

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

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Beaders of the JOURNAL are especially requested to sona in items of news. Don't say "I can't write for the gress." Send the facts, make plain, what you want to lay. and "cut it short." All such communications will be properly arranged for publication by the Editors. sotices of Meetings, information concerning the organzation of new Societies or the condition of old ones movements of lecturers and mediums, interesting incisents of spirit communion, and well authenticated acounts of spirit phenomena are always in place and will oublished as soon as possible

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through the first transgression all mankind fell into condemnation, and that God, in accordance with his justice, left one part of mankind to this condemnation, and in accordance with his mercy predestined the Jonathan Edwards, the ablest logician and other part to eternal life. He maintained one of the gentlest natures that America has that the human race is so apportioned that produced. No more than Augustine, St. Thomin some is displayed the efficacy of merciful as Aquinas or Calvin did he hesitate to carry grace, in the rest the efficacy of just retribu-tion; that if all had remained under condemnation there would have been seen no evi- predestination. It was not for him to preleft under punishment than are delivered, | man to accept what he honestly believes to be that it may thus be shown what was due to true, cost what it may. And all these men all. He taught that no one can tell before were cast in heroic mold. Say what we will exert themselves to the utmost to work out | braced it, we shall see that they have been their salvation with fear and trembling. Well might Neander say that this doctrine could not have been propounded without ible morality. serious consequences if it had not been hand- It is not to led with Augustine's prudence and ability. Augustine was too reverent a nature to fathers have done and be satisfied with the

trace back the casualty of sin to God, theological attainment made 200 years ago. although many of his statements isolated The Presbyterians areawake to the fact that seem to impeach the character of God. He is the church of to-day has its claims in the very careful to say that the final reason for general progress of thought; that creed as damnation does not lie in the absolute will well as deed must avail itself of added intelof God, but in Adam's sin. Whoever is damned, it is not because God so wills his damnation, but because Adam sinned, and the sin of Adam, as a merited punishment, came upon all men, for by this also came their own sins. As to the condemnation of infants, an idea prevailed to some extent in Augustine's time of a middle state for unbaptized infants, while the highest stage, the kingdom of God, depends on baptism. Hence Pelagius says: Whither unbaptized children go I know not, but whither they do not go I know." This is in harmony with the idea which prevailed later on in Dante's time, since he places unbaptized infants in limbo, that negative hell where there was no torture, and

Bancroft says, "He that will not honor the memory and respect the influence of Calvinism knowns but little of American liberty." Calvinism in America was developed by one of the gentlest natures that America has to logical conclusions the results of premises based on the doctrines of original sin and death whether he belongs to those predes-tiued to be saved or not, but this was no reason for hesitancy or laxity. All should tions as well as the individuals who have emcharacterized by rare intellectual vigor, sound scholarship, and, more than all, inflex-

It is not to be expected that men of this stamina will rest content with what their ligence and meet the needs of the new conditions. What was said at the 250th anniversary of the First Church in Boston is no less applicable to the creed of a church than to the building. The minister of the church said: "The question is asked, What would your founders say about the grandeur and artistic beauty of this edifice, its storied windows, its organ and choir, and the green boughs? of its Christmas device and flowers. of its Easter service, its furnaces and cushioned pews? If we care to answer we should say that the puritans built the best meeting houses they could, and each renewed edifice has improved upon the preceding one." So it will he with the P- shyterian creed. CAROLINE K. SHERMAN.

Augnstine set out with the premises that been largely adopted by progressive nations. | thodox sharpers of Onset may have not succeeded in extracting by bogus materializations, slatewriting, fortunetelling and the like; his rivalry of commercial Spiritualism is formidable and successful; his modest am-bition is to rival Christ, and his blasphemy he wears, like his hat, cocked up with a jaunty air

Evidently Mr. Frazier is a "theosophist at large," to quote from one of Mr. W. Q. Judge's numerous circulars touching incidentally upon the little matter of contributing dence of redeeming grace, and if all had been scribe the ways of God. It was his simply to funds to his support and sending in transformed then the severity of retribution know and obey. There is something almost subscriptions to "The Path." But Mr. would not have been manifest. More are sublime in the heroic courage that enables a Frazier is 'so thoroughly and theosophically at large that he has hewn out a "Path" for Sacti and self-remembering, perhaps, what theosophists of less genius forget in the excess of their altruistic fetishworship, that charity begins at home-where doubtless Mr. Frazier would agree it ought also to end. And he walks the path with a firm and easy tread. Do you doubt that he casts gut devils? Do you, O wicked scoffer! deride the idea that he has the devils he has cast out chained in his backyard? Step this way if you please; now look; and if you cannot perceive the devils chained there, or even the chains, Mr. Frazier will triumph-antly point to the stakes, while his Sacti stands by shuddering with fear at the thought of what would happen if they should break loose. Save vourselves, ladies and gentlemen! Our terms are only \$2 for a consultation and diagnosis of your case; other fees contingent upon léngth of time required to cast out your devil; contingent upon the obstinacy of said devil; contingent upon your faith; contingent upon your money or your life-but there is nothing contingent about us: we do a cash business. Holy shrine at Adyar! Blessed Koot 'Hoomi Blessed Master Morya! Blessed Liahatma Hilarion! Blessed St. Henry! Blessed St. Helena Petrovna, ever Virgin! Shall the whole Hindu Pantheon perish thus, without the saving grace of that powerful Thibetan hierarchy whose Russian-Irish oracles now are dumh? Look to your laurels. Olcott; save yourself and your Sacti before it is too late, my dear Henry, and bring quickly your car pet bag full of your best Buddhist samples; avail yourself of habeas corpus if your son puts his sire in jail, and hasten to Onset; meet there this terrible brother-Yankee face to face; serve an injunction to stay his proceedings; attach his goods for infringement of your, patent-rights; do not let him thus bull your fool market; bear down on him hard; corner him; pinch him; squeeze himelse theosophy in America is doomed to be not yours, but his! But to my story. Last summer I went with a party of friends to spend some weeks at Onset. Daytimes we strolled about the pretty place, and night times we attended strictly to our devotions and other business, as became meek and lowly psychic researchers, paid our bills regularly and got - money's worth of solid experience. We had our fortunes told; we worked the Rowley-Stansbury telephone from Onset to the Throne of Grace: we embraced many of our ancestors who appeared in their chemises; and we listened while the amiable Dr. Mansfield explained all the tricks of all the mediums in the place with one exception. Some day, perhaps, I will tell you more of how we slaked our thirst for the evidences of a future life afforded by the Onset ghosts and their keepers,-the Berry sisters, one of them in a new scarlet gown and the other with a new husband (Albro was a training a new recruit at the other end of the town, and everybody said she was getting to materialize "jus' like the Berrys used to did in Bosting"—queer that!)— the industrious and reliable popular favorites Beste, Bliss, Ross, Moss, and Cadwell-the fragile and spirituelle Miss Roberts, formerly canary bird in Mr. Henry J Newton's now historical New York cageyes, and the famous Eddys whom Patriarch Olcott immortalized when Matriarch Blavatsky first laid siege to his violent imaginings—an Eddy who was so blase at the business that he often forgot to change his coat when he came before the curtain, and made no bones of yawning in your face when you embraced the form of your mother in law in his person. Young and tender and inexperienced as you are, Mr. Editor, even you can see that in such a galaxy of stars as this-such a very milky way of nebulous constellations-Theosophist Frazier had need of all his genius to twinkle with his Sacti like a double star in a firmament already richly begemmed with astral bodies of the first water. But his light shone refulgent, and dimmed the lesser luminaries. It was some distance to walk between our cooms and the hotel. On the way was one of it had a garden. This garden, unlike all the rest, was never vacant, -- warm or cold, rain or shine, morning noon, and night, did Farmer Frazier cultivate his plants. Strange were rooted to the ground-or were stuffed

make their faces wear such looks of fatuous despair'. Perhaps you have seen sometimes a sick cat, too feeble to meou, look at you with imploring imbecility and drop her under jaw in pitiful appeal, yet making no noise? That was the way they looked. We called it the "kitten drop,"—and I doubt that any other asylum for idiots could have furnished better cases of this complaint. Sometimes as we passed one of the kitten-droppers would have a sort of a fit, which we supposed to be the struggle of the devil inside to break loose. The monotony must have been hard on the poor devils; no wonder they sighed for their native hell, and I cannot blame them for coöperating with their keeper to escape from a garden of Eden where was no Eve they cared to tempt, and no Adam worth tempting. But the sight of sights was to see the powerful proprietor of the menagerie herd his ani-mals three times a day over to the hotel in a drove to be fed and watered. Yet the most cynical of men-and I am not hest could not view with indifference the spectacle of an elderly woman, afflicted with paralysis, driven back and forth through the street, now falling headlong in the dust, now pain-fully picking herself up without offer of as-sistance, dragging her palsied limbs, clutching the very air for support to a tottering frame....Good god—there were geese enough in Onset-where then were the feathers, and the tar, and the rail? But rebellious indignation. in a few days gave way to a wild desire of mine to interview Dr. Frazier professionally. Not exactly as a member of that universal Brotherhood of Black Magicians to which, I understand, I am supposed to belong. Nor yet exactly as a professional colleague in medicine: for I was told that this eminent practitioner dispenses with drugs and relies upon the will-power that shoots from his orbs when he winks. would be his patient, and see what course of treatment he would prescribe for my peculiar malady. For you must know, dear Colonel Bundy, though you, must not tell anybody, that I have long had an optic chiasma-some say even a decussation of the optic nervesnear the sells turcies of the as sphenoideum which is so close to the corpora quadrigemina of my mesencephalon that I can not see with one eye when the other is open too. This is very painful, especially in the dark, and thought Dr. Frazier might be able to "pull the wool" (I believe that is the technical name for it, though it sounds slangy to my fastidious ears) over both my eyes, and so put me out of my misery. Fortified with a two dollar bill, and the company of a lady who kindly offered to cover my retreat gracefully if the doctor should spring any of his devils on the un-awares, I pulled his bell as bold as a sheep and was ushered by Sacti herself into his Awful Presence .... Pardon my unseemly agitation; but the memory of that trying half hour haunts me still. Be still, my beating heart; down, thou demon of despair! Wert thou the hundred headed hydra of Giant Dismay, yet would this red right hand wring thy every several and particular neck ere thou shouldst seize my soul, foul fiend! Avaunt! Possibly you do not know what this means, Mr. Editor; and if so I pity your deplorable ignorance of the first principles of occultism. It is merely the usual formula of incantation which the Chaldæan Magi used in their exorcisms to protect themselves from evil spirits who were wroth when the magi passed around the hat and took up a collection for the benefit of the church, and theosophists still find it handy to use as a safeguard when about to engage in any perilous exploit. It has great effect upon the terrible "dwellers on the threshold" you may read of in the modern spciety novels called "Isis Unveiled" and "Secret Doctrine." Well, there sat, opposite, my lady friend, at whom I did not dare look, for fear the merry little imps that were dancing in hereyes might throw me into a paroxyism of most inopportune laughter.<sup>†</sup> There sat, on my right, Sacti, so pink and pretty, I am bound to say, that I could understand something of the devil that may have got into the old man supposed to be her husband, whom Frazier had under treatment in the yard outside, and on my left sat the very Awful Presence, in the shape of a perky, pugnosed, spruce and youngish cocksurity, who looked at me with weasely eyes and a degree of suspicion which did credit to his discernment. But with a mighty effort I came the "kitten drop" on him, and flatter myself I looked as much like an idiot as any of the genuine articles he had in his menagerie outside. Then we both got down to business. I named my disease, exactly as above desscribed, and with startling effect upon my medical man. He was violently agitatedhe could hardly have been more so had I punched his head. He rolled up his eyes like a duck in a thunder shower; he gasped and was visibly affected; she shuddered with a sympathetic vibration of he astral body. Then he shuddered some more. In fact, we all shuddered, and had not my lady friend. might have shuddered her collar-button off.

No. 1

S XTH PAGE. - The Church of the Spirit. A Legend. Our Spiritual Contemporaries. A Historical Correction. What Medium Desires to Rusticate? Just One Excention. Our Pay. Inspiration. What is Death? The Sconer the Better Drifting or Guiding? Notes and Exracts on Miscellaneous Subjects.

SIVENTH PAGE. - The Soul's Ideal. A Trance-Medical Stupidity. Miscellaneous Advertisements.

EIGHTH PAGE - Organization. Hon. Sidney Dean or Organization. Miscellaneous Advertisements

### CALVIN'S CREED.

A Product of Logical Faculty rather than an Outgrowth of Deep Spirituality.

The discussion now going on in the Chicago and New York presbyteries in regard to a change in their creed, arouses an interest in the origin and historical development of the-leading tenets of that creed, and especially of the more objectionable parts that have so long been the occasion of slur and reproach against those who nominally indorsed it.

The name of Calvin is usually linked with all that is bitter and stoical in the kindred creeds of puritan and Presbyterian. Effectual calling, predestination, non-election, and infant damnation are usually branded with the name of Calvin. But these offensive doctrines can boast a much older ancestry than Calvin and the reformation. The line of the descent can be traced through the middle age back to the fourth and fifth centucies to Augustine, the able expounder and defender of the doctrines of the church. Indeed, the original germ is traced still further back to St. Paul and his epistle to the Romans, pregnant as it is with the words predestination and election. Whatever stress and significance St. Paul may have given to these words, there is no question as to their meaning as used by Augustine, for with all the charges made against him no one has ever charged him with being vague and indefinite. With a logic linked and strong, a power of exposition rarely equaled, a persuasive eloquence that won the heart even when the head could not assent, he brought all these faculties to bear upon the most subtile and profound questions that the church has had to meet-the problem of evil, the origin of sin, God's sovereignty and with man's free agency, predestination, sanctification and eternal punishment. Basing his premises on certain texts of scripture, he did not flinch or shrink from the awful consequences which were the logical ontcome of his literal interpretation of those texts. He lived in a time when fierce controversies were waged, theological and political; when the milder teachings of gentler doctrines would hardly have found a place. Men of less heroic type, men like Pelagius, who lowered the mortal import of man's first sin, and assumed that man was furnished once for all with the powers which are necessary for his development, could not and did not command the weight of authority which Augustine carried. Even the eloquent Chrysostom, withal the prominence that he gave to divine love and withal his denial that anything damnable existed in infants, did not obtain the influence of his contemporary, Augustine.

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Augustine met the requirements of his that Calvin has given most offense. The derlying tragedy is too obtrusive for words: time, but he arrived at something more than several modest cottages, and like most of them | clutched his chair convulsively. Sacti too thought that God should create and doom the | it speaks for itself to every thoughtful soul this. His purpose was to give such an expogreater part of mankind in order to glorify | with a moral not to be misunderstood. The sition and defense of the Christian faith as himself, and especially that infants should be included in the number. is too revolting. Even Calvin himself was shocked at the is confined to the ignorant and superstitious he conceived it; that it should be for all time a justification for its acceptance by reflective minds. How fully he realized his purpose plants they were. At first I thought they | retired behind her pocket handkerchief she is evident from the fact that for more than thought and said, "I confess it is a terribled negroes of the South, if not to the "obi" sorfourteen centuries his doctrines, in one form decree." Calvin is chiefly known by these cerers of the Congo, is to-day in full blast in theological excesses, but what George Sand the white spiritualistic community of Onset, necimens perhaps-they sat so still, so stiff. was the first to bre so sad, so sick-bolt upright, eyes fixed on | but instead of Sacti's silvery voice there issaid of women we may say of men; "Where in the State of Massachusetts, just over the scholars and theologians, and even at the vacancy, hands on their knees,-and judge | sued form her pretty lips a wild war-whoop; there is much to pardon, be sure there is much to love." And there must have been a way from that hub of the universe called of the thrill of horror that rent me when it and all the blood in my corpora quadrigemina present time, when the Presbyterian church Boston. is evidently on the point of renouncing some flashed on my mind that these poor creatures | seemed to congeal as I recognized the tones singular fascination in Calvin which does were people possessed of more devils than of the same powerful Indian adept and medof the more objectionable of his dogmas, it Frazier is his name; Barnard is his Sacti's will still retain a no insignificant part of his | not appear in his logic, for the gentle Melyou could count, which devils were in pro- | icine-man whom Mr. Eddy had turned loose name; occultist is his trade mark; impecuniteachings, teachings which it could ill afford | anothon said that many a time he wished he osity is his prime motor; impudence is his cess or being cast out by the might of the on the addition in the said this grim potentate; strong hold; mesmerism is his working tool; magician who was usually lolling about the fore. "Humph" said this grim potentate; his theory is that all disease is obsession; his premises picking his teeth, while his Sacti "humph! How! Me heap big Injun. Me osity is his prime motor; impudence is his cess of being cast out by the might of the on the audience in the Pavilion the night becould lay his weary head on Calvin's faithful to lose, notwithstanding the great advances heart and die there. that have been made in biblical science, and The work that Calvin did in behalf of the profession is to cure the sick by casting out inside may have been very sensibly sewing medicine man from wayback-waughoo! Me the firmer and clearer grasp of general prinindependence of church and state is little devils; his practice is to fleece diseased and on his buttons. They must indeed have been come my meedy cure cussed coppery codmy ciples which the modern mind can justly known under his name, yet his ideas have deluded persons of what money the more or dreadfuldevils inside these helpless things to claim. (Continued on Eighth Page.)

No plaint was heard except of sighs.

Augustine, however, saw no alternative; baptism was necessary for the kingdom of God, and all unbaptised children must be doomed to perdition; but, with a tenderness that is everywhere characteristic of Augustine in spite of his inexorable logic, he conceived there might be some milder damna-tion for infants. The influence of Augustine was powerfully felt throughout the middle age. His opinions in the main were held by the schoolmen. Albertus Magnus and Thomas

Aquinas, the intellectual giants of the middle age, accepted the doctrine of predestination, but their keen acumen and skill in dialectics saved them from the excesses which Calvin fell into three centuries later. Both Calvin and Luther built on the foundations which Augustine had laid, but the superstructures which each raised were as widely | norant for what little money and notoriety different as were the characters of the two reformers. Luther was sunny and genial and he gave less prominence to the harshness of the Augustian system, except when controversy demanded it. Calvin was a man of iron inflexibility, and although he was by no means wanting in rich spiritual experience his system was rather the product of his logical faculty than the outgrowth of a deep spiritual nature. He especially emphasized the dogma of absolute sovereignty, saying"We are not to seek a higher cause than the divine will;" and he practically ignores any essential love in God by resolving all his actions into bare notions of his will-a will that is exercised solely for his own glory. The conscious and unconscious effect of this emphasis of God's sovereignty is evident in many ways, but especially in the great number of hymns and prayers since Calvin's time beginning,"Almighty God," "Almighty Father."

