and they think they have been benefited, but permanent good in development is not obtained in that way. It is not something to be dealt out at fifty or seventy-five cents a lesson, or forty-six lessons for five dollars. Spirits are promised by this line of operators, with all the assurance possible, as though no law governed the matter. An Indian from her band for each member of the class, a Parker, a Beecher, or any other, as though spirits were lying on a shelf tied up in bundles or like so much thread on bobbins to be reeled off at the will of the operator, or so many cards of buttons in color or quality to suit the taste of the customer.

One thing I have learned which I must give my co-workers; it is how to "collect their forces" for public speaking: "Retire to an ante-room, place the thumb of your right hand in the palm of the left, cross your right foot over your left, bend your head forward until your chin touches your breast and quietly inspire the "astral light." (If the hall has been used for everything during the week and there is not any astral light lying around left over, it will not be your fault.) Fancy the grand workers, who are under the influence of spirits, obliged to resort to such measures! A lady member of one of the classes, in conversation with me, threw up both hands to her head and placing her thumbs on her temples, waved the hands and fingers in the air above her head till I could think of nothing but a mule's ears. She said, "This is polarizing the brain." "Is it?" said I, "how wonderfully polarized a donkey's brain must be, as nature has provided it with the means of doing that continually."

Then we fell to wondering when all Spiritualists would learn the fact that mediumship and its development is slow of growth, and that soul culture means the discipline of a lifetime every day and every act of life being a part of the infinite process of polishing the jewels of the soul. As a fitting close to this article, on "Divine Secrets" of how to attain the highest goal by "mental gymnastics" and effort of will etc., we will let Robertson Trowbridge speak through a poem taken from the *Century Magazine* entitled:

THE ASS'S FLIGHT.

An Ass, with noble ardor fired  
(For such an ass may be inspired),  
Standing in classic prose aloof  
Upon his native stable roof  
With bay of loud triumphant sound  
Summoned the gambling crowd around.

Dear friends, the Ass began, "I call  
You here together, to be of gall,  
To view with strict, impartial eye  
My earliest attempt to fly.

I know that when evolution grace  
Produced, in time, the Ass's race,  
Nature, so soon in other things,  
By some strange chance omitted wings.

I know the smallest birds that fly  
My pierce with ease the azure sky,  
While we are destined from our birth  
To walk the dull, prosaic earth.

Is theirs the praise? Not so, I trust;  
They do but fly because they must:  
Nor can they know—light, care—things—  
The grandeur that from Effort springs—  
How great is Effort! By its aid  
This universal frame was made;

Have courage, then, my brethren,  
Her last and noblest work the Ass;  
By Effort, too, as I opine,  
The sun at morn began to shine.

Shine Effort! then, my brethren,  
I mean to try its power too.  
But first, before I take my flight  
From off this ridge-pole's effort height,  
Perchance some one of you may ask  
How to perform this glorious task.

First, then, you earnestly desire;  
Second, you ardently aspire;  
Thirdly, with all your heart you yearn;  
Fourth, in your inmost soul you burn;

Fifthly, your utmost strength you try;  
And sixth, and last of all, you fly!  
Thus must you do who would be true  
\*Six thus up astral! One—Two—Three!"

Enthusiasm the most intense  
Followed this burst of eloquence;  
The cows and pigs were melted quite;  
The oxen low'd in loud delight;  
The geese and chickens, much impressed,  
Gobbled and cackled with effort rest.

The ducks, the turkeys did the same.  
\* \* \* \* \*  
Henceforth, 'tis said, the Ass went lame!

\* Such is the way to immortality.

ORGANIZATION.

E. S. HOLBROOK.

It is said that old people always want to give advice to others. My advice is that all use such means as will bring happiness, for this is the law of cause and effect—the law, too, of spiritual growth and progress.

That means "Unity." And so now a word, Mr. Editor, on your question of utility in the management of our vast amount of facts on spirit-communion. I had thought to say nothing, as I had said so much in times past, and most likely you would be overstocked with reports. But now, seeing what has been said, and noticing what has been omitted or passed lightly over, I will state what I think is the next best thing to be done for the establishment of Spiritualism on a firmer basis—surely to cause it to be better understood—and hence the better to make advancement in the world. It is this, that there shall be put in cheap pamphlet form a brief statement of the more important principles of Spiritualism and the evidences by which they are established, and something of the methods how they may be further studied and proved. That this shall be done by, or shall be approved by so large a number of intelligent representative Spiritualists that it may well be regarded, so far as it goes, as a correct statement of what Spiritualism is deemed to be by its supporters, and so published to the world. A little pamphlet, so cheap that every one can afford to have one in his pocket to give to his neighbor who desires to become informed; and if one will be so much of a propagandist, that he will give to some who express no desire to know.

Personally, I have greatly felt the need of such a declaration of principles and facts, as I have been approached with the inquiry of what Spiritualism is; I have endeavored to make it clear, but the ignorance of people is great and their objections and questions are based on false apprehensions or perhaps on no apprehensions at all. Such a pamphlet would be an educator that may be doing its work after I am tired, and probably better than I can. To be sure I can put books in their hands. I can send them to our publications, but they are obscure and so diffuse that they will either not try or will become confused and bewildered even if they do try.

I know how it is myself—don't you? Don't we all know that if we want to study a religion that is strange to us that we make a strike forthwith for the creed of faith? And next what they assert as their leading facts in support of that creed? Certainly we do, and that is what is wanted to make our Spiritualism known to the world. It would greatly tend to unity, also, among ourselves. Intelligence would the more have its proper place, and stupid ignorance be less hurtful.

But how can such a declaration of principles and facts be presented to the world?

Let us see. There must be an organization and a large one to endorse and put forth such a declaration of principles and facts to be read of all men. Have we got such an organization? Indeed, I do not know. I will gently invite the Hon. J. G. Jackson to rise and explain; for according to my poor memory he was some years ago announced as the president of such a society. Did that society put forth such a statement of principles as I have named? Then let it be reproduced. If not, then it neglected its opportunity. If not, then the opportunity is still on hand. The president is the right man in the right place to do it. If the society is defunct, then shall we have another? Certainly, sometime, some how, we must have one—but of the ways, and means, and the times, and all, we cannot discuss.

As I have spoken of a declaration of principles, does any one say that that means creed and begin to shudder? I will answer that it does. As I cannot explain now, for want of space, I shall probably write again (as I have before) and attempt to explain so that they will be understood, but rather a business to show to the world what we believe, as also our reasons for so believing. An organization without a declaration of principle, without showing the who and the wherefore, would be very much of a bubble.

