

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

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

CONTENTS.

FIRST FAGE .- The Haunted Cabin of Wilderness Gulch. The Physical and Astral Bodies. In the Old Slave Region. Prof. Jastrow's Jugglery.

SECOND PAGE.-Questions and Responses. Organization. "Lights and Shadows of Spiritualism." A View of the Beyond. Magnetic Slumber. Heber Newton's Thought

THIRD PAGE. -- Woman's Department. Book Reviews, New Books Received. Magazines for March Received. Miscellaneous Advertisements.

FOURTH PAGE. - The Roman Catholic Church. The Trust Church of the Spirit. An English View of America. The Sunday Rest Bil. The Pope's Power in Politics. The Census and the Unemployed.

FIFTH PAGE .-- Medium Field's Pen-Photograph of Mediunr Reid. A Live Cobbler as a "Spirit." The Stock Company. Prospectus .- The Religio-Philosophical Publish-

four months has passed since this cabin was me very angry, and I went right home, last occupied? And I again glanced around climbed in at the window of my room, placed more critically and discovered what had es- a few things in my value, and in an hour caped my eyes before, namely, a number of was on the train bound for Denver, and—" birds' nests in the logs and chimney, from "Jim," she said, interrupting him, and one of which a small brown wren was eyeing | laying her little hand in his, "Jim, I am dyme critically. Also, I noticed lying in a ing, spread the blanket over me-there; now dark corner, an ax, the blade covered with give me a sip of water; now listen; my time and walked up the incline to where grew a | your temper, and I felt that you would never large cedar tree.

and worn, and beneath its ample shade was was dead, mother was an invalid, and I a moss covered grave. At the head stood a could not leave her. For five long, weary rough stone with the one word "Jerry" rudely | years I nursed and cared for her; then she scrawled on it, evidently done with the pointed end of the pick. I leaned against the tree and gazed long

and sadly at the lone grave, feeling that no shroud or coffin inclosed the mouldering form resting there so far from home, friends, and civilization. Did a fond mother, a loving sister, or a longing sweet heart gather in the twilight of an eastern home. and "softly re-peat his name over, and sigh that he tarried so long"?

Thus musing I turned again to find my way to our camp, but as I passed by the little hat I thought of the returned miner's song, and repeated the words musingly:

self to what you see. June 18th, 18-. JIM. served me just right. But when you told me from my stupor. The cabin was dark as I thought, is it possible that one year and to go, and shut the door in my face, it made

blood and rust, and that the floor showed is very short, but I must tell you before I go. deep stains of blood. I passed out of the hut After you left I was heart broken. I knew return to me, and I determined then, that At its trunk lay a pick and shovel, rusty sometime I would go and find you, but father died and I was free. I sold all the property, drew the money from the bank, and came west. I made Denver my headquarters, and for two years I roamed from city to city, from town to town, and from camp to camp. I scrutinized every face, but could not find you. My pale, sad face, earnest eyes and slender form won me many admirere, and scarcely a week passed but some one wanted me for a wife, and piles and piles of gold were laid at my feet, but I refused them and their 'dust.'

"So finally, in sheer desperation, I donned the male attire and cut my hair as you see. this gave me more freedom, and I went into the mines. What attraction brought me to 'Wilderness Gulch" I know not, but I came to the camp where you found me just in time to save my life. The gold they thought I had stolen was my own. The dead miner of the gulch was murdered by other hands than mine. You took me from them at the imminent peril of your life, and brought me here. I knew you from the first, but could not reveal myself to you for very shame's sake. To be with you, and know I could be of use to you, was joy enough for me, and I thought after a while I would persuade you to return to the States, then I would keep track of you and meet you some place dressed as I used to, dress, and would not tell you until after we were married that I was once your boy 'Jerry.' I knew you loved me, Jim, for you often called my name in your sleep. But this dream of happiness is all over now, and perhaps it is the best for both of us." She had talked hurriedly and with some animation, but now she seemed exhausted. A spasm of pain again swept over her, and a shudder caused Jim to tuck the blankets closer around the slender form. Her eyes closed for a few seconds, and it was evident that her moments of earth-life were few, and the end was near. But she once more roused herself, and again asked for water. Jim raised her head tenderly, and placed the tin cup to her lips. She drank and seemed refreshed Then she gazed up into the tear stained face bending over her and said, tenderly, "Jim, promise me before I go, that you will do what I tell you." "I promise; darling," said Jim hoarsely She 'smiled, and said feebly, "Bury me beneath the big cedar, Jim, and then go home to the old folks. Your father and mother are both living, and need you sadly. They have long mourned you as dead. I promised them when I came west to find you, if alive, and send you home. You have gold enough, and mine will help you some. Will you do this?" "Yes, darling, I will do all you say." Again she looked up in his face tenderly, and murmured, "Kiss me, Jim." The kneeling form bent low over the dying girl, and pressed a long, passionate kiss upon the fast blueing lips. Again her eyes closed, and she seemed to have softly passed away. Then a bright smile lit her face and she said "Jim, I must go: the angels are coming for me. Oh, it is mother and sister. Just as she spoke I saw two beautiful beings in glistening white robes come and bend lovingly over her. They kissed her tenderly and smoothed the hair from her forehead, and then slood aside, seemingly waiting for something. Jim paid no attention to them, and it was evident they, to him, were invisible. The dying girl gazed at the two heav enly visitants with a look of intense admiration and love, and murmured "Mother, sister, I will be with you soon;" and then said in a louder tone, "O, Jim, I must go, they are waiting for me. God bless you, and keep you good always. I will come back to you and be your guardian angel; mother says I may; bless him, mother, bless him." The elder of the two figures passed around behind him, and held her hands over him as if in benediction. The dying girl murmured Good by, Jim; remember me." A shudder shook her slight frame, and her beautiful eyes closed to open no more on earth. Jim kissed her passionately again and again, and called her name piteously, but she heard him not with mortal ears. I gazed at the kneeling man, now convulsed with a terdespair, and then at the white, still face of

Beaders of the JOURNAL are especially requested to am off for the States. Stranger, help your- fault. I proveked you to do as you did. You loudly for me to come to supper roused me pitch. I groped my way toward the door by feeling along the wall. I found it and passed out, closed it carefully after me, and by the light of the camp fire I hastened to the tent. A hot cup of strong coffee quieted my trembling nerves.

The Physical and Astral Bodies.

Dr. John C. Wyman of Brooklyn writes the Twentieth Century in criticism of Penticost's attitude concerning a future life. He quotes from Penticost as follows with remarks:

When I say immortality.... I mean the conscious continuance of the individual in separate personal lif- after the body is dead. I do say, emphatically, that everything that we know of in this universe of which we, ourselves, are a part, goes to prove that we, when we die will tall as the trees do, as the roses do, never to live again as the same separate conscious personalities.... I defy you to explain how a person can think, and teel, and love – how a person can think, and teel, and love – how a person c.n live—after the body is dead.... I deny that there is one scientifically proven fact to show that there is any such future life in store for us.

The mistake, it seems to me, lies in the conception that the physical body is the all in all, and that therefore when it dies the conscious indwelling spirit, the ego, the I am, ceases to exist, whereas I deem the truth to servant of the conscious indwelling person-

wide as your two parlors are long) running through the entire house and opening upon another porch at the back. The ceiling was beantifully frescoed and fairly preserved. At the left was a drawing-room as large as a church, also beautifully frescoed and lighted by a dozen small paned windows and heated by three fire places. The mautels were of white marole. On the other side were sit-ting-room, dining-room, butler's pantry, etc., all similarly decorated. The dining room is wainscotted in oak as black as ebony. When the Calhouns occupied it there was a winding staircase of white marble, but that was taken out about thirty years ago and re-placed by a poor wooden one. The chambers are very large but in a dreadful monidy, de-moralized condition, and altogether presented such a ghostly appearance that when I got to the third story 1 instinctively stretched out my hand and ignominously but furtively clutched the coat tails of the guide and declined going any farther. Really it did not seem as if any good or pleasure had ever been experienced in those walls. Nothing would have induced me to remain alone for five minutes in any room, although the lower ones were many of them full of men who occnpy them daily. We next descended to the basement where the floors were of stone and the windows as heavily grated as a jail.

No. 5

be that the physical body is but the humble These were the store-rooms, offices and overroom. Off from one is a narro passagé leading to the slave quarters and on the other side of the room there is a heavy iron door. The Marshall said, 'Ladies, if you will excuse me l'll leave you here and ask the old mammy who takes care of the office to give me a lamp so that you can see the inside of the dungeon.' We each gave a (like a couple of kids and ran after him, would we go into the building again u he came back with the lamp. Well, the geon is of stone, high enough to stand right in; is about eight feet long and wide-no windows of course. In the c of the floor is a huge iron ring to wh merly was attached a ball and chai place was dreadful enough without it. You could scream yourself hoarse in there and no one be the wiser. All the walls and partitions were of brick, three feet thick, all through the house, and this place was like being imbedded in a mountain of rock. It was a palatial place some seventy years ago, full of beautiful old paintings and statuary, built by the grandfather of the young lady who was left alone in it thirty years ago. She sold it to a gentleman for \$25,000 who leased it to the government. I suppose it could be repaired but no one would live in it. It has been called haunted for forty years. I believe it is, by the poor black creatures world, and from that sphere of existence has who suffered in it. The servants' quarters are back of it, consisting of two large brick buildings. There is a beautiful government building nearly finished, on the place and when completed I presume the old mansion will be pulled flown and the grounds platted and sold. I wish it could be left as it is, being the best nineteenth century relic that one would be able to find. A poor, decrepit old horse belonging to an old negro was grazing on the lawn in front of the house. I never saw finer grounds,-a private park-though they were utterly uncared for.".

SIXTH PAGE. - Evolution. Another Earnest Spiritualist Gone. H. J. Field on W. E. Reid. Examples of Spirit Influence. Union with Unitarians. To the Workers in Children's Progressive Lyceums. Thoughts on Unity. Mediumship-Abranam Lincoln. Congratulatory. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE. - The Phantom Boat. Not Mad Enough for That. Onset Camp. Confirmation Wanted. Miscellaneous Advertisements.

EIGHTH PAGE - Eternal Progression of Matter. The National Lead Trust. Miscellaneous Advertisements.

· For the Religio-Philosophical Journal. THE HAUNTED CABIN OF WILDER **NESS GULCH.**

S. T. SUDDICK, M. D.

A little party of us were tramping the wilderness in the interest of science. Prof. B. as geologist Dr. L. as botanist, and the writer as photographer taking views of the grandly impressive scenery in this "garden of the gods." We had camped for the night, and our attendants, three in number, including Billy the cook, were busy erecting the tent. staking the mules, and preparing for the blankets in the corner were spread out and nonce. The Professor was pecking away vigorously at a rock of peculiar color and formation with a small pick that was his Inseparable companion in all his travels, critically examining, with a small magnifying glass, the pieces he had succeeded in detaching. The Doctor was busy with some ferns that grew in the crevices of the rocks below.

We were just west of the great divide that forms the backbone of the continent, and were camping on a shelf, or level plateau of ground, near the bottom of the gulch or canyon, whose rocky walls towered a hundred feet above on either side. To the east, and far above us, glistenéd the snow-capped summits of the divide that seemed almost to touch the sky. To the west, looking down the slope of the rock-bound gulch, the sun rested the gun against the logs of the cabin could be seen through the tops of the tail cedars, just sinking into its ocean bed; and just bélow us a clear mountain stream went hurrying along toward the sea, sending its murmuring voice far up the mountain side. Vegetation was rich in its parti-colored autumn dress, and the scene, altogether, was last, but you can see what he has done for grand and soul-inspiring in the extreme. I walked slowly along up this shelf, wondering much if ever before the foot of a white man had trod this mountain wild, when in passing a clump of small cedars I came abruptly upon a little log hut or cabin. It was constructed of small cedar logs, or rather, large poles, each as big as a strong man could carry: the roof was of the same, covered with bark, and finally sodded with a peculiar kind of moss that grew plentifully in the vicinity. The roof sloped gently to the north. The door was a rude one made of puncheon or | the breathing ceased. pieces split out and hewn, and was hung on two cross pieces that extended over a few

. A Malanda ka manan di Tuda an ana ana ka manan di ka manan dan bana ka manan ka manan ka manan ka mana dan ma

fire-place, or chimney made of rough stone, chin, and with clasped hands he uttered the stately mansions in very truth-real dream whether it be an accredited medium whose stifled cry, "My God, it is Mary!" considerable artistic skill being shown in its character is above suspicion and who has enhouses, representatives of a reign of prodiconstruction. Cooking utensils of various Replacing the torn garment tenderly and rible agony and ringing his hands in utter | gality, luxury and hospitality that has passed dured the most thorough scientific scrutiny, kinds were hanging on wooden pins, or reverently over the lacerated bosom, that boor an unknown adventurer? Did Prof. Jasfrom earth. There is an unutterable pathos ranged on shelves around the walls. A large | som upon which his head had rested so fondly the dead girl, smiling even in death, then I about these places. Many of them have trow think he was making a new revelation box that evidently had done service as a | in days that had long gone by, he seemed for raised my eyes to the white-robed forms known the joys and sorrows of five genera-standing by. What was my astonishment at tions. To a question addressed to a darkey to the world? Was it a matter of importance table, occupied one corner next the chimney; a moment dazed with grief; then he leaned two rude stools, and some coarse blankets in the farthest corner comprised the entire of passionate kisses, as he wailed out in to his theme that "a medium had been exposed"? He need not have consulted Lights furniture of the room, as far as I could dis- heart-broken accents, "Oh, Mary, darling, dead girl lying before me. nizing in the third the arisen spirit of the wise: 'That is the old Burns place, miss. Be- and Shadows for that information. Who fo' de wah dey kept a thousand servants but | did not know that "a medium had been exwhy did you come?" She passed around her own prostrate body, the men folks all got killed in de wah and posed" before Jastrow was ever heard of as COVEL. Slowly, like awakening from a sweet sleep, knelt a moment by the side of the man she | widow Burns she live dah 'lone now. Mighty | a psychic savant? The fact is, if there was After taking this mental inventory of the After taking this mental inventory of the country of the state of the man she widow Burns she live dan lone now. Mighty a psychic savant? The fact is, if there was contents of the cabin, I turned again toward she opened her eyes and looked up with a so devotedly loved, placed her white arms nice place—regular old timer. I reckon you any significance whatever in his reference to an exposed medium. the entire force and an exposed medium, the entire force and small piece of paper pinned to the wall by was only a husky sound in his throat that and cheek with ineffable tenderness, seem-We went, to the 'Calhoun Place,' now used value of the information lies in the name splinters passed through it and into the ended in a whisper, repeating the question, ing to share his griefs, but he knew it not as a government building. This old land- and character of the person accused. cracks of the logs, attracted my attention. It "Oh, darling, why did you come?" D. D. Home was a rare medium, accredcracks of the logs, attracted my attention. It was a leaf torn from a small memorandum book, and on it was written in pencil, in a bold, round hand: "Jerry is dead, I buried him as best I could under the big cedar. I "No, no, Mary it was my fault, all my fault, all my the fault, all my fault fault fault fault fault for the fault f

The bear meat and bacon in the box from the damp, And the pots and the pans in array; I left them all there for some miner or tramp, In my low cabin home far away.