While Augustine was always careful to reconcile predestination and free agency in such a way as not to reflect upon God's goodness, Calvin is so lost in the thought of God's omnipotence that he sometimes leaves the impression that the Judge of all the earth is his own arbitrary will to exercise it when he pleases for his own selfish glory. Calvin even only foreknown, but they were made on purpose for the day of evil. Sometimes this mora singularly grotesque form. Calvin sees that the Bible is not uniformly excellent in of surpassing beauty merely to show that he was not wanting in eloquence."

It is on the subject of infant damnation | ity of the scribe's imagination. But the un-

#### For the Religio-Philosophical Journal. A BLAVATSKOSOPHIC FLOWER.

#### OLCOTT, BUTLER, OHMART AND JUDGE OFFSET AND DISCOUNTED IN DEVILTRY.

When, some months ago, the Boston and New York papers were full of the shameful practices of a pair of "theosophical" knaves named Butler and Ohmart, we had a case where many persons were backed for criminal purposes by a good deal of depraved intellect and some considerable money. When later, a New York gang of knavish impostors were shown up in these columns as gambling upon the credulity of the vulgar and the igcould be made by sheer impudence, there was still some show of an "organization" by means of which the tools of a notorious Russian adventuress worked upon their mutual dupes; and there was also a great show of pseudophilosophy, a great cry of human brotherhood, and no little wool in that system of a woman's cunning, conscienceless imposture which the "Aryan" ring undertook to carry on. It has remained, however, for a fresh youth, to fortune and to fame hitherto unknown, to show what a practical "theosophist" can do single-handed—say rather can do with the assistance of a single-celled female battery-for even the Gods, you know, according to the Hindoo idea, are powerless without their Sacti, or manifest energy of a goddess. This enterprising young gentleman, a theosophical host in himself, to whom Mr. W. Q. Judge of New York, Dr. J. D. Buck of Cincinnati, and Mr. E. B. Page of St. Louis should hasten to offer the usual museum terms was one of the most interesting freaks of nature which, as a naturalist given to the examination of specimens, I had the pleasure of inspecting at Onset last summer. If I write of him in a not controlled by the right, but creates it by serio comic vein, it is not that I do not deeply feel the gravity-nay, the tragedy-of all such cases, in which poor, heavy human goes so far as to say that Solomon teaches | hearts, and poor, suffering human bodies are that the destruction of the wicked was not the prey of inhuman harpies. No warning voice I have ever raised, no warning pen l have ever used, in the JOURNAL or elsewhere, bid desire of exalting God's ability takes on [ concerning the power of mesmerism and its possibilities for evil when perverted to unholy ends, remains to be verified, if half we style, and he naively remarks that "the Holy | hear of the "devil-charmer" of Onset be true. Spirit was pleased to introduce some passages | That the sensational reports of the Boston papers are founded in fact I know, however much they may be exaggerated by the fertil-

# RELIGIO-PHILOSOPHICAL JOURNAL

#### QUESTIONS AND RESPONSES

1. To what church, or churches, did, or dc your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

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?

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

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 aws tend to help one in the conduct of this life-in one's relations to the Family, to Society and not Government?

#### RESPONSE BY USTA.

1. My parents did belong to the M. E Church and afterwards joined the Wesleyan Methodists. They both died strong in the faith. I was reared in the same way, forced into Sunday-school and class meeting much against my childish will,

Ever since the first Rochester rappings. Receiving answers to questions from that time to this that I consider beyond human. power to know; predictions made and fulfilled; tests too many to recount.

4. Having had rapped out the death of a person in California two days after it occurred, before there was any railroad, telegraph or telephone to bring the news, with all the minute particulars given and which can be testified to by many living witnesses. 5. I do consider it the highest and holiest religion that ever blessed mankind, because it makes him do his best here and promises him "life everlasting hereafter."

6. More papers like the RELIGIO-PHILO-SOPHICAL JOURNAL to fight fraud, sham and humbug; more good, honest mediums, men and women who believe in Spiritualism and say so, and then live up to its teachings.

7. I don't know, and therefore I have no hope of gaining the prize so generously offered by you.

#### **RESPONSE BY H. C. TOWNER.**

1. Our whole family have been members of the Baptist Church. Our parents joined the church in 1837 and 1839, in Sand Lake. N.Y. Their five children united with the church at Manhattan, Kansas, about 1860-61. None of us have had any fellowship with any church since 1872-73, to my knowledge.

2. Spiritualism came into our family in 1868, and from that time to the present, the most of us have been firm Spiritualists.

The conviction of the continuity of "life beyond the grave" came to us, in much the same way that other knowledge has come to us, from continued study and research of the various facts and phenomena. For myself, I can say that I realized the truth of an everlasting existence before I knew anything of Spiritualism, and my later investigations of this Divine Science have but changed my faith to knowledge. How could we help being convinced when every member of our family in this life-there are three on the other side-are more or less mediumistic? Two are clairvoyant. Two are, or have been, of the trance order. Another the writer of this, has acted as inspirational writer and is now being developed as medium for independent slate-writing. The ex-periences of our own family, if written in detail, would make a goodly book, and, perhape, be interesting reading. 4. I will detail an incident that took place in the early fall of 1869, while we were living on our farm three miles from Manhattan, Kansas. Though we had been investigating Spiritualism for nearly a year, we were not yet freed from the trammels of the church and were not willing to come out boldly and give a reason for this new faith that was in us. So we weré not a little scandalized and put out, one fine Sunday morning, when a wagon load of people came over from Manhattan to hold a seance with us. There were J. L. Pillsbury-the then postmaster and his wife, a most accomplished trance medium,-Mr. Collins and his wife and Mr. N. T. Horton, a member of my old company. Here were five as refined and intelligent people as yon will find in any community, coming to our house that beautiful Sunday morning to hold a quiet, peaceful communion "with the loved ones gone be-And how did we meet them? The recollection of the occurrences of that morning will always be a more or less sore spot in the memory of the writer, and at least one other of our family, for instead of coming forward to welcome them as heaven sent messengers of peace and good-will, our first thought was, "What will the church say?" and we hung back and hid ourselves. My father and sister were the only ones who met them and ushered them into the sittingroom. Despite my prejudices, I could not help listening with speechless rapture to the almost divine singing, Mr. Collins, especially, being blessed with one of the finest tenor voices I ever heard. The singing ceased, and Mrs. Pillsbury was entranced, and we outsiders-sitting in an enforced quietude in an adjoining room—heard indistinctly the voice of the medium as she delivered messages of love and cheer to the various members of the circle from their "dear ones gone before." My mother soon grew tired of the false position she was sustaining, hiding from her friends in her own house, and quietly walked into the room and took a seat in a corner by a window. She had not sat there five minutes when the medium, still in a deep trance, said: "I see a little boy going to that lady by the window." Mother has often said, since then, that right there she was convinced of the truth of Spiritualism and converted to its glorious doctrine. "Gone were all doubts and fears, and in their stead a dauntless hope appears.' The conviction gained that day, that their three little ones-all of whom died in extreme infancy-were still living, immortal entities, glowing with love and imperishable youth and vigor, were worth more to our parents, than all the orthodox sermons and arguments they had listened to for the past forty years. I have always regretted my part in staying outside, and by so doing throwing the chill of scorn and depreciation over the efforts of these worthy people. They felt it keenly, for none of them visited our house again. However, it is a great satisfaction to reflect that since that eventful morning to the present day we have ever, when the opportunity served, given full audience to our heavenly visitors; and such evi-

their own, had adopted one and she was at this time about eighteen years old, and a good physical medium. On the occasion of which I speak, she and I were alone in the sitting-room, near a window, through which the bright moonlight came unobstructed. Cora, the medium, sat in a chair, with her back against the wall of the room. we were talking, the table began to move. The girl had her arms folded across her breast and kept them so through the whole demonstration. The table tipped or was tipped up on two legs, and then over sideways on our laps, the leaves being held close against the legs. The table, as if it were a sentient being, was inclined to draw away from me and to the girl. I couldn't blame it for its preference, but still I strove to detain it, being obliged to use considerable force therefor. Once the table was sent against me with a good deal of vim, the unseen operator being evidently a little nettled at my persistence in holding and drawing it away from him, which afforded the medium more

My uncle and aunt, having no children of

amusement 'than it did me. Presently the table was moved easily from our laps onto its legs, and then tipped over the other way, onto its side, and then onto its back, or top, with the legs up, and the leaves laid down flat. Then, upon the flat surface thus produced, we heard a noise, as if some youthful clog dancer were giving us the jolliest kind of a plantation break-down. The whole scene lasted over half an hour and was one of the finest exhibitions of disembedied spirit power acting on inert matter that I have ever seen. Properly trained and guarded this girl would have made a most wonderful medium. As it was, the love of money took possession of those who had charge of her, and confusion and disaster was the result, as it always will be with those who seek to make these heavensent gifts a ladder to climb up to wealth and will; but let the foregoing suffice for the hope." time.

5. I do not regard Spiritualism as a religion. Taking the definition of that grand old infidel geologist, Mr. Wm. Denton, "re again, *ligo*, to bind," and "Religion; that which binds again," I cannot in the best sense apply the word to Spiritualism; that science of all sciences, that leaves its devotees free, free to bring to bear upon the subject before them the best resources of a well trained judgment, the highest attributes of well trained reasoning powers; a science that in its highest development takes nothing for granted but subjects, to the severest known tests, all phenomena claiming recog nition. Take another definition. "Religio, I believe." Then, religion is a belief and a things not seen." Now science is knowl-edge. It is what we know; what we have demostrated by actual experiment. Science heard. My good neighbor, orthodox, tells me that he believes in a God. He reads of him in a book and other people tell him of him. He has also heard and read of the place a place, and this belief constitutes his religion. He believes, again, that if he is good he will go to that place called heaven to live must go to another place called hell in company with a being called the devil; and that a simple faith in God is all that is necessary science of Spiritualism teaches me by definer than this physical world of ours-desthe trials, the temptations of this earthly environment must and will work out her inev-Spiritual science also tells me that not by faith alone, but by works as well, are we saved; that what we are and what we do, have far more influence in determining our present and future status, than what we believe. Spiritual science does not say, "He that believeth shall be saved, and he that believeth not shall be damned," but, she says, "Inves tigate, find out by actual experiment. 'Prove spirits, whether they are good or evil.' This is pre-eminently an age of reason, and every new doctrine presented for our consideration should be weighed in the balances of reason and common sense." 'Tis thus I have tried, and am trying, Spiritualism; and every new experiment, every fresh test, only the more deepens and strengthens my convictions that it is a science-the "science of life," whose rudimentary lessons may be learned in this present fresh pages to our enraptured ardor

in the same way. Punishment continues as long as man remains a sinner."

Dr. John Coleman Adams (Universalist): "Universalists hold that, as it is clear that many men die in their sins, and as it is equally clear that the Scriptures teach that doze, we were at once wide awake and happy. God purposes to save all men from their sins, therefore two inferences follow: first, that all punishment must be salutary, dis-I sat in front of her, and a small drop leaf ciplinary, remedial; and, second, that what-been preaching and writing on depravity, table stood at my left hand. Presently, while ever punishment may be needed in the world justification by faith, the witness of the to come to bring souls to repentance will be administered.'

Dr. George Harris of Andover, holds that punishment is unending, but the number of the hopelessly lost is relatively small. Heathen who have not heard the gospel, with all men, will have a Christian probation before the final awards.

Dr. Lyman Abbott: "If any man avers that Christ's work of redeeming mercy ends for any soul at death, the burden of proof rests upon him to make good the assertion. Presumptively, Christ's work of redeeming love will continue as long as love can see any hope of ackieving redemption, and no longer., I see no ground in Scripture whatever | have died and crossed the river. for the assertion, on the one side, that this work of redemption continues for every man till death, or ends for any man at death." The Rev. Augustine F. Hewitt, D.D. (Ro-

manist): "It is apparent that Latin theolo-gy allows a view of the state of eternal con-demnation which mitigates its misery, and admits that it may be to some extent diminished.

Bishop Huntington believes that finality of probation in the present life is distinctly set forth in the Scriptures, but he cherishes "Faith's unforbidden hope" that those who never heard the good news will stand accepted at the judgment.

Dr. Isaacs, editor of the Jewish Messenger: "When the true history of the Middle Ages comes to be written, it will be found that the survival of the Jews was less a mirpower on. I could give many instances that acle than their steady preservation of the have come under my observation during my old-time Universalism, which gives beauty twenty years of study of this grandest of all and potency to the message of their seers, sciences, and at a more convenient season I and spans the Bible with the rainbow of

Dr. H. W. Thomas thinks that by the early creeds of the church, the ancient standards of orthodoxy, the doctrine of endless punishment is itself a heresy.

### FACE TO FACE.

A Kentucky Clergyman's Remarkable Story.

In 1887 a clergyman of some repute in the vicinity of Nicholasville, Ky., Stephen Noland by name, published an account of some notable visions which he said he had had of Jesus Christ, in a paper of which he was editor belief is faith; and "faith is the substance of | at the time. The strange story stirred up a good deal of interest and was copied into all tions with them every day. Do your part the journals of the country. The Rev. Mr. is the substance of things 'seen, felt and | Noland deceased a short time since, and the account of his visions has naturally been revived; letters of inquiry have poured in upon the local papers and the postmaster of the called heaven, where his God lives. He be-lieves that there is such a being and such tigators. It was reported that the reverend gentleman recanted or modified his statement as first published, but we are assured with God forever; while if he is wicked, he | that this is not true, for he recently wrote of the heavenly visit of the Savior of mankind as "the sweet experience of his life." Folto gain the one and shun the other. The | lowing is the article as originally published: We have been sick some two weeks with monstrable facts that beings called spirits | malarial intermittent fever and a deep cold. exist. That among them are my own friends | The spell has not been a severe one so as to and relatives who have passed through the cause unusual suffering or apprehension of change known as death; that they still live, in | death. There has been nothing in the disease every best sense of the word; that they may | or medicines to affect the mind. Throughout still, under proper conditions be cognizant to | life we have been singularly free from every sense; that they may be definitely lo- dreams, visions, or imaginary speculation cated in a world infinitely larger, grander, concerning the other world. Indeed, many a time in preaching to multitudes where a ignated as the spirit land-and that in this | revival was in progress we have been conglorious land, this eternal higher life, the scious of the calmest state of mind, and have disembodied spirit, freed from the burdens, almost envied those who showed the feelings of their souls by external manifestations, while at the same time we felt as much symitable destiny, an eternity of progression. pathy in our heart as any one could feel. When prosecuting the heaviest felonies as Commonwealth's Attorney for several years we were at all times happily free from any mental excitement that would disturb our reason. We write this, as many readers who are not Christians may suppose that some strong mental delusion may have occasioned the following narration, while we know that we were never more in our senses at any period of our life. It was the third or fourth day of our sickness, while we were praying to our Savior with no unusual fervor but with the commonassurance of His presence that we have felt in prayer for fifty years and with no fear or apprehension of death whatever. While we were in a short dozing state that lasted only a few minutes and seemed almost in a waking state the Lord appeared to us. We could see life, but whose infinite unfoldments shall. His person plainly from His head to His breast. He had large blue eyes, full of beauty and tenderness, such as we had never seen; a clear skin, a long flowing beard, and rather a Jewish physiognomy. The body had more a spiritual than an ordinary material appearance. By this time we were wide-awake, and v hile we were surprised at his visit we were not in the least alarmed. Our good wife was passing about the room, but we said nothing about the interview to her. With a smile that seemed heavenly He said, "My son, I have come to-day to make you happy. I answered: "Lord, I am so full now that I can hardly bear more." He answered: "J am going to give you a Benjamin's portion to-day, and when you cannot bear it I will withdraw my hand." With a graceful move of the hand He seemed to pour something into us, not a liquid, but something that our soul felt. We were wide awake and in our senses and felt a thrill of rapture and joy until we both cried and laughed. He then said: "I have a short lesson for you to-day." Without saying could develop psychometry. There must be how far it is to it, there is a river called Jor- that sympathy which for the time being can how far it is to it, there is a river called Jordan you will have to cross. It is justly alarming to many persons on account of their lives. To them it is muddy and deep and swift, but when you come to it I shall form an eddy on both sides and reduce the waters

We certainly did not expect the dear Savior to return again, but the next day about the same hour, being 10 o'clock in the morning, He appeared again on our left side, exactly as He did the day before. Arousing from a With the same sweet smile He said: ".3y son, I am come to give you another short lesson to-day. For more than forty years you have spirit in regeneration and in assurance to believers, which has been attended with some controversy, but I want you to know from me that your views are true and strictly Scriptural. Continue in these doctrines and be faithful, and I will prepare the river for you when you reach it as I told you yesterdav.

We had now much to meditate upon and to fill us with joy the rest of the day. The next day our Lord came again at the usual time and in the usual manner. Approaching us He said: "My son, I want to give you a wider view to day. Think of all the preachers whom you knew in former years and who

We began to enumerate at once and thought of Edwin Roberts, Brother Sidebottom, Father James, and a list too long to mention here. Then he resumed: "My son, they are all over the river yonder in a wide plain, and they know you, talk about you, and say while they do not wish to hasten the time, that they all wish to see you and have conversations. I will keep the river prepared, as I have told you.'

By this time the interviews were not surprising, still we did not expect any more. One more, however, was to follow. The next day the Lord came again, time, place, and man-ner being the same. Every time that lle approached us we were filled with unspeakable peace and love which lasted for hours. He never sat down at any time, but seemed to stoop. His face was not more than two or three feet from our own. In this fourth interview He said: "My son, I wish to recall the past to you to-day. Think of all the camp-meetings at which you have preached

for more than forty years." Our memory acted badly in reviewing the past. We went to the mountains and thought of Breathitt, Clay, Knox. Lawrell, Owlsley, and Estill. Then we came to the interior and thought of the camp-meetings in Montgomery, Madison and Jessamine, and the protracted meetings in Covington, New York, Winchester, Cynthiana, Paris, Lexington, Georgetown, Versailles, Danville, Nicholasville, and many other places where we had preached during the years. Hundreds and hundreds of people who were dead came to our recollection, but not one who was living. The Lord then said to us: "My son, many of these people are safe over the river, and they speak of you and wish to see you. When you cross the river you shall see all these people one by one, and have conversa-

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from a piece of ore, describe a mine with its various workings, has reached a point of development of practical benefit to the world. This has been done many cimes, both here in the Rocky mountains of Colorado and elsewhere. This gift is in greater demand by the majority of people, not to clear up some obscure matter, as the history of the Cliff Dwellers of this country, or to give a scientific description of something not pre-viously understood, but something that will satisfy the individual longings of the human heart. There are many who feel within them the possibility of accomplishing, something that will be a benefit to themselves and the world, but they are often timid souls who need sympathetic encouragement, such as they are not likely to receive from their companions about them. What a blessing it is to such an one to receive 'from even a stranger such a delineation of character that he feels that through some occult sympathy he or she has come very close to his inner life, and have brought out all that is noble and worthy of cultivation; and what faults they may find are touched with so kindly a hand that it seems to bear with it a healing balm. Business matters may be made so clear that they no longer doubt the best course to pursue, or may be convinced of latent gifts that only require development to increase their sphere of usefulness, consequently a larger degree of happiness.