Without time to criticize what has been said by others, if I desired to, I still wish to say this as briefly as I may, that I see but little force in the creed proposed. It is too general. It has too little point for our uses. These words, "The Brotherhood of God, the brotherhood of man," however true and beautiful, have not sufficient specificity for our use. We may use them, but rather a business to show to the world what we believe, as also our reasons for so believing. An organization without a declaration of principle, without showing the who and the wherefore, would be very much of a bubble.

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**Woman's Department.**

**OF INTEREST TO WOMEN.**

**TEACHING RELIGION TO CHILDREN.**

I think that Spiritualists, as a rule, do not try to teach religion to their children. They have a sort of wholesome dread of what they call superstition and go to the extreme, perhaps, of teaching their little ones to hate that which they have learned to hate. Prof. Adler delivered before the Ethical Society of New York, some time ago, a discourse with this title: "Can we teach religion to children?" I am sure that mothers who have been emancipated from the creeds will like to profit by some reflections on this subject. Prof. Adler began with the bold and startling statement "that it is impossible to teach religion to children. It is," said he, "a fundamental maxim of modern educators, that a child shall not be taught in that which it cannot comprehend. The simplest form of religious instruction is found in the Lord's Prayer. Let us see if a child can comprehend it. 'Our father who art in Heaven, give us this day our daily bread.' What does a child understand by this phrase? It is a real-ist. It knows that the baker brings the bread to the door every morning, or that his father earns money to buy it, or that his mother takes flour out of a barrel and mixes it with yeast and milk and water and bakes it. The thought that in some indirect way the bread is furnished from any other source is too abstract for the child's understanding.

"Lead us not into temptation" is another thought that can only be understood by one who is conscious of the evil in the world and of sin, and no healthy child has any idea of such a state of affairs, but only the reverse; that this is a bright and beautiful world, full of good things to make us joyous and happy. Of course, the child can repeat these words; a parrot could almost do that, but that is not religion, and we deceive ourselves if we think it is. The more complex dogmas of religion are still more incomprehensible to the childish mind.

Why is it that parents are so anxious that their little ones shall be taught religion? It is in the main because they feel that it is so important to them and they want their children to have what they consider so important for themselves, regardless of the fact that they have not arrived at the age when they are able to appropriate it. We might as well argue that marriage or a hundred other things are suitable to the child as religious instruction.

Prof. Adler then went on to say that, "A great mistake is made in forcing religion into the mind of a child. There are three sources from which the stream of religion is fed. First comes the physical needs of man and his daily struggles with season, climate, and the overwhelming forces of nature, to supply the necessities of life, constantly exposed to the inroads of the powers over which he has no control. It was the desire to placate those powers, to win their favor, that led to the earliest forms of religion. Second, the pursuit of knowledge leads to keen disappointments, and thus a sense of our intellectual inferiority forms in our minds, per contrast, the idea of an omniscient being whom we call God. It is the same with man's moral limitations, whereby a being perfectly just and righteous has been clothed with individuality.

"A child, then, is devoid of all and of each of these motives. It has not yet entered into the struggle for existence, hence it is not aware of baffled efforts."

And so again do children ever manifest any love for religion: "If you would convince yourself, observe the poor little martyrs who are compelled to go to church; see how they sigh for the end of the sermon, with what relief they greet the last hymn, for they know then they will soon be free and can go out into the fresh air. If you would disgust children with religion, the best way is to compel them to attend divine worship. It has been said that children love Sunday school. Yes, but not because of its dogmas. There are extrinsic considerations—books, festivals, and all that, but question them concerning their catechism. The teacher knows full well if the Sunday school were to be devoted to dogmatic religious instruction, the children could never be attracted to it. They may

love their teacher, the singing, companionship, but this is not a love for religion.

"God is variously described by children. He is a big man; sometimes a blue man, from the color of the sky. He lives in a big house on top of the sky. Santa Claus lives with God. Some children like Santa Claus better than God. Some even want to be God. Heaven is a place where there are plenty of toys and no school, and hell a police station where there is always a big fire." Such are some of the contents of the childish mind as found by Prof. Hull in making some studies in child psychology in the Boston schools.

Once more, he said emphatically, "It is impossible to teach a child religion. You may teach it about ghosts and fill its mind with pale spectral pictures, but this is not religion. God, in the childish idea, is no more than some faint spectre. How can you teach a child to regard as a Heavenly Father this pale, mental picture? What does he do for the child? Children are taught to be grateful to God, when they take every thing as a matter of course. They are never grateful for the beautiful in nature, for they are apart of nature themselves. I deny that children love God. I do not believe that among those who regard themselves religious one in ten thousand loves God or has any conception of the meaning of the word God.

"The utmost you can do is to make children fear God. If this be religion, make the most of it. Parents, nonplussed by children's questions concerning who made the various things they see, find it convenient to shut off further inquiry by saying God. This gives the child no other conception than that God made the world, as a carpenter would a bench." A far better way, when a child asks who made the trees, is to tell him the truth; that the trees grow, and then to induce them to watch so far as they can the process of growth in plant, in flower, in fruit, and in all natural living things. And if a child asks who made the world, he may be taught that far back before father and mother, grandfather and grandmother, the world was.

And this reminds me of my own experience with my own children. I remember once one of them asked me who made the world. I took him in my lap and recounted in the simplest way the scientific story of the evolution of the earth from the matter diffused in space; how it, by cooling, gradually condensed into suns; how by revolving it threw off earths, of which ours was only a tiny one, and how they cooled and became inhabitable. The story interested him much and soon I had all the family about me in wonder, listening to what little I knew about the world was made. At last I got to the end of my little knowledge, and he cried out mama. "Go on, go on," and I think, in the course of a month, I had to relate that story half a dozen times. Indeed, I had to read up a good deal to make myself familiar with its details, which I put into the simple language, illustrating it by drawing pictures so that a fairly good idea could be had even by a child.

To return, however, to Prof. Adler's discourse: "If we can't teach religion to children, what can we do? Let children learn self-restraint and mutual courtesy. Give a child a sense of unity with the family. Instead of prayer at night, draw your children closely to you and let them feel that you are guarding and watching over them. The picture of a child kneeling in prayer is very pathetic and touches us deeply, but the prayer is said in a dry, mechanical way; the child's mind is vacant, it is sleepy and wants to go to bed. The place in a child's affections belongs to you, not to spectral imaginations.