And I wonder if this might not be the very cabin home of the song, and I seemed to be irresistibly drawn toward it as by some potent spell. Although it was growing quite dark, I again raised the latch; entered, seated myself on one of the before mentioned stools and leaned back in a comfortable position against the logs of the hut. The box spoken of was at my elbow, and I raised the lid and looked in, and, sure enough, a quantity of dried venison and bear meat, in a fair state of preservation, and a sack of musty corn meal greeted my astonished gaze. I closed the lid, and with my elbow resting on it and my head leaning on my hand, I fell into a deep reverie, or sort of slumber.

Suddenly the scene changed. A huge bear lay just out side the door, dead. The bloody ax had moved to the center of the room, and the blood on its blade was fresh and red, and and pools of the same sanguine fluid besmeared the floor, where, a few moments before, only faint stains had shown. The occupied by the prostrate form of a fair-complexioned, slightly built youth, with blue eyes and soft, brown hair that hung in wavy masses about his head and shoulders. His face was deathly pale and his shirt and nether garments were badly rent in many places and stained with blood. His left arm, and small, delicate hand, were fearfully crushed and mangled, and it was plainly apparent that death was fast approaching. "O, will Jim never come?" he gasped

feebly, turning his eyes toward the door.

I tried to rise, but seemed chained to the spot by some invisible power; neither could I speak. Just then a hunter approached the door, carrying a gun and a small deer; the latter he threw across the body of the bear, and entered.

In a moment more he was kneeling beside his friend, with an anxious look of inquiry on his rough, but kindly, face.

"It's all over with me, Jim" said the young man, feebly; "I succeeded in killing him at me. When I heard him at the door I thought it was you, and I opened it. He rose up on his hind feet and pushed so I could not shut it again. Then he slashed me with his claws and I sprang for the ax and struck him, splitting his skull, but he crushed my arm with his teeth, and disembowled me with his claws. "No, Jim, you can do nothing for me," he continued slowly, and hesitatingly, "only I-want-to-tell-you-" a spasm of pain passed over the fair, youthful face, the long lashes closed over the large, blue eyes, and

The kneeling man caught the slender hand and held the pulse one moment in his tremtorn shirt from over the region of the heart into whose liquid depths he had often gazed

ality or spirit, which uses the body as the instrument whereby it (spirit) comes into contact with and cognizes matter and all forms of material existences, from mineral to human. The spirit, therefore, is not dependent upon the physical body for its continued existence, but can and does exist independently thereof.

Again, I assert that this indwelling spirit possesses a more etherealized yet substantial body, composed of a far more sublimated form of matter than the physical body, (even while the earthly body is still living,) and that the conscious personality, the spirit, the Ego.) inhabits this astral or spiritual body during the whole period of earth life, which astral body is intimately united, by subtle magnetic forces, with the physical one. Also that the indwelling spirit has the power, under certain conditions, of detaching this astral body from its close association with the mortal one, and of causing that astral form to appear in places more or less remote from where the mortal body lies in an unconscious or trance condition.

After the death of the physical body (or the outer shell of aggregated material atoms), the conscious personality, still inclosed or dwelling within its astral or spiritual body, becomes a dweller in spirit life or the Spiritthe power and does return to earth, communicates with friends still in earth life, informs them concerning its spiritual environment, its life of continuous activities, giving unmistakable evidences of its identity and individuality, and demonstrating its power over ponderable matter, through a knowledge of the laws governing the electric and magnetic forces of nature, whereby various psychical manifestations are made, which extend from the simple rap through the long list of phenomena until the important phase of materialization of spirit forms is demonstrated.....Paul's motto, "Prove all things; hold fast to that which is good," is as valuable now as when written centuries ago, and all who wish to gain more knowledge than they now possess concerning these interest ing truths, can always have the opportunity of proving the truth of all the statements I have made, by the results of their own inpursue their inquiries according to truly impartial and scientific methods.

In the Old Slave Region.

The following contribution from the JOUR-NAL'S loyal friend, Miss Brindle of Detroit, consists of extracts from letters written her by the wife of her consin. Dr. O. W. Owen. Miss Brindle says: "If you have space, please publish in the JOURNAL for the rising generation, some of whom fail to understand why the war was necessary":

فاستبدأ وقدمة تعامره المراجعة أتستعم

"Huntsville, Alabama, is a beautiful town it immaterial who the thief might be? Supinches at one side and upon which the | bling fingers, then convulsively drew the of nine thousand inhabitants, situated in the pose we publish Prof. Jastrow as the culprit? puncheons were pinned. Cumberland valley at the foot of a mountain. Would he think it "so slight an error?" But A rough wooden latch was all the fastento ascertain if it still performed its pulsa-The drives about here are beautiful. There he intended to "omit all mention of names ing the door had. Of course I was quite surtions, and in so doing revealed the beautiful, wherever possible." He seems not to have are paved streets, waterworks, gas and an ice prised and not a little pleased at this evidence though lacerated, bosom of a woman. One factory. The town is very old. In the anteknown that scores of pretenders have been quick glance at the wavy brown hair, the of civilization. I rapped at the door, but rebellum days it ranked next to Richmond. in exposed and confessed their guilt; and that ceiving no answer I raised the latch, shoved long lashes now shading the deep blue eyes point of aristocracy, and in no one town in Spiritualists have often been the first to dethe door open and entered. tect and expose them. If a medium had all the South can be seen so many of the searchingly, the small month and dimpled At one end of the single room was a rude typical old plantation houses. They are been exposed, does it make no difference

Prof. Jastrow's Jugglery.

to the Editor or the Religio-Philosophical Journal:

There is one point in Prof. Jastrow's apology which needs a little more airing. He refers to his misrepresentation as "so elight an error," etc. If he means the slip of his have made, by the results of their own in-vestigations into the realms of occult phe-nomena, when they earnestly and faithfully persue their inoniries according to truly imthat the error of imputing to a genuine medium the tricks of an exposed mountebank is "slight," he needs further education to fit him for an oracle in psychic studies. His language plainly implies that he regards all mediums and all pretenders alike, and if a fraud has been detected and exposed by Spiritualists, it settles the question for all the claims of genuine phenomena. He coolly informs us that his "point was simply that a medium was exposed in the manner indicated, it being entirely immaterial who the medium might be?" If John Smith has stolen a horse and been caught and acknowledged the crime, would Prof. Jastrow think

and the second second

QUESTIONS AND RESPONSES

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

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you

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 I. N. BOICOURT.

1. My parents were members of the Methodist church. I was also a member and a preacher for thirteen years in the same church.

2. I do not know. I shall have to answer this question as I did formerly the one, "When were you converted?" I never could tell-I seemed to have just grown up that way, and I found myself being accused of preaching Spiritualist doctrines before I knew anything about Spiritualists or Spiritualism. When I began to "investigate" four years ago I found little need of change in belief or habits of life.

3. Do not remember to have ever had any other belief.

5. I make it so. My neighbor does not Spiritualism can be put to many uses. My neighbor uses it to secure "lucky numbers" in lottery drawings and to get pointers on stocks and grain. I try to use it to round out my present life so that I can make good headway in the next. I once lived near a beautiful little lake in which I fished and bathed. An old schoolmate used it to drown himself in.

6. I wish I could tell you. It needs some-thing and I think the "something" is in the air. Our friends on the other side have not told us yet what it is or when it is coming. but I have a suspicion that they know more than they tell us. A discontinuance of most of the Spiritualist periodicals would not hurt the cause any, and a tenfold Increase in the circulation of the JOURNAL would help very much. The greatest curse of Spiritualism is that anybody may foist upon the public any opinion, book or paper he chooses, do anything his base nature may dictate in the name of Spiritualism, and no one can with authority gainsay him. But it may be that we have no right to appoint a dictator or undertake to regulate. I often wished that my schoolmate had in some way been prevented from committing suicide in my lake; he kind of spoiled it for my use. He may

"LIGHTS AND SHADOWS OF SPIRIT-UALISM." *

The Faiths of Ancient Peoples.

M. C. SEECEY.

There are a few books in this world that live. They live because "they are the outbirth of divine archetypal ideas. Homer, Plato, Aristotle, Dante, Shakespeare, the Bibles of all nations, would form the world's thought and experience if all other books were burnt. Home's "Lights and Shadows of Spiritualism" will live—not because, like the the invisibles who surrounded him he selectrest, it is the world's photographed thought, but because it is a record of facts without which the other world-books would be inexplicable. It is a grouping of a series of face experiences from which a scientific in- | days, that in every land of which we have duction can be formed which, with the facts knowledge we find altars dripping with huof his own life and the well attested facts of | man blood; prisoners of war butchered by others, demonstrate the continuity of personal existence beyond the grave. These, taken in connection, with the arguments drawn from these facts and some consciousness, prove the immortality of the soul. Hence, as an aid for this sole purpose, the book will live-live when the verbiage of present actors in the events transpiring will ciently worshiped as gods in reality devils? be forgotten or pronounced trash by the judgment of mankind.

"Lights and Shadows" will confer another very important service upon mankind. It will, while recording the variable, the phenomenal side of life in both worlds, give the philosophic mind the clue by which the religious truth of history can be verified and conclusions drawn which will lift the variable, the phenomenal, into the higher realm of God's dealings with the world.

Once posit the fact of man's immortality and he stands in the blaze of the light of both worlds, ready to grapple with the problems of evil, the incarnations of the Christ, the dealing of Providence with men and the things, and, while seeming pliant to the teleology of God's purpose in history, and the slightest wish, held their victims firmly to final outcome of all this mystery which burdens, oppresses and makes the heart of man sick as he contemplates his present environment. It will be seen that Spiritualism is the one word which covers all this multifacious illusion and reality. Our duty, therefore, in dealing with its output, is not to seek a new name, but to clarify, purify, discrim-inate the truth from the falsehood—the fact from fiction and stick to the much abused. ridiculed and travestied word. It has stood the test and no better can be found to express the exact facts as I hope to show by your | tributes of fiends. In every mythology it permission in this series of letters. I shall write them as I feel like it and endeavor to convey in as simple form as I can, and without any attempt at art, the conclusions, chance thoughts and experiences on the lines worked out by Mr. Home. If I can make ishment after death took the shape of convhat I see in his book th feel that I have done something to help others sterner nations it was a vision of unhappy help themselves. After all, this is about all faces looking up from a burning tomb. The any of us can do. Man is a queer animal. He can be led like the ass to the fountain, own age, doctrines which seek to sap the very but we can not make him drink the flowing waters of God's perennial truth. There is one thing about Mr. Home's book. | only its filthy and debasing mockery-were It indulges in no fine-spun theories. It is simplicity itself in one thing. Its whole bent and bearing is to make the reader realize that angels, good spirits and devils have their personal existence in the other world and that through all time they have communicated with this. That is the meaning of the book; and that means Spiritualism as Mr. Home understood it, and as I hope many others understand it or will understand it, who have or may yet read his book. There ought to be a million of copies printed, sold and read here in America. 1 hope you, Mr. Editor, will be the fortunate man to realize the praise, the profit, and be the bearer of this torch of truth to the "million" if not millions of true Spiritualists. That the reader may have a forecast of Mr. Home's book, I beg leave to append hereto his first chapter: "There descend to us among the fragmentary records which, with shattered temples decaying cities, form the only remainand ing proofs that such nations as the Assyrian and the Egyptian were once great upon the earth, many evidences of the vividness with which light from another world broke in upon man during the earlier ages of our own. Eyery spiritual phenomenon which has in this present day startled the Christians of the West was tens of centuries ago familiar to the Pagans of the East. On the common foundation of a belief that spiritvisits were neither few nor far between, every mythology of those far-back times was based. The most superhuman virtues and ultra-bestial crimes of Chaldean, Phœnecian, Egyptian, Hebrew, Greek, and Roman, are traceable to a spiritual source. For then, as since, the good of the truth that man cannot "die to live again," but, living once, lives eternally, was at times largely perverted to evil. Side by side with noble natures, made yet higher and purer by communion with high and pure in the Christian church? and secondly, is it | minds that no longer tenanted the flesh, were the most prevalent phase in these circles? For demons doing the behests of demons-evil creatures of both sexes, and all ages and conditions, who, instigated by spirits still fouler, worked ceaselessly to fill the earth with bloodshed and uncleanness. By intercourse with spirits the cheerful assurance of immortality was perpetuated through all times and nations, and the dark vestibule of the grave brightened with a glory from beyond. speaks of "the missionaries to the Christian | Through intercourse with spirits, also, the and non-Christian heathen of the civilized | awful rite of human sacrifice-men seeking to appease imaginary deities by the murder of their brethren-had birth. It was natural that when, at the touch of the departed, the clouds which veil our Hereafter shrank away, man, gazing on the newly revealed morning lands, should imagine he saw gods walking there. Thus the power of the spirits for good and evil became immeasurable. The valiant phalanx of the Greeks rushing down upon the Persian multitude at Marathon, every breast thrilling with the thought that around thronged the spirits of their ancesall religions and is simply a form of ecstasy such as was enjoyed by the Druids of old, as it is occasionally by the modern Methodist. an example of the best phase of spiritual infigence. The same Greeks solemnly hewing under its influence for a considerable period. In pieces or burying alive unhappy captives whose torments would, they supposed, win them favor in the sight of evil beings erringa body, the association thus formed would be | ly exalted into deities, may stand as an instance of the worst. But the dark and the est sense. This is, however, a remote con-tingency, and in the meantime why should not the organization proposed through the LOURNAL be established for the study and do

were frequent in his appearances and mighty introduction to my task. I shall seek to show in the services he rendered, he speedily be- | that the occurrences received with stubborn came worshiped as a god. Again, when it was discovered that only in the presence of familiar to the first, and perhaps equally certain persons could spirits manifest them-selves these mediums were set apart, and Christian era. I shall point to the belief in priesthood had its origin. Immortal man is immortally ambitious—peculiarly liable also to mislead and be misled. The priest speedily aspired to be the founder of a sect-the builder up of some system of theology or government. He walked among men as one with them but not of them; clothed with distinctive garments; hedged round by the and a hundred more. Finally, having pointsanctity of mysterious rites. From among ed out the vivid resemblance which the ed as his peculiar guardians and guides those whose counsels were agreeable to his soul. It leaves a dubious impression concerning the majority of spirits and mediums in ancient the thousand as acceptable offerings to the gods; temples polluted with licentiousness; the most unblushing vice; the most systematic cruelty. These things all sprang from the abuses of communion between world and world; abuses for which spirits alike with men were blamable. Were the beings an-If by devils we understand human beings depraved to the lowest pitch, then many, probably, might be accounted so. It is not to be doubted that then, as now, the messengers of