There have been many, at different times, who have been noted for their gift of psychometry, and doubtless there are many more who have never sought notoriety, but who are capable of excellent work. Among such I know of none who excel Mrs. A. Eldred, who now resides at 236 Winchester Avenue, Chicago. I may be taking an unwarrantable liberty in using her name without her permission, but why should not the public know something of those who are able, because of their superior development to do excellent work, though shrinking from advertising largely because the great majority of those who take every means to bring themselves before the public are either undeveloped mediums, or, as in some well known cases, depend wholly upon shrewdness and trickery to deceive the public. It is because of these two classes that Spiritualism does not command more of the respect of thinking men and women of the world to-day, who have not taken the time or trouble to lock beneath the surface. From a somewhat extended acquaintance with Mrs. Eldred, both as a lady and in respect to her remarkable gift in psychometry, I take great pleasure in bringing her to the notice of those who can appreciate such gifts as I know her to possess. Lalso know of no better medium of reaching so large a number of this class of people as the JOURNAL. I have known her gifts tested in many ways, and almost always with entire satisfaction to those interested. She seems especially gifted in aiding those who are really willing and anxious to do some work by which the world will be a little better for well, and I will keep the river prepared for their having lived in it. but who are in doubt as to what they are best adapted for. She has done much good in a quiet way, and all who have sought her aid have received the best she had to give freely, taking no financial recompense in return. While it may seem noble to give freely of your very life-forces to all who may come, it is a question if the most good can be accomplished in this way. If only we were enjoying that state of affairs which Edward Bellamy ably portrays in his late work, 'Looking Backward," when there would be no financial dealings between man and man, then might we indeed hope for disinterested work for the advancement of spiritual truth What havoc a sudden transformation would bring to many in the ranks of spirit mediumship, or those posing as mediums! How many who advertise to give "full spirit materialization from a cabinet," would find, like Othello, their occupation gone! What a loss there would be in trick cabinets, false faces, and all the paraphernalia incident to such shows. There would be no occasion for any such farce as the libel snit of Newton and Wells. Instead, they would find their proper places following the plow, at the blacksmith's forge, or, alas, doing, housework in their neighbor's kitchen, while those who really would feel-moved of the spirit to work in the good cause could do so without fear of having attributed to them mercenary motives. It almost makes us feel as if we would like to go to sleep if we could, and wake up in the year 2000. But that is a long way off, and judging from present indications we are about equally distant from that desirable state of affairs financially, so we are obliged to take the world as we find it and work and live accordingly. Those who give freely of their time and efforts, are very apt to be sought after by many who come simply to gratify an idle curiosity, and while one may strive to do the very best possible for them it is but slightly appreciated. Money, or its equivalent, is after all the best gauge of true appreciation, and the best evidence that those who seek aid, are sincere in their motives. It is also an encouragement to sensitives to do the very best they are capable of doing. There is a fine opportunity in this to do an occasional work in spiritual education, such as I know Mrs Eldred capable of doing. If more of the public work could be done by those of true culture and refinement, there would be less stigma attaching to those connected with Spiritualism in the minds of the world at large. It is an honest desire to add my mite to help forward the good work, that I take the liberty of calling the attention of the readers of the JOURNAL to this lady and the superior work she is able to do. I hope that others who have given the subject of psychometry some attention will so present it that those who have naturally good instructive faculties may be encouraged to develop them, so that gradually the mass of Spiritualists may be led to care less for physical phenomena and more for the growth and development of their own

Clerical Ideas of the Future Life.

through the cycles of eternity itself.

### The Christian Union gathers from a book

on "The Unknown Country," these opinions of sundry leading clergymen,-interesting as showing the mingled light and gloom of their thought, and showing on the whole an encouraging growth. That growth leads on to the higher and more natural and real view of the heavenly life which Spiritualism gives us. These clerical views are given for convenient and useful comparison.

Dr. Joseph Angus, London: "To preach to sinners a larger hope is not the message of the gospel. It is without sanction in the anpeals of inspired men; and it may precipitate the very ruin it professes to deplore." Dr. Howard Crosby: "The restorationist

and the annihilationist are both contradicted by the repeated and express teachings of Scripture. There is an everlasting punishment for the wicked, a retribution eternal after death."

Dr. Edward de Pressensé holds that the doctrine of eternal punishment is not conthere are biblical implications of redemptive | rocks." activity beyond the grave, although he de-

nies equally the claim of niversalism to we are no more afraid of it than to walk to times the need of a guidance beyond that of the front gate." our own uncultivated powers: W III 10 10 10 10 true that perhaps two-thirds of the human Dr. Frederick W. Farrar: "Neither Scrip-"He said: "Your time has not come yet." ture nor the church warrants me in the asfamily might have this gift in a degree, if We asked: "Lord, what have we ever done properly developed, it is also true that to but sertion that the accident of death turns God's that you have visited and made us so happy few is it given to reach that point of spiritunbounded compassion and forgiveness into to day?" ual development that they can exercise this implacable hatred and inconceivable cruelty He answered: "I know what you have gift in a practical manner. The psychic who done, and it is all right.' can hold a piece of rock and can in spirit go back and describe it through all its trans-He then left us, and, we remained awake formations, together with the geological without dozing for a considerable time in an formation of the surrounding country; or ease. The duration of it must be determined | ecstacy of bliss.

an easy passage." The dear Savior went away, but left His spirit with us, and we have faith in God. STEPHEN NOLAND.

Psychometry.

to the Editor of the Religio-Philosophical Journal:

Having been a constant reader of your excellent paper since my first real interest in Spiritualism, some six years ago, I naturally feel a good deal of interest in whatever con-<del>cerns it, in its work of endeavoring to place</del> the belief that has become dear to so many hearts upon a higher plane; and I am glad to say that the JOURNAL, in most respects at least, ranks first among the many publications favoring Spiritualism, in America, today. It is making a record for itself which will result in great good to the cause of Spir itualism in time to come, when the mist and superstition which still surround it shall have been driven away by the clear sunlight of true and scientific demonstration. The cause of Spiritualism has reached that

plane where something is required of it besides proving the possibility of spirit communion, and if replying to No. 6, under Questions and Responses, "What is the greatest need of Spiritualism to-day?" I should say O for a Moses to lead the great mass of Spiritualists out of the wilderness up to a higher plane of living and thinking; living less in the phenomena that appeal only to the physical senses, and thinking more of developing the inner spiritual life, that they may discern truth from error and not require a physical demonstration to convince them of a spiritual truth.

By giving perfect freedom in the columns of the JOURNAL to your many correspondents to record their experiences in spirit manifestations, you have doubtless done much good; but an unprejudiced reader cannot but be impressed by the number of physical manifestations, or those in which the medium was entirely entranced, compared with those which, are the results of a higher development of the individual's own spiritual facul ties, in connection with that illumination which comes as a result of such development This thought brings us to the subject of this article.

While psychometry does not receive the attention it deserves from the various Spiritualist papers, it has been most ably written upon by such authors as Denton and Buchanan, but the number of people who have read "The Soul of Things," by William Denton, compared with those who read spiritual pa pers are as one to a hundred; consequently I should be glad to see this subject receive more attention from some of your gifted correspondents who are able to throw much light on this most interesting subject. It differs from other forms of what is called mental mediumship, in that it is not clairvoyance or clairandience or any one of the recognized spiritual senses, but all seem so blended that we can only express it as soul perception. There is no gift among the many that is in a degree so universal. In fact all people whom we speak of as sympathetic in their nature, have the first prime quality necessary for psychometry. All true healers tion they perceive the cause, also the remedy,

spiritual nature. Boulder, Colo. ELIZABETH T. STANSELL.

A Machine that Works by an Effort of the Will.

The second states and the second second

Birmingham Post: The visit of a certain take another's burden and feel it as their French Count to London has given us much own, and then by a higher development of the to think of beyond the limits of the disease. both mental and bodily, by which we have been assailed. This Count P., who strange soul faculties, and that illumination of spirit whereby they not only feel the joy and sorrow, to say, seeks no publicity, is one of the most bope and despair of the subject, through their learned men of the century. His studies sympathies, but by this mental illuminaclusively derived from Scripture, and that so that you can almost walk over on the have been followed in participation with the We said: "Lord, when you want us to die | if one is required. And who of us but feels at experiments of the great experimentalist. the late Ruhmkorff: The latter was gener-OUS Chough to OWN that it was under the direction of Count P. that he accomplished most of his greatest inventions. The wondrous reel invented by the Count is still considered the most marvellous conquest of science. Upon this reel is wound a length of silver wire measuring 75,000 meters. The magnetic needles crossing each other in a contrary direction are fixed upon the reel and suspended by a slender thread. The apparatus works under glass like a watch, so-

dences have we received of the continned ex-Scripture warrant. istence of our friends and kindred, such overwhelming proofs of their undying love and affection, that

"To doubt would be disloyalty, To question would be sin."

I think I may venture to give another leaf and wrath." Rev. Channey Giles (Swedenborgian): "The from my chapter of recollections. The occurrence that I am about to relate took place nature and severity of punishment must be determined by the nature and severity of disin the summer of 1872, at the residence of my Uncle Robinson, near Clay Center, Kas.

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that no tampering with the mechanism is possible. It is mounted, moreover, on a high stand. The Count takes hold of the two conductors, to which are attached the two ends of the silver thread rolled upon the reel, and bids you order the machine to move to right or left, according to your will. Under this power alone, hitherto misunderstood or underrated--this, the mightiest<sup>®</sup>power in the universe, according to Count P., the pow-er of the human will--the machine will act without the contact of touch. To right, to left! will the reel revolve according to the fancy of the visitor. visor of several Presidents and whose name has been a household word in the capital for forty years, is one of the rising physicians of the city. Such is a fair type of that large class of brainy, earnest women who take up

Without speech, without touch, by the mere mental influence alone, will the machine move in obedience to the unexpressed command. But not in all cases does the machine-answer unreservedly. It is to the power-ful will alone-the concentrated and fixed determination—that it cau be made to re-ply. Ruhmkorff used to laugh immoder-ately at the vacillating movement of Count P.'s machine when the savans of the Acadé-mie were induced to try the experiment. With some the mire world tremble or right With some the wire would tremble and vi-brate, then start to one side, then move towards the other; while with others it would refuse to move at all, but confine its vibration to one spot. The experiments made by Count P. in London have all been exhibited strictly in private. His object in coming here is merely to obtain wire more fluely spun than any he has hitherto been able to get in Paris. They say that, con-trary to the general rule, the Count, from having been all his life a confirmed mate-rialist, has been converted to the highest degree of religious faith, to conviction of the lofty destinies of man, and his connection With some the wire would tremble and viwith the divinity; man has abused his gifts and given himself to evil, but the divine es-sence is still with him. So fearful has the philosopher been of the pursuit of the fashionable cotories who, under pretext of scientific inquiry, merely seek to derive amusement from the most serious experiments in science that he has sought a retreat in a con-vent near London, and his excuse of being compelled to return thither by 8 o'clock is made to reply to all invitations to dinner, or to "select parties," or to "small and earlies," with which fine ladies of London would seek to overwhelm him.

Woman's Department.

OF INTEREST TO WOMEN

VICTORIA.

I tnow no fairer thing on God's green earth. Than just a noble woman; self-possessed

With love's most gracious, most sweet courtesy.

care not what the shape her duties wear,

Whether she make a poem, paint a head,

Or carve a hero; whether she inspire arm souls with music, to take burdens

And calm, the equal of her daily task, Filling the measure of exacting days.

the battle of life practically alone, but with unfailing courage. Dr. Clara Bliss-Hinds is unfailing courage. Dr. Clara Bliss-Hinds is not only winning popularity in Washington as a practising physician, but is becoming famous throughout the country as an advo-cate of womau's life insurance and of the systematic collection of statistics bearing upon the birth, life and death of the human race. At his death Dr. Bliss, after a long and successful practice. left little except an ac-count book containing \$20,000 of unpaid bills. I have heard it said that Dr. Bliss pro-longed the lives of a greater number of pub-lic men than any other physician of his time.

The first woman graduate of a New York

college was Miss Emily Schettler, now dis-eased. The alumnæ of these institutions

number over two hundred, which demon-strates the increasing demand for women

The Woman's Medical College of New York is situated on Second avenue, with Dr. Sophie

A FORTUNATE WOMAN PHYSICIAN. The daughter of the late Dr. Bliss, the fam-ous old physician who was the medical ad-

doctors.

Kupter in charge.

ington Letter.

Mrs. Anna Haven Perkins, who died lately at New London, Conn., left \$100,000 to the public Library of that city.

lic men than any other physician of his time. The laté S. S. Cox used to say that Dr. Bliss had saved his life a half dozen times - Wash-

Pandita Ramabai has twenty-five pupils in her school in India, and has now organized a branch of the King's Daughters among

Mrs. Louise Chandler Moulton is the recip-ient of \$1,000 and an autograph letter by Elizabeth Barrett Browning, the bequest of the late Westland Marston.

Archduchess Elizabeth will be the greatest heiress in the world when she is of age. She is the daughter of the late unfortunate Crown Prince of Austria.

Grace Greenwood forty years ago was one of the chief attractions of Washington society, and her pen is quite as fresh and fluent as it was in those early days.

Clara Barton, the famous philanthropist, is a good shot with either rifle or shotgur. She has been seen to bring down two prairie chickens from the first flush of the covey.

Miss Eva Brown, only daughter of John Brown of Harper's Ferry, is the private sec-retary of Henry H. Faxon of Quincy, Mass., and has the management of the Q incy Polit-ical Temperance Bureau.

Miss M. A. Booth of Longmeadow, Mass., is a Fellow of the Royal Microscopical Society of England, and is to edit the department of microscopy in a new monthly journal, called the Observer, devoted to natural history, popular science, etc. Mrs. J. S. Sarocka, the grandniece of Gen. Pulaski, proposes travelling through the South to speak on the life of her distinguished ancestor. Mrs. Saroc'a was for many years an exile in Siberia with her husband, but unlike other exiles, she speaks in the highest terms of her treatment by the Russian officials. Miss Phoebe Cousins is in the Capital City endeavoring to secure an adjustment of claims against the government for the return milage of witnesses, which, according to a late ruling, was refused, and had therefore to be paid by the United States Marshals out of their fees. The case involves a considerable amount of money paid out by the late Mr. Cousins and Miss Cousins during their term of service, and all the United States Marshals are concerned in the result. Miss Cousins and her mother are at the Riggs House Mrs. Sarah Knox Goodrich, together with her son, who are the owners of the well known Goodrich stone guarry near San Jose and which contains the best building material in California, has donated to the Leland Stanford, Jr., University all the stone required for the construction of the university building and all other buildings connected with the university which will be erected on the grounds of that institution. Miss Nellie Paterson, one of the prettiest girls in the village of Mount Carmel, Conn. has just completed a four years apprentice. ship to the machinist's trade. She uses the drill or handles a file as well as any man in the shop. Her specialty; however, is toolmaking, and to this she proposes to devote herself. She can also draw plans, figure out dimensions, and from the working drawings she can make anything.



#### JEWELS AND LACES.

### "Oh, girl with the jewelled fingers, Oh, maid with the laces rare !"

What are your jewels and what are your laces worth to you if, from undergoing the trying ordeals which fashionable society'im-poses on its devotees, and which are enough to test the physical strength and endurance of the most robust, you break down, lose your health and become a physical wreck, as thousands do from such causes ! Under such circumstances you would

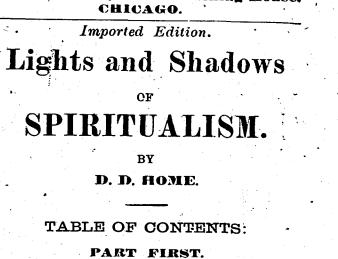
Under such circumstances you would willingly give all your jewels and all your laces to regain lost health. This you can do if you will but resort to the use of that great restorative known as Dr. Pierce's Fa-verite Prescription. Thousands of grateful women bless the day it was made known to them.

tional and organic disease. It induces re-freshing sleep and relieves mental anxiety and despondency. An Illustrated Book of 160 pages, treating For all those derangements, irregularities and weaknesses peculiar to women, it is the only remedy, sold by druggists, under a positive guarantee Woman and He urers, that it will give satisfaction in every case, or money will be refunded. This guar-on receipt of ten cents, in stamps. antee has been printed on the bottle-wrapper and faithfully carried out for many years. As an invigorating tonic, it imparts N.Y.

qualed as an appetizing cortian and re-storative tonic. As a soothing and strengthening nervine, "Favorite Prescription" is unequaled and is invaluable in allaying and subduing nerv-ous excitability, exhaustion, prostration, hysteria, and other distressing, nervous symptoms, commonly attendant upon func-ficenel and organic disease. It induces re-

Diseases, and their

Wells vs. Bundy. Supreme Court of New York. ACTION FOR LIBEL. Damages Claimed \$20,000 ELIZA A. WELLS, Plaintiff, JNO. C. BUNDY, Defendant, Case Dismissed at Plaintiff's Costs with an Allowance of \$200 to Defendant. The offense charged was the publication of the following: "If necessary we can prove in the courts of New York City that Mrs. We.Is is a vile swindler, and has been for years us-ing tick Cabinets and confe erater." Plaintiff's cause crampioned by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's selec-tion With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as AN OPEN CONFESSION OF CUILT. In Pamphlet Form. Brief History of the Career --OF---ELIZA ANN WELLS As an alleged Materializing Medium, together with Plamtiff's Bill of Complaint and Defendant's Amended Answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case. The Editor of the JOURNAL asks no favors of the Spiritual-ist public in considering this or any other case; he only asks that people shall inform themselves correctly before ut tering opinions either in print or otherwise. For this pur-pose and for public, onvenience, and to show the dangeroun menace such tricksters and their fanatical dupes are to the welfare of the community in general and Spiritualism for particular he publishes this pamphiet. Single copies, 5 cents. Ten copies to one address, 25 cents One Hundred covies to one address, \$2.00. Religio-Philosophical Publishing House. CHICAGO. Imported Edition.



ANCIENT SPIRITUALISM.

CHAPTER L. THE FAITHS OF ANCIENT PEOPLES. Spirit-ual sm as old as our planet. Lights and shadows of

Or, with persuasive trick of eloquence, Call high nobilities into the field Where right holds strenuous front against the wrong, But needs fresh succors; or, if in the thick what we misdeem easy circumstance Of common life, the simple household toil The care of little children; she who meets All comers on her smooth, or rugged way, ith that fine attribute we name Repose, The adequate power to win a day's success From each day's struggle, is a Queen indeed, Without a drop of that attested blood Proved with the acid and the crucible. To be pure Stuart, Tudor or the rest. By some fool chemist. In her own fair right, She takes her crown, and signs "Victoria." -Mary A. Ripley, Warsaw, N. Y., in Tribune.