"You can teach morality to the young but not religious ideas. Develop the child's love for nature; show it the stars, the constellations, and teach it all you can about them. Teach it reverence, and in order to have the child's reverence you must yourself be worthy of it. Teach it unselfishness. Then you will have prepared the soil for the tree to grow according to its own nature. Religion shall not be the loser by dropping the old doctrinal teachings, and teaching them moral principles which belong to all races, all people, and which no sect can object to, be they Protestant or Catholic. A new race is appearing upon the earth. Let us cherish the hope that the children we love will find a place in the van of those who will lead the race to its grander destiny."

In this connection I must tell a story illustrating the false ideas prevalent among mothers from my own experience. One day I had at work for me a strong Irish woman, a good Catholic, who had no doubt been taught by her church—a church which regards our schools as so bad they do not wish to send their children to them if they can help it—what was called religion. When she was cleaning out a closet, a little mouse ran out and under her dress. A dreadful scream greeted my ears. I ran to the room to see what had happened. There stood Biddy on a chair in great fright. The mouse was master of the situation. I said, "What an earth has happened?" "O, that dreadful mouse, it has scared me to death, it has." "What," said I, "afraid of a tiny mouse?" "Yes, indeed," she said. My little boy came into the room and in a moment had the "dreadful" animal in his hands. He held it up in triumph before the frightened woman. She begged him to take it away, and then she said, "The only thing that I ever punish my Mike for doing is when he catches a mouse and brings it into the room, it is. I almost hate the life out of him once for it, I did."

"And what do you do when he tells a lie," I asked.

"Och, indeed, it's natural for a boy to tell a bit of a lie, and I never do nothing to him at all for that."

"But suppose he stole some little thing from a room when no one was around," I said.

"Indeed, and that is nothing at all, to take a bit of a thing when nobody knows it. I wouldn't hurt a hair of his head for a bit of a lie, a taking something that lay in his way, for that is as natural as to eat."

Such was the poverty of ethical instruction, to which she had been submitted, that she had hardly a better idea of right and wrong than the mouse that frightened her out of her wits.

That night when my boy came to kiss me good night before going to bed, he said, "Mamma, if that woman who was so afraid of a mouse wasn't afraid to have her boy lie or steal, I am glad she ain't my mother. I'd be so ashamed of her."

For twenty years I have advocated, in my limited way, ethical teaching in schools as a substitute for dogmatic religion, but I am glad to hear now to hear my own thoughts so ably presented, so much better given than I could do it before a large and enthusiastic audience rejoices my heart. When Spiritualists organize into a society and get to work in good earnest in reconstructing society on a higher basis, I earnestly hope and believe that ethical instruction will be the grandest part of their work. JENNIE CHANDLER.

**February Magazines Not Before Mentioned.**

The Century. (New York.) The final installment of the Lincoln biography is given, and two poems on Lincoln follow. The frontispiece is an engraving of a small full-length photograph of Ralph Waldo Emerson, taken about 1850. As an accompaniment to this picture there is a striking paper made up of Emerson's talks with a college boy. The artist, La Farge contributes the first of his letters from Japan, with illustrations. Two extremely timely papers are given: the first describes a trip made by the United States Commissioner, Tiedel, in 1884, and the second gives an idea of the Congo River of to-day.

The Forum. (New York.) In the Ethics of Property W. S. Lilly, the eminent English essayist, explains in what the ownership of property consists. General Francis A. Walker points out what a great World's Fair should be. Key Notes from Rome, by Henry Charles Lea, shows the fallacy of the declarations made at the recent Catholic Congress in Baltimore. Problems of American Archaeology is an explanation of specific American problems that await solution. Other good articles are: The Power of the Supreme Court; Moral Aspects of College Life, and A Political Paradox.

The North American Review. (New York.) The great discussion on Free Trade and Protection commenced in the January number is continued by Hon. Roger C. Mills, well known as the author of the Mills Bill. Electric Lighting and Public Safety shows what has been done in the various countries of Europe. British Capital and American Industries, pronounces the English investments in America as good for both countries. Gail Hamilton's on the Pope and Italy is characteristic of the writer.

The Eclectic. (New York.) Grant Allen opens the February Eclectic with Practical Religion. Pasteur concludes his dissertation on Babies, and Mrs. Jenne contributes an article on the woman question. Robert Grant is discussed in short papers from the Saturday Review, and Spectator. Sir William Dawson explains the question of the Deluge; the beginnings of reform in Persia are described and Edward Clodd has an able paper on The Origin of Death.

The Spiritualists' Lyceum Magazine. (Oldham, Eng.) The initial number of this magazine is out and has been instituted for the exposition of the principles and teachings adopted in the Children's Progressive Lyceum. Price, per annum is one shilling, six pence. All subscriptions and communications should be addressed to the editor, Mr. W. H. Water, 89 Queen's Road, Oldham.

The National Speaker, Recler, and Reader. (Chicago.) Number one of this Monthly has been received and we find it is designed for use in all American schools, temperance societies, public exhibitions, etc. Price, \$1.00 per year. Single numbers, 10 cents.

The Jesuit Magazine. (New York.) The February number sustains the high reputation that it has already won, and contains in its table of contents a list of subjects calculated to attract attention. The physical culture article by Miss Jenness has many valuable suggestions.

The Sideral Messenger. (Northfield, Minn.) A new cover design for the February issue of this Monthly, Mary W. Whitney contributes a sketch of Maria Mitchell, with portrait. A visit to Slough, Sir Wm. Herschel's Home, is interesting.

The Home-Maker. (New York.) The usual good reading is found in the February issue of the Home-Maker. The subject of Home decoration and improvement is discussed by the best writers.

Also: Christian Science, Chicago. The Path, New York. American Agriculturist, New York. The Esoteric, Boston.

**New Books Received.**

Origin and Formation of the Hebrew Scriptures. By Lorenzo Burgz. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.00.

The Myne's Mystery. By George Manville Fenn. International Series. New York: F. F. Lovell & Company. Price, 30 cents.

Joshua: A Biblical Picture. By the author of "Jarda." Lovell's Series of Foreign Literature. New York: John W. Lovell Company. Price, 30 cents.

A Family Without a Name. By Jules Verne. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

A Galaxy of Progressive Poems. By John W. Day. Boston: Colby & Rich.

Spiritual Fragments. By J. J. Owen. San Francisco: The Rosenthal-Saalburg Co.

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## Public Schools.