God, high, holy, and pure spirits, constantly watched over and communicated with the better children of earth. But to that end mediums were necessary, and the mediums were usually ambitious and often depraved. Loth to be but the servants of the spirits, the constant, the permanent, the eternal in | they foolishly and uselessly aspired to govern them. The entreaties and admonitions of their good angels were neglected and condemned, until these in grief held aloof and seemed to have forsaken the earth. The dangerous beings who counselled pleasant the service of evil, reigned almost unchecked. Dwellers in darkness, they desired, with the malignity of unrepentant wretchedness, that souls yet on earth should enter the spiritrealm tainted with a leprosy deep as their own. Through their fancied masters and real tools, the priests, nation after nation was led away from faith in the one God to wor ship His creatures. What these deities were the records that have descended to us irrefragably prove. Resembling men, they are depicted as possessing the passions and at was a cardinal point that to avert their wrath blood was necessary. Fearful penalties were denounced against such as offended these pseudo-gods. Among the light, lively peoples of the south of Europe the idea of pun finement in silence and eternal night; with infamous doctrines that have disgraced our foundations of society, and, taking from love all that is beautiful and endearing, leave inculcated by these deities, enforced in their temples by precept and example, and disseminated through nations with the effects of a pestilence. What society was two thousand years ago history wit nesses but too well. Good, and good spir its seemed almost to have fled from the earth. The servants of evil were everywhere. All temples of all deities had become offences to the eye of heaven; plague-spots of bloodshed and licentiousness. The many accepted as they have in all ages done, the deities of fered to them, and, obedient to their behests. cultivated the evil of man's nature and care fully repressed the good. The intelligent and gifted perceived that, living or fabled, the beings to whom the nations erected temples were assuredly not gods, and the creators of the universe, but either monsters of the imagination or creatures of a scale somewhat beneath that on which they themselves moved. They sought refuge accordingly in epicurean negation and attention to the things of this life. At length the evil grew to an unendurable height. That period when the Roman power had attained its zenith was the nadir or the morality and happiness of man. Then the forces of good in the invisible world began once more to stir. Upon the earth enervated with wickedness and convulsed with strife; upon nations where the most hideous vices stalked the land openly and unashamed; upon nations where the stake, the cross, and the scourge were in hourly use, and where man plotted how to be most inhuman to his fellow-man; upon the century of Tiberius, Caligula, and Nero, of Messalina, Agrippina, and Docusta, the great awakening of the Christian gospel dawned Founded in miracle, attested by prodigy, spread by apostles whose touch healed the sick, whose words caused the maimed to become whole, and the cripple to rise and walk, and to whose eyes was revealed the whole radiance of the Unseen, it conquered rapidly region after region; setting at defiance the possible and the common, and discovering by burning proofs that the ladder which Jacob beheld was but faintly typical of that im mortal one stretching from earth to heaven, by which multitudes of the departed have in all ages continually ascended and descended. "I have said that since the founding of our world communion with another has existed, and that in every fragmentary history of an ancient nation its tokens peep through. Among the very few legends which time has floated down to us respecting the mysterious Etruscans, is one which ascribes to them devotion to magic and the power of raising the dead. Their cognate race, the almost equally mysterious Phœnicians, had in the highest degree the belief both in evil and beneficent spirits, and in their evocation by means of wild and complicated rites. Other nations, of whose mythologies but the most slender scraps have been handed down, the Scythians, for example—the Gauls, the Teutons and the Sarmatians, appear also to have cherished this universal faith. In France and our own isles the Druids were acquainted with the phenomena of clairvoyance and animal magnetism; they cultivated the trance, and through visions sought for an insight into futurity. The histories of Egypt, Assyria, Chaldea, and Persia—of Greece and Rome of India and China, are steeped in Spiritual-

incredulity in the nineteenth century were the supermundane entertained by the mightiest minds of these ancient ages, and rank as spiritual believers such giants as Homer, Hesiod, and Pindar; as Æschylus, Sophocles, and Euripides; as Socrates, Plato, and Pythagoras; as Alexander and Cæsar; as Virgil and Tacitus; as Cicero, Seneca, Pliny, Plutarch, spiritual phenomena of the past bear to the spiritual phenomena of to-day, I shall call attention to the fact that the outbreaks of evil which of old convulsed the earth were heralded by just such clouds as, at first no bigger than a man's hand, have rapidly come to overcast the present spiritual horizon."

A VIEW OF THE BEYOND.

Scenes of Ravishing Beauty--- A Man Talks With Friends He Knew on Earth.

To the Editor of the Religio Philosophical Journal

I am postmaster of this town and am also engaged in general mercantile business. have been a firm believer in Spiritualism for many years, and during the past few years I have had remarkable visions or views of the Spirit-world. At the suggestion of some of my friends I will endeavor to describe a view which I recently had of that land to which am now fast hastening. On the night of February 13, this present winter, after my bodily faculties had been composed in slumber. I was carried irresistibly yet gently by some indescribable force to a country of exquisite beauty. The landscape or plateau which seemed to spread out before me was dotted with flowers of the rarest delicacy of tint, and the air was filled with the richness of their perfume. I cannot describe fully, with tongue or pen, the grandeur and beauty which surrounded me as I stood in silent wonderment and admiration. At first I was content to commune with the flowers and trees, and breathe the balmy, fragrant airindeed for a time I seemed to be enveloped in a vapor laden with the perfume of roses. Selfishly, perhaps, I was content for a while to enjoy these beauties alone, but it was not long. The silent glen, the golden sunlight, the winding ravine with its mossy nooks, the silvery brooklet leaping over pebbles of amber and gold were too much to be admired alone, too sacred for the eyes of a hermit, and thus instinctively my soul yearned for companionship for a kindred voice. Seemingly in obedience to my wishes I saw seated, some little distance from me, a man whose present youthful appearance. I could see in | ed that she was about to fall. But she kept is eves and smile much that reminded me of my old time friend, J. C. I approached him and he extended his hand in mutual recog- | floated out. Mrs. Sterne swayed backward nition, saying, "David I am glad indeed to | and took a step or two to the rear. meet you; how are you pleased with our surroundings?" He chatted awhile upon topics familiar to us both, having reference to earth life, and he interested me very much by describing and explaining much that pertained to his present existence. Whilst we were talking another familiar face and form approached me from a different direction. In this individuality I recognized very readily my old friend and former neighbor, H. Y. He also extended the hand of welcome and his voice and manner of expression soon carried me back in memory to the years of the past. My friend, when on earth, had a peculiar style of expression and although he was never con-sidered a profane man yet his conversation was frequently interspersed with what might be regarded as an abbreviation of profanity. Whenever he wished to be regarded as emphatic or particularly in earnest he would say "dang it," and I was somewhat surprised and considerably amused when he used the same expression to me, as we stood amidst the flowers on the green landscapes of the Spirit-world. In the midst of our conversation I was delighted to hear strains of music which came apparently from the distant hills, and ob, such music! nothing approaching it had ever before regaled my ears. At first I was unable to distinguish articulation and I was at a loss to know whether it was vocal or instrumental; but as it drew nearer I could not only distinguish the words but I could plainly see the singers who composed this celestial band. On they came until they had approached within a few yards of us They then halted and I was in a position to observe them closely. They were perhaps twenty in number, dressed in the most gorgeous uniforms bespangled with shimmering silver, diamonds and gold. Resting upon each shoulder and reaching out in front of their faces was a peculiar box-like instrument made of some light material and seemed to be readily adjusted to any angle. In front was a circular telephonic mouthpiece, or sounding board, and in the sides leading from the shoulder outward toward the month-piece were small silver bells. These bells seemed to be so graded in sound as to be in exact accord with the voice of the singer, that is the bells in the various instruments were in harmony with individual voices and also attuned to the different parts of music; thus, the soprano, and tenor, and alto, and bass voices were aided both individ- raised her head, then quitted the sofa. Her ually and collectivly by the sound of the eyes were tightly closed. Slowly, but withbells. Several pieces of music or rather several songs were thus executed or sung whilst and paused only when she stood at the playthe band of singers was near us. To say I er's elbow. When, the last chord of the was delighted, electrified or enchanted, grand composition died away she returned would but feebly express my feelings on this to the sofa, resuming her former attitude. occasion. There in the vales of the future I | Ten minutes later she was awakened. She had met two old congenial friends and the event was being celebrated by strains of the sweetest music; nor was this all-the band ceased singing, and when the echo of their voices had been wafted away on the air which was laden with the perfume of pansies, hairbells and jessamines, one member of the band left the ranks and smiling took me by man. My relative had been accorded a very sweet and melodious voice when on earth, but this talent had been augmented many fold since he had become a dweller over there. At the time these scenes were being enacted I was fully cognizant of the fact of my spiritual surroundings. I knew that the claims to be: the one religion of humanity. flowers, the trees, the grasses, the golden sunshine, and the balmy fragrant air which I

MARCH 22, 1890.

MAGNETIC SLUMBER.

Interesting Experiments in Mesmerism by Rev. C. P. McCarthy.

On the night of Wednesday, March 5, Rev. Charles P. McCarthy gave some interesting experiments in mesmerism at his private residence in New York City. In a brief lecture the experimenter explained the theory of the force known as magnetism, mesmerism and hypnotism. He disclaimed all idea of its being in any sense supernatural and said it is governed by natural laws like steam, electricity or any other force. In hypnotism the force is will-power scientifically directed, and the speaker stated that in Exeter Hall, London, he had mesmerized 400 persons at once. In the course of his address Mr. McCarthy mesmerized a young man by a few simple passes. The subject came backward and forward at the mesmerist's will.

The principal experiments were made with the assistance of Mrs. Palmer Sterne, mother of the actress, Minnie Palmer. In the presence of abont a dozen persons, including a World reporter, this lady came for ward and stood with her profile to the audience. She said she had never been mesmerized. After a few light passes Mr. McCarthy made Deleuze's long pass down the back, holding his outspread fingers about two inches from the lady's dress. The long pass had not been repeated four times when Mrs. Palmer Sterne's eyes had a dreamy expression, and she was delared to be in a mesmeric state. She appeared conscious, yet not mistress of her movement. Following is a graphic description of Mr. McCarthy's methods on the occasiop:

"Place your hand upon mine" said Mr. McCarthy, extending his right hand, palm upward. The subject obeyed.

'You cannot remove it; try and see if you can.'

The muscles of the slender wrist moved. but the hand did not rise. The mesmerist made a few light passes.

"Now you may remove your hand."

Mrs. Sterne did so without much difficulty. "Drop your hands to your sides-that's it. Now try to place them together in front of

Apparently she could not do so until Mr. McCarthy allowed her to. Then she put her hands together in front of her body and could not separate them. Mr. McCarthy put his thumb lightly on the subject's forehead between the eyes.

"I will go to the piano and play," he said. "When I play quick music you will move forward. When I play slowly you will walk backward.

He played a rollicking Irish tune, so brisk and catchy that the listeners felt moved to some little distance from me, a man whose beat time with their feet. Slowly Mrs. features were familiar, notwithstanding his Sterne's body inclined forward until it seem -.

have had as much right to use it in his way as I had in mine, but I always felt that he did not treat me just right. I feel much the same about Spiritualism sometimes.

7. This knowledge may belp much in very way. The voices from the other side ive no uncertain sound about the relations the present life to all the future. The law kindness, benevolence and love is interven with all psychic law. Paola, Kan.

ORGANIZATION.

C. STANILAND WAKE.

If you will allow me to make a few remarks on the question of organization which has been so fully discussed, I should like to do so in connection with certain communications which appeared in the issue of Feb. 22, of your valuable paper. The remarkable narrative of the Rev. Stephen Noland relates the appearance to him, not of a deceased friend or relative, but of the Lord Jesus Christ. Now, whether this vision was actually objective or was merely subjective as being developed from his own inner consciousness, as I think it must have been, it had a lasting effect on Mr. Noland's mind and may be taken to represent the highest phase of Spiritualism, and that which unites it to Christian belief. From this point of view Spiritualism may be regarded as, in the words of Mr. A. H. Colton, "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," by which is meant the church as "so coated with creeds and dogmas that the truth cannot be found." From time to time, however, the inner spiritualistic principle breaks through this materialistic coating like the molten lava through the hard earth-crust, and there is what is known as a religious revival, which those affected by it claim to be such a subjective revelation of Jesus Christ as Mr. Noland had, although not so vividly realized, and which is ascribed to an outpouring of the Holy Spirit.