#### MEDICAL COLLEGES.

Women physicians are becoming more and more popular and correspondingly prosperons. The New York Star gives these interest ing facts:

Boston was the first city in America to re cognize the necessity of a medical course for women, and Philadelphia had the honor of being the second.

The Philadelphia Women's Medical College was founded thirty-nine years ago, and is the most extensive building in the world dedicated to the purpose of training women to become physicians. Among the graduates are women from Japan, China, India, Aus tralia, and every State in the Union. The course of study extends through three years, with a post-graduate course of an additional year, which is not, however, obligatory. It has been endowed with legacies from women who have been interested in women's higher education. The faculty have in contempla-tion the establishment of a chair of what they denominate as "Preventive Medicine," and which is intended for the investigation of the origin of diseases and the study of the principles on which health is best preserved. There is also to be a new laboratory and gymnasium.

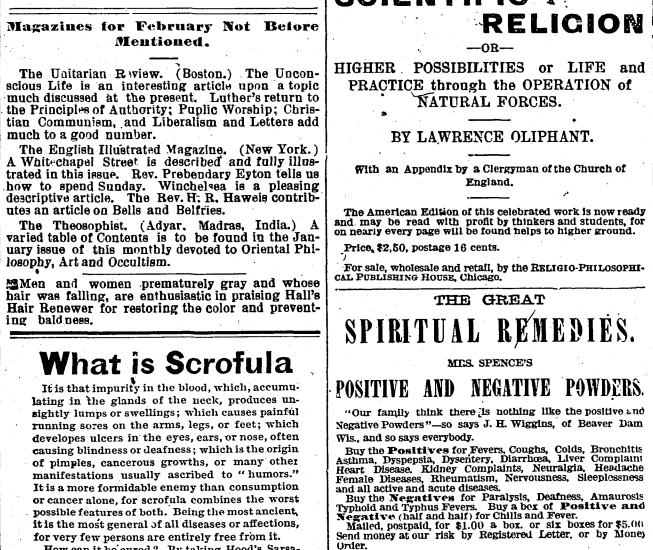
The Homeopathic College was the first school of the kind opened in New York. It was founded in 1863, through the efforts of Mrs. Clemence C. Lozier, who died about a year ago.

Mrs. Lozier was a gifted woman, an inde-fatigable worker, and a person of wide and discriminating charity.

The present Mrs. Dr. Lozier, who married the son of Mrs. Clemence C. Lozier, is another successful practitioner. She is a woman of medium height, rather inclined to embonpoint, and with features that denote intellect and strength of character. Her hair is iron gray, and is simply turned away from a broad forchead. Her quiet and agreeable manners inspire one with a wonderful degree of confidence.

In 1868. Drs. Emily and Elizabeth Blackwell directed their energies toward the establishment of an allopathic school of medicine. They finally succeeded, and Mrs. Emily Blackwell was made professor of hygiene, while her no less talented sister was created professor of the principles and practice of medicine and dean of the college.

At this college the course of study is thorough and identical with that pursued by the male medical students. Four years are considered requisite to fit a young woman for her duties, and when she has finished her course she is quite as well able to practice as many of the young men graduates. The women students walk the hospitals as do the men, and do not shrink from the horrors of the dissecting room, as many persons suppose. There are weekly clinics for the instruction of those interested in surgery, and particular attention is devoted to the diseases of women. No city in the world affords greater facilities for study to women who have elected to be physicians than New York,

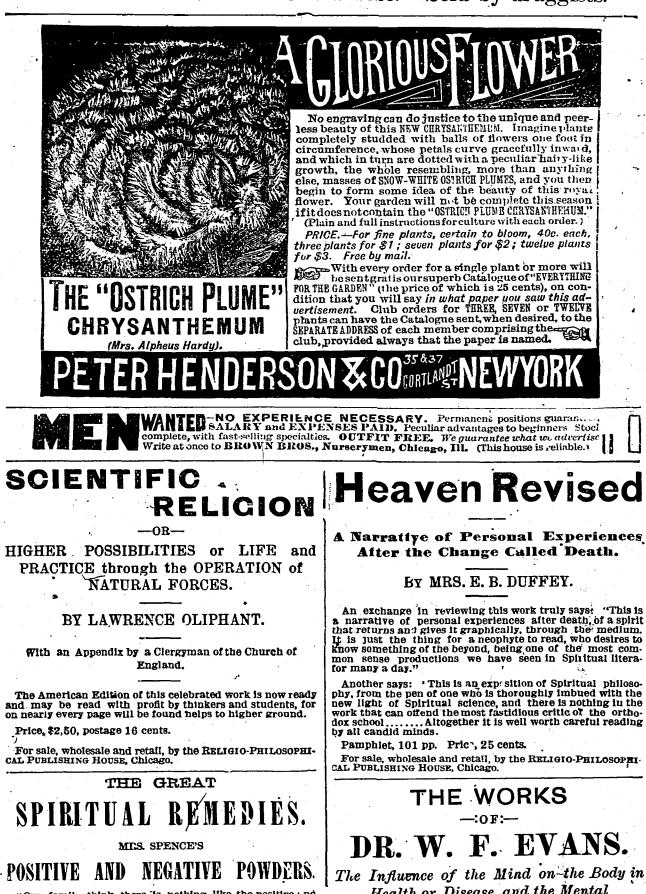


Urder.

manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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death, Spiritualism in the shacow of the Pyramids. Sethon and Psammeticus. Prophecies regarding Cyrus. The 'Golden Star" of Persia. CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins The creed of "Nirvana" Laotse and Con-fucius Present corruption of the Chinese. ( CHAPTER IV. GREECE AND ROME. The famous Spiritual-ists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanius and the Byzantiue Captuve. "Great Pau is dead." Socrates and his attendant spirit, Vespasian at Alex-andria. A haunted house at Athens, Valens and the Greek Theorgists. The dats of the Casars. Greek Theorgists. The days of the Cæsars.

### PART SECOND.

#### SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

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PART THIRD.

MODERN SPIRITUALISM.

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CHAPTER XI. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven A story regarding a coffin. An incident with "L. M." A London Drama, "Blackwood's Magazine" and some seances in Geneva CHAPTER XI. "OUR FATHER" CHAPTER XII. THE HIGHER ASPECTS OF SPIRITUALISM

(continued). "Stella.'

#### APPENDIX.

This covers eight pages and was not included in the Amer-ican edition It is devoted to a brief account of a young me-dium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of valuable book.

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and although there are many obstacles to their success, on the whole they are treated with consideration and impartiality by the male professors, who are men of too advanced ideas to deny women the privileges accorded to their own sex.

Statistics prove that women mostly incline to some particular course of study, and are more often specialists than general practioners, but there are also women who have engaged in every branch of practice.

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ysis, or into what they are resolvable, the only object being to indicate that what materialism assumes is external to us, and the cause of mind, viz., the so-called qualities of matter, are in fact primary states of consciousness, and that there is nothing material about them.

What is the ultimate reality that man has invested with his own sensations, with his own states of consciousness? Is it material? We have analyzed the qualities which at first appear to be the qualities of inanimate substances, and have found that they are psychical, and not material at all; and having been forced by logic to divest the objective reality of material qualities, we cannot regard it as matter without re-investing it with the qualities which were just shown to belong to consciousness, and without disregarding the elementary facts of modern psychology. The ultimate Reality is not therefore material, and materialism has no scientific basis, unless indeed the word matter be regarded as essentially transcendental in its nature.

Herbert Spencer argues from the relativity of knowledge that the Reality underlying phenomena, of which matter is a symbol, is in its nature unknown and inscrutable. This thinker has often been called a materialist and his philosophy materialism. This is inexcusable when the eminent thinker has dealt materalism the heaviest blows from a philosophical standpoint which it has ever received. He declares that it is "hopelessly condemned." It is much more rational, he says in substance, to regard the absolute cause of phenomena as psychical or spiritual than to assume that it is material; and he holds that the same power which is manifested objectively in what is called the material world, is manifested subjectively in our mental being; that the power displayed in the motion of the stars "wells up in consciousness."

In regard to man, Mr. Spencer holds that states of consciousness imply a subject ego. and he speaks of the "substance of mind," but by profound and ingenious reasoning he attempts to show that we can know mind only as states of consciousness (as we can know the world) and that therefore we do not know what spirit is-what it is that underlies the phenomena of consciousness and mind. Any thinker may be pardoned, even

other question arises: Is the cause of all phenomena psychical in its nature? We must choose between this view and the view that the absolute reality is inscrutable. But if it be regarded as psychical, it is not necessary to hold that it is a personality-a being having an existence distinct from everything else, located in space, limited in time,

receiving knowledge through the senses, and subject to the influence of environment. Such a being would be a product of nature. and as a cause or permeating influence, incommensurate with the infinity of being. But since man with his intelligence and his moral and religious nature is the outcome of millions of years of change, is the flower of evolution, may we not infer that the energiz ing and controlling force of the universe is somewhat akin to the highest that has appeared, even though we cannot conceive it under the limitations of sense and form? Since matter, which at first sight seems the one enduring, everlasting existence, is by science shown to be but an appearance of an invisible Reality, and since this Reality is demonstrably psychical in its effects, may we not confidently say that the controlling power of the universe, revealed to us in consciousness, is psychical in its nature? That this power has any resemblance to our finitesense-imprisoned intelligence, that we can comprehend it, or define it, or describe it in words, which fail even to describe accurately ourselves or the simplest objects, is not claimed; but is it not in consonance with reason, the highest faculty of man, to hold that in some way, which our limitations do not allow us to grasp, the noblest and best that evolution has produced, give the most correct idea of the nature of the power in strict sense of the word is the ultimate

Reality, for it is eternal and infinite, and by attempts to explain or define it by analogies and comparisons which relate to limited, finite forms and faculties, we involve ourselves in confusion. Intelligence, as known to us, has a genesis and growth: it implies an environment, it is built up by personal experience; personality we know as something circumscribed, associated with form; an evolution; a growth, possessing intellect and will and the power to act upon its surroundings. These words cannot, without a refraining from attempts to explain the which is without limit in space or time, that

principles were formulated forty years ago by George Jacob Holyoke, to repel the charge that his position was one of negation, a charge which his advocacy of atheism had brought upon him. Its best known representative to-day is Mr. Bradlaugh of Eng land, who interprets secularism as atheistic in its implications.

Now why should the movement for secularizing the State, for separating the State entirely from the Church and contining its proper functions, be retarded by identification with secularism. The constitution of the United States is a secular document and the idea of its authors was that there should be no established religion in this country, no religious test as a qualification for office, and no discrimination in favor of or against any religion. They wished to establish a secular government and to leave religious matters entirely to the people without any governmental dictation or interference whatever. This was because they believed that the government should have nothing to do with religions except to protect their adherents in their right to worship, each sect or individual in its own way. To realize the idea of the founders of this Republic is the aim of those who are working intelligently for State secularization.

But many fail to see the difference between this reform, and a system of philosophy and ethics which teaches that we should secularize our beliefs, our lives, our hopes and aspirations; and for several years the JOURNAL has noticed that liberal papers and speakers have assumed that those in favor of secularizing the State must necessarily be believers in secularism. Such folly can only repel from a worthy reform, men and women who which we move and live? Inscrutable in the | have religious convictions and spiritual aspirations.

#### The True Attitude for Liberals.

It is praiseworthy to clear away the mistakes and delusions which cloud truth. The task is beset with great difficulties and trials at every step. One of the most serious dangers besetting the truth discoverer and image breaker is the proneness of human nature to impugn the motives of the representatives and exponents of what time has proven to be error—or truth so disguised and loaded as to be only an instrument of torture or degradafrom the standpoint of the Spiritualist, for perversion of language, be applied to that tion. Liberals are quite apt to become illiberal and dogmatic. In their newly found which is not a growth but the cause of all liberty they often grow as pugnacious and aggressive as ever were orthodox fanatics. Their hatred of the follies and fanatical crudities which darken religious history, blinds them to all sense of justice and prevents just and philosophical consideration. The low jests of an Ingersoll will draw a crowd of irreligions scoffers at a dollar a head, while the philosophical, judicially fair liberal talks to thin audiences for a modicum of what the witty, illogical and unfair advocate receives. To the thoughtful and fair-minded it is as refreshing as is an oasis in the desert to the weary traveller when a free-thinker is found who has the ability to maintain his or her own ground and is at the same time able and disposed to do justice to the thought and to the great leaders of the religious world past and present. On the first page of this issue, under the title of "Calvin's Creed," we present our readers with a striking example of the much-to-be desired attitude of mind on the part of free-thought folk. Mrs. Caroline K. Sherman is widely known in literary and philosophical circles. Her papers before the late Concord School of Philosophy, also at Farmington, Conn., here in her own city and elsewhere are master-pieces in their way. She is very radical in her religious views and stands outside the pale of any church. This we knew in a general way, but before publishing her paper upon the theme which is now attracting so much attention we sought to draw from this talented woman a more complete and accurate statement of her religious history. Therefore, in her own quiet library where the spirits of Dante, Goethe, Spinoza, and others of the world's great thinkers must often be attracted by reason of the close rapport established through long years of study, and the frequent presence of some of their best living interpreters, under these fortuitous conditions we asked Mrs. Sherman to tell us more particularly of her early religious environment and beliefs and of the evolutionary steps leading to her present views. With some hesitation she complied, and we give substantially the story as she told it off in the freedom of friendship, in which form it will be even more breezy and striking than had she prepared it for the press with due form and regard for con ventionalities : "I come trom Plymouth Paritan stock," said Mrs. Sherman after seating herself in her favorite chair, "nine generations of Calvinistic ancestors have left their impress on my face and in my character. There may not have been in their nature that plasficity which readily bends to meet the wants of the environment, but there was that honesty, that intellectual integrity which did not bend

## FEBRUARY 22, 1890.

I strengthened all the points with strong ar. guments. I was impressed with the grandeur of the nower of God. Of course in my early days, although I was brought up on the Catechism, yet the extreme emphasis given to the doctrines was an affair of the past; justice was tempered with mercy, but none the less, justice was the foundation. My father's house was as my grandfather's had been-a centre and home for New England clergymen from far and near, and as a child it was my privilege to sit at table with some of the most scholarly men of New England and their conversation was not without ifs influence on the young, sensitive girl. I admired their intellectual vigor, their refined, scholarly tastes, and Heaven was before my mind not so much a place for psalm singing as a place where I should meet for eternity scholarly men of the choicest type. Even as a child I could not be in an atmosphere like this without it reacting on me, and although I joined the church at sixteen, the same logical thinking which led me into the church led me out of itwhen I based my reasoning on other premises-but I have always kept a reverential love for the faith of my fathers. Diverge from that faith as much as I may I shall always hope to keep what I consider my noblest inheritance--the love of truth which as Spinoza says, "Is the sweetest of all things not under our control."

Hon. Sidney Dean's Letter.

The JOURNAL<sup>C</sup> desires that all phases of opinion on the subject of organization shall find place in its columns. Truth is what it seeks, and fair dealing with those who differ with its views is one of its chief characteristics. Hence the JOURNAL'S readers have. in this issue, an able letter from the Hon. Sidney Dean in opposition to organization.

Our distinguished friend fails to take in all the factors which enter into the JOUR-NAL'S view on the subject of organization. We certainly do not propose-by we is here meant the JOURNAL'S constituency-to organize Spiritualism per se. That is a hopeless task and for the reasons assigned by Mr. Dean himself. While we make spirit manifestation the basis, the scientific verity the foundation, the fact supreme above all other facts, the more important fact to which this leads, is unity-the association of those who make not merely truth but fraternity the bond of union. Truth is something about which men agree or disagree. It is something which every man must determine for himself. But fraternity-soul communionlove is what must bind humanity as one or else all human effort for man's betterment. must close. It is not agreement in faith but fraternal co-operation in associative relation: that is the goal of our aspirations. To this, end the JOURNAL voices the hopes of many hearts when it presents to the consideration of those who take an interest in the "creed" which has been so often published in these columns. It would be difficult to summarize. in so few words, what Spiritualism has so uniformly taught for forty years. To believe any thing, to have a faith of (any kind we must believe that God is the Father of his offspring and that these children of a common father compose one family; and this whether here or hereafter; and that spirit intercourse is the link which connects all the members of this family. Bonded in this faith where is the cause of dissension? Nonecan exist; for every child of the Supreme-Spirit is free. The creed is the unity to start with. We wish Bro. Dean would take in what we are trying to do. We are not trying to organize Spiritualism per se. We are seeking only to bring together those who accept the creed announced in the JOURNAL. That creed is the product of many hearts, heads. and hands and those who meet in convention or otherwise will accept that as a basis of coming together. None others will be attracted. The JOURNAL and a good share of its constituency hope, when the time comes, to have not alone Spiritualists but liberals, orthodox. and those of no creed to join hands in practical work for humanity. The questions which Mr. Dean raises will settle themselves if the movement should ever crystallize into organic form. The very object of the organization is for the temporal work he suggests. Surely we need something to give the world truthful, scientific tests in Spiritualism; surely we need something to help the aged workers and those who are coming upon the stage to fulfil their duty to themselves and humanity; surely we need something to support those whose time is given in teaching the higher truths of Spiritualism. How are we going to have these except through organization? This is the view we take of this subject "out West." We don't know how it is "in Boston."

### Sp ritualism versus<sup>†</sup> Materialism.

It is a philosophical truth that things are not what they seem; the mind that has been able to penetrate beyond they illusions of sense and to get beneath the surface of things, knows that matter is an appearance a symbolical representation of an underlying reality. What we see are phenomena, appearances, the effects upon our consciousness of a reality that manifests itself to us under the form of matter; what we do not see is the ultimate reality underlying phenomena.

We know matter by its qualities, or to speak more accurately, we know it only as qualities-a congeries of qualities. We speak of the roundness, yellowness, and sweetness of the orange, the hardness of steel, the heaviness of lead, the blueness of the sky, etc. What do we know of matter apart from, or except as these and other qualities and properties? Nothing. Of the essence of matter, the eighteenth century materialists, like Holbach, declared that nothing was or could be known. Now what we speak of as the qualities of matter are psychical in their character. Certainly this will not be disputed by anybody competent to understand the subject, at least, in regard to the so-called secondary qualities of matter.

Color is a sensation or state of consciousness dependent for its existence upon a sensitive retina and ethereal vibrations. No instructed mind now regards color as existing objectively. It is the same with sound. The aerial waves touch the auditory nerve and excite the sensations called sound, which. outside of consciousness has no existence. The sweetness of an orange and the sourness of vinegar are the conscious states which these objects produce in us. Sweetness and sourness are sensations-not the qualities of inanimate things. The orange tastes sweet. In other words there is something that appears round and yellow called an orange. which, affecting us through the sense of taste, causes a sensation of sweetness. So the hardness of a piece of steel is, when carefully considered, seen to be mental and not material. It produces in us the sensation of resistance, and therefore we say it feels hard. We change this word which describes a feeling, a conscious state, from an adjective to an abstract noun, from hard to hardness. and in our simplicity imagine that the word that it describes only the state of conscious-

essence or nature of spirit. of which consciousness and thought are admitted to be growth; that which has no environment, but attributes.