Again comes a demand from the Board of Education upon the Common Council of this city for an increase of the appropriation for educational purposes, and again the cry from certain tax-payers that the expenses of schools are already too great. Similar demands and protests occur in nearly every city and county from time to time. The small tax-payer rarely grumbles at the trifling sum he contributes towards supporting schools, knowing as he does that his children receive many times the value. It is the large property holder who, as a rule, is displeased. He fails to see that he receives value to the amount he pays, as in all probability he sends his children to private schools. His selfishness prevents him from realizing that it is not his efforts alone which give great value to his possessions. He grumbles at all taxes, and as grumbling is contagious, a tax-fighting epidemic is soon in full force. While the soil directly or indirectly is the basis of all wealth, "the people" have done as much to enhance its worth as the few who really possess it in large quantities. When this latter class, who are popularly supposed to be intellectually the stronger, learn to emphasize their words with deeds, the world will begin to see evidence that this nation is in fact a government of, by and for "the people," and that a higher and nobler degree of manhood has been reached.

The public schools do not cost more than the public is able to pay, but undoubtedly more good can be accomplished with a judicious use of the same amount of money. Like the Presbyterian Confession of Faith, the public school system may be greatly bettered by a general revision. It is in a rut and should be lifted out, that it may join in the procession of progress. Doubtless many salaries paid are higher than the same services would bring in any private business, which would be more exacting. With many, school-teaching is more of a convenience than a profession, and the pay should be in accordance with this state of facts, and doubtless would be if no favors were granted for political work. The first practical step towards economy in school matters is to eliminate politics from School Boards and from their entire work; and could all local affairs be freed from the political grip more good would come to the community.

The schools the people are taxed to support should be in every sense American. No religious creed nor foreign language should find lodgment in them. School houses should be properly built that they may be used for practical education such as is calculated to make good American citizens who will know how to live and how to raise families. The more intelligent men and women should aim to better the condition not only of children but of fathers and mothers who are ignorant of their duties as parents and citizens. To do this will be inexpensive, and is perfectly practical with the adoption of a new and

liberal system—liberal in methods, not more so than at present in money. The children can be taken care of as at present, during the day, and the parents given advantages during the winter evenings with opportunities to learn the object of life and to understand the laws of the nation, the state, and the municipality. Such knowledge can be imparted to adults through the public school system in a manner which will serve as a source of happiness and be eagerly sought for, while the cost will not exceed that now paid to teach the few a foreign language and other non-essentials. With proper opportunities, and encouragement from the authorities, the adults of every school district would form societies of an educational nature tending to social and moral progress.

It will be asked how can this be done and at what cost? Under proper rules and conditions certain rooms in public school houses can be placed, (at a cost barely sufficient to meet the expense of light and heat, or entirely free), with clubs which may form for debating, reading or for musical societies. Then the School Board can provide a series of lectures which should be given free in these rooms by competent speakers who could repeat the same lecture in a number of schools. With proper encouragement and suitable places, provided at little or no cost, there would soon be found in every school district a club whose members would be anxious to avail themselves of the opportunities offered for self-improvement. Every new school house should be erected with a view to the accommodation of those who would soon utilize rooms in the basement for kindergartens, kitchen gardens and cooking schools. Many of the school buildings in Chicago and other cities, large or small, could, at a small cost, be made to accommodate these useful auxiliaries of happiness and knowledge, which tend to instruct many in ways and means to follow an honorable calling. There is much that can be done without any additional taxation if the people have the will and determination to do it. Among other steps forward, which should be taken at once, is that one which will lead the State to provide books, and sell them to pupils at cost.

At first glance the ideas here touched upon will by many be deemed chimerical, but the JOURNAL submits them to the "Twentieth Century," the "Sunset" and other worthy clubs and societies of this city and elsewhere, bent on discussing topics intended for the betterment of the human race. There is nothing Utopian in the reform asked for unless it be the discarding all political influences from school work. To that narrow-minded class who argue that governments are only intended to deal with material things and have nothing to do with the moral welfare of citizens the JOURNAL desires to say with emphasis, that the time has come for their views to pass into oblivion as political heresy, unworthy of the present age.

Blest as is Chicago with the means, it should be the desire of its citizens to plant seed in their municipal garden calculated to yield a harvest of intelligence which in time shall spread and multiply and give evidence that the U. S. government is in fact "of, by and for the people." To hasten this much-to-be-desired period and to quickly relieve the school system of the incubus of politics, there should be a strong representation of women on the School Board. To select public spirited women who are pre-eminently fit for the responsible position is not a hard task; and no fair-minded, intelligent person will deny, or wish to deny, women the privilege of aiding in the management of the public school system. Only the ignorant, the vicious, and the traders in politics oppose women on the School Board.

## African Supplies.

Rum, gunpowder and missionaries are the chief supplies which the Christian world furnishes Africa. The Missionary Society of the Methodist Episcopal Church is endeavoring to arouse the United States Government to the necessity of joining with other nations, to prohibit the liquor traffic with the natives of Africa. To illustrate the great evils of this traffic and its gigantic proportions, Chaplin McCabe has furnished *The Voice* with a copy of a letter received by him from Rev. B. F. Klephart, a missionary in Liberia. Mr. Klephart writes:

"I never saw such poverty among God's people as there is in Liberia. The Christian nations are pouring rum and gin upon this poor people. The steamer that brought us from Hamburg had on board 10,000 casks of rum (each holding 50 to 60 gallons), 12 cases of gin, 460 tons of gunpowder, and 14 missionaries—all on their way to Africa to convert the heathen. The German line has nine steamers that ply monthly between Germany and Africa. They always have the same kind of a load, with the exception of the missionaries. I learned that much of this rum came from Boston."

Bro. Klephart takes too narrow a view of things. In reality God's people make the rum; God's people furnish the ships to transport it to Africa; and the huge profits go into the pockets of God's people. God may have a wise purpose in all this. It may be a segment of the spiral along which he is doing evolutionary work. Wherever rum and missionaries get a foothold—and their advent is generally synchronous—immediately physical deterioration of the natives begins. In time the natives disappear from the face of the earth and the white man possesses the country and adapts himself to its conditions. Between the real hell which the rumrunner supplies to incarnate Africans and the theological hell to which the missionary tickets them in the hereafter, the white Christian is not likely to be bothered long with his colored brethren either in this world or the next. True, it is rather tough on the Africans but that is not of much moment if only the white Christians can make

plenty of money here and with their cash and the assistance of their Lord secure permanent homes, crowns, baubles and other accessories of pious comfort and honor in the New Jerusalem. If the "Christian plan of salvation" be true, then are there hosts of rumrunners playing their harps and flinging their crowns high in air as from the battlements of Heaven they look over into hell and are filled with tumultuous joy to see the tortures of the writhing Africans and Indians to whom they sold rum. The stupid heathen didn't understand the way to hedge against hell; their dull intellects fired with rage tried to appreciate the necessity and value of death-bed repentance and the saving properties of the blood of Jesus. Hence they continue to augment the repentant rumrunner's pleasure in heaven as they did his bank account here. O, what a blessed thing is this old orthodox theology! Let our Presbyterian brethren beware how they destroy it.