Two questions here present themselves. First, is this higher phase of Spiritualism more prevalent in spiritualistic circles than an answer to the second question I would refer to the concluding sentence of the Hon. Sidney Dean's letter on organization. He writes, "May the spirit guides part the clouds of doubt and indicate the will of our co-workers of the celestial spheres." In no part of that letter is God or Jesus Christ mentioned in connection with modern Spiritualism, but it world." Mr. F. of Utah evidently takes the same ground, as he boldly proposes to let the question of organization be decided by the dwellers in the Spirit-world, in which the headquarters of the society should be located. Judging the whole subject from the highest standpoint you very justly condemn such views; but is it not true that those who claim the title of Spiritualists are, as a rule, yet on the lower plane? Moreover, is not this very fact the raison d'étre of what is known as Spiritualism? Its highest phase is known to The remarkable woman, Margaret Fuller, was If ecstasy were a phenomenon of not unusual occurrence, and its subjects were to unite as an organization of Spiritualists in the high-

her balance by moving one foot quickly for ward. Then the notes of "Adeste Fidelis"

Again the mesmerist stood face to face with the subject.

"Your name is Turner," he said in a clear, distinct voice. "Now, what is your name?" For three or four seconds the lady's lips moved without uttering a sound. Then she

whispered "Turner." "You have a sweet voice," said Mr. Mc-Carthy, "but you cannot pronounce your name without stammering. Try and see." "T-t-t-t-moh, I can't," whispered Mrs.

Palmer-Sterne, laughing and frowning at the same time.

A few passes retored her to consciousness, but she complained of feeling very sleepy.

"Would you like to take a little nap?"

"If you please." "Come over here to the sofa. Shall I put you to sleep quickly or gradually." Again the vacant, languid look came into the eyes. The

lips moved faintly, but no sound came. "Look at my hand. By the time it is closed you will be asleep. I am closing it slowly, slowly.'

As the mesmerist's hand gradually closed Mrs. Sterne's head sank backward upon the pillow. Her eyes closed, and she sank quickly into profound sleep. Mr. McGarthy said no one but himself could wake her up, and he told of a woman whom he had kept in a magnetic sleep for three months. When Mrs Sterne had been asleep about fifteen minutes he put his thumb gently between her eyes.

"Do you hear me?" he asked.

"Yes," was the answer, in the faintest of whispers.

"You are aleep?"

"I am."

"There is no sense of pain nor oppression?" "None whatever."

A few minutes later the mesmerist again addressed the subject.

"Can you hear me?"

There was no answer.

"If you cannot speak, move your hand." After a moment's pause one finger moved a

"Very well. I am going to the piano. When I begin to play you will come to the instrument and stand beside me.'

Mr. McCarthy went to the piano and played the "Cujus Animam," from Rossini's "Stabat Mater." At first the subject was mo-tionless, but as the music continued she out hesitation, she walked toward the piano said she remembered nothing since she was put to sleep, but felt much refreshed. Thus closed the experiments of the evening.

Heber Newton's Thought.

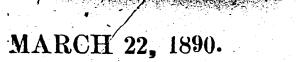
Fo the Editor of the Religio Philosophical Journal.

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Contraction and the second second

The following beautiful thought occurs in the hand. I was overjoyed to find in this a sermon entitled "The Font," by Rev. R. personage a long departed friend and kins- Heber Newton and published in All Soul's Monthly for February. It is rarely that an orthodox clergyman can broaden his vision so as to take in so catholic a senti-ment. Think of it, "The Christian Church is older than Christianity." This must be so if the dogmatism of that church is what it Dr. Newton is becoming to the Episcopal church of America what Dean Stanley was to then enjoyed belonged to the realms of the | the Church of England-its foremost thinker:

hereafter. I knew then, as I know now, that "The Christian Church is older than Chrisnot the organization proposed under JOURNAL be established for the study and de-velopment of the phenomena of Spiritualism on its lower plane? I say "development," because if the phenomena affirmed by so many of your correspondents to have been many of your correspondents to may be and they had loved and still above the land they had loved and attested and they had loved and still above the land they had loved above the land they had loved above the land they had loved above the l And now since I have again assumed the con-ditions and burdens of earth-life, I look for-his being by the mysteries of life, and hunterity by whom they were adored; counsel- to construct from the imperfect relics of an- $\begin{array}{c} \mbox{thereform} \mbox{thereform$ stant communication with the Spirit-world easy, not merely for highly favored individuals, but for every one who would place himself under those conditions. Philadelphia, Pa.



the cross, the must venerable symbol of the woman loses caste by earning her own living.]

spiritual life, and, clad in white, was received into the company of the initiate, the fellowship of those who were seeking the di-vine life. But since Mary's son lived, baptism has been something yet more spiritual. yet more sacred. Eighteen centuries ago . there was born a babe into the world who made history pivot upon himself, so that all before him dates B. C., and after A. D. In him the spiritual nature of man possessed his whole being. In him God dwelt as in a sacred temple. He knew himself to be the child of God. He lived in conscious com-munion with the Father of his spirit. His gates of death could not hold him. The veil across the beyond grew lustrous. He ap-peared to his sorrowing disciples and made men know afresh that death does not end life.

"Thus he became the exemplar, the pattern of the human life divine. the mystic man of the spirit whom the initiates in all lands and ages had reverently sought to follow, the Christos, the Christ, God's Thought in every human soul. Thus he became the germ of a new and holy organism, that body which is his Church. Around him, in the fellowship of his life, his disciples gathered, forming a society of Jesus. And now, in these far-off days, we, too, draw around the font which is the outward and visible sign of our initiation into the inward and spiritual life, and in that sacred moment of initiation, receive the name of Jesus Christ and are signed with the sign of the cross, saying in our souls:

Thou seemest human and divine. The holiest, highest manhood thou, Our wills are ours, we know not how, Our wills are ours to make them thine.' "

Woman's Department.

OF INTEREST TO WOMEN.

We cull from the North American Review for January, a few suggestive thoughts upon the subject of divorce which appear in articles written by well known women.

Rose Terry Cooke, in expressing her feelings about remarriage, says:

My own feeling is strong against any re-marriage after separation by death. I think to a pure, delicate, faithful woman there can be but one marriage in her life. I think even the remembrance of a past love that once occuriage as a sacrament, as, does the Roman | the month he relied upon that knowledge to imty of society that it should be so regarded.

Oneof the happiest new ideas in philanthropy is that of opening free libraries for children in our great cities. Children will read something. The news stands provide for them large supplies of reading matter that is either mental saw dust or moral poison. The Children's Library Association of New York has now one free library open each aften-noon from three to five P. M. and on Satur-days from nine A. M until noon. It has had an average attendance daring the last three months of fifty-six children daily. What would be the power for good if such free li whole life was gladly surrendered to seek braries for children were multiplied through ing whatever things are true and pure and the city? The time will come before long, let just and lovely. When he died, that life us hope, when every public school will have could not remain buried in the grave. The lits library, as every Sunday School now has its library. Until then, private philauthropy must meet the need. Who will supply funds for such a library in our Sunday School room?—All Soul's Monthly for March.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered, through the office of the BELIGIO PHIL-USOPHICAL JCUBGAL.

THE PICTURESQUE GEOGRAPHICAL READ-ERS. By Chailes F. King. Boston: Lee & Shep-ard; Chicago: S. A. Maxwell & Co. Price, 50 cents. The fashion of taking a trip across the ocean or to any part of the world we may desire to visit, by a reading and study class in one's own home, is an admirable one. But this is generally relegated to the grown up members of the family, and with a traveled person to explain and perhaps illustrate the subject. Mr. King has brought his charming little book down to the capacity of the young members of the family. Great pains have been taken to gather information from every available source, and it is all told in form of a story. Mr. Cartmell and his children go out for a frolic and to sail Fred's little boat upon "Sly" pond; they load it with little bags of nuts, tea, coffee, etc., and play "trade." This famly travel all over the world, learning the geographical position, habits of the people, products of the country, etc. There are to be four volumes; this the first, contains 225 pages, and is beautifully illustrated with over 130 pictures, made from photo-graphs or by the best American artists. Children will easily comprehend the language. These books are equally suitable for school or home reading. The price is astonishingly low, as they are expensive books to prepare. But anticipating a large sale (as there will be, for no family can afford to be without), they are offered at this low price.

CONNECTICUT YANKEE in King Arthur's Court. By Mark Twain. New York: Charles L. Webster & Co.

This is a handsomely gotten up book of 575 pages, profusely illustrated, written in Mark Twain's inimitable style. It purports to be the story of a man the remembrance of a past love that once occu-pied the heart she tries to give to another must always fill her with shame and regret, though that early love may have been frustrated by evil tide or set aside by death before it be-came an open tie, I am aware this is an ex-treme theory, but it is mine, and I believe there are other women who will agree with me. It is also a deep regret in my mind that every Christian Church does not regard mar-riage as a sacrament. as, does the Roman hierarchy. I think it is for the good and safe- press the King with his wonderful power of controlling the sun. As 'the eclipse came on that he had foretold them, their fear grew so great, that the King offered him everything, even to the half of his kingdom if he would only save the sun. He had some difficulty in holding their belief in his power till it began to lighten, but of course he succeeded much to their joy. There are many very laughable incidents given and one can get a great deal of amusement from the book.

Logic Taught by Love. By Mary Boole. Bosto n Alfred Mudge & Son. Semitic Philosophy: Showing the Ultimate Social

and Scientific Outcome of Original Christianity in its Conflict with Surviving Ancient Heathenism. By Philip C. Friese. Chicago: S. C. Griggs & Co. Price, \$1.00

Sound-Englisb. A Language for the World. By Augustin Knoflich. New York: G. E. Stechert, 828 Broadway. Price, 25 cents.

Individualism A System of Politics. By Wordsworth Donisthorpe. London: MacMillan & Co. Facing the Sphinx. By Marie L. Farrington. San Francisco: Published by the author, 509 Stein. er Street.

Magazines for March Not Before Mentioned.

The Century. (New York.) Accompanying the present installment of the Joseph Jefferson Autobiography, are the most striking pictures which have occurred in the series. The subject of Municipal Government is treated; also the subject of Irrigation. Letters from Japan; Gloucester Cathedral; The Sun-Dance of the Sioux, and a curious study on the su ject of Memory are a few of the many good artic for March.

The Jenness-Miller Magazine. (New York.) The article on Physical Culture, by Mabel Jenness, is most interesting. The paper on Social Etiquette, by the Countess Annie de Montaigu, is devoted to a dis-cussion of Dinner Parties, and The Luxury of the Turkish and Roman Baths, by Annie Jenness-Miller, is full of suggestions. There is very interesting talk on fashions and the illustrations for spring costumes fashions, and the illustrations for spring costumes are among the most æsthetic.

The Home-Maker. (New York.) An Old Ken-tucky Home is a pathetic article, giving an insight to the character of the true Kentuckian. Olive Thorne Miller tells the reader of a Monkey that lives on the Mantel, in her original and pleasant style: The several departments are well filled by writers favorably known.

The English Illustrated Magazine. (New York.) Grant Allen's article, entitled A Submerged Village, describes a part of Wales in a delightful manner. Rugby Union Football; The Faith Bridge; The Old Brown Mare, and Cats and Kittens, are a part of the interesting reading for March.

The Kindergarten. (Chicago.) This illustrated monthly magazine for mothers, primary teachers and kindergartners is thoroughly recognized as representing Froebel's teachings. It presents each month typical, suggestive lessons of practical value to those seeking child culture.

The Western Engineer. (St. Louis, Mo.) Me chanical, Steam and Hydraulic Engineering are shown particular attention in this monthly issued by the Pond Engineering Company.

Also: The Esoteric, Boston.

The Unitarian Review, Boston. The Unitarian, Ann Arbor, Mich. Theosophist, Madras, India. Lucifer, London, England.

The Century for April contains two full-page engravings, by Timothy Cole, the engraver, each sub-ject being a "Madonna and Child" by Giovanni Bellini; namely, the famous altarpieces in the church of S. Zaccaria and the church of the Frari in Venice. The conductors of The Century claim that modern wood-engraving has never been put to such valuable and permanent use as in this series of engravigs inade bv Cole in the very presence of the great est pietures. The original relations of tone which are so sadly confused in the photographs, especially in those of the Ven tian school, are retained in all the accuracy possible to black-and-white.



AN OLD MAID'S SOLILOQUY.

"To take or not to take it, is the question — Whether it is better to end this earthly career A spinster — braving the smiles of those who would insist That lack of lovers caused my lonely state, — Or take the remedies my sisters take, And see my eyes grow bright as tho' I bathed 'In the immortal fount De Leon sought In vain in Florida's peaceful shades. I oft have heard my married sisters say That good old Dr. Pierce's Favorite Prescription Would bring back color to a faded cheek — Restore the health of one who fain would die To rid herself of all the pain she feels."

The aforesaid spinster took the remedy-and forthwith took a husband also, having regained her health and blooming beauty.

flammation and ulceration of the womb, Diseases and their Self-cure, (sent sealed in

inflammation, pain and tenderness in ova-ries, accompanied with "internal heat." to WORLD'S DISPENSARY MEDICAL ASSO-

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Mrs. Mary A. Livermore thinks trivial causes for divorce a great evil. She writes:

The present fatal facility of divorce is undoubtedly menacing the home, disintegrat-ing the family, and endangering the welfare of society. For divorce is granted to-day for the most trivial causes; it can be obtained by collusion, fraud, and with absolute secrecy, non-residents receiving no notice of the suit brought against them in another State, and sometimes finding themselves divorced before they had even suspected that such a measure was in contemplation. The causes instifying the State in decreeing the sundering of the marriage-tie should be reduced to a minimum; there should be an entire absence of the present indecent haste in granting divorces, but, instead, the utmost deliberation; every divorce case should be made public; and my own predilection is in favor of granting "total divorce" only by the ver-dict of jury trial. If these precautions were observed, they would immediately diminish the frightful number of divorces. Whenever it shall be established that divorce is prima facie evidence of the guilt of one of the wedded parties, and the utmost publicity is given to the proceedings, that society may judge for itself, the integrity of the family will be maintained, and not injured, by divorce.