Although Spencer has never gone farther than indicated herein before inspiritual interpretations of cosmic phenomena, there is nothing in his philosophy that is inconsistent with the philosophy of Spiritualism. No reference, of course, is here made to mere details. His philosophy in its essential teachings is anti-materialistic, and needs but little extension to be in accord with the highest spiritual philosophy. The ultimate cause of phenomena, he admits, may be psychical, and whether he believes in a future life or not—we are informed that he regards it as an open question—such a belief is held, and consistently too, by some of the best thinkers who are in sympathy, in the main, with the great philosopher's system of thought.

a name, however great or famous, and no man can be an authority in philosophy; but as Herbert Spencer is unquestionably a thinker of great ability and of world-wide reputation, it is deemed best to correct some misapprehensions in regard to his position | conditions of life had not yet appeared and and his attitude toward the spiritualistic could not for a period inconceivable by the and the materialistic systems, especially when there is so much misunderstanding among Spiritualists as well as among materialists on these points.

The fact that Spencer is a distinguished thinker with a large following among men of thought, and has been often represented as a materialistic thinker, has led some Spiritualists to make him an object of undiscriminating and undeserved criticism.

Unfortunately Spiritualism itself has by many of its exponents on the platform and in print, been represented as a sort of revised and refined materialism. A favorite expression has been with not a few, "Spirit is refined matter-matter developed into spirit." The absurdity of the position is evident to any thinker who has taken pains to acquaint himself with what science and philosophy really teach in regard to matter. In philosophical analysis matter dissolves, so to speak, and disappears. Instead of being everything, as materialism has claimed, it owes its very existence to mind. Strip it of what consciousness gives to it, and there is nothing left by which to recognize it as matter. To say, therefore, that spirit is progressed, refined matter (assuming meanwhile that matter is what those who thus assert claim, in common with materialists, that it is), is not more rational than to affirm that mind is the product of the combination of material atoms. Indeed the in juxtaposition so as to feel and think! It

of which all forms and conditions, revealed in consciousness, are manifestations.

If, however, these words convey no adequate or correct idea of the eternal energy, it does not follow that it is less than these words imply. Indeed, intelligence and personality have been evolved by the Power back of evolution, and it is a conclusion warranted by good logic and sound philosophy that this Power is greater than its products and therefore greater than what we know as human intelligence and personality. Mathew Arnold spoke of it as "the Power not ourselves that makes for righteousness." Certainly the tendency and trend of things have been toward the better and the higher through all the millions of years of this world's existence. This process of development was go-The truth should never be subordinated to | ing on when there was no human eye to see, no human heart to feel on the globe, nay. when there were none of the lower creatures through which man ascended, on land or sea, when there was not so much as a fern or a lichen on all the earth, when indeed the human mind.

> The great scientist. Alfred Russell Wallace, in referring to the process which culminated at last in man, speaks thus confidently of its spiritual and moral significance:

> "To us the whole purpose, the only raison d'etre of the world-with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the

ultimate appearance of man-was the development of the human spirit in association with the human body. From the fact that the spirit of man-the man himself-is so developed, we may well believe that this is the only, or at least the best way for his development; and we may even see in what is usually termed 'evil' on the earth, one of the most efficient means of its growth. For we know that the noblest faculties of man are strengthened and perfected by struggle and effort; it is by increasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance and industry have become the common quality of the Northern races; it is by the battle with moral evil in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development are surely destined for a higher and more.permanent existence; and we may con

> 'That life is not as idle ore, But iron dug from central gloom And heated hot with burning fears And dipt in baths of hissing tears And batter'd with the shocks of doom To shape and use."

Organization --- Abnormal Individualism.

The attitude of most of those who oppose the truth to make it accommodate their pleastwo absurdities are often held at the same organization while claiming to favor it and ure. To be sure their God was arbitrary, but time by the same person, the claim being who criticize the JOURNAL'S efforts in the is not truth itself inflexible, not yielding to that matter gets itself refined, attenuated interests of unity, are well presented in the fidently believe with our greatest living poet describes the piece of steel instead of seeing and sublimated, and then arranges itself many caprices? They believed in infant communication of Mr. F. of Utah, on another damnation, and did not argue the impossibil page. A society with "its headquarters in ness which the steel produces in us. The il- is better that Spiritualists and materialists ity of it on the score of God's goodness. Why the Spirit-world" and able "to give the very lusion is the same as in the case of heat. The | recognize the unsuppressible difference beshould they? Didn't they see that every in- best instructions" which mortals are to folheat is not in the stove, but in us. Heat is a tween their philosophies and courageously fant born was tortured through its whole | low or ignore at their "own discretion," and first year, to say nothing of the torture to sensation and not anything objective. When and honestly discuss the issues, rather than which "discretion," or more properly incliit is said "heat is a mode of motion," it is its parents. I was brought up in New Engignore their differences in a mush of con-Secularism and State Secularization. nation, would lead these mortals to snap true only of the objective factor-of that land and learned the Westminster catechism cession and attempt to unite in a marriage their fingers at, is the ideal illusion which a with which physics has to deal-just the Secularism is one thing. The seculariza- so that I could go through the entire book, that is unnatural, sure to be unfruitful, and considerable body of illogical and shortsame as when it is said "sound travels," the tion of the State is quite another and differquestion and answer, without referring to is besides extremely grotesque. sighted individuals delight in talking about. statement is true only of the objective factor the pages, and I knew what it all meant ent thing. Secularism is a one-world system Such pseudo-Spiritualism is but old theology of thought. It is the philosophy of those who and did not question its truth. In those days in disguise and usually finds its most active of sound, viz., aerial vibrations. The question whether the ultimate reality limit their vision, belief and work to the ob- even to question was to be damned-but advocates among those who have at some-The question is not here raised as to what is matter, and whether it is inscrutable havthese objective factors are in their last anal- ing been stated and briefly considered, an- jects of this life. It ignores any other. Its while I did not question in a skeptical way time in their lives been zealous church

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### RELIGIO-PHILOSOPHICAL JOURNAL.

members, violent partizans of the literal interpretation of Scripture and the divinely inspired nature of every word between the lids of the Bible. The JOURNAL has profound pity for such people, but neither time nor inclination to attempt the almost hopeless task of bringing their minds into a healthy condition. Arguments are lost upon them; logic is a bauble too insignificant to receive their attention. They revel unconsciously in second-hand superstition. They feed upon the gases generated from the garbage heap of effete thought until, swollen to unnatural dimensions by the subtile poison, they snap their anchor ropes and go ballooning through the realms of erraticism and abnormality. They mistake anarchism for Spiritualism. The JOURNAL does not expect to affect such people. The JOURNAL appeals only to those with healthy powers of ratiocination and evenly balanced minds. The JOURNAL is not omniscient and hence it relegates these mentally diseased unfortunates to the hospital which the Great Spirit, the Supreme Intelligence, has wisely provided and where in due course of time, in some far off future age, they will become sane. In the meantime they 'need have no fear of coercion, they will not be forced into any organization against their will. Neither can the vagaries of individaalism and superstition long stay the steady onward march of unification in the religious world, of which Spiritualism in its higher aspects forms so important a factor.

#### Algerton the Blackmaller.

Readers of the JOURNAL will recall that the JOURNAL, some weeks ago, denounced a dastardly performance of Frank C. Algerton. He with a confederate conspired to inveigle an old man and then blackmailed him out of \$2,000. Algerton of course denied the charge and published a bluff in our accommodating contemporary, the Banner of Light. He also uttered dire threats of what he would do with us, but as we are "casehardened" in such matters he produced no effect. The fellow worked upon the officers of the Bridgeport (Conn.) Society until they rgave him a certificate of character and any amount of fulsome eulogy. In spite of all the bluffing, he failed to deter Mr. H. A. Budington, the editor of Alcyone, Springfield, Mass., where the crime was perpetrated. With commendable zeal Mr. B. has followed the matter up under great difficulties, and in the is sue of his paper for Feb. 15th, gives as much of the history of the case as can well be put in print. Those who doubt Algerton's guilt should send to Mr. Budington enclosing fivecents-for a copy of his paper. It is to be of the success of the exposure. The Tribune hoped that Algerton and his confederate will soon be in the penitentiary, and that the officers of the Bridgeport Society will dress themselves in sackcloth and adorn their heads with ashes. Mr. Budington is demonstrating that in his journalistic policy as to mediums and the phenomena he is entitled to the support of all truth loving and rational Spiritualists in New England-and elsewhere for the matter of that. The Spiritaalists of that section of the country have long needed a local organ that has the courage of its convictions and dare speak the truth on matters vital to the cause—a paper untrammeled by complications and affiliations with charlatans and immoral characters. Such a paper Mr. Budington evinces a disposition to good deal of gossip and many tongues were make and it will be a disgrace to New England Spiritualists if they fail to encourage and substantially support his endeavors.

ment were sufficiently sensational without additional padding. The confederates relied upon to personate spirits were Della Sawyer, a daughter of the ancient Carrie, and George Burk, a son of "Captain" Bark. This Burk is a tool picked up by Carrie in St. Louis some years ago and he has proved a most efficient partner in the diabolical business. It seems that Della was taken ill several weeks ago and as a female spirit was indispensible to the show, "Kitty Rainger," an inmate of the spook factory was substituted. Kitty who was caught while personating the spirit of the Tribune man's supposititious deceased sweet-heart, confessed her guilt, saying: "Mrs. Sawyer got me into this. I came to nurse Della who used to act my part herself. I've only done it three weeks. will never do it again. I know it's wicked. O, let me go! Mrs. Sawyer is the one to blame she got me into this. She told me it would be fun to hoodwink people, and 1 thought so till to night. I see how wrong it is now." There were ningteen visitors at the seance when the exposure occurred. Among this number were keen business men, men able to cope with their shrewdest competitors in worldly affairs, and yet who had been willing victims of this white-haired old sinner, Ugh! It is enough to make one sick.

"In the trumpery displayed at the station," says the *Tribune*, "were a pillow case, a small linen bag much the worse for want of washing, and a pile of gauze, crepe, mosquito netting, shoes, slippers, wigs, and false hair. A plain pasteboard cross daubed with lumi nous paint, which had served to give immortal light in the parlor, capped the heap. The cross was about six inches high and four inches wide. The arms were about an inch in width. The false hair captured included a set of coarse, black, long chin-whiskers and a wig of tow-colored curls. A loose gauze gown was daubed in lines and spots with luminous paint. Otherwise it was mud dy-brown with dirt. Two white crepe veils were crumpled into a long string, but easily unrolled. A white cheese-cloth shawl about bix feet long was wrapped around a pair of blue knit slippers, with felt soles. The foot that squeezed into one of them was a No. 414 D. A pair of corsets marked "G." and a green cloth bodice trimmed with black velvet made

up the bundle of captured paraphernalia." The Tribune reporter's account of his midnight interview with the editor of the **RELIGIO PHILOSOPHICAL JOURNAL is in the** reporter's language and not the editor's. Unfamiliar with the personnel and nomenclaare of Spiritualism and in the hurry to get to press he inadvertently got our statement somewhat different from what was given him, as it was not taken down stenographi cally. However, we can forgive the discrepancies under the circumstances and in view expended a large amount of money on the job, thus saving us the expense, and is entitled to the thanks of all rational Spiritual ists and psychical researchers.

#### GENERAL ITEMS.

Lyman C. Howe speaks in Cleveland during March.

Printer's Ink, a weekly journal published in New York, discusses in each number topics of interest to the advertising classes, in an intelligent, impartial and instructive manner. It is invaluable to every advertiser. The subscription is two dollars a year. The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price \$1.00, post age 8 cents extra. For sale at this office. The French Canadians have been taking precautions against an invasion of la grippe. On the 4th of February, Archbishop Fohre blessed over two thousand of them at the cathedral, and also blessed two candles which | were crossed and held under the throat of each person so blessed, and it is confidently expected that henceforth no well informed grippe will dare put in an appearance.

The mild winter that has been vouchsafed to this northern latitude is not entirely without precedent, for on looking ap old records. we find that in 1646, "there was no snow all. winter long, nor any sharp weather." There was very little snow or bad weather in 1667. A diary kept by some one in 1700, says, "The winter was turned into summer." In Lynn, in 1819, "the winter was unusually mild, with little snow, and the harbor scarcely frozen. Farmers ploughed every month. January was like April, and the spring was forward and warm. The principal snow was on the 8th of March.

Says Alfred Russell Wallace in his last work: "To us the whole, the only raison d ctre of the world, with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of map, was the development of the human spirit in association with the human body. From the fact that the spirit of man-the man himself-is so developed, we least, the best, way for its development; and we may even see in what is usually termed evil' on earth, one of the most efficient means of its growth." The eighth annual meeting of the State Spiritual Association of Michigan, assembled at Kennedy Hall, Grand Rapids, Michigan. on Friday of this week, for a three days' session. The programme includes able addresses on the subject of Spiritualism, beautiful inspirational poems, public and private tests of spirit return, instrumental and vocal music, election of new officers for ensuing year, etc. The following speakers were expected to be present: Mrs. Woodworth of Grand Haven, Mrs. Pearsall of Disco, Mrs. Nellie Baade of Capac, Hon. L. V. Moulton, Dr. W. E. Reid, Dr. Chas. W. Andrews, Mrs. Sarah Graves, Miss Lena Bible, Mrs. Lawson, and Sam'l Smith of Fruitport, Michigan; Dr. U. D. Thomas of Grand Rapids; Dr. Spinney, Detroit, and others. The notice of this meeting reached us too late for mention in the JOURNAL of last week. \* Max O'Rell-real name, Paul Blouet-the. witty French writer, lecturer and traveller will give his first and only entertainment for this season in Chicago on Tuesday evening the 25th at Central Music Hall. He has a happy faculty of making every body his friend-leastwise this has been the case in Chicago-consequently those who want good seats will need to apply early. The box office will be open on the 21st for the sale of reserved seats. Confidentially we will inform our city readers that he has been engaged by the managers of the Drexel Kindergarten who propose to replenish their treasury by this method rather than by soliciting donations from people already everrun with calls upon their generosity. But this is not to be bruited about, for the kindergarten people don't care to pose as solicitors of charity in this instance, relying, as well they may, upon the superiority of Max O'Rell's drawing qualities.

#### Mrs. Maud Lord-Drake.

For many years Mrs. Drake was the leading medium in the country. She has given satisfactory tests of spirit return to thousands of people in all parts of the country and has talked to other thousands in a way to interest and stimulate their faith in a future life. For several years she has been greatly missed and no one has arisen to fill her place. She had well earned the rest and comfort which has come to her in these later years. Her old friends will be glad to read the following extracts from Los Angeles (Cal.) papers concerning their old time favorite: "It'is a strange and unusual thing, but it has nevertheless come to pass here in Los Angeles. Did any one ever hear of an advocate of Spiritualism aiding and assisting in conducting a Methodist revival? That is the case, however, in Vernon, where a Methodist revival has been on for some time past, in which Mrs. Maud Lord-Drake has assisted, in that she has on several occasions spoken at the revival meetings at the request of the pastor and some of the members of his flock. Mrs. Maud Lord-Drake is one of the best known advocates of Spiritualism in the United States. She formerly resided in Boston. where she was famous as a test medium. For several years she has resided in this city with her husband, but she has not of late years been seen much in public. Only on special occasions has she delivered lectures. upon her chosen subject, about which she is so well informed. The remarks Mrs. Lord-Drake delivered at the revival meetings in Vernon have attracted considerable attention in church circles. The fact that a strong Spiritualist is permitted to participate in a Methodist revival these days shows that a liberal Christian sentiment is prevailing in this community. Ten years ago such a thing would not have been thought of. To-morrow afternoon at 2 o'clock Mrs. Lord-Drake will lecture at Illinois Hall."-The Evening Ex-Dress.

The Los Angeles Tribune speaks of the Sunday meeting announced by the Express as follows:

"Mrs. Maud Lord Drake was greeted by a large and intelligent audience at Illinois Hall yesterday afternoon, it having been announced that the lady would deliver a lecture on "Spiritualism." At 2 o'clock Mrs. Drake appeared, and without the usual ceremony of an introduction commenced her discourse. The lady has a very pleasant admay well believe that this is the only, or at dress, distinct enunciation, and is on the whole a most clever platform orator. For an hour and a half she talked upon her and wording. When in this state he is enchosen subject, and her auditors were held | tirely oblivious of any and every thing that closely. Mrs. Drake claimed 'that Spiritual ism was indorsed by both the Old and the New Testaments in dreams, trances, oracles and healing gifts. These are the greater works promised by the Savior to the believers, the living witnesses of the immortality of the soul. She said that Spiritualists believed in the infinite presence, the divine energy, the one living and true God, and upon the pulsing bosom of that God is the soul's rest forever. She further, held that Spiritualism induced true righteousness. Mrs. Drake's address was logical and convincing, and she was not so radical in her views and theories that her remarks were offensive to the run-believer or Christian. At the close of the lecture Mrs. Drake gave descriptive seance of spirits she saw with the friends present. In every instance the parties for whom the medium had communications were not only strangers to Mrs. Drake. but also skeptics. They all said the informa-

tion given was correct. It was as to departed friends and relatives, the number of them, what they did, how they did, etc. A ring belonging to Mrs. Imogene Fales was passed to Mrs. Drake which she psychometrized with startling distinctness and, as Miss Fales stated, without error.

#### Catholics and Politics.

The Right Rev. William Parel, Bishop of Maryland, delivered a charge on Feb. 11 to the Protestant Episcopal clergymen of the diocese. He said: "This city is the central point of Roman Catholicism in this country. Here resides its highest prelate, and here it puts forth its greatest effort. It is using political and social influence to obtain the religious control of this Nation. God forbid that I should blame the Catholics for any honest effort made toward this end. The issue, however, is greater than ever before, and they are now concentrating all their hopes and plans in this land. We must meet this advance with loving resistance. Threefourths of their members were born in Euope, and nearly all of the remainder are children of foreign born parents. The foreign spirit in the church is remarkably powerful. Their members become Americanized very slowly, and are not being assimilated rapidly. Our rights as citizens and churchmen are menaced by this power. The laws of naturalization are abused, and an immigrant often becomes a voter before he has caught our tongue. We have been neglectful in calling the attention of our parishioners to the encroachment of the Roman Catholic Church. I do not advise you to preach a course of sermons attacking their doctrines, but when any movement is made by them detrimental to our political or social institutions don't be silent, but speak out bold and clear on the subject. Parochial schools should be increased, so that the school life of the young in our church may not be neglected. Of course you know I do not antagonize the public schools.