## Psychical Experiences.

Stored away in the attic-chamber of memory are a thousand little psychical gems that disappear with the possessor and are lost to the world, while only occasionally are a few of them reclaimed before the owner "goes hence." Incidents in people's lives often pass by with only a slight passing recognition and are laid away in the mind's conservatory and merely a chance accident calls them forth again, and that by listening to, or reading about a similar experience of some one else. In a city not a thousand miles from Chicago, and perhaps not even one, there resides an intelligent physician of considerable prominence in his profession and highly esteemed by such as have been his neighbors and patients. At different periods in his life he has done some desultory reading in spiritualistic lore and on rare occasions has had sufficient interest to attend a seance—notably those of Mrs. Maud Lord-Drake. Not until within a few weeks, however, has his interest been really aroused, and that by the reading of the "Life and Mission" of that incomparable medium, D. D. Home, written by his estimable and talented widow who is by birth a Russian lady. In conversation, a few evenings ago, the Doctor said: "Statements made in that work and also in 'Startling Facts' by Dr. N. B. Wolfe, have brought vividly to memory a circumstance in my life which would have slumbered in oblivion but for their perusal. And the occasion to which I shall refer was no longer than two years ago. After a day of more than usual activity at my profession, I sat down in my office thoroughly worn out with fatigue, and in this condition I dropped to sleep. Presently I found myself standing apart from my body and yet I seemed bound to it. I looked upon my sleeping form, and though I could not seem to get a view of its features, I saw the limbs and body of myself before me. I wanted to get away—to disentangle myself from it and move on, and I struggled to do so. But all in vain was the effort, which effort probably aroused my sleeping form for I was forcibly intromitted again whether I would or no, and was again the possessor of my physical body. Twice I had the same experience, and it was one that caused me a great deal of wonderment at the time for it seemed as real to me as any other event of my life."

"But I found the other day," he continued, "another person who had had a similar experience. I had been talking to him concerning the book I was reading and related to him the circumstance already given. He is by birth a southerner, and says that some years ago he was sick unto death, as was supposed, and his parents, brothers, sisters and friends stood around his bed expecting momentarily his demise, as the physicians had given him up. Presently he felt himself going out of himself, as he expressed it, and floating in the air. He turned and looked upon his lifeless form extended in the couch and saw his weeping circle of friends standing around it and could hear all they said. How long this condition of affairs lasted he did not say, but the time of the final parting of his spirit with its physical body had not arrived and a union was again restored. This was many years ago and in all probability he has yet many years of mundane existence before him."

As one recital of experience generally calls forth another, the instance here related was no exception. A lady who had been attentively listening said: "I never left my body that I know of but I once had a strange premonition which I have never forgotten. It was when I was a school-girl, fifteen or sixteen years of age, in Lowell, Mass. I was on my way to school with a bevy of girls and we had to cross the Merrimac river to reach the school house. Just as we reached the bridge I heard an awful crash as though the whole bridge had broken up and fallen into the river. I asked the girls what that dreadful noise could mean, and I was astonished to find that none of them seemed to have heard anything. I told them what I had heard, and that at least something was the matter with the bridge and refused to cross. But after a while, noticing that teams and men were passing and repassing, I summoned courage to cross it myself, but ran every step of the way. The thought remained with me all day. I could hear the cracking of timber and the crash of a falling structure. I have not stated that my father was by profession a bridge-builder but such was the fact, and I knew that he was constructing a bridge at that very time across the Connecticut, two hundred miles away. I was boarding with an aunt in Lowell and on reaching home at evening I told her my story. She was a per-

son of intuitive perception and she at once said, 'It means that some accident has befallen your father where he is at work,' and she immediately wrote a letter of inquiry. In a few days a reply came, saying, that at a quarter to 9 o'clock on such a date the bridge that my father was building, fell. He was in the middle of it and went down too, but escaped without serious injury. It proved to have been at the very hour and minute at which I had heard the crash."

## The Journal forces Jastrow to Recant.

Our readers may remember that we charged Prof. Jastrow with malice prepense in attributing to the late Mr. D. D. Home a passage written by an exposed medium describing his own fraud. The article on which Prof. Jastrow made this grave and unfounded accusation appeared in the *Popular Science Monthly* for April, 1889, and Prof. Jastrow has drawn our attention to the following letter taken from the *Popular Science Monthly* for January of this year, although ostensibly written last October:

## A CORRECTION.

*Editor Popular Science Monthly:*  
DEAR SIR: My attention has been called to a slip occurring in my article in the April issue of the "Monthly." In the sentence (in the foot-note, page 727) reading "... Add to this the confession of an exposed medium, Mr. D. D. Home," etc., the exposed medium is not D. D. Home, but one cited by him as exposed. The only hint I have as to the origin of the printed version is from my fragmentary notes for the paper, in which the words stand thus: "Add to this the confession of an exposed medium (D. D. Home, 'Lights and Shadows of Spiritualism,' etc.)." I remember deciding to omit all mention of names wherever possible, and must have crossed off part of the parentheses instead of all. I am very sorry that so slight an error should have ended in throwing blame where it did not belong, and especially as my point was simply that a medium was exposed in the manner indicated, it being entirely immaterial who the medium might be.

I must further apologize for the lateness of my writing, on the plea of a six months' absence abroad, and the consequent accumulation of duties awaiting me on my return.

Truly yours,  
JOSEPH JASTROW.

