

QUESTIONS AND RESPONSES

- 1. To what church, or churches, did, or do your parents belong...

RESPONSE BY USTA.

1. My parents did belong to the M. E. Church and afterwards joined the Wesleyan Methodists.

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.

My uncle and aunt, having no children of their own, had adopted one and she was at this time about eighteen years old...

1. I do not regard Spiritualism as a religion. Taking the definition of that grand old infidel geologist, Mr. Wm. Denton, 're again, ago, to bind, and 'Religion; that which binds again.'

Clerical Ideas of the Future Life.

The Christian Union gathers, from a book on "The Unknown Country," these opinions of sundry leading clergymen...

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 God purposes to save all men from their sins, therefore two inferences follow: first, that all punishment must be salutary, disciplinary, remedial; and, second, that whatever punishment may be needed in the world 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 be cherished by the sinner, and no longer."

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 at the time.

It was the third or fourth day of our sickness, while we were praying to our Savior with no unusual fervor but with the common assurance of His presence that we have felt in prayer for fifty years and with no fear or apprehension of death whatever.

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."

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.

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.

The Rev. Augustine F. Hewitt, D.D. (Romanist): "It is apparent that Latin theology allows a view of the state of eternal condemnation which mitigates its misery, and admits that it may be to some extent diminished."

Dr. Isaac, 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 miracle than their steady preservation of the old-time Universalism, which gives beauty and potency to the message of their seers, and spans the Bible with the rainbow of hope."

The dear Savior went away, but left His spirit with us, and we have faith in God.

Psychometry.

Having been a constant reader of your excellent paper since my first real interest in Spiritualism, some six years ago, I naturally feel a great interest in whatever comes to the notice of your readers in the way of Spiritualism.

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 of those in whose mediums you were entirely entranced, compared with those which are the results of a higher development of the individual's own spiritual faculties.

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, and the number of people who have read "The Soul of Things," by William Denton, compared with those who read spiritual papers 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.

He then left us, and we remained awake without dozing for a considerable time in an ecstasy of bliss.

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 times, both here in the Rocky mountains of Colorado and elsewhere.

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 these few names 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 somewhat known cases, depend wholly upon shrewdness and trickery to deceive the public.

What have a sudden transformation would lead to many in the ranks of spirit mediums, or those posing as mediums! How many 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.

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 sensitive to 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 spiritual nature.

A Machine that Works by an Effort of the Will.

Birmingham Post: The visit of a certain French Count to London has given us much to think of beyond the limits of the disease, both mental and bodily, by which we have been assailed. This Count P., who strange to say, seeks no publicity, is one of the most learned men of the century. His studies have been followed in participation with the experiments of the great experimentalist, the late Ruhmkorff. The latter was generous enough to own that it was under the direction of Count P. that he accomplished most of his greatest inventions. The wonderful 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 slender threads. The apparatus works under glass like a watch, so

(Continued from First Page.)

Jimmy of oppick chasm! No feary bravy go wigg wammy squaw papooey! Waungbo!

I have conversed with lightning-rod men; I have been interviewed by book-agents; I have met commercial travellers for hard ware stores; I have seen signs of theosophic periodicals; I have attended church fairs; I have read epitaphs on tombstones; and I have lived in sight of the Washington monument.

I must excuse him, he said, for his strange actions on my entrance, but his nature had become so susceptible to evil influences that he had at once sensed the many evils that infested my aura.

ORGANIZATION.

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.

pared. And who is there among us that can say to his brother, 'stand off, I am holier than thou'?

Hon. Sidney Dean on Organization.

Repeated courtesies place me under 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. Crystalization,'—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 further than honest, conscientious platform work would be tributary to that end.

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.

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.

are more hopelessly riven, and disintegrated than are our brethren who accept the Christian faith and build their dogmas and creeds upon it.

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 mere organizations for continuous public lecture services can be maintained.

Will those who live upon repetitions of phenomena, upon "tests," be satisfied with a study of the laws of each advancing step taken by our co-workers from the hither side of the Jordan of life?

But, Bro. Bundy, let us follow out your plan practically and somewhat in detail, if it is to find body and form in the present condition of the spiritualistic mind and heart.

Shall it be a delegated convention? How many societies, as at present constituted, will probably, or possibly, send delegates? In my judgment, not a tithe of them; and yet my judgment may be at fault, and I hope it is.

Providing the rubicon can be safely crossed, the movement crystallized into a substantial organization, how is it spread, the dissemination of its simple, restricted platform or creed, to be accomplished?

Will those who live upon repetitions of phenomena, upon "tests," be satisfied with a study of the laws of each advancing step taken by our co-workers from the hither side of the Jordan of life?

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.

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

Sanford & Co., New York, announce "On the Inside," a new book by Mrs. Florence Knice-Kelly, whose "Frances—a Story for Men and Women," aroused so much controversy last summer.

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