South Carolina is becoming famous for wonders of a psychological character. The latest, case reported is that of a negro in Bouknight, Edgefield county, who work upon the plantation of a Mr. Hillery in that place, and who is mystifying the people in all that vicinity by his queer doings. Every night about half an hour after he goes to bed he enters into what appears to be a trance and preaches a sermon. He is quite illiterate, but without a book and with his eyes closed takes a text which, by reference to the Bible, is found to be correct in chapter, verse,

Carrie Sawyer in the Calaboose.

and organized a new church. For sometime On Monday, night of this week the notorious Carrie M. Sawyer, together with her pimp | they have had services in a rented hall, but and striker "Captain" Burk and a female con- are now taking steps to build a magnificent federate known as Kittie Rainger were given | temple of worship. This new departure has caused a sensation in religious circles and a a ride from No. 30 Ogden avenue to the Harrison street police station. Like the Bangs | tempest in the Campbellite teapot. He has sisters they did not seek free transporta- been denounced by the organ of the church, and Campbellite preachers all over the countion: indeed like those sleek sisters they protested, but without avail. This is how | try have thundered at him: A few Sundays it came to pass: About the time we were | ago he announced that, as the press and pul called to New York to defend against the pit had formally read him out of the denomisuit of Eliza Ann Wells who wanted us to | nation, there was nothing for him to do but play her \$20,000 for telling the truth con- to resign his pastorate. His congregation cerning her, the Carrie Sawyer troupe has resolved that as they were organized under the State law, and got their right to exist swooped down upon Chicago. They had as a religious body from the State and not burked the small cities and reconnoitered from any church, they owed no allegiance for a foothold here, and the time seemed to anybody but God, the State and themselves, propitious. Returning from our signal victory over the Newton-Wells combination and they have organized as an independent church with Cave as pastor. Thus we see in New York we were confronted with the Sawyer Bark gang doing a thriving trade that the leaven is constantly at work and by and by the whole lump will be leavened. in our own city. A number of well known Spiritualists came to us urging that we expose the wicked swindle. They told of well-One of the most caustic reviews which we to-do people who were being deceived and have read of the Bellamy craze is that of bled by these harpies, and of the chagrin Prof. Francis A. Walker in the Atlantic they felt at the disgrace it was bring-Monthly for February. It is from the "suring upon Spiritualism. We were tired vival of the fittest" side of the question, inpublishing exposures of this stale terlarded with "original sin," "competition," of . and barefaced fraud, yet there seemed no and the dogmatics of current thinking on alternative but to shake her up once more. economic questions. It is about like Bella-Upon reflection, however, we concluded to have my's rationale of folly. Each regales the it done by others. In pursuance, of this decisworld with half truths and as a consequence ion, we arranged with the Tribune people we have absolute falsehoods from both asfor them to do the job-and as results show pects. Humanity is not wholly good, nor they did it well. We asked the city editor of wholly evil, but a mixture of both. And yet, with discrimination, the average thinker the Tribune to send us an exceptionably capable, fair and honest man; one who had shrewdcan indulge his ideal side with Bellamy ness and courage, and who would report the | and go on in the usual every-day work of | affair accurately. Six weeks ago last Sunday | life, knowing, with Prof. Walker, that there we spent two hours instructing him how to is nothing practical as an outcome in the proceed. He followed out our directions to the Nationalistic movement. Bellamy's dream letter-even to calling the patrol wagon and is a hope out of the darkness of the ninedumping the party into the police station. teenth century; like the hope of Plato, St. The Tribune of last Tuesday morning con-Augustine, Sir Thomas Moore and the rest of tained a five column account of the exthe world-hopers, it is something to dream posure, capture and incarceration of the over-for the "played out" and lazy. Bellagang, written without any attempt at sensa- my's dream will have its day and we have no tion. The bare facts contained in the his- desire to dispel it; but it will end like all tory of the affair and its successful denoue- | such dreams-in nothing. ¥.

Caving In.

The caving in of old theological systems s everywhere manifest. The latest is that of Rev. R. C. Cave, one of the most eloquent and learned ministers in the Campbellite denomination, who was pastor of Central Christian Church, the wealthiest flock of followers of Alexander Campbell in Missouri He preached a sermon denying the inspiration of the Old Testament. This led to a set wagging throughout the communion Other sermons followed, in which he denoun ced all creeds and formulas as relics of barbarism. This caused a split in the church, and he resigned. Half of his congregation were in sympathy with him, followed him,

A young man of Warsaw ordered a dress suit from a tailor, who agreed to deliver it on a certain day. The latter failed, and hence a curious law-The plaintiff alleged that he had arranged to offer his hand to the daughter of the house. Because of the failure of his dress coat he could not go, but his rival went, proposed, and was accepted, and the plaintiff considered himself damaged to the value of the lost bride.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Im mortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

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

may be going on around him, and a physician who has examined him says his arm could be taken off when these spells are on him and he would not know it.

The John W. Lovell Company is supplying the reading public with the best fiction at a rate which is almost bewildering. So great is the variety of fered, that those who are most difficult to please must find each week some work which satisfies.

In the Toils by Cornelia Paddock, has just been issued in Lovell's American Noveliste' series. It is written from facts by a woman who is speaking of what she knows from observation. It is a series of revelations, and preaches a powerful sermon against the polygamy and immorality of Utah.

Rassed to Spirit-Bife.

Mr. G. N. Lord, for many years a Spiritualist and reader of the JOURNAL' passed to spirit life on January 29th, from the Barnaby House, Benton Harbor Mich., in his 64th year. Mrs. Weisner conducted the funeral services.

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non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are

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BETWEEN

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MONTREAL CANADA.

Spiritualist's Hall, 2456, St. Catherine Street. Religiou

Prof. Alfred B. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Fran-cisco, June 1887, price 5 cents, and A Defense of Mod-ern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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## **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### Voices from the Leople. AND

#### INFORMATION ON VARIOUS SUBJECTS

For the Beligio-Philosophical Journal. THE CHURCH OF THE SPIRIT.

Adapted from the Latin by Edward R. Knowles, Ph. D.

O, New Jerusalem! thy song Swells into chorus sweet and strong. Preceding, with its solemn mirth, The Second Advent o'er the earth.

See Truth, the mighty Victor, rise! Whilst old tradition, struggling dies; The voice of Fruth the sileace breaks, And every mind from death awakes.

Base error now gives up the prey Its gready jaws had snitched away; And multitudes, from bondage free, Through Science march to victory.

#### A LEGEND.

I read a legend of a monk who painted In an old convent cell in days bygone, Pictures of martyrs and of virgins sainted, And the sweet Christ Face with the crown of thorn.

Poor daubs, not fit to be a chapel's treasure-? Full many a taunting word upon them fell; But the good about let him, for his pleasure, Adorn with them his solitary cell.

One night the poor monk mused: "Could I but ren-

der Honor to Christ as other painters do,-Were but my skill as great as is the tender Love that inspires my when His Cross I view!

"But no: 'tis vain I toil and strive in sorrow; f What man so scorns, still less can be admire: My life's work is all valueless; to-morrow I'll cast my ill wrought pictures in the fire."

He raised his eyes within his cell--O wonder! There stood a Visitor; thorn crowned was He, And a sweet voice the silence rent asunder: "I scorn no work that's done for love of Me."

And round the walls the paintings shone respien-With lights and colors to this world unknown, A perfect beauty, and a hue transcendent, -33 That never yet on mortal canvas shone.

There is a meaning in the strange old story: Let none dare judge his brother's worth or need; The pure intent gives to the act its glory. The noblest purpose makes the grandest deed.

### OUR SPIRITUALIST CONTEMPORARIES.

Modern Thought is a Kansas City (Mo.) paper "devoted to the spiritualization of humanity from an-in lependent stan ipoint." In the initial number the following was given as a statement of the stand it had taken: ]"Modern Thought is a journal of progress. Its statements of tc-lay may not be consistent with those of yesterday, nor those of tcmorcow with those of to-day. We desire to grow-to nnfold from the truth side, regardunfold from the tru less of preconceived opinions. We believe with Emerson, that 'a foolish consistency is the hocgoblin of little minds, adored by little statesmen and philosophers and divines.' If you would be a man, speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you have said to-day." A 182 ! Carrier Dove: Spiritualism teaches there is no forgiveness of sin--that every act carries with it its own penalty; that the longer we submit to the rule of our lower nature the further off will be the enjoyment of the higher; that the rough road which all must travel on the way towards a higher condition may be made longer or shorter by our own efforts, and that the sooner we choose the right the more quickly will we enjoy right's reward; that rewards and punishments are not the arbitrary acts of a capricious ruler, but the necessary result of antecedent causes, which causes are, in a measure. under our own control. Spiritualism confirms what Jesus taughte-that Heaven is within us; that to find it we must develop the good in our own nature. Although Spiritualism is not, strictly speaking, a religion, there is no religious sect which teaches a higher morality in this life, or gives greater hope of happiness in the life to come. The Pacific Investigator of San Fraccisco may probably be classed among our "Spiritualist Contemporaries," as it devotes considerable space to Spiritualism as well as to several other progressive isms among which might be mentioned Nationalism. It is a spicy and spunky little sheet and has for its motto: "We investigate, agitate, educate, eradicate, emancipate." It thus curtly speake of itself in its editorial columns, Jan. 5: "You never saw a paper 'made up' like this, did you? Well, we did not expect to follow any old fogy notions. We will investigate until we become educated in several points which we are positive we don't exactly see clearly yet. The Pacific Investigator will walk alone after a little, and will furnish its readers with various subjects for investigation. We smile when some of our Nationalist friends object to Spiritualism. Bless their dear hearts, haven't they got a President who has been a Spiritualist lecturer for years, and performed her duties most acceptably, too? 'Consistency, thou art a jewel.'" Golden Gate, under the caption of "Are they Liberal?" says: "If there was ever a term misapplied, it is that of liberal, bestowed upon Free Thinkers. Some of them are liberal, that is, willing for others to have the same liberty and choice of thought they claim for themselves; in the same way many creed-believing persons are liberal too. Free Thinkers should all be liberal, charitable towards those they consider as being in outer darkness. Because, if they have gained the summit of mental and spiritual illumination, they can look back to the days when they too were still climbing the heights: they will in that retrospective view see many paths. all well trodden, leading to one point, one height of understanding. The view backward does not incline them to allow others to choose their path upward, but sad to say, these clear-seeing souls insist upon others following in their steps, or coming right along with them. None are more eager to mark lines for others to toe, than the so-called Liberals of to-day. They treat all religious sentiment and belief with scorn and ridicule, not showing the slightest regard for feelings that are just as sensitive as their own."

speakers and mediums in the States. In the literature of the subject prominence was given to the RELIGIO-PHILOSOPHICAL JOURNAL and to the Banner of Light, and mention was made of other journais. The attitude of the public press had im-proved, but not so markedly as in this country. The social status was higher than at any previous time. The churches were impregnated with Spiritualism. The internal aspect was not so encouraging. There was wanted unity, self-sacrifice, and definite purpose." This resumé merely conveys an idea of the salient points in Mr. Morse's address.

Alcyone of Springfield, Mass., has the following: "How cruel, how wicked is the conduct of frauds! The crime of false mediumship is greater than man can well comprehend. Let our true mediums take courage. They are holding open the gates of Paradise, that we may look therein. It is not pleasant for us to publish accounts of frauds in | family and others, as a man converses face to face mediumship, but it is a duty. The spiritual press is acting cowardly in this matter, with few exceptions. Some of the 'materializing' mediums have carried their trickery to such an extent (in Boston especially,) that intelligent and honorable Spiritualists are thoroughly disgusted and indignant. But unless the spiritual press ventilates these fakirs, the humbug will continue, for there is money in it for the actors, as long as the people are ignorant. Nor man will pay a dollar, a night to see a medium masquerade in store muslin, wigs, and illuminated gauze, if he knows it. The performers, in semi-darkness are cunning, and often their spirit guides are more cunning.'

**A Historical Correction.** . the Editor of the Religio-Philosophical Journal

Your Parkersburg (W. Va.) correspondent says: 'The apostle's creed was not known until about the ninth century." I do not know on what authority such an assertion was made. slight modifications it can be traced back to the close of the second or third century. It could hardly be questioned that it was extant at the time of the council of Nice, A. D. 325. He also says, "The Athanasian creed is equally apocryphal," and makes its origintas late as the eighth or ninth century.

The greater part of the Nicene (Athanasian) creed was drawn up by the Council of Nice in Bithynia A. D. 325. The part of it explaining the divinity of the Holy Ghost was added by a general council held at Constantinople A. D. 381, with the exception of the clause "and the Son," which the Latin Church added to it in the ninth century. This clause the Greek church never adopted. This was one of the causes leading to separa-

I think the foregoing statement is historically correct. I do not make the correction for the sake of discussion or controversy. I do not believe the facts admit of any.

The creed commonly called the "Athanasian was written by some unknown person some-Creed" where in the fifth century. But the only creed which it is probable Atbanasiaus had anything to do with, was that of the Council of Nice in 325. It is not, however, of the slightest consequence when or whom any of them were written. They are but poor opinions of poor, fallible men. F. H. BEMIS. Meadville. Pa.

### What Medium Desires to Rusticate?

To the Editor of the Religio-Philosophical Journal. I have been a reader of your paper years and have learned to love the spiritual philosophy. I have held séances or sittings in my house and have got some phenomena that puzzle me, yet I am not convinced of spirit communion, or spirit return; in fact I am not sure that we have a spirit or soul that is independent of the body. I am a farmer; have always lived in rural districts; never traveled any, having always been cramped for means. I have raised a large family, thirteen in all, and I loved them better than I did myself, so I did the best I could for them. Seeing that I could not give them a fortune in money I gave them an education and I am proud of my sons and daughters. Several of them are now teachers, some of them holding first grade certificates. I wish to make the following offer: I am prepared to take good care of any one who will board with me and I will board a good medium free, two or three months, and do all I can to make the stay with me pleasant. I think there is a good field open here that would be both pleasant and profitable to a good medium who will apply to me. I will find him or her profitable em-ployment for a month or two. I write this thinking you may know of a medium desiring to rusticate a while in a southern climate, in the country, away from city life; and if you do not know of any such person it may be you can hand this to persons who do. If they will be kind enough to put me in communication with such a medium I shall be much obliged. Before closing I wish to let you know that I am in sympathy with your proposed plan of organization, and if there is ever an organization of the kind I will be proud to belong to it and will do all in my power for it. J. W. PILE. Weiland, Hunt County, Texas.

revive all nature which has been reposing, as i Suppose again we learn that punishment for wrong doing consists in a consciousness of wrong, and each is made to face his own deeds, as well as to ask forgiveness, and recompense those they have wronged, or suffer the stings of conscience eternally. For one I would choose the brimstone fires, thinking there might be at least one chance that the fuel might fail and the fire go out. "But," says one, "can these revelations to you, in

your experiences, be reliable and certain?" . Do you suppose your father and mother, your son and daughter, and others who were never known to falsify on earth, and who had abundantly and beyond dispute established their identity, would they begin to falsify as soon as they reached their new home? The thing is not supposable for an instant.

I once heard of a Universalist who said to his neighbor, "I know universal salvation is true, but after all, I would give old buck out of my team to know for certain." Before I had the experience (referred to as above) of conversations with my with his neighbor, asking all the questions I could think of, I felt like saying---'I know that Spiritual-ism is true." But after the interview referred to, I could then exclaim--- "Now I know for certain."

Now I ask the brother, in case we have this "understanding," can we not have the right wedding garment on, or be prepared to meet the requirements of this new life over there according to the nature or economy of that (to us) a new world? One may be ever so religious and desire to do good, but if he don't have an "understanding" of how or when to begin, or in which direction to exert his energies, every effort may be abortive.

It would seem that the rich man in Luke 16th put a high value on understanding, requesting that Abraham should "inform," or cause his five brethren to come into an understanding of the world he then dwelt in; all this that they might adapt them-selves to the nature and requirements of a world of DR. C. D. GRIMES. spirit. Lyons, Kausas.

#### Our Pay.

To the Editor of the Religio-Philosophical Journal.

When we shall have tolled in the harness uptil we tire of that, let us take a rest and view the great resources that we can draw upon for exaltation and high enjoyment. It has been demonstrated, beyond all cause for doubt, that we may call upon our friends in the spirit world and enjoy their presence and their living instruction. And I would say to all who have not tried to make a medium of themselves, that you can enjoy that happy privilege if you make effort in that direction. I have long since been enabled to draw to my side those whom have known in the form, and ofttimes I have been made so strong with the spirit presence that all my faculties were wonderfully increased for appreciation of a higher grade of consciousness than I ever knew, under other conditions. This exaltation will not appear in your first ex-

periences, for you will have to commence with very faint results, if indeed any appear at your first experiment. The manner in which I began this ex perience, it will be needful to state, was to first prepare my body by small feats of exercise such as lifting small articles that lay in my way, such as chairs at arm's length, etc. When this had contin-ued until the exertion compelled me to take full and looking at a mental object eight or ten feet away. My mind would unconsciously wander after a little, then back goes the attention to the given point; and after that you see various phenomena. Persistence in this habit will bring you into powers of concentration that cannot fail, after a time, in giving you the force to draw at will upon the Great Bank of Promise, and feeling sure that as ye ask ye shall receive. To pay me for this first lesson you can waft me a benison on the wings of thought. N. O. N.

were, during the chilly winds of winter, that the trees are again clothed with leaves; the freshness restored to the grass. Neither trees nor grass were dead; they had only passed from one condition to another. Now the question of death is to a very great degree just what we conceive it to be. Some ook at it as a sleep, but this will not do for when the inscription was placed on the cometery gates, that death was an eternal sleep, the streets in France flowed with blood. Why? Because it disabused the minds of the people of everything like future punishment. If we look at death as an existence, then it is something that is mournful and unwelcome The bible declares that "As the tree falleth so it shall lie," and this conveys to our minds an existence which will be broken up by the trumpet sound, when time shall be declared to be no more. Returning to Nature for further proof of this question, we see the butterfly, as it wings its way o'er hill and dale, changed wonderfully from the conditions in which it was so recently encompassed. The caterpillar, which was its environment only a few days ago, is now of no use; it has served its purpose and therefore it will return to its former element. The caterpillar was constantly in danger of being trod upon by passers by, but, now in its new condition, it is able to keep out of harm's way. But we must not forget that the beautiful butterfly was formed in that clumsy, woolly body; but the life has gone, a change has taken place; there was no death, only the old body which is no longer required, has done its work and is therefore but a lifeless mass. Now, what is death? It is the change, or the going out of the life or soul of man that is an absolute necessity. What would the butterfly do if it had to carry that old body around with it wherever it went? It would be an encumbrance to it. And what would we do if we were compelled to take these old bodies with us in our new conditions? We see, then, that death is only a change in order that our spiritual natures may become more fully developed. When in childhood, we learned the alphabet and the multiplication table; and while we are not supposed to go through infe repeating them, there is not a word we utter or a calculation made but that one or the other is called into use. And so in this earthly existence, which is our pre-paratory state; we are learning through spiritual intelligence the spiritual alphabet which will be of great importance when we enter upon life on the other side. Then, as death is only a change, and not an existence, why should we shrink from it? Why should it be apprehended with such horror? We think the prime cause of being afraid of making the change is due to not being sure what is to follow the change. Those who have been taught from their early childhood that it is only the righteous who shall enjoy that eternal felicity, and as the chance is so very much limited, they have the fear of being lost. If people understood natural laws con-

#### could be effected. West Philadelphia.

## The Sooner the Better.

cerning the article of death, their minds would be

disabused of the idea of this lost condition. and

what a change would be brought about if this

A. D. INGRAM.

o the Editor of the Religio-Philosophical Journal:

I am pleased to note that so many of our people see the necessity of organization, and in my judgbreath, I used to sit down, close my eyes, and breathe for a few minutes, always inhaling all that my lungs would hold without much exertion. If did this previous to retiring for the night. After lying down I continued to take reasonably full breaths; then became composed, with eyes closed breaths is the name by which it is recognized by all enlighten-breaths; then became composed, with eyes closed breaths and looking at a monted object of the restore account "God as our common nition. I therefore accept "God as our common Father and all mankind as brothers," and the sooner some such organization is effected the better. The labors and researches of our scientists and philosophers have been sent out broadcast over the land, and have been trimmed and pruned by modern scientific and theological authors, covered over with some of the moss of past centuries and then presented to the public as fresh scientific and theclogical food. Note the wonderful coating-that mee merism and clairvoyance has received by/the manip ulations of the French savants. A work on hypno tism can now find room on the shelves of any li brary, and the duplicated demonstrations of Mesmer Buchanan, Brittan, Cadwell, Fannestock, and host of others, are wonderful when read under the new title. But had the name suggested by the celebrated Dr. Hammond been adopted, the influence might have been more  $\epsilon$  frectual and potent. He suggested that it be known by the euphonious title of "Syggignosism." A syggignostic treatment for the cure of "la grippe" would, in the language of the 'Vassar Girl," have been "awfully splendic." The air is full of our advanced ideas, permeating church and state, cropping out in the revision of constitu tions and creeds, robbing the devil of his hoofs and horns, thereby depriving the old time minister of his stock in trade and the political demagogue of his "boodle." Let us then organize without delay, and by unity of thought and concert of action we will array the influences of our aemonstrated philosophy in line of battle against the hollow shams and pre tences that now pass for pure states manship and undefiled religion. And in the near future, by our struggle for the supremacy of our advanced teachng, we will have established by practical demonstration the "Fatherhood of God and the brotherhood of the race." Accept my congratulations for your triumph in the Wells case. It is of itself an argument in favor of organization. The attack on an organization that would of necessity detect and expose fraud would not have been made. JACOB RUMMEL. Centerville, Iowa.