Madison, Wis., Oct. 31, 1889.  
We are glad to exonerate Prof. Jastrow from the charge of deliberate malice, but to our thinking the gross carelessness which he has shown is almost as criminal. In defense of our own previous remarks, we must say, that we could not see how any person of common intelligence could make the blunder made by Prof. Jastrow. The passage in question was quoted by Mr. Home himself in *Lights and Shadows of Spiritualism*, and the context is such as to make it absolutely impossible that any person reading it should suppose Mr. Home was the exposed medium. We now think that Prof. Jastrow had never read Mr. Home's book at all, at that time, and that his quotation was made at second-hand without any explanation. Nearly all the article, in which he made the mistake, consists of extracts from the Seybert Commission Report and from papers in the Psychological Research Society's Proceedings, and it seems pretty clear to us now that Prof. Jastrow took the passage in question from Mrs. Sidgwick's article in Part X of these Proceedings. Mrs. Sidgwick is correct in her statement. She says: "The following is quoted by Mr. D. D. Home's *Lights and Shadows of Spiritualism*, p. 342, as the confession of an exposed medium." Prof. Jastrow uses these very words, "the confession of an exposed medium." It is plain that Prof. Jastrow is not to be trusted where care is required, since in the above letter he makes another mistake in describing his own point. In his article the point of the quotation was to show how easily some people were deceived; but from the above letter it seems that his point was to show that "a medium was exposed in the manner indicated," or, in other words, that people were not deceived. His apology for tardiness in correcting his error will hardly be accepted, for the reason that it is insufficiently grounded. When a man having unwittingly committed a gross offense discovers his mistake there can be no "accumulation of duties" which will justify delay in repairing the injury. But we now take leave of Prof. Jastrow, we hope, for ever, editorially speaking; and in doing so we trust that he will never again make "so slight (?) an error"; and that if he does, a severer penalty than public disapprobation will be meted out to him.

## "One of the Bravest Fights for Principle."

*All Soul's Monthly* is the organ of R. Heber Newton, D. D.; in addition to parish notes, items and editorials, each number contains a sermon by Dr. Newton. The fair and sympathetic attitude of the eminent and eloquent clergyman toward the central claim of Spiritualism is known to everybody who reads. In the February number of *All Soul's Monthly* Dr. Newton has an editorial on the JOURNAL and its editor. That it is not modest to reproduce it in these columns is admitted in advance, but it may be of interest and of value, too, to the Spiritualist public to know how the JOURNAL's work impresses an able and scholarly churchman like Dr. Newton. His verdict is that of a leading representative of one of the most intelligent and influential religious cults, and it should have weight with all interested in Spiritualism—not for its commendation of the editor as an individual nor of the JOURNAL merely as a newspaper, but of both as representatives of Spiritualism. In this impersonal spirit it is here republished:

"One of the bravest fights for principle now being made in our country is that which Col. John C. Bundy is heroically carrying on against the harpies who, under the guise of mediumship, trade on the most sacred feelings of the human heart; a trade more full of ways that are dark and tricks that are vain than any other known to our

modern world. Col. Bundy is a sincere Spiritualist. Believing that at the core of Spiritualism there is a fact, he recognizes, however, the existence of abounding fraud in the seance, and does not hesitate to denounce the tricksters who practice it as the worst foes to their so-called faith. He never fought more gallantly in our Civil War than he is now fighting these hosts of darkness. Those who are interested in this movement, whether believers or not, should subscribe to the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, and help a manly effort to bring the truth out from the clouds of superstition that now envelop it."

## Archaeological Delvers.

Marvelous has been the progress made in the last twenty, or even ten years in archaeological discoveries, vestiges and relics of past ages having been unearthed in different parts of the globe which have enabled scholars to corroborate ancient and biblical history and which have thrown a flood of light on peoples and races that seemed all but mythical. A discovery lately made in Egypt is not one of the least wonderful, as described by Prof. Sayce in a recent lecture at Manchester, England, which brought face to face with modern times the early age of the world that saw the Israelites groaning under Egyptian taskmasters. On the eastern bank of the Nile there was a long line of mounds which the natives of that country knew by the name of Tel-el Amarna. Some two years ago, while a few of the natives were at work uncovering these mounds, they found at the foundations a number of clay tablets covered with characters which never before had been seen in Egypt. Prof. Sayce, on close inspection, found that these tablets were messages and dispatches written in the Babylonian language, and though half obliterated he was able to see that some of them were letters written by the princes and governors of Canaan nearly 1,400 years before Christ, or even before Joshua, who fought the battles of Israel, was born. It is rather startling to learn that at that early period of history the chief sovereigns of the world, separated by vast tracts of country, were carrying on active correspondence, but a greater surprise to find that not only the kings of Assyria and Babylonia corresponded with the Egyptian monarch in the language and writing of their own country but that continuous literary intercourse was being carried on throughout the whole length or breadth of western Asia, in fact that the whole civilized world 3,500 years ago was as closely knit together in literary intercourse as they are in these modern days with our vaunted cheap postage system. Whatever happened in a remote part of the then known world was immediately communicated to the royal court of the Egyptian government.

## He Glories in Discontent.

The newly installed pastor of Plymouth church, Brooklyn, the Rev. Dr. Lyman Abbott, has no leaning toward pessimism and but very little respect for pessimists. "The man who is dissatisfied with things as they are," he says, "is very likely to fall upon one or two horns of a dilemma; he is either impaled by disappointment or impaled by satiety. The looking at life as the pessimist looks at it may be properly described as the disease of ideality. Such a one says that life always ends in a battle, always ends in sorrow. Let us look then at what is, not at what might be. This world is not an ideal world. The beatitudes of Christ are often preached from, but seldom the woes. Human nature is not what it should be. Paul, in his day, said, 'there is not one righteous, no, not one.' There is not one of the daily newspapers—not even the Sunday editions of the daily newspapers—that will make such an indictment as that. I glory in the sense of discontent that prevails. Dissatisfaction and unrest are signs of life. You could never have a living tree unless the seed was destroyed. There is good in life. The world is full of evil influences, but it is full of good influences also." When men read in the daily papers of the blight that has fallen upon some household and dished up with all the sickening details, they do not stop to think of the thousands of beautiful homes with their pure lives; that do not find any story told of them in the newspapers. The balance is often all in favor of the good. "The world does grow toward righteousness," concludes Dr. Abbott, "not as fast as Jonah's gourd, but it still grows fast. We are put into this world to be dissatisfied, and it is admirably adapted to that end. It is not our home; our home is beyond. This is a schoolroom, it is not the house."