Elizabeth Stuart Phelps gives sound advice regarding how to deal with divorce as follow:

The truly scientific, and therefore the hopeful, treatment of this social diseases must, I believe, consist more and more, and must some time consist entirely, in the preventive, and what we might call attentive. means of cure. What is the use-what is the use-in wearing out our brains to invent scalpels and probes, to cut, and sew, and carve, and bury, when a careful course of the right remedy would heal the patient? In brief, so long as we are allowed to marry as we do, what right have we to expect anything else than unmarrying and remarrying to the end of this weak and wicked world?....Give us the public opinion which will make it indelicate for a man to marry for a housekeeper or a woman for a home. Give us the average of judgment which shall stamp it a social blot to marry "for position," and call it a crime to marry for money. Give us the great ideal which shall create the noble fact. Give as such a comprehension of the feeling which ought to draw men and women into the marriage-tie that anything less than almighty love should invalidate marriage as much as the absence of the witness to the oath. Give us such a vision of the purity, the unselfishness, the patience, the tenderness, the loyalty through sorrow and sickness and ill fortune and faded fairness, and the clash of temperaments, which the marriage bond requiressuch a holy power as shall lift us above the social mire toward which our nation is sinking.

Dr. Karolina Wilderstrom is the first feminine physician to practice in Sweden. She has settled in Stockholm and charges the poor nothing for her services.

Ellen E. Kenyon of Brooklyn, in an admirable address upon the Coming School, emphasizes the imperative need of placing the ablest teachers in charge of primary classes, where, as she says, "Breadth of thought and definiteness of plan and skill in execution are infinitely more needed than in subsequent work.'

Miss Nellie Sanger, the stenographer to President Harrison and the private Secretary cents. to his wife, was one of the young ladies ask-The wild unrest, the vague yearning, the spiritual ed to assist at the New Year's Reception at torture of an age of awakening and transition, so the White House, and on the same day, Miss much sought for by the general reader of the day, Hunt, the daughter of a former cabinet offiare depicted in this story. cer and minister to Russia, serving as private secretary to Vice-President Morton's New Books Received. wife, was assistant at the reception in Mr. Morton's house. This is certainly an inno-"vation and a democratic step, and will do Sketches of "Shakers and Shakerism." By Giles much in finally disposing of the idea that a B. Avery. Albany, N. Y.: Weed, Parsons & Co.

LIBERTY AND LIFE. Discourses by E. P. Powell, author of "Our Heredity from God." Chicago Charles H. Kerr & Co. 1889. pp. 208. Price, 75 cents.

In this volume Mr. Powell has presented to the public seventeen discourses on lofty themes, such as "Life and Death; What they Are."" "A Sound Mind in a Sound Body," "A Substitute for Orthodoxy," "The Religion of the Future," etc. Taken together these discourses supplement the author's work, "Our Heredity from God," they are full of thought put in language that all readers can understand. Mr. Powell is always direct, forcible and clear. Among all these discourses there is not one which is dull or prosy, the style is spirited, the il lustrations, drawn from current life are always pertinent, and frequently humorous, while the ideas advanced are those of a broad and clear-headed, as well as reverent, thinker.

GALAXY OF PROGRESSIVE POEMS. By John

W. Day. Boston: Colby & Rich. Price, \$1.00. Mr. Day is the associate editor of the Banner of Light, having been connected with that paper off and on since its first year, 1857. He left it first to study for the Universalist ministry, but his sight failing, he was obliged to give up his studies. He afterwards entered the army in the late civil war, remaining from 1861 to 1866, securing an honorable lischarge as a captain of cavalry. The poems gathered into this liftle book have been published in the Banner of Light and other periodicals of New England and will be found very entertaining.

REPROCHES Y-CONSEJOS, MEXICO. Published by Refugio I. Gonzales.

This is a work given through a psychographical medium, Francisco Urgel, and received in a spiritist circle called "La Luz." It embraces a series of communications for "reproof and counsel" purporting to come from Philip the apostle, St. Paul and other no less imposing personages. It is a work of inter-est to the people for whom it was written, coinciding with the peculiar views received and advocated by spiritists of the Latin races.

SPIRITUAL FRAGMENTS. By J. J. Owen. San Francisco: The Rosenthal Saalburg Co.

Mr. Owen is an old journalist and editor of the Golden Gate. For twenty-four years previously he edited the San Jose Mercury, and these Fragments have appeared editorially in the Golden Gate. They will be found interesting and instructive reading. The book is embellished with a fine and life-like portrait of Mr. Owen.

PRINCE STARBEAM. A Tale of Fairy Land. By Arthur Edward Waite. London: James Burne.

This is a genuine fairy story. We all remember how we enjoyed them in our young daye. Prince Starbeam was the hereditary prince of the birdsand this is the story of his search after the "Magic ring."

Human Life; or "The Course of Time" as seen in the Open Light. By Caleb S. Weeks. New York: S. C. W. Byington & Co. Price, \$1.25.

Rules and advise for those desirous to form circles, where through developed media, they may commune with spirit friends, together with declaration of principles and belief, and bymns and songs for circle and social singing. Compiled by James H. Young. This is a useful pamphlet for investigators. Price. 20 cents.

PLAIN TALES FROM THE HILLS. By Rudyard Kipling. New York: F. F. Lovell & Gompany. Price, 50 cents.

The author of this work is comparatively a new writer who has been received with great favor in England. The tales are from life in India and are full of thrilling interest.

CHILDREN OF TO-MORROW. By William Sharp. New York: F. F. Lovell & Company. Price, 30

S. C. Griggs & Co. have now in press and will issue at an early day The World Energy and its Self Conservation, in which the author, W. M. Bryant, discusses the deepest questions of science. The book is said to be remarkable for originality, profound logic and scientific accuracy. Also A Digest of English and America Literature being the last work completed previous to the death of its author, Prof. A. H. Welsh. The scholarly reputation attained by Prof. Welsh will cause the appearance of the new book to be anticipated with pleasure. The work is arranged for immediate reference, and, aims to give the student chronologically the characteristics and chief events of any authors' period, together with a crisp, critical synopsis of his life and writings.

The New York Engraving and Printing Company, at 320 Pearl street, New York City, has issued a calendar for 1890 that is a specimen of their work, and it can hardly be excelled in this style of photoengraving.

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CHICAGO, ILL., Saturday, March 22, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with

condemned science, and encouraged idleness and mendicancy. "A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind which for many centuries almost suspended its action, and was only effectually broken by the scrutinizing, innovating and free thinking habits that accompanied the rise of the industrial republics in Italy. Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of by millions whose eves are open to the evils the Antonines, rather than in any period of excessive competition and who see the adthat elapsed between the triumph of Christianity and the fourteenth century."-Hist. Morals, Vol. 2. pp. 13-15.

When we consider these statements and that "the influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism," viz.: "the Pagan literature of antiquity and the Mohammetan schools of science," "the chief agencies in resuscitating the dormant energies of Christendom"-when we consider all this we may fairly deny the justice of praising the Romish church, except as we would praise priestcraft, kingcraft, feudalism, oppression, despotism, superstition, or wrong generally as a factor in the world's progress. That the Roman Catholic Church with all its mummeries, frauds, cruelties and crime has been a necessary part of the evolutionary order may be freely granted: but we cannot without confounding truth and falsehood, right and wrong, praise the Ro-

man Catholic hierarchy any more than we can justly praise war and slavery. which. also have been a part of the dark side of human development.

a vain, almost an impious struggle to avert | time have wrecked every establishment in inevitable punishment," but it despised Pa- the same line of business that would not gan learning, destroyed Pagan libraries, join them and when they have had everything their own way, they have manipulated prices to their own enrichment with little regard for the welfare of the laborers and still less for the over-charged purchasers.

The mere co-operation of the manufacturers of any given class, in order to secure advantages over labor, or over the general public. is not in the line of desirable co-operation; but when there shall be an attempt made to extend the application of the co-operative principle to production in a way that will give the workmen, the class that suffers most from competition, a share of the benefits without any schemes for making the prices of goods higher than they otherwise would be. the experiment will be hailed with gladness vantages of voluntary co-operative industry.

Church of the Spirit.

Space did not permit extended comment on the able contribution of Rev. A. N. Alcott published last week on the "Church of the Spirit." Alcott's clear presentation of the

difficulties which beset both the liberal and orthodox churches in their efforts to free themselves from the inhe-itances of the past and the advances of modern thought in the direction of Monism, Pantheism and Nihilism with which the age is oppressed, is most timely. In view of the facts stated by Mr. Alcott the responsibility of Spiritualists is rendered doubly imperative. Spiritualists owe a duty to themselves and a duty to these outlying churches, at least to those members of these churches who have outgrown their environment and are looking elsewhere for a if any one doubts this let him again read Mr. Alcott's letter.

In this connection and to emphasize Mr. Alcott's appeal, we desire to call the attention of Spiritualists to the singular fact that the ablest plea for organization on the JOUR-NAL'S plan has come from the outside. This of itself should show that a demand exists herself demands that Spiritualists help free and to high moral achievements in the land,

While in England, he says, in substance, it is in the interests of the upper classes to be able authoritatively to enjoin upon servants the duty of "doing their duty in that state of life in which it has pleased God to call them," which means there that servants are born servants, and must die servants, and need not complain; in America, the lowest in social life may aspire to the highest, the servant to be president of his country; and hence there is going on here the fullest general development of personality in all the individuals composing the nation. "In America to-day," he says, "there are more human beings with a growing sense of self and personality, than have ever before been congregated in history." Our deficiencies and disadvantages are looked upon as necessary evils in the stress and strain of rapid development. The "vulgarity of self assertion, and annoving friction and loud-mouthed jarring of dissonant advisers," the "unrest," "absence of taste," "youthful confidence and bounce." our English critic thinks, are characteristics "sure to be outgrown unless some

cataclysm engulf the entire proud Korah's troop of the American people and nip them, like the fabled Atlantis in the bud"-which is not likely to happen.

Mr. Fallerton, while claiming that the highest quality of mental and moral development is much rarer here than in England, says: "America to-day marks a further general advance in civilization than has yet been attained. There is more pervasive personal life there, a greater general power of the imagination and a higher average mental and moral development than in any country in the world." This is great praise. Furthermore this writer says "From the beginning, down through Franklin and Emerson to the present moment, while America seems to loom place of rest and shelter. The nucleation of | over the top of the sea, silently but resolutely, Spiritualists is the one need of the hour, and and certainly as Fate, even as a python insinuates itself into the jungle and enfolds its prey, American ideas have permeated English life. I am not sure if the history of New England be not the greatest glory of England. It should surely be the greatest pride of New England that its history is the most characteristic and significant in English history." Let us hope that in the comfor what Spiritualists are in a position to | ing years America will, in common with othsupply. If they do not improve their oppor | er nations, advance intellectually and mortunity they may rest assured the work will ally, and that the American of the future go on outside and independent of them. Truth | will be able to point to a literature and art.

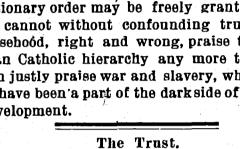
MARCH 22, 1890.

eral Constitution. There are other weighty objections to this bill, which belongs to the restrictive and reactionary legislation of the times. Let the State confine itself to civil functions, and not presume to infringe the rights of conscience. The friends of liberal thought should not be indifferent to the persistent plottings of the "National Reform 'Party" and of the "American Sabbath Union" to undo the work which the fathers of the Republic did, in establishing a government upon a purely secular basis.

The Pope's Power in Politics.

Readers informed as to European affairs will remember Bismarck once boasted that he would never go to Canossa; but the time came when in order to secure a seven year's grant of appropriation for the army and to make himself independent of the people, he needed the votes of all the Catholic deputies. He commenced negotiations with the Vatican, the leader of the Catholics Herr Windthorst received his instructions from Rome, and the Liberals were defeated. In return for the favor Bismarck had the "Falck laws" modified. He went to Canossa.

Since the triumph of the German Liberals and Socialists in the recent election, Bismarck has resumed his old tactics to secure a governmental majority by the manipulation of parties. The Centre party is to replace the National Liberal party as that stood in the cartel, and is to be the basis of a government combination. The papers definitely announce that relations with the Vatican have been revived and that Bismarck has requested the Pope's opinions and his recommendations as to the restoration to the Catholic clergy of the sums sequestrated during the Culturkamp. Report says that the Emperor has personally written the Pope calling attention to the resemblance between his proposed State pocialism and the Christian socialism embodied in the Papal allocations. Influential journals, inspired by Bismarck, speak of the generous Catholic aspiration for regulated social reorganization in accord with the policy of the government as shown in the emperor's recent utterance. "Dr. Windthorst's terms for an alliance," says the New York Associated Press report." of the Centre with the government, place the school question in the first rank, and demand the abolition of all restrictions upon the Catholic direction of Catholic Schools. The Centre party is confident that Prince Bismark will accede to their terms so far as touches this particular demand. Outside the Centre party opinion is to the same effect, and we are perhaps on the eve of witnessing one more great concession to the Papal power." This shows how great a factor the Pope is in the political situation in Germany. It is more or less so in every European country. An order from Rome to the Catholic political leader is all that is p necessary to secure the support of Catholic representatives for any measure to which the Pope has agreed in a bargain with the King or Premier. How long a time will pass before a candidate for the presidency, or a party leader, in the United States will in the interests of party or personal success, negotiate with the Vatican and thus bring the Pope directly in the sphere of American party politics? About five years ago he endeavored to institute diplomatic intercourse between the Vatican and our government, and the attempt is likely to be renewed. He has his embassadors accredited by the governments of Catholic States, with whom diplomatic relations are held, the same as when he was in possession of temporal power, to which he hopes to be restored. He has never acknowledged the present state of things, while he is virtually recognized as a sovereign by a dozen Catholic governments and by millions of devoted Catholics in Protestant lands. But it is as the vicegerent of Christ and the infallible head of the Roman Catholic Church, and whose devotees are found everywhere that the Pope rules with supreme power-in Prussia and the United States as well as in Spain and Portugal. His real sovereignty is due to his assumed spiritual authority which has its basis in the superstition of his spiritual subjects and in the strength and efficiency of the Roman Catholic Church as an organization. The only hope for the perpetuity of free institutions in America is in the enlightment of the people, and in the power of the intellectual and rational forces to overcome the power of the papacy, while this process of enlightment goes on. Meanwhlle it is well that we keep ourselves informed as to the bargainings with the Vatican in the old European countries.



In another column is printed a communi-

cation on "The National Lead Trust" which

is worthy of careful perusal. Undoubtedly

the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

The Roman Catholic Church.