### FEBRUARY 22, 1890-

the whirlpools and reefs of prejudice, the frozen waters of scorn, or the psychic hurricanes of hate, ride safely through them all gaining but added beauty, strength and security from the obstacles it met and overcame. And as rays of limpid light through the darkness scatter and dispel it, so shall the 'voyages of our good fleet ship, Spiritualism, hither and thither through all the highways and byways of the great sea of human life, render impo-tent or dispel the causes of wreck and disaster.

To organize the ship and the fleet-what a work! what a privilege! Where are the builders? The angel-world has already furnished a goodly supply of material. Man's investigations of the infinite bounty has discovered others. To wisely combine them into organic, guided usefulness, requires time. talent and money. Happy he who can furnish all these. Blessed he who will furnish either, or all. C. W. COOK.

Notes and Extracts on Miscellaneous Subjects.

The Eiffel tower, in Paris, is 994 feet high.

The Washington monument is 555 feet high.

The tower of the City Hall, in Philadelphia, is 535 feet high.

Emperor William's visit to Constantinople cost the sultan over \$1,000,000.

Geneva is said to be the cheapest city in Europe for a permanent residence.

Chinese matches are competing sharply with the Swedish product in Europe.

The United States bought over \$2,000,000 worth of eggs from Canada last year.

The mikado of Japan is very fond of horse racing. He is, in fact, a stable monarch.

It requires twenty-two volumes to register the different cattle brands of Arizona.

No name nugget, found at Weebville, Aug. 1, 1869, weighed 12 pounds, worth \$2 280\_

Sir Dominic Daly nugget, found Feb. 27, 1862, weighed 26 pounds, and sold for \$6,240.

A plague of monkeys afflicts Tanjore, in southern India, and a reward is paid for their destruction. The new king of Portugal is a crack shot, and

two years ago took the first prize at Wimbledon. No name nugget, found at Bakery Hill, March 6,

1885, weighed 40 pounds, and was worth \$9,600. Nil desperandum hugget, found at Black Hills,

Nov. 29, 1859, weighed 45 pounds, and sold for \$10,-800.

Uncle Jack nugget, found at Buningorg, Feb. 28, 1857, weighed 23 pounds 5 ounces, and was sold for \$5,620.

An old lady and a child of twelve years are reported to have been devoured by bears in Arizona recently.

The spire of Cologne cathedral is 511 feet high, and that of St. Stephen's church, in Vienna, is 470 feet high.

The young empress of the Germans is having 1,500 diamonds set. Eleven pearls will relieve their brilliancy.

The St. Rollin chimney, at Glasgow, is 460 feet high, and Cleopatra's Needle, in New York City, is 68 feet high.

The idea of having an "old" slipper specially made to order to throw after a bride appears to be a New York fancy.

Volcomo Moliagel, Feb. 9, 1869, weighed 190 pounds, and was worth \$45,600.

Light of London, Jan. 25, has an extended acmatter how momentous or certain they may be. part or lot in his make-up, and we find, by careful beasts and birds of prey. Dead carcasses, old hulks great deal of good to Siam. count of an interesting "Conversazione of the Londoes not necessarily improve the moral or spiritual ruin and decay often mark them with-sometime investigation, that he is taken out of the world withlife, nor necessarily make people more intellectual out the consent of his will. This question, "what is Queen Victoria is one of the four most accomdon Spiritualist Alliance," at which a large number rendered all the more striking by its hideous envi and religious than they already are." This being death?" like many others which engage the attenplished linguists among women of imperial rank, ronment-a form of symmetry, utility and worth of prominent people were present whose names are tion of human thought, has to be viewed from many different standpoints. We therefore look at it from contrary to what my experiences have taught me, I the other three being her daughter Victoria, the worthy of all effort to obtain, copy, and preserve. Aye, the e may perchance be found material wheregiven. Mr. Morse, the speaker of the evening, gave make this exception, and yet I am fully in agreewidowed German empress; the Russian czarina, an entertaining narrative of experiences in America ment with the brother on the rest. an orthodox side. Man is looked upon as the noblest and the Austrian kaiserin. The queen is master of with to construct staunch, seaworthy vessels for French, German, Italian and Spanish, not to men-All must agree that our earthly life begins with work of God, "made a little lower than the angels:" perilous voyages of discovery which are big with and said, "No one could understand American Spirthe union of spirit and matter, or, so to speak, at that he is conceived and horn in sin, and unless he promise to the hardy voyagers. But how much bettion Gaelic and the Indian tongue. itualism without attempting; to understand the zero, and we develop until spirit withdraws, having repents of his manifold sins and transgressions, he ter one goodly vessel, leaving port in the hands of The Connecticut muskrat's winter hut rose like a American people. Quick, vivacious, discursive, inperformed its mission here. While here we are can never enjoy the company of the redeemed and trusty pilots, than all these masses of aimlessly-drift-Chinese pagoda out of the waves of ponds and rivers anxious to know what improvements we need that tuitive, they were not content to follow the ruts in a blood-washed. He is therefore confronted and is ing miscellany! last fall. Last year the water rat built his house in may best prepare us for harmony and happiness in forced to believe this without reasoning, and to say Modern Spiritualism is the heir of all the ages. In a jog-trot. They deviate freely from the beaten a similar way, and he had to run it up two or three aught against the prevailing belief would be sacri-lege and he would be considered an infidel, for "he' the new world and new life over there. To do this its forty years of progress has it gathered somewhat track. Accordingly, their Spiritualism was compre-hensive, and presented with all the energy and difstories higher after winter set in. Every one knows we must understand what is the nature of the of driftwood? Let us bestir ourselves to cull therewhat phenomenal rains and floods followed. Conwho believes not is condemned already." He is taught that unless he is converted he will be lost change in us, or what of the difference between the from all of symmetry and worth that we may approentl**y we**ather pr fusiveness of the national character. Then the vast new life and this---the old. priate it to wise purposes and change the mere drift-BALTIN e winte extent of territory must be remembered: 3,000 miles will be very much like the last one, with little snow ing into beneficent guidance. Let us bury the foul shapes, carrion and decay in the generous soil of eternally. The final closing up of his life is there-fore looked upon as something dreadful, for when When we find that we simply leave our material from Atlantic to Pacific Ocean, and nearly twoand frosts and plenty of water. and phenomenal part, and exist as spirit only, we thirds the same extent from Canada to the Gulf of this trying time shall come the great question arises, how will it be with his soul? We find that come to perceive and know all things just as they realtruth. or burn them in the consuming fire of just Most of the old houses on both sides of the Tiber. Mexico. Everything was on a large scale. Moreover love to the end that they may no longer attract plunderers, hyenas, or ghoule. Has it not thus gathered? Let us man the mighty ship—nay, make widening the river to an average width of sixtyly are. Plato taught this 400 years B. C., i. e., spirthe odium of illegality did not oppress the public it is omniscient, and spirits perceive all of other spirit is not the passing out that gives so much concern, manifestation of Spiritualism as it did in England. but it is what is to come after death. All Nature its, even to the private and unspoken thoughts, the People did as they pleased in the vocation of me-dium. Hence a horde of sharpers and swindlers. appears to die; we see the leaves fall from the trees, withered and dead; the grass fades when touched it a fleet which shall not drift, and so gather an inverse states and on top of the embankments on both unsightly mass in the future, but shall be guided by sides explanades are formed as on the new Thames principles and characteristics of all. There are no secrets there, as all are on public exhibition and So it came to pass that the evil and the good were are known and read of all spirits. If one builds "a the heim of reason, impelled by the force of love. ) embankment at London. One of the new bridges by the cold frosts of the autumn season; but the classed together, and unmerited obloquy was often the lot of an honest and true medium. He touched on camp-meetings as a very distinctive feature of mansion" (as all do), "eternal in the Heavens," that trees may lose their foliage, the grass appear to die crossing the stream is thirteen yards wide, and near Thus, under our immortal chart of instructions, yet the life of the tree is not injured, the vitality is still in the roots of the grass. We notice, as soon as the warm rays of the sun in early spring come to i counters on the way the sunken rocks of ignorance. Janiculum and San Pietro hills. house will mirror forth the governing principles of the builder sufficiently to establish his charwork in America, and named some of the best acteristics.

### Just One Exception. 🗹

To the Editor of the Religio Philosophical Journal. I have read, re-read and meditated upon the excellent article of the Rev. A. N. Alcott of Jan. 18, with unusual admiration and satisfaction, and must say of it, "Choice food-meat in every line and deep. high and far-reaching truths from first to last." Truly he has mined deep, and soared high for inspiring truthe, which afford no uncertain sound but cause heart-strings to vibrate with renewing energies.

But in the wise economy of our Heavenly Father, differentiation appears so prominent that we find no two lives alike; therefore, I will presume that I shall be excused for taking exception to one point of the brother's article. With him, I believe, "It is time now to have a church whose only covenant, or religious tie is with reason, heart, understanding, and conscience." If I were to emphasize any one of the four ties over the rest, it would be understanding, because understanding is light on the way; yet each are of a necessity and of equal value; ir not to one to an other, in their development. The reason could not be bound by the conscientious tie, nor the heart by the understanding; but each must be held by that tie which binds them the strongest and best leads them to their desired end.

In this contemplated modern church, or Church of the Spirit, I would close no source of knowledge, whether of ancient or modern schiptures, of science, of spirit communion, or revelations through the intuitive or percipient powers. Then I would allow each and all to "work out their own salvation" in the line of their strongest tie or attraction, whether it be reason, heart, understanding or conscience, and at the same time come into a universal brotherhood broad enough to afford charity for each. In no other way can I conceive of a church broad enough for all, and at the same time in a universal brotherhood and take no note of a speciality or a pe culiarity. The "understanding" needs all truths, and heart, reason and conscience will not object. Then to each must be given freedom of thought to work on the line of their strongest attractions.

I have now reached the one exception I make, which is---"That the mere knowledge of facts, no

#### Inspiration.

To the Editor of the Religio-Philosophical Journal. Synopsis of lecture delivered before First Association of Spiritualists of St. Louis, February 2, 1890, by Rev. Jae. De Buchananne: "Christ, before his death promised 'another comforter, the Spirit of Truth,' that shall abide always. He also told his disciples that when persecuted they should take no thought what they should say, for it should be 'given them.' In other words, a spirit of inspiration was promised them.

The Catholic Church believes in inspiration, but limits it to an elected pope. The Christian Church, too, believes in a qualified sort of inspiration, as of a sermon or prayer.

We, on the other hand, believe that all of Christ's prophecie will be fulfilled. The promise of inspiration was of itself a guarantee of its fulfillment. The miracles of the Apostles were done by inspiration, and yet these became less and less frequent as time went on until in the dark ages they ceased altogether.

At the time of the Reformation, we again find evidences of inspiration. Undoubtedly the principles and spirit of the reformation were good and true. The leaders saw visions and dreamed dreams, yet the humanity of its leaders got the better of it. It led them to dogmatize and theologize until under the coating of form and creed we cannot find the true spirit at all.

The reason the Church is not taking with the masses is that the masses feel that it has no sympathy with them-nothing in common with them.

In regard to inspiration, we have seen it in all ages and conditions, not only in religion but in the sciences. Everything which we enjoy can be traced to inspiration. Music, oratory, invention, mechanics, art and sculpture owe their very being to inspiration. And better than all, in our daily lives the power of inspiration is felt in our every good thought and noble action, in our every desire to be good. "He shall abide with you always even unto the end." Not only on the platform or in the studio, but in the home, in the kitchen, in the workshop or the office shall it be felt. We are but opening our eyes to see the tidal wave of thought and iuspiration which is about to sweep over the whole world and land us all upon a higher plane.

Modern Spiritualism is but a return-a coming to the surface of the Christ principle which has been so long buried and which is to take the place of the materialistic church. We hope our philosophy will not share the fate of other religions--never become so coated with creeds and dogmas that the truth cannot be found, but that it will remain clear and pure in its simplicity until men bring the body under the control of the spirit; until they conquer disease and death; until men can live until they wish to lay aside this body as a shell and put on the spiritual body, more fit for the soul in its grand conceptions." A. H. COLTON, Sec'y. 2109 Walnut St., St. Louis.

#### What is Death?

#### To the Editor of the Religio-Philosophical Journal.

Man is a representative of two worlds or conditions: he was brought into this earthly existence by natural law, he is therefore a natural being; he was brought here without his consent, and he had no

#### **Drifting or Guiding?**

To the Editor of the Religio Philosophical Journal

In the ocean of life which surges round our globe each individual of mature years is either drifting or guiding. If you were about to cross the Atlantic, would one take passage in a vessel which one ware assured from the start would be allowed to drift blindly on its course? And yet how many individuals allow their own mortal barque to drift aimlessly about on the uncertain sea of life! Each one of these barques has in it the divinely furnished pilot reason. Unthinkable millions have crossed th troubled waters of life's great sea to the ports of the hereafter. For nearly a half-century they have been giving those still afloat on the tide, charts and directions for guidance in the voyage. Are we standing agape at the tidings they bring us, foolishly feasting ourselves to a state of torpid inaction thereon, or lazily lolling along in the absurd notion that the spirits will manage it all for us? Ought we not rather to set ourselves about an earnest endeavor to comprehend these charts and instructions, and assiduously seek to qualify ourselves to properly use them in the voyage before us? Not only this, but is it not our duty to so collect, arrange and classify as to render them most useful to those who shall follow us? How else can we show ourselves worthy of the great benefactions which have been vouchsafed the age? Who will continue benefactions when they are but selfishly received, half appreciated, and scarcely used? In such a case, would it not be wise to withdraw them altogether?

Is it not with a movement much as it is with an individual? If allowed to drift, will it hot inevitably gather in its mass much debris? Who has not seen masses of floating driftwood in river, lake or ocean? They are apt to contain much that repels and little that is attractive unless it be to plunderers and

Professor Frank Stouch has taught 23,685 persons at Reading how to dance. It took him fiftythree years to do it.

The garden pext to the little cottage in which Edgar Allen Poe lived at Fordham has been covered with ugly tenement houses.

A large snewy owl perched on the spire of a Catholic church in Philadelphia the other day, and sat there until nearly night.

Queen Louise of Denmark lately celebrated her seventy-second birthday at Frendensborg, surrounded by her children and grandchildren.

Princess Mili'za of Montenegro divided the 1,000,-000 roubles presented to her by the czar of Russia as a wedding present among the needy inhabitants of Montenegro.

The dowager empress of China takes a great in-terest in the development of the Celestial kingdom, and spends a great deal of time in consultation with railroad projectors.

King Dinah, the Senegambian who made a sensation in Paris, started for his native land in a precarious condition. His constitution has been wrecked by his life in the French capital.

The king of Bavaria smokes 100 .cigarettes every day, and is so fond of seeing. blazes that each time he lights a cigarette he sets off a box of matches just for the fun of steing them burn.

Emile Zola is anxious to visit this country. He has not the usual French prejudice against other lands, and is said to have read a good deal of American literature. He is especially fond of Bret Harte's work.

The prince of Patagonia and king of Araucania lives in Paris. He is not holding his throne for fear of the Chilians. His name is Achille, and he is of Irish origin. In 1878, after many adventures, he was made king of Patagonia.

Prince George of Wales commanded a torpedo boat during the recent British naval maneuvers. When at last the permant was hauled down he personally thanked and ishook hands with every member of the crew and gave to each his photograph and a sovereign.

Col. B. C. Barkley of Charleston, S. C., says that the curlews and sea gulls on that coast eat more clams that the entire population of the city. They pick them up, carry them into the air, drop them on the rocks and break them open, then swoop down and feast upon them.

A correspondent of a New Y ork paper writes that there are probably 10,000 head of deer in Maine. This statement was shown to H. O. Stanley, game commissioner, in Portland. He shook his head. "Too small, too small," he said, "there are nearer 20,000they are everywhere."

John McCree, the third oldest citizen of Pike County, Missouri, seventy-seven years old, married the first white child born in Pike county, shipped the first boatload of apples to Galena from Pike county and made the first barrel ever manufactured in the county. He has been a very successful business man.

John Garnett, a British sailor, died in the Seattle hospital last week. He told his attendants there was a cache on Apple Island, lying between Vanconver Island and the mainland, that contained \$160,-000 in gold dust that came from Fraser River. He had no map to give the exact location, but the island is a small one.