## Bellamyism and Free Love.

The *Atlantic Monthly* for February publishes a paper from General F. A. Walker, critical of Bellamy's book. The *Chicago Tribune* re-publishes and in an editorial supplements Walker with the following:

There is one point which Gen. Francis Walker does not touch in criticizing Bellamy's book, probably because Bellamy does not directly set it forth in his love romance, but it is there in effect, though he did not dare name it. It underlies his scheme, as it does every other socialistic scheme. It is free love. The whole tendency and effect of his plan runs in that direction. There is no inducement for men and women to marry in Bellamy's scheme of society. There is no need of rearing a family. The children are taken as soon as born and are brought up, cared for, and educated by the "State." The parents need have nothing to do with them. Their only domestic duty to the State is that of breeders. There are none of the elements of the home in this socialistic scheme. The woman has no home duties to perform. The washing and ironing are done in laundries. The cooking is done in outside cookeries. The sewing and mending are done outside. There is to be no such thing as household work. Is it possible to conceive of a home in which there are no work and no children? Is it







(Continued from First Page.)

perdition showed itself in him thereafter. His early Baptist training made him a fatalist up to the day of his death, and listening in boyish wonder to the legends of some toothless old dame led him to believe in the significance of dreams and visions. His surroundings helped to create that unique character which in the eyes of a great portion of the American people was only less curious and amusing than it was august and noble.

With this gypsy people Lincoln's wit is original way of doing things, his story-telling and especially his feats of strength and a captivating influence. "By an arrangement of ropes and straps, harnessed about his hips, he was enabled one day at the jail to astonish a crowd of village gossips by lifting a box of stones weighing nearly a thousand pounds." And Herndon concludes that: "His strength, kindness of manner, love of fairness and justice, his original and unique sayings, his power of mimicry, his perseverance—all made a combination rarely met with on the frontier. Nature had burnt him in her holy fire, and stamped him with the seal of her greatness."

This biography emphasizes the fact that at the age of twenty-seven, Mr. L. declared himself in favor of woman's equality under the law. And Mr. Herndon continues, "I cannot refrain from noting here what views he in after years held with reference to the great questions of moral and social reform, under which he classed universal suffrage, temperance, and slavery."

"All such questions," he observed one day as we were discussing temperance in the office, "must first find judgment with the most enlightened souls who stamp them with their approval. In God's own time they will be organized into law and thus woven into the fabric of our institutions."

When the perilous time came to wipe out of our country chattel slavery, and organize liberty into the fabric of our institutions, it was Mr. Lincoln who became the chief and important instrument to effect it. To accomplish it, called for almost superhuman courage, sagacity, and patriotism. In a picturesque and fascinating manner Mr. Herndon shows the clearly providential career of this boy of the wilds of Kentucky and Indiana to the White House and to the emancipation of slaves. The perusal of these books produces the feeling that Mr. Lincoln's entire life was guided by supernal influences fitting him for the greatest work ever accomplished by man. Of all the "biographies" this is by far the most spirited and life-like.

"A child beside a statue said to me, 'With pretty wisdom, very sadly just: 'This man is a noble, mamma. He 'Was made of marble; we are made of dust.'"

In after years all republicans, humanitarians and philosophers will recognize the fact that no biography of Abraham Lincoln which failed to tell "the truth, the whole truth and nothing but the truth" could be in any way commensurate with the importance of the subject. These three volumes are an invaluable contribution to human progress.

C. O. POOLE.

\* Herndon's Lincoln. The true story of a great life. The History and Personal Recollections of Abraham Lincoln. By Wm. H. Herndon and Jesse William Weik. A. M. Chicago, New York and San Francisco: Belford, Clark & Co. Price, 3 vols, \$4.50.

To the Editor of the Religio-Philosophical Journal.

Are They Afraid to Revise?

WASHINGTON, D. C., Jan. 30, 1890.

I enclose a clipping from an exchange which you may care to take up, with or without any comment of your own upon its significance. Although it seems to you and me no more than an expression of common sense and humanity, yet when we consider the circumstances under which it was spoken, the words acquire a peculiar weight. What must be the real horrors and terrors of a creed to any person when the most simple expressions of reason and decency stand out with such startling effect, especially when we remember that these ministerial harshnesses have been required, in order to uphold their own logical consistency, to refuse to revise their abominable creed. Are they not afraid to touch it? Is there not an instinct of self-preservation among these blind bigots which makes them fear? For if they were to once remove the bandages from this hideous old mummy of theirs, it would crumble into dust. E. B. COVES.

THERE ARE NO INFANTS IN HELL.

In Monday's debate by the New York presbytery on the proposed revision of the Westminster confession of faith, Rev. Drs. Crosby and Van Dyke both spoke against the doctrine of reprobation. Rev. Dr. Van Dyke began one of the most striking speeches of the entire discussion with Dr. Paxton's parable about the dog which had "eat his tag" for his text. He said: "The Westminster confession as it now stands affixes a tag to the human race to this effect: 'Part is consigned to heaven and part to hell and no man can find out to which part he belongs, nor would it make any difference if he could.' Now, if I were an expressman I would refuse to forward a tagless dog; so I refuse to believe this unintelligible, impossible dogma, and yet my refusal makes no difference! We have voted for revision. Now, what is the revision to be? I am in favor of the committee's report because it eliminates reprobation from the confession and suggests the formation of a new creed more scriptural than the confession as a basis of union with other reformed churches. The first, the elimination of reprobation, should be done as soon as possible, if not sooner. We want to get rid of reprobation because it is superfluous and not essential even to Calvinism, as it is not contained in any Calvinistic creed except our own and the Irish articles, formulated in 1615 only to fall into innocuous desuetude in 1635. Ante natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: 'There's that blessed doctrine of universal depravity. What a comfort it is if we only lived up to it! The Heavenly Father spreads a feast for all; let it for us to say that He refused to let the poor sinner eat of the crumbs which fall from His table. And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century. The doctrine of ante natal perdition makes the Bible a mass of contradictions. It is unevangelical. It is in alliance to-day with the anti-Christian forces of modern thought. We must be driven into pantheism and materialism unless we stand fast and say, 'Our wills are ours.' Reprobation is a 'horrible' doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion and taught the damnation of infants. I don't weep for the tears shed over the destruction of part of the confession, but for the tears of

the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition; I weep for the unhappy creatures in mad houses whose light of reason has been put out by the heresy of ante natal perdition." In conclusion Dr. Van Dyke said: "I know not what others may do, but, as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care! It is Christianity!"

Truth about Queen Isabella.

To the Editor of the Religio-Philosophical Journal.

In addition to facts published by you as to the leading part Isabella of Castile had in founding the Spanish Inquisition, let me give the following, quoted from Ewald's "The Captive of Castile," in stories from Spanish state papers—undoubted authority: "After her death crowds assembled beneath the windows of her palace at Medina del Campo, to give vent to the curses and execrations they dared not utter in her lifetime. 'Her soul,' cried the mayor, amid the cheers of the mob, 'has gone direct to hell for her cruel oppression of her subjects.'"