Dr. R. Heber Newton, whose breadth of thought and liberality of spirit together with his humanitarian interest in social reform are well known to the readers of the JOURNAL, recently made the Roman Catholic church the subject of a discourse from his pulpit. In dwelling on the virtues and merits of this church, Dr. Newton, as reported in the New York Herald, said:

"The services of the Roman Catholic Church to man-kind have been immense. In the fall of the Roman Empire there seemed no power left to preserve order and to civilize the barbarians who were pouring over into the empire, carrying devastation with them. The ecclesiastical framework of the empire held together when the political framework fell to pieces, preserving society, maintaining social order, keeping alive the

In quoting this statement of a scholar of unquestioned learning and fairness, the JOURNAL would like to add such qualifications as seem appropriate and necessary to prevent possible misapprehension from the reported words of the distinguished divine. It is true that the imperialism of the empire was replaced by the imperialism of the church, and that the "ecclesiastical framework" served a valuable purpose in preserving social order "when the political framework fell to pieces."

But was not the subversion of the empire. to which the darkness of the middle ages was largely due, promoted by the church? Did the church not discourage patriotism, and by its teachings and policy lead the people to yield to the barbarians and to the overthrow of the political fabric? "Asceticism," says Lecky in his History of Morals, "drawing all the enthusiasm of Christendom to the desert life, and elevating as an ideal the extreme and absolute abnegation of all patriotism. formed the culmination of the movement. and was undoubtedly one cause of the downfall of the Roman empire. The genius and the virtue that might have defended the empire were engaged in fierce dispute about the Pelagian controversy, at the very time when Alaric was encircling Rome with his armies, and there was no subtlety of theological metaphysics which did not kindle a deeper interest in the Christian leaders than the threes of their expiring country. The moral enthusiasm that in other days would vincible valor, impelled thousands to abanthe weary hours in a long routine of useless and horrible macerations....Many of the Christians contemplated, with an indifference that almost amounted to complacency. what they regarded as the predicted ruin of the city of the fallen gods. The immortal pass of Thermophylæ was surrendered without a struggle to the Goths. A Pagan writer

there is in the "Trust" a method, as well as principle, a more extended application of which will prove fruitful of good results. While competition has been necessary in personal and social development, and is too essential a part of the present industrial system to be eliminated by any such schemes us are proposed by Mr. Bellamy, no one can fail to see the misdirection and waste of force, the wreckage and ruin, the degradation and despair which are inevitable in a fierce struggle for wealth, where the few succeed and the many fail. It is not those who are defeated simply in their efforts to accumulate

wealth that are to be commiserated. Many of them may be happier and in a better condition for intellectual and moral development than the same number who have become rich. and with whom the habit of accumulating and holding on to what they make, has become so predøminant and fixed as to render other intellectual tastes and enjoyments few and feeble.

It is those who toil, who have to compete with others like themselves for wages, who have to sell their labor as a commodity in a market so crowded that it brings them but a pittance-less than enough to support in decency themselves and families,--it is this class that suffers most from industrial competition. Capitalists competing with one another must buy in the cheapest market and sell in the dearest. They must buy labor at the lowest price for which they can get it, sending, if necessary, to Canada, to Germany, to Italy, to Poland, to Bohemia, in order to obtain the cheapest labor and thereby reduce the cost of production and be able to undersell competitors in the same business. Some of the establishments fail and their workmen swell the crowd of unemployed whose necessities make them glad to get employment, to sell their labor at any price they can obtair. What chance have men like these to improve when reduced to such a condition of hardship and humiliation?

If this fierce competition could be replaced by co-operation how evident that a saving of manhood and womanhood would result! If by the adoption of some such system as profit sharing (by which a part of the profits should be added to the wages of the workmen, so that their interests would be bound up in the success of the firm, or corporation,) the competition between capitalists and workmen could be lessened, the effect would, we believe, be good to both classes.

If the trust is formed and maintained to United States Constitution (Amendments) of adults who were out of employment and overcome the evil effects of excessive compethe cause of their enforced idleness. Yet the Wm. Morton Fullerton in the Fortnightly | Art. 1.) says "Congress shall make no law retition upon labor as well as upon capital, it Federal Census Act for 1880 provided for a Review says that in America money is now specting an establishment of religion or prohave fired the armies of Rome with an inis certainly in the line of progress as a tenreport upon the condition of each person the chief condition of power. "By money hibiting the free exercise thereof." Mr. tative measure at least; but we are not sure Breckinridge's bill says "that the provisions enumerated, and whether employed or unemman is enabled there to crane himself abovedon their country and their home to consume that such a combination could be sustained ployed, and if unemployed, during what porthe dead level of uniformity. Hence in genof this act shall not be construed to apply to without governmental supervision and conany person or persons who conscientionsly tion of the year. Prof. De Leon of New York, eral, America has not reached the point that trol almost equal to that implied by State believe in and observe any other day of the says that the information in regard to the England long ago attained, in which it can socialism. The large combination would afford to cultivate other gods than Mammon." week than Sunday a day of rest." cheapen production, but whether it would Mr. Fullerton says that the aim in England Here is a discrimination based upon religshowed a condition of things so bad that it cheapen prices and whether it could secure | is usually to get money enough to live in ious beliefs, which shows the sectarian was deemed best to suppress it. He states to the workmen some part of the advantage such a way as to live well, but that here with and unconstitutional character of the bill. also that the present Congress decided not to of co-operation, by giving them a share of eyes fixed upon money itself, the object is to As Mr. Gurley says, "One who observes anothhave the census for 1890 give statistics in rethe increased profits, would, without governgard to the number of the unemployed in the accumulate as much as possible in a life | er day, who receives all the benefits of the accused the monks of having betrayed it. It mental control, depend largely upon the time; and a great deal of sordidness of mo- rest, all the benefits of a civil bill, is not exvarious States. The clause requiring a reis more probable that they had absorbed or character of the men composing the trust-or- | tive and mediocrity, if not vulgarity of as- | empted, while his neighbor, who receives no port upon the unemployed, which was in the diverted the heroism that in other days ganization. The temptation with capital is greater benefit is exempted solely because of act for the Tenth Federal Census, was omitpiration, naturally result from such an ideal would have defended it." to secure to itself as large a part of the pro- | and such a cult. But this Englishman takes ted from the act for the Eleventh Federal his conscientious belief." This means that The church not only encouraged the subfits of production as the condition of the a broad, and on the whole, a judicial and Congress. In whose interests are the facts the courts can inquire as to men's religious. version of Rome by representing, as Milman labor market will allow. The trusts that generous view of American life, with all its suppressed? In the interests of the plutocbeliefs and invade the domain of conscience, says, that the invasion was "a just and heaven-commissioned visitation" and "resistance | have been in operation up to the present | shortcomings. racy says Prof. De Leon. contrary to the letter and spirit of the Fed-

their suffering brethren who are praying for | that will not suffer in comparison with those deliverance. The form of truth is manacled, | of any other country or age. crucified, buried under the accumulation of

error. It is the mission of Spiritualists to make the clarification, and the proper discrimination.

The "Church of the Spirit" is not iconoclastic. It is all-embracing. It recognizes truth wherever found; whether in the liberal church, the orthodox church or in no church. Its foundation is the Fatherhood of God, the brotherhood of man, and the spirit of all goodness and truth, or love and wisdom. Here is the bond of its writing. Nover before has the world been prepared for such a unity. We have had the fraternity of sects, the separatism of cults, each claiming the universal panacea, but all ending in division, hate, hypocrisy and the confusion, worse than Babel, which these entail. But in the "Church of the Spirit" all well-disposed people can find place and work. It is the fraternity of the

There is a thought in the following extract which Spiritualists should ponder. We have not space to elaborate what Mr. Alcott has so ably presented. Hereafter we may give attention to his suggestion. In the meantime let us hear from those more directly addressed.

"There can be no successful disputing of the fact. it seems to me, therefore, that Spiritualists, being free from all chains of theological dugmas and believing in God, in science, in religion, in immortality, and in the clentific proof of it. enjoy an opportunity and an advantage for founding, in co-operation with others, a Church of the Spirit, such as no class of people has ever enjoyed before. Let them step forth, then, in this their day, and render this high service to humanity. will have the sympathy of hundreds and thou sands of earnest people who may not be technically Spiritualists. They would collect many such peoplinto such a church. There is an open place in the work r such a church. The ground is not preoccupie iritualists and other liberals can lead in the creation f this new institution, as untrammeled by tradition logmas and forms as the Pilgrim Fathers of New England were by dukes, marquises, earls, viscounts and by the conventionality of royalty, aristo racy and caste, when they founded this Republic. would be a church in the very spirit and principles the Republic. It would be in harmony with the genius of the American people. Those church organizations are not altogether in such harmony, which have mon archical and priestly antecedents. These are all in a measure exotics. To create such a church would be to render a service to mankind, to truth, to love, and to uman hope, of incalculable value, and one that would be glorious throughout the eternities. Providence seem to mark Spiritualists out for initiating this work. I as taken away from before them the obstacles. one question, then, remains to be answered in the al firmative. Can Spiritualists, dropping all minor ob ections, rise to the measure of the greatness and splendor of this their golden oppo tunity? It is great and grand, for no service can be rendered to the world now superior to that of putting the spirit and the re igious culture of man first, and of making his person speculative beliefs secondary, or superior to that of the practical inculcation of intellectual hospitality among men; or superior to that of genuinely reinforcing man' instinctive confidence in immortality."

An English View of America.

The Sunday Rest Bill.

Representative Breckinridge of Kentucky is the author of a bill now pending in Congress entitled "A bill to prevent persons from being forced to labor on Sunday." It is commonly known as the "Sunday Rest Bill." The title is misleading, for while it reads, "To prevent persons from being forced to labor on Sunday," the body of the bill prohibits all labor, voluntary as well as forced, whether done for one's self or for another on Sunday. It forbids the performance on that day of any "secular labor or business"....except works of necessity or mercy." An intelligent and discriminating correspondent of the Wash ington Post, Mr. R. H. Gurley, makes this timely remark: "The words 'to perform any secular labor or business are vague, uncer tain and undefined, instead of being clear and definite, as laws should be so that the people may know what is prohibited and that the courts may have a well defined basis for construction, instead of practically making law under the guise of construing it. 'Secular labor' embraces all work relating to things of this world or civil affairs, its opposite, as given by Worcester, being 'ecclesiastical.' The very broad prohibitions of the bill are to be placed, therefore, in the hands of the courts for defining and construing without further limitation than is implied in the words 'except of necessity or mercy,' a phrase also vague and undefined."

Are the running of the street cars, rail way trains, public and private carriages, the issuing and sale of newspapers, and innocent amusements on Sunday to be allowed? Behind this bill is the "American Sabbath Union," whose declared basis is "the divine authority and universal and perpetual obli gation of the Sabbath....formulated in the fourth commandment of the moral law;... transferred to the Christian Sabbath on Lord's Day by Christ and his apostles, [a priestly falsehood], and approved by its beneficial influence upon national life."

This District bill is, of course to secure a purely civil Sunday; yet Rev. Crafts, one of the clerical gentlemen urging it, admits that 'a weekly day of rest has never been permanently secured in any land, except on the basis of religious obligation. Take the religion out and you take the rest out." The

The Census and the Unemployed.

Attention has been called to the fact that the census of 1880 does not give the number matter was collected and tabulated, but it

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MARCH 22, 1890.

Although the pages of the census of 188° . were silent on the subject of the unemployed, press. We know that in one instance, at an examination of their content showed that least. Mr. Reid returned money-after the while 3.837,112 persons were given as engaged in manufacturing and mining, 2,732,505 only dium should have the courage to speak out were reported as actually employed at those industries, leaving 1,104,517, or nearly a third of the whole number, unaccounted for, and of course, idle. Without stopping bere to the rise among the younger members at least. give more figures, we will only say that from | It is in striking contrast with the action of such other data as are accessible, it is com- Mr. Geo. H. Brooks who claims to be a medium puted, Prof. De Leon believes justly, that and a teacher of morals and who in a letter the idleness among the industrial classes in to Moses Hall's paper-yes, to Moses Hall's the country in 1880 was equivalent to the paper!-speaks in commendatory terms of W. full time of at least 5,000,000 persons. Con- R. Colby, alias Parson Rains. When it is residering the amount of idleness, the number wholly unemployed, the swarms of people this Colby as a penitentiary convict, a mail without houses or homes, as indicated by the | robber, a drunken gambler and pseudo mefact that 4,800,472 cheap lodgings, and lodgings in the station houses of New York City | iar--the nature of Mr. Brooks's offense were furnished in one year-a census that should give the facts and figures on this subject would not be a document with which to refute those who are dissatisfied with the present industrial condition of the country. Mere statements about the average earnings of those who work for wages need to be supplemente i by such information as the census of 1880 called for, but which was suppressed. "The elimination from the census act for 1890 of the clause requiring an investigation of the idleness among the people," says Prof. De Leon, "was a shrewd move, and is but the culmination of a long planned conspiracy." If the object of this strange action in regard to the census of 1880 and that for 1890 has been to make them convenient electioneering documents, it is doubtful whether more will not be lost than gained by the party leaders who can resort to such tactics. Their tendency is to destroy popular confidence in the census and to reduce its weight | ist: and she attended the scance at his reas an authority to that of ordinary statistics and statements published in business or class interests.

Reid.

Mr. Homer J. Field, writing from Toledo, Ohio. criticises the ultra-commercial flavor which characterizes the public efforts of too | live man and a strong one, too." The womany mediums and sensitives. His remarks on the sixth page are especially addressed to the case of Mr. W. E. Reid of Grand Rapids, who is spoken of in very plain terms. That Mr. Reid looks upon his calling as a business, straight and simple, and not as a profession, is quite apparent to those familiar with his methods. Now this is not the fault. friends. "It will be remembered," says the of Mr. Reid so much as that of the age in Enquirer, "that while Willis was giving se which he lives and of a section of the public which demands marvels at factory prices and the use of psychographic, psychophonic and a spirit completely exposing the fraud. The medial-machinery in general, at nominal cost and is willing to consume any sort of stuff no matter how largely diluted, only so it bears the psychical brand. It is not so strange that an individual should hasten to exploit his wares and to resort to meretricious methods in stocking the psychical market. His overpowering desire is to reap profit and cheap fame. He knows no better way; the finer side of spiritual things; the ethics of Spiritualism, the transcendant value and beauty of a religion based on actual knowledge of the psychical side of man are all matters of indifference to him. A pig-sticker in one of Chicago's mammoth packing houses may be a man of finer grain and no bler aims than this vendor of commercial Spiritualism. It does seem strange, however, passing strange, that there should be those calling themselves Spiritualists and rated as intelligent,-considerable numbers of them, too-who will foster, protect, and defend these traders, condone their repeated and unrepented offences and rush to their succor at the first cry of distress. Mr. Reid is not to be held up as alone responsible for the contempt which his course produces in the minds of those outside the ranks of Spiritualism. He is the product of a commercial age, of an age in which the scramble for pelf and power was never before equalled. Community is responsible for the evils which have grown up in the vocation of mediumship; and the spiritualistic portion of the public is especially responsible. In the last analysis, however, ignorance is at the root of this crying evil; and in some Spiritualists this ignorance seems obstinate and willful, yet a closer analysis will uncover ignorance still more opaque, with all the qualities of density, ductility, adhesiveness and resistance which heredity has ingrained and old theology tempered; an ignorance which requires the determined, persistent and united action of the cultivated and disenthralled class of Spiritualists to elimi nate. The sooner this and all that it implies is realized by the JOURNAL's readers the sooner will come a better day for psychical science and the religion of Spiritualism. It is coming, too! The dawn of that day is al ready heralded in the-West. Its rays are already piercing the East, and the clouds are breaking.

المحاج المتحاد والموقعة الشويع والمعادية المعترات

editor noticed it before the page went to sender had made a disturbance. That one meboldly in criticism of the methods and practices of another is a most hopeful sign; an evi dence that the morale of the profession is on membered that the JOURNAL has shown up dium-facts with which Mr. Brooks is familagainst the Spiritualist public need not be further characterized. We only wish Mr. Brooks had persisted in his original intention to become a Universalist preacher. He might in that field have escaped such temptation-or mistake.

A Live Cobbler as a "Spirit."

The Cincinnati Enguirer of March 8th. contains an account of a trifling difficulty at the scance of Mr. A. Willis who has evolved from the cobbler's bench to the cabinet; he no longer pegs soles for a living, but personates spirits, it would appear from the account. The Enquirer states that on the preceding Thursday evening, Mrs. Belle Pledge of Iuka Springs, attended Willis's show, in company with several gentlemen friends. Mrs Pledge is the daughter of Prof. Miller, a wealthy southern gentleman and a Spiritualquest to investigate. When the "spirit" appeared draped in white, Mrs. Pledge detected trowsers underneath the white sheet, and prepared herself for business. She also felt

Medium Field's Pen Photograph of Medium of the hand of the apparition and concluded it was that of a mortal. To satisfy herself she waited until it had passed her the second time, when she very unconventionally jump ed upon its back and found it to be "a real man and spirit struggled around the room, the latter making some very rough and un spiritual remarks, according to the account. Finally the "spirit" made its escape into another room. The Enquirer declares that Mrs. Pledge was only saved from the angry violence of the faithful by the efforts of her ances at the Spencer House, a party attended one of them and took a flash-light picture of 'spirit' showed up in the picture as a man wearing boots and wrapped around with a sheet." This would appear to be another case where an individual with some psychic power has been led on by his love of pelf and the demands of unbalanced wonder-seekers to prostitute his gifts and simulate what he could not supply to order. Since the above was in type, we have received an account of the affair from Mrs. Pledge. Her statement is substantially in accord with that of the Enquirer. The father of Mrs. Pledge is an old-time subscriber to the JOURNAL. She also refers to Mr. J. A. Plumb, 102 West 4th street, Cincinnati, and other trustworthy people, as vouchers to her character for truth and veracity. We have received a copy of the picture taken by a fash light, referred to above. That reputable people should take up this tricky cobbler and make of him the vice-president of a "Psychic (?) Society" does not do credit to the good sense of Cincinnati Spiritualists. They must either repudiate this man or be objects of pitying contempt to their fellow-citizens.

If those justly indebted will promptly remit | isters, clerks, bookkeepers, mechanics, teachers, etc., and renew we will promise an entire new dress and outfit for the JOURNAL within sixty days. Let all our readers take hold with new energy and co operate with us in starting the JOUR-NAL and its auxiliary enterprises on the second quarter-century with a boom! We want to see this boom in full bloom before the first of May: then with the stock company, which we hope to have completed synchronously with the new dress, the JOURNAL will speed onward with greatly augmented velocity and power.

Walter Howell writes: "The Titusville, Pa. Spiritualists will celebrate the anniversary of the advent of modern Spiritualism in an appropriate manner. The Armory Hall will be splendidly decorated; Prof. Coleman's orchestra will farnish music, and every thing will be done to make it a memorable occasion. We expect representative Spiritualists from all parts of western New York and Northwestern Pennsylvania. Sunday, March 30th. two services, and on Sunday evening, the '31st. a public meeting to be addressed by prominent men and women. Those having friendo in the city should notify them of their intended visit, and those not acquainted will find good and cheap accommodation at the hotels. Friends living in the district should make Titusville a rallying point."

Carrie Sawyer and Kittie Rainger succeeded in getting bail last week-\$1,500 each. Mrs. E. P. W. Packard and Vincent P. Smith signed the bail bond. Mrs. Packard was once the wife of a Presbyterian preacher with whose theological doctrines she could not agree. Some twenty-five years ago, Mr. Packard put her in an insane asylum for no other cause, as she alleged, than that she wouldn't accept his theology. She has never been identified with Spiritualism; but is well known as an advocate of reform in insane asylums.

Miss Jennie B. Hagan is lecturing in Buffaio this month and filling appointments in that vicinity with her usual excellent success, it is reported. She is under engagement to speak in New York city.

Mr. J. C. Phillips, a magnetic healer and psychomotrist, formerly of Omro. Wisconsin. is now located at 315 West Van Baren street this city.

Lassed to Spirit-Life.

who can save small amounts monthly, but cannot give time to the development of a home. We cultivate the land, guaranteeing to do it in the fest marper, and wait for the price of the land until it is prcduced from the crops as before stated. The purchaser thus has not only an opportunity to procure a valuable property at a nominal cost, but he has an absolute guarantee that it will be planted and tended in the best way possible.

This is not all experiment. The Equitable Homestead Corporation, founded upon the same principle and by the same parties, is now in most successful operation, having planted this spring over 1,000 acres to the raisin grape, the largest raisin vineyard ever planted in one body.

We would call attention to the following points: Fresho county produces the finest raising and largest yield of the same of any county in the state.

Raising in Fre no county yield all the way from \$150 to \$250 net per acre. The fig and peach also thrive wonderfully well and

yield as large returns as the raisin. The raisin grape is almost certain to yield crop.

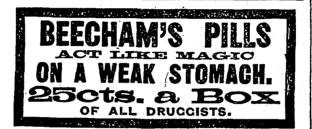
We append the following note from a member of the firm of Lord & Thomas, advertising . agents, Chicago. Ill. We desire to be known as giving a truthful representation in all our advertisements and statements, and it is a great satisfaction to be able to give this from a man long used to the ways of the average advertiser:

The John Brown Colony, Madera. Calif. GENTLEMEN: After going over your lands 'at Madera, California, am pleased to say that' all your statements made to the public.through your advertisements I found to be true.

You are at liberty to refer any one:contemplating the purchase of your lands to me at any time, Yours very truly, A. L. THOMAS. We are prepared to give the most convincing evidence of the truth of all our statements, and wish to correspond with people who are in earnest in wishing further information. We are now arranging for an excursion from Chicago or other

Eastern print at reduced rates for the benefit of those who would like a personal examination our lands. Full information will be sent to all desiring it. Remember that this offer will not remain open long, and we are not the men to say one thing and mean another. Write for our pamphlets entitled "Homes," and judge for yourself as to the value of the offer. This is decidedly the chance of a lifetime, and prompt action is necessary if you take advantage of it. Address

THE JOHN BROWN COLONY. Madera, California.



The Ghastly Record of deaths that result from malaria is fright-ful. There is no disease that is so insidious in its attack. Its approach is stealthy and in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable mala-rial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.-\$20,000. now Subscribed.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the stuly of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaver, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism

To lay the foundation of what it is hoped will in time grow iuto a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago. with a CAPITAL STOCK of FIFTY THOU-SAND DOLLARS, IN ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Twen-TY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidenceinspiring

CORPORATION TO ACT AS TRUSTEE

for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional. The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds. In the State of Illinois there is no liability on subscription to stock of a corporation. the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed See Temple vs Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is sub-r scribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the fature. Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

Mr. Field is himself a medium; and it is a give them a chance to feel still more happy honeful sign to find a young medium just by paying us the few dollars they respectively starting on his public career who shows signs owe; which in the aggregate represents a of a cultivated moral sense and due apprecigoodly sum due us. ation of his high mission. It is also pleasing to know that he can earn his living by other Says Prof. David Swing: The geometry of Enclid and the moral reasonings of Socrates honorable means and is not incapacitated, swept the Mediterranean coast for fifteen therefore, in the struggle for existence, as some are who follow mediumship for a liveli- | generations. Had the reasoning process and hood. That Mr. Field should speak strongly | taste swept onward there would have been no is not surprising. Of some of his assertions | Dark Ages, but it is evident the ninth cenwe know nothing, but we feel sure he makes | tury would have been equal to the ninethem without malice, believing them to be | teenth. But this power to reason over the true. He says, "He (Reid) was never known | question, "What is the best?" was ended by to pay or repay.". This is too broad a charge, | the early church when it condemned pagan broader than Mr. Field probably intended. literature and made a blind faith in a text and it would have been struck out had the i terminate all inquiry.

The Stock Company.

Don't let the prospectus of the Religio-Philosophical Publishing House become an old story. Subscribe for at least one share and as many more as possible. It will be money well invested with the certainty of dividends equalling legal interest. We make no promise of extravagant returns; but we do insure economical management and plenty of business energy and prudence. Several single share subscriptions were received last week and promises of larger subscriptions in the near future from quarters least expected.

Any delinquent subscriber to the JOURNAL who shall pay his indebtedness and renew for a year in advance and who does not feel happier and better satisfied with himself for his act, will have his money refunded on making a written statement to that effect and forwarding it to this office. We have no fear of being obliged to disburse anything on this offer. How any one can sleep, or be at ease while awake, when owing a debt that can be paid with reasonable exertion, is past our comprehension; but we are inclined to think there are such people, and we want to

Mrs. Mary E Stuart, passed to spirit life from Buffal of N. Y., March 3rd, 1890. Mrs Stuart was a medium of a high degree and a hard worker in the cause. She leaves a husband, R. B. Stuart and a beautiful boy baby only 10 day Miss Jenuie B. Hagan condu ted the funeral services The body of Mrs. Stuart by her request was cremated.

Mrs. L. B. Loomis of Lindenville, Ulster county, N. Y., passed to spirit-life on March 2nd, 1890 aged 63 years, 11 months and 1 day, after three months of severe suffering. he was an earnest worker in the cause of Spiritualism, and She was an earnest worker in the cause of Spiritualism, and temperance. The funeral service was conducted by Miss Jennie B. Hagan, assisted by the Royal Templers. The very large attendence at the funeral showed the worth, love, and respect that the people held for her. Mr. Lewis H. Loomis, the husband, is well known at Cassanaga camp. Mr. and Mrs. Loomis, deserve great credit for rearing, educating and putting out into the basiness world four, homeless, orphan children of different parentas;e.

Capitalists and Small Investors read "War" Rober tson's advertisement in this paper.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Secress of Prevorst, while under the care and attention of Dr. Kerner. Price, \$2.50, postage 10 cents.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage) cents.

Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been reduced to 75 cents, postage 10 cents, and is extensively called for and read.

Berry Growers.

Berry Growers and Farmers have experienced great success in the past few years in handling their tender vegeta les and delicate fruits in the n.w system of fruit packages. There can be no question of doubt but what the appearance and carrying qualities of the package have most to do with the marketable conditions and in a great measure regulates the

We are just in receipt of a nicely illustrated cata logue showing the different style packages calculated for this purpose and recommend those in need f such goods to write for the descriptive price list of Heath, Morris & Co., of New Albany, Ind.

A Visit to Washington.

So much has been said of Washington organs that this paper has sent one of its representatives to visit the world-renowned Organ factory of Cornish & Co., and to examine in person the splendid \$50 organ which they offer in a large advertisement in our paper this week.

Our representative found the organ to be precisely as represented in their advertisement; strictly first class in every particular, and the guarantee which Messrs. Cornish & Co., give for ten years is as good as gold; because they are an entirely responsible firm, and do precisely as they agree to do.

We have no hesitation whatever in strongly urging our readers to take advantage of the extraordi nary installment offer, which they make in this is sue; it is a bargain not to be had every day in the week. Their large catalogue, with special terms of payment, can be gotten free by addressing the man ufacturers. Messre. Cornish & Co., Washington, N J.- [Editorial from THE CHRISTIAN AT WORK.

The John Brown Colony.

The John Brown Colony (named from its founder) is an incorporated organization for the purpose of cultivating lands for its, members at actual cost. It owns a large tract of land in Fresno county, not far from Madera, the center of one of the best fruit districts in the State of California. The principle upon which it is founded is that of co-operation. Its lands being adapted to the culture of the raisin, fig, peach, and other fruits which yield large returne. a small tract suffices for one man, ten or twenty acres being equal in value to a farm of 160 acres in the grain-growing states. The tract of land owned oy this corporation has been divided into five-acre lots. five being taken as the unit, although we will sell as many of these small tracts to one person as he may Instead of the usual method of sale to an individual, requiring at least a part of the purchase price in advance, we wait until the price of this land has been produced from crops raised upon it before we ask any part of it. The only cash outlay that one needs to make to become a member of this colony, is just enough to plant and tend the land for three years in fruits of various sorts as he may choose The cost of this cultivation may be paid during the three years, and if the party so desires, may be paid in installments, thus making it possible for one to procure a tract of this land and have it brought to a highly productive condition for a sum of money so small as to be almost incredible, and this may be paid in such a way that any industrious man may save enough from his earnings to make the payments and so become the owner of a producing property, the cost of which has scatcely been felt by him. This makes this especially desirable for mincentury," and says: "in these days of defec-tive plumbing and sewer gas, no family should be without them." They are please ant to take, being covered with a vanilla

sugar coating. Tutt's Liver Pills, SURE ANTIDOTE TO MALARIA. Sold Everywhere, 25c.



RULES and ADVICE For Those Desiring to Form CIRCLES

Where through developed media, they may commune with spirit friends. Also, Declaration of Principles and Be-lief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price, 20 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago





Voices from the Leopu. AND INFORMATION ON VARIOUS SUBJECTS

EVOLUTION.

A boy sat dreaming near a summer brook, Dreaming of things to come, and yet content To view the landscape with enraptured look; The sunset bars of gold, with crimson blent, Filled all his soul with silent wonderment; His was a sacred juy, beyond compare, To think this world had scenes so wondrous fair.

Long years have passed; the boy had learnt his

share Of knowledge of the toil that daily strives; How earth is filled with bitter cark and care, And ceaseless want broods darkly o'er the lives Of city-haunting toilers, men and wives. How can his heart do-otherwise than grieve That earth has dens where ruffians cheat and thieve

Oh! that the course of time could back return, When sunset skies could yield a perfect peace; When every slope, ablaze with golden forn, E'en in decay showed beauty's rich increase, And every skylark's song bade sorrow cease, Before the innocent mind had learnt to scan How God's fair earth is marred by eins of man!

But wherefore backward gaze with fond regret? Canst thou not learn the lesson God would teach? His face is forward, and His laws have set No limit to His forecast's boundless reach; If even here, at times, joy visits each Whose mind is pure, conceive what joys may thrill A world unsoiled by crime, untouched by ill!

Look forward! Though thy mind must fail to guess The vast developments of endless time, Believe that He, whose smile doth even bless This sinful earth, can, in His plan sublime, Complete a universe that knows no crime. Serve faithfully; help that err, and wait; fod in good time throws wide the golden gate. -Walter W. Skeat.

Another Earnest Spiritualist Gone.

The following from the Cleveland (Ohio) Leader and Herald of March 5th, gives in brief the history of one well-known in Cleveland as an earnest Spiritcalist. It will be observed that the account makes no mention of his Spiritu ilism and that the funeral services were held in the Unitarian Church. So long as Spiritualists remain unorganized, with no religious edifices, it is to be expected that people will bury their dead under the auspices of some other religious body:

Hon. Dauiel R. Tilden, who for a third of a cert uary sat upon the bench of the Probate Court of this city, died at his home, No. 1423 Euclid avenue, at 7 o'clock last evening. Judge filden has been confined to the house but a few days and death resulted from the general breaking down of the system, incidental to old age. The deceased was born in Lebanon, Conn., November 5, 1806. He received a common school education, and when eighteen years of age left his home for the South, residing in Virginia and North Carolina four years. The South was not a congenial residence for the Yankee youth and in 1828 he turned his face westward and set out for Ohio. He lived for a short period in Garrettsble and honest gentleman, and when such a man ville, Portage county, whence he went to Ravenna pursues his present course it is charitable to conto study law with Mr. Pierson. To complete his legal studies he entered the law office of the late Judge itus P. Spalding, with whom he remained until admitted to the bar. In the movement to abolish slavery inaugurated in 1831 Judge Tilden was one of the first to espouse the cause of universal freedom, despite its unpopularity at that time. With Robert F. Paine he organized an abolition society in Garrettsville, the first of the kind in Portage county. He labored in this field with untiring zeal and became widely known as a prominent and active anti-slavery leader. In 1832 Mr. Tilden was elected a justice of the peace and continued in that office four years. Soon after leaving the magistrate's bench he became a law partner of Judge Spalding at Ravenna. Four years later he formed a parmership with W. S. C. Otis, which lasted about three years, and which terminated when Judge Tilden was elected Prosecuting Attorney of Portage county, an office he held four years. In 1842 he was sent to Congress from the district composed of Summit, Portage, and Trumbull counties. He was a whig, and was in the House of Representatives, during the exciting debates relative to the annexation of Texas and the Mexican war. He took a' bold stand against the war, and, with Hon Columbus Delano, Governor Vance, and Joseph Root, refused to vote for the bill furnishing means to carry on the conflict. His name, with these of twelve other Congressmen, surrounded with a black border, was sent throughout the country for this action. He was a delegate the national conventions which nominated ЦĽ General Scott and General Taylor for the Presidency. In 1852 Judge Tilden removed to Cleveland and formed a law partnership with Hon. H. B. Payne. Two years afterwards he was elected Probate Judge of this county, which office he filled continuously for thirty-three years. His official conduct was marked by kindness, attention to duty, and the interests of those having business with his office. He endeavored to do right by all, whether rich or poor, learned or ignorant. No one ever denied to Judge Tilden unimpeached honesty of purpose, warmth of heart, and an earnest endeavor to deal justly with ail men.

compound medicine, etc., and it, or they, had not the semblance of a newspaper and were not "periodical" although by sharp ward caucus methods and notwithstanding the vigorous protest of Giles B. Stebbins, it, or they, was, or were made "the of-ficial organ" of the Michigan State Spiritualists, a body which is purely local and which is revived once a year to give local talent a chance to expand. He constantly exhorted readers to subscribe for this advertising sheet, etc., still copying closely the Bliss method of extracting dollars. In the meantime, he gave marvelous tests of his power to read sealed and concealed letters and to answer them readily, provided the questions they contained were of a general character and did not involve giving names and dates which he was unfamiliar with and borrowed money from every one upon whom he could exercise his hypnotic power. Poor women and cripples who would be utterly ruined if he failed to return their money did not scruple him, and he is known to have borrowed \$1,600 from a member of the defense committee. It is a fact easily proven that he acquired at least \$1,000 in this way, counting \$1,000 which he claims one of his deceased patients gave him just previous to his death, and which he certainly got, much to the detriment of said patient's indigent family. He employed from two to six assistants constantly; his mail was very large and cash receipts proportionately great; he never was known to pay or repay. The most thoroughly established fact developed at his trial in the United States court in December was that he owed all of his former assistants sums varying from \$6 to \$52, yet he poses as a martyr, pretends to be penniless and appeals to the spiritualistic public to help him

out of the trouble his ma ifest dishonesty and greed brought upon him. He affiliates with Jas. A. Bliss, and his satellites in Grand Rapids are mostly Sow-er people, more favatical and less amenable to reason than were the followers of the Mahdi. Daring Reid's trial before Judge Severens last De-

cember the defense tried in every way to make the truth or falsity of spirit return the issue, and resorted to much the same tactics with the jury that the prosecution employed in the Wells-Bundy case. Judge Severens' rulings were much the same as in that case, he holding that Spiritualism was not and could not be, on trial. Yet the defense committee and their fellow fanatics still asserted that the ism of which they cannot realize the grandeur, was on trial, the court to the contrary notwithstanding; and that the whole machinery of the postal department, under the direction of Presbyterian Wannamaker, was being used to crush (it in the person of Reid. When he was first arrested his politically expert friend(s) arranged a skillful plan of campaign and by a judicious use of aforesaid caucus methods made it appear that he was endorsed by all local Spiritualists when the fact is that his followers are pulpy brained people who worship Reid, with perhaps one exception, and few in numbers compared to the decent and intelligent resident Spiritualists. Now the aforesaid intelligent people have left the convention in the hands of the enemy and made it possible for a few old fossils to disgrace the Michigan Spiritualists by having it go forth in public print that this notorious and odious spirit postmaster so-called,) whose known record is filled with unscrupulous money-getting and whose past is shrouded in mystery, is the President of their State Association. I know but one person in Grand Rapids that endorses him who does not require some one to think for him before having an opinion about anything; that person has been considered an or-acle by some Michigan Spiritualists in the past, is a thinker and has always been considered an honora-

clude that he is insane or hypnotized, whichever you please, certainly not free to use his reason. Grand Rapids is my home and I am thorough conversant with the matter of which I write, which I do because it should be understood by the public that the vast majority of Michigan Spiritualists do not endorse W. E. Reid or any of his ilk. Grand Rapids, Mich.

present and future, diagnose disease, prescribe and | tween two and three hours when I suddenly awoke, wide awake at once, with no nervous feeling of anticipation whatever. I was simply changed from a condition of profound slumber to one of intent wakefulness, with no in ermediate transition. Looking at the light coming through the transom, (it being the last thing I remembered as I went to sleep) I saw it was the same, but while I looked it was

turned low down, and not a sound in the hall. In less than a minute I heard some one fumbling at the lock of my door, but evidently using every precaution to not be heard. The bolt shpped back, the knob turned, and the door began noiselessly to open-At one-third distance, a short, thick-set man in grayish clothing, with slouch hat pulled down to hide the eyes and part of the face, tiptoed into the room, holding fast to the door. I made a slight sound in breathing; he stopped; I lay perfectly quiet, for my plan of action was instantly formed, and he noiselessly moved to about the centre of the room. I made a slight movement just as one usually does when about to awake; he stopped, motionless. I moved just a little more and drew an audible breath; he moved back without sound, passed out into the hall, quickly locked the door and turned up the gas, and I turned over to sleep again, not feeling any more ruffled than if such was an every-night experience.

What was my plan? Oh, it was simple enough. The scamp was after the contents of my clothes; to get them he must lean across the cot I was occupying, and then would be the supreme moment for -me. I was all ready to throw the bed-clothing over him, lay on him myself, and yell, murder! fire! police! or anything else that came handy. But the sneak thief's discretion saved us both the exertion and trouble. A few weeks after I read in the newspaper that the midnight prowler had been caught at the same business, in the same hotel.

Thus I might keep on and fill several columns. but these three personal experiences answer the query propounded in the affirmative, to my mind, most decidedly.

I very much doubt whether there is anyone who has arrived at middle age but who can recall analogous experiences, but who have settled the cause of the impulse under which they acted, as "luck," "coincidence," "an accident"; or if of a deeply religious turn of mind" as "a special Providence." will accept the last, in a sense, but I have found that Providence acts through intelligent instruments, and these instruments are in many instances spirits of those of past mortal life, and who thus give positive evidence to many men and wcmen of their direct interest and influence in the every-day affairs of our lives, whether they are recognized as so doing or not. But all such acts are the results of the use of natural laws and forces pertaining to spirit life. Just the same laws and forces are open to the use of spirits who perpetrate wrongs for their ends, just as the others do good. Spirits are merely human beings in another condition of life that is more intense, and have ends to gain as well as we in this condition JUAN DE AMIGOS. of life.

Union with Unitarians.

To the Editor of the Religio-Philosophical Journal.

I have read with interest the articles in the JOUR-NAL about the union of Spiritualists and Unitarians. Unitatians are already organized and in good working order. They are an intelligent people and also progressive. Their creed, according to R. A. Dague in the JOURNAL of January 11, could be subscribed to by those of us who believe in higher Spiritualism." There is one point, however, that should be made plainer before Spiritualists either organize or unite with any other body. That is, what do we under-stand by the name God? I have studied Unitarian literature somewhat and could adopt all its princies except, perhaps, the most conservative, unless it be their idea of God. Does any Spiritualist, to-day, believe in a personal God? Is not God a spirit per-vading the whole universe? If so this infinite spirit could not be personally in one place. I enjoy the Unitarian sermons, and I may be mistaken on this point, but when they speak of God I understand that they mean a personal God; that he is a Father to whom we can go for help as a child to an earthly parent. Spiritualists should make this point plain. Let Unitarians do the same. If God is the spirit of the universe--the power and life of all things--and this thought is made perfectly plain, so that "he who runs may read," nothing would hinder a union thus far. We can all understand Christ the Brother; to him we can go for help, knowing that He will aid us always, when we obey God's laws--in other words, the laws of Nature--and also, if we ask Him with hearts in accord with His spirit, He will fill our souls with the divine will, and thus, through time, generally having them placed in the safe at | Christ and the angel world we shall become spiritualized and fit for this temple which we wish to call the "Church of the Spirit." If we ever organize, let it not be made a business organization. We have had enough of commercial Spiritualism; let us have a religion, and a progressive one. I should like to see Unitarians and Spiritualists united, but first we should agree upon inspiration and spirit intercourse. In regard to this I will quote from a letter just received from a friend country. About half way to the depot I was stopped which contains points worth heeding. He says, "I by a sudden impulse, and without reasoning about the think the Upitarian church will get a large membership from the ranks of the Spiritualists, and if that church could reach out and take in the best principles of Spiritualism they would have a good solid rock foundation for their belief and creed. In other words, I think Spiritualism is the door through which their membership will enter the church: and if they should, when they become strong, close that seated therein I began to think the matter over as door as many other churches have done, the result to why I so acted, as from the time the impulse would be a dead church, spiritually, a result we see came I had not stopped to reason, only to act. I in the Presbyterian, Methodist and other denominations. That is what is the trouble with the old sects. The ministers try to preach a spiritual life; but all inspiration has ceased, the door is closed and in practice they are spiritually dead. That is the way it looks to me. Col. Bundy ought to see that the Unitarians will reap the harvest from his work and he should, while he can, step in and have a voice in the church to which he is sending converts. In other words, Spiritualists should not surrender all their creed when they enter the church but should compel the Unitarian church to adopt "inspiration and spirit intercourse" through mediums-the church left free to choose the best of such communications and, as a church, bound by nothing inconsistent--the members left free to believe more or

of opening, (10:00 A. M.); hour of closing, (11:25

Place of meeting, (G. A. R. hall, 1412 Pennsylvania avenue, in connection with [immediately before] morning services of Society of Spiritualists.) Order of exercises and time in minutes devoted to

- (Song, 5 minutes.) (Silver Chain Recitation, 5 minutes.)
- (Group exercises, 25 minutes.)
- (Library, 5 minutes.)
- (Recitations by children, 10 minutes.)
- (Short talk, 10 minutes.)

- (Song, 5 minutes.) (Mottoes, 5 minutes.)
- (March. 10 minutes.)
- (Song, 5 minutes.)