The king of Siam is a magnificent object in state attire. He glistens from head to foot with jewels worth more than \$1,000,000. He was a father at the age of 12, and is now only 36 years old. The king is a good fellow, and very kind to his 300 wives. He is very progressive, and has done a

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we would simply show our ignorance. The work is absorb-Via The Albert Lea Route. bracing the following important subjects: The we would simply show our ignorance. The work is absorb-ingly interesting and throws much needed light upon sub-jects of vital importance. It is not written like many thee-sophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and cor-tainly is uplifting and exalting throughout. Instead of a re-view we intend to allow the book to speak for itself and will and the book to speak for itself and will fol-POULTRY for PROFIT. Summerland; The True Spiritualist; The Responsi-bility of Mediums; Denton and Darwinism; What is We refer to the First National Bank and the Stockgrow-Solid Express Trains daily between Chicago and Minneanolis and St. Paul, with THROUGH Re-DON'T DELAVI SEND AT ONCE TO DAVI Minneapolis and St. Paul, with THROUGH Re-clining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest. ers' National Bank, both of Pueblo, Colo., or Lord & Magnetism and Electricity? Etc. A vast amount of | Sent on receipt of price, ONLY 25 cents. reading for only ten cents. Three copies sent to cue Thomas, Chicago, 111., or the Chamberlain Investment DANIEL AMBROSE, view we intend to allow the book to speak for itself and will now present a few selections......In our next we will fol-low "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction." address for 25 cents. Company, Denver, Colo. Visits and correspondence in-45 Randolph St., Chicago, Ill. More remnants of the famous old bridge of the The Short Line via Seneca and Lankakee offers vited. Romans at Mayence have been discovered recently. facilities to travel to and from Indianapolis, Cir-cinnati and other Southern points. In digging for the foundation of a factory a short Beautifully printed and illustrated on paper manufactured HARD & MCCLEES, time ago laborers found a massive pillar of square For Tickets, Maps, Folders, or desired informa-CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. tion, apply at any Coupon Ticket Office, or address for this special purpose, with illuminated and extra heavy cut stones, which 1,900 years ago helped to support Real Estate and Investment Agents, 📜 E.ST.JOHN, JOHN SEBASTIAN, cloth binding. Price, \$3.00. No extra charge for postage. the bridge. The pillar was without seam or crack. Gen'l Manager. Gen'l Tkt. & Pass. Agt. CHICAGO, ILL. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. After digging down sixteen feet the workingmen CONSUMPTION Puebl Colo. gave up trying to find the pillar's base.



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flammation, allays pain, cures wind colic. 25c. a The Direct Line to and from Pike's Peak, Mani-tou, Garden of the Gods, the Sanitariums, and Scenic Grandeurs of Colorado, brief notice in this number of *Light of the Way*. and in fu-ture numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing bottle. he SUCCESSFUL WAY to raise POULTRY for MARKET and RELIGIO-PHILOSOPHICAL JOURNAL Tracts, emformation upon application either in person or by mail.

### **KELIGIO-PHILOSOPHICAL JOURNAL.**

#### (Continued from First Page.)

jiminy of oppick chasm! No feary bravy go

wigg wammy squaw papoosy! Waughoo!" Being somewhat familiar with the esoteric vernacular of our Mahatmic aborigines of the medical persuasion, I understood this truly theosophic potentate to say, through the vocal organs of Dr. Frazier's Sacti, that he was an Indian of large stature who practiced redicine in the Akasic locality known to controls of our best and most irreproach-iortals to be some distance from their un-able mediums and lecturers to give nedium to cure the decussation of the corwas to fear nothing, but be brave, and I might safely return with my wife to my home and child. Which kindness encouraged me, though the anatomy of my brain had got a little mixed, apparently, in the great chief's mind, owing to the imperfect condi-

tions under which he communicated through Sacti's mediumship. But the ordeal was not yet over: I had still to hear my fate from the Doctor himself.

I have conversed with lightning-rod men; I have been interviewed by book-agents; 1 have met commercial travellers for hard ware stores; I have seen editors of theosophic periodicals; I have actended church fairs; I have read epitaphs on tombstones; and I have lived in sight of the Washington monument. We will waive all that in view of the monu-mental lying, colossal cold cheek, brassbound, copper-riveted, clean chiseled impudence with which Frazier delivered his professional opinion. The gist of it was this, politely worded, in fairly good English, with as good a counterfeit of sincere conviction as I ever knew.

I must excuse him, he said, for his strange actions on my entrance, but his nature had become by cultivation so susceptible to evil infraences, that he had at once sensed the many devils that infested my aura. That I was, in short, obsessed by wicked spirits who sought to ruin and destroy me. That he had had many such cases, in which he had heap paiformly successful. That he was hy been uniformly successful. That he was by no means sure that the other doctor who had told me that my chas—my decuss—my diffi-sulty in the head—had named it correctly; but that he had no doubt he could remove it by proper treatment if I would join his class of patients for a few weeks; some of them, ie said, had been even worse than I appeared to be, yet had been dispossessed of their devils by the magic of his will-power trained in the science of occultism, etc., etc., etc.

I thanked him for this encouragement, and wished to enquire what his terms would be, including the fee for the present consultation. He replied with entire propriety, and his terms were modest, I thought, for the privilege of sitting in his back yard. He seemed to grow more interested in my case, and as I held my idiotic kitten-drop countenance firmly to its work, his suspicions seemed allayed and hopes rising. Then he | further than honest, conscientious platform volunteered further information respecting

say to his brother, "stand off, I am holier than thou"? Who can determine the spiritual tian faith and build their dogmas and creeds will probably, or possibly, send delegates? status of a man by the cut of his coat or by the phrenological bumps on his head? In short, would it not be well to apply to the Spirit-world for light on such an im-portant subject? Would it not be well to ask all of the best and highest guides and controls of our best and most irreproachided vision; but that, nevertheless, he had their opinions and advice on the matsme all the way back to earth to enable this ter through their respective media or some other channel? Let them form such a sopra quadrigemina of the optic chiasma; that was to fear nothing, but be brave, and I ready exist; let them select a president and let them also select a medium on earth through whom they will transmit their instructions. If they refuse to enter into the matter, and say that the time has not yet come, it simply behooves us to wait, for there is no use trying to proceed without them, for all such attempts will meet with failure as heretofore. It may be argued that it will be as hard to tell who our best guides and mediums are, as who our best neighbors are. True. But by their fruits we shall know them. Their answers will tell. The advice of all well informed and more advanced grade of spirits will be unanimous. It will be in the direction of spiritual development and the subduing and conquering of all the desires and passions of the flesh.. While all regulations leaving a chance for the exercise or encouragement of the latter should be rejected, I would not, however, consider even the spirit society as infallible, but would hold all instructions and advices received from them, subject to approval or rejection by a committee elected by the earth-society assembled in public conference. In this manner we would get the very best instructions and at the same time exercise our own heart. Who will assume to call such a con-discretion in regard to the execution of them. vention? Who shall be called as participants? ing, controlled solely by their lust for shek-per cover, 50 cents. For sale perc., Such a society, having its headquarters in the Spirit world, would not only be the great-est novelty of the century but it would also meet with the undivided favor of all nations,

for all nations would be represented.

#### Hon. Sidney Dean on Organization.

#### to the Editor of the Religio-Philosophical Journal:

Repeated courtesies place me und obligations requiring acknowledgment. To refuse would be to violate my natural instincts and the habit of my entire life.

Your courteous reference to a lecture of mine,—which appeared in the columns of the Banner of Light of the 21st ult. and by the editor entitled "Individualization vs. Crystallization,"-in the leader of the RELIGIO-PHILOSOPHICAL JOURNAL of the 25th inst., and your kindly expressed hope to find me, ultimately, with the movement for the unification of Spiritualists, leads me to set aside my determination not to trust myself or my views before the spiritualistic public, any work would be tributary to that end. It is my ten years' of study and careful examinaitualistic philosophy and phenomena, and such "young converts" should exercise the grace of modesty in the presence of the more experienced and able of its disciples and ad-

ization projected, then our nebulous condiof thought and action.

Is the spiritualistic world ripe for unification? That, at present, is the only question to my mind. Let us all try to be practical. It is with difficulty that more organizations for continuous public lecture services can be maintained. In all our leading cities, and in smaller places where there are many professed Spiritualists, we have many small inefficient and struggling organizations instead of one, two, or three fully equipped and equality and unity. Will this come? My faith in the eternity of this great movement and in our unseen co-workers and my reason say, yes, and in the appointed time.

pared. And who is there among us that can are more hopelessly riven and disintegrated Shall it be a delegated convention? How than are our brethren who accept the Chris- | many societies, as at present constituted, upon it. We agree upon the facts, the phe- In my judgment, not a tithe of them; and nomena, for these are palpable to our spirit- yet my judgment may be at fault, and I ual and material senses, but the moment a hope it is. If a meagre minority, only, philosophy is sought to be established, a re-ligion for the soul to be confessed, an organ-dead as Julius Cæsar." If not a delegated, but a convention of self-constituted individtion becomes painfully apparent, and a mul- ual members, representatives of their own titude of comets, with or without orbits, special views, then you will open a paradise thrust themselves into the spiritual universe for "cranks" and a pandemonium for spouters, and ubiquitous American orators not a few. Even you, my versatile and kindly hearted brother, would shrink from presiding over such a gathering, or from the her-culean task of bringing order out of such chaotic elements.

Providing the rubicon can be safely crossed, the movement crystallized into substantial organization, how is it spread, the dissemination of its simple, restricted platform or creed, to be accomplished? working societies making their mark upon | Where are the missionaries to the Christian communities. This is the result of my ob-servations in the East. Is the West better? | world to be obtained, and whence the funds "The cause, my lord! the cause, the cause!" to feed and clothe them and their families Is it the mule in human nature? What and while at work? Will the discordant, fragwhence its cure? I give my present thought mentary societies surrender at call and in answer to the last enquiry: More light; a fall into line? Will the mule in man surgreater influx of spirit force; more detailed | render without a kick, and will our brother exhaustive revelation of great primal spirit-d take his working place in line, subject to ual truths, and a preaching and practicing the request of his brethren, not to say their of the true spiritual gospel of love, charity, major vote, if such vote can be obtained? Will those who live upon repetitions of phenomena, upon "tests," be satisfied with a study of the laws of each advancing step son say, yes, and in the appointed time. But, Bro. Bundy, net us follow out your of the Jordan of life? Will those now con-

plan practically and somewhat in detail, if | tent to live in the sensous, suddenly change it is to find body and form in the present | to the spiritual? It is in the sensuous that condition of the spiritualistic mind and the simulators, the frauds, the magicians FEBRUARY 22, 1890

els of the realm. Is the cause and its adherents, including all honest and true mediums of every established, and to be established phase of phenomena in just the condition for organization now? My judgment says no, but I voice it shrinkingly.

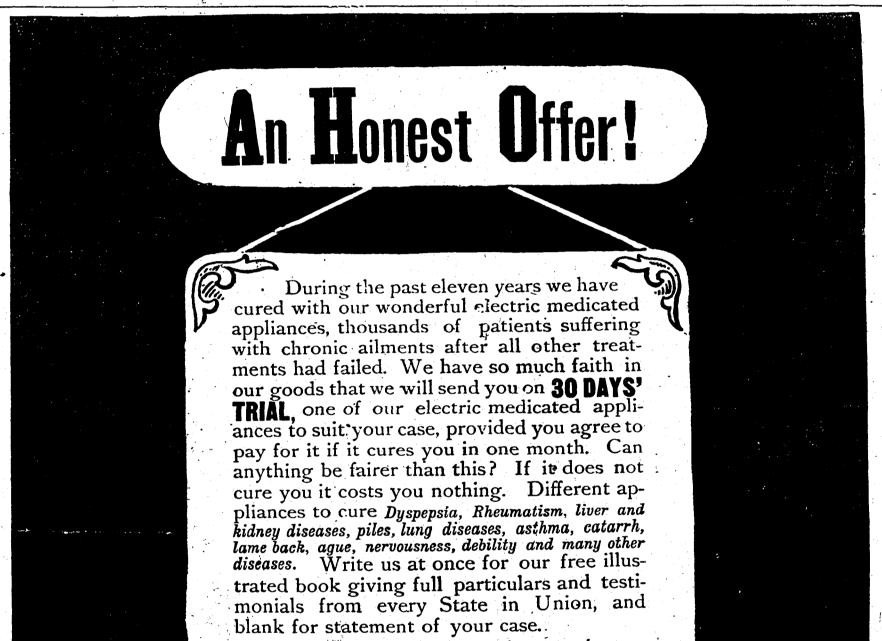
But, stop. The attempt to acknowledge your series of personal courtesies have led to this disclosure of some of my objections to a present attempt at gathering a national council. Who is wise enough to open the way and show us how a practical unification and organization end be accomplished? You, my brother, see danger in delay. To me there seems more canger in precipitancy. We are both seeking the best for truth and its growth. May the spirit guides part the clouds of doubt and indicate the will of our co-workers of the celestial spheres.

SIDNEY DEAN. Warren, R. I., Jan. 28, 1890.

The superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will beconvinc d of its superiority.

Sanfred & Co., New York, announce "On the Inside." a new book by Mrs. Florence Finch-Kelly, whose "Frances-A Story for Men and Women," aroused so much controversy last summer. In this work Mrs. Kelly has opened an entirely new field in American fiction. Those who have read the work pronounce it daringly original.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the na ture of life in the Physical and Spiritual worlds. this work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; pa-



ing upon my health, he averred they were plotting to get possession of my property tion crystallized into a public acknowledg, through some wicked men they had got on ment of the substantial verities of the spirtheir side in New York.

Though this was clearly a random shot, my kitten-drop nearly failed me at this evidence of the fellow's luminosity of clairvoy-ance. By the prophet!-I mused inwardly-I wonder whose pal this phenomenon will turn out to be-no; it cannot be; he is too sharp a rogue to be anybody's tool but his own and Sacti's; and yet it is a fact that one of the New York theosophical fakirs had, a little while before, requested me, under pain of ex-communication and disfranchisement, to turn over to him all the money belonging to the Gnostic Society of Washington.

How I at length escaped with my friend from such a great big black magician as poor little Frazier I cannot tell. Was it all a dream—the baseless fabric of such stuff as we are made of, I asked myself, as I settled comfortably in my hammock, lighted a ciga-rette, and opened. the RELIGIO to see whom its wicked editor was hotpotting that week. **F. T. S.** 

Washington, D. C.

**URGANIZATION.** 

Will you permit me to contribute my little mite to the general cause? In my response to your seven standing questions. I stated that the greatest needs of the hour were concentration and purification, and that a general call should be made to all Spiritualists to get their opinions, to see if they were ready to concentrate and unite. I am very glad that you have taken the preliminary step, perhaps unintentionally, for your short article on "Unity" can hardly be considered a general call. Nevertheless, such has been the effect, and it is this that I am thankful for.

But we must not stop here, for if we did what would be the result? The call having been made to men in the flesh, men in the flesh will respond; they will form a platform, organize the society and elect a man in the flesh for a leader or president. In short it will be a man-made affair all the way through. Will it prosper? I am afraid it will not, for the time for man-made churches, man-made religions, man-made doctrines, man-made governments and man-made gods with their ecclesiastical societies, is past. They must and will perish. They will crumble to pieces and out of the rubbish there will arise a temple, a grand, magnificent struc-ture not built with hands, nor built by man, nor built upon the sand; neither will it be built of rock and mortar: but it will be a temple of humanity, built upon the rock of truth and revelation from above, and its pinnacle will reach into the Spirit-world, into the highest heaven, and its grand master-builders and their central offices will be located in those heavens from whence they can oversee and control the work of the workmen below. And angels will be the masons who shall select the material, hew it, polish it as well as may be and assign to each human soul its proper place. And it will prosper and grow "until it covers the whole earth, as the waters cover the mighty deep," and all nations, tongues and peoples shall find shelter therein and may become members thereof. But if men in the flesh are permitted to organize this scciety, in what manner would it differ from other church societies? In nothing except perhaps in a few principles embodied in the platform. And what guarantee have we that our platform is more perfect than that of our predecessors or that organization will be more lasting? We may know a small portion of real truth, but is this a proof that we are obeying and apply-

vocates. Please give me credit, Bro. Bundy, for thinking much and earnestly upon this question of unification, and of many kindred questions involving the supremacy of spiritual truth among the enlightened minds of the world. If the wish were always supreme, then a fitness for unity would exist to day, and to morrow our united hosts would be ready for numbering as a compacted organization for successful propagandism and de-

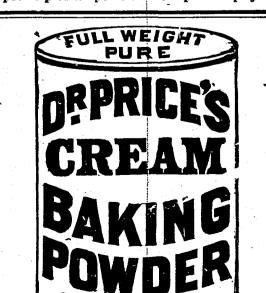
fense. But we must not ignore facts, nor blindly follow hopes which have no practically reasonable basis. We must accept human nature as it has been and is and not as we wish it to be. In matters of faith, religious concernment, polity and policy, man has disclosed and continues to disclose the same element the excess of which gives the mule such pre-eminence among beasts. There is more than a touch of self-will, stubbornness and mental independence in us all. The humble fishermen, tax gatherers, and unlearned dis-ciples of the great Nazarene could not agree because of personal, natural itching for lead-ership and distinction. The apostles who followed them, quarreled over doctrines, and sometimes the disputes were, sharp, if not acrimonious. Paul's almighty sovereign who elected and reprobated souls at his own pleasure, did not harmonize with John's lovirg paternal deity, and Peter's insistance upon soul-faith, found modification if not

salvation. The quarrel of eight centuries over the chasm between the Roman and Greek Christian churches,—continued in fact to this day, -has had for its principal foundation the question-which a universe of finite minds could never determine.-as to whether the Holy Ghost had a double or a single proceedure; whether it proceeded from the Father and the Son, or from the Father alone. Over that dogma the mule in Christian men has brayed and kicked for fifteen or more centu-ries, and cui bono? The sectional fagments of organizations throughout the Christian world,--not to speak of the non-Christian millions who are as hopelessly shattered,testify to "the much of a muchness" of all human kind. (Pardon the expressive slang phrase.)

antagonism in the demands of James for

more and better "works" as a condition of

Are Spiritualists, as a class, an improvement upon the old? How gladly would we answer yes, if we could, truthfully! As the discipleship of a spiritualistic philosophy we



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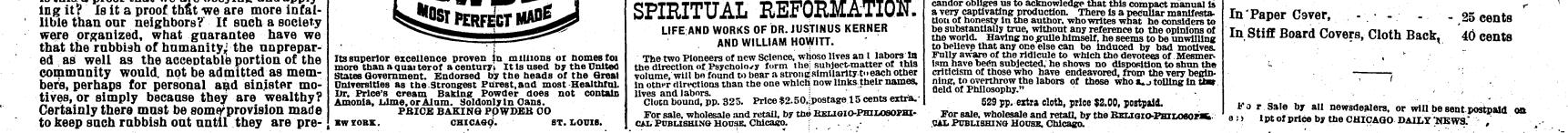
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