One cause of this outbreak of hate was Isabella's treatment of her daughter Juana, whom she sent to the tower, imprisoned, deprived of comforts, and harassed until she was a victim of melancholia and virtually disinherited her. All because that brave daughter would not approve of burning heretics alive and other awful deeds sanctioned by her terrible mother. So says C. H. Levermore, dating from the great Massachusetts School of Technology in Boston and writing in the Woman's Journal.

A woman who had given some approval to the foolish plan of some women to erect a statue to this bad woman and tyrannical Queen wrote me that Isabella, judged by the light of her age was as good as the average woman then. Did any of our cities cry out in the streets that the average woman had gone "direct to hell." Only a cruelly awful even in that cruel age led to such outcries.

Let not American women honor her by a statue. Dead, not creed, is on trial. A statue for the Catholic Columbus? Yes. For the tormenter of her daughter, the heartless tyrant? No, a thousand times no! Detroit, Mich. G. B. STEBBINS.

Independent Slate-Writing in Scarlet and White.

To the Editor of the Religio-Philosophical Journal.

My family consists of my wife and self, and for eleven months, at intervals, since September 22, 1888, Mr. Aber and wife. Mr. Aber is a medium for materialization and incidentally, slate-writing. My attendance on four hundred and more sances qualifies me to give evidence. In this paper I will give my experience of three sittings for slate-writing. On September tenth, I had read and written until 9 a. m. in a room separate from Mr. Aber. I had provided two large new slates a few days before, unknown to him, placing them in my book-case until wanted for use. Before calling his attention, I had placed a chair with its back to the writing-table, just used by me. I then in like manner went to my book-case, took out the new slates, cleaned them perfectly, then called Mr. Aber from the parlor where he was engaged in reading. He inquired what I wanted? I replied, to hold the slates. He came and I beckoned him to the chair as before described. Still holding the two slates in my right hand, and with my left drawing a chair in front of him, I seated myself with my knees meeting his. I then requested him to take hold of the two covers of the slates presented to him. His two hands closed on the slates, never withdrawing from sight until the finish. The light was good. He had not held the slates two minutes until audible rappings were heard. In reply, I asked, if they were intelligible, would write to which "yes" was rapped in answer. At once I heard a noise as if writing was being done. I will here state that no pencil or pigment of any kind was placed within the slates. The time of writing was short and its conclusion announced by three distinct raps. I at once withdrew the slates from Mr. Aber's hands, opened and examined them, then passed them to Mr. Aber.

On the inner surface of the bottom slate was a message of five lines and two-thirds across the slates in a large open masculine hand, signed E. V. Wilson. The color of the pigment used in this message was scarlet. Below this on the same slate was a message of four lines and a half signed Gracie. This last message was in white, and in female hand, showing culture and the sentiments of a tender and loving nature. These two handwritings occurring at this sitting are as remote from similarity as are any two handwritings you could cull from a large and varied correspondence. On the inner surface of the top slate was a line and a half in another handwriting. This was written in scarlet with no name signed. Facing this and lengthwise with the slate were written thirty-two characters. These characters resemble none in use by any modern tribe or race so far as I know, but have a similarity to characters on tombs and monuments of Chaldean civilization. A few days subsequently the slates, rappings and messages occurred, and I inquired for the history of their use, to which the answer came that they were written on the slates as before described by a Chaldean priest who lived 2,900 years ago.

Two or three days subsequent to this sitting, I bought two more slates of the same size. After the same precaution as before stated we again sat for slate writing, and were again successful; two messages were written on the inner surface of the bottom slate, one in an artistic female hand of nine lines clear across the slate signed Gracie Sonland. One of three lines across the slate signed P. Wilson, an old Cincinnati merchant and friend of mine. I was and am quite familiar with his handwriting, and at once identified it. On the inner surface of the top slate was a two and a half line message signed Rev. John Pierpont, with a facial cut, and these characters, X O X.

Dr. S. of this place, has been for many years an attentive reader of Harper's Monthly, in which was printed his engraved autograph, with likeness and abridged biographical sketch. When handing Dr. S. the slate, on which this message was written, he at once identified it as his, as I from the same source could also do. These last described messages were all in white.

Following this sitting I bought two more slates of smaller size. The same precautions were continued. He next, two messages came on the inner surface of the bottom slate. The first, a three lines and a half message written across the slate in a hand writing I was fa-

milliar with fifty-one years ago, signed Sarah C. This hand writing was the most artistic in finish of any yet written, well corresponding with the nature of the lady executing it. A four line message below this was in a male hand, and signed Charley. I knew the person purporting to write it, but I was a boy then and do not pretend to identify the writing. The writings all in white. No message occurred at this sitting on the upper slate.

These sittings were all in broad day light, except the last, which was early in the evening with ordinary lamp light. The two messages on signed Gracie, and the other signed Gracie Sonland, are identical; all the others stand out with a bold individuality. Spring Hill, Kan. J. H. FRATT.

The heroism of Father Damien is pointed out as the result of his religion. This is straining a point, and very carelessly so. No one believes that the heroes at Johnstown, and down the Comenough alley, acted from any other promptings than those of manhood and humanity. There is little emphasis placed on the natural nobility of the human race. Where it is not stifled by wicked belief, humanity blossoms out naturally into noble deeds. You can find a hero in every family. We all have our worshipful friends. Father Damien was a hero in his birthright. If it was religion alone that sent him to Molokai, it would send more to fill his place. Our best policy is to make the best of our manhood and add to it as much true religion as we can muster.

It is pure economy to buy Hood's Sarsaparilla, for it is the only medicine of which can truly be said, "100 Doses One Dollar." It is stronger, purer, and better than any other blood purifier.

Florence, Ala. The personally conducted excursions to this rapidly growing city have been so successful that the Chicago and Eastern Illinois Railroad, Evansville Route, will run one on each of the following dates: February 4, 11, 18 and 25. For copy of "Alabama As It Is" and further information, send to William Hill, General Passenger Agent, Chicago, Ill.

Fruit Packages and Baskets. The attention of fruit-growers is called to the advertisement of Heath, Morris & Co., New Albany, Indiana. This firm is enterprising and reliable. They are in just the right popular lumber district, and, with splendid factory facilities, offer the best inducements both in quality of goods and price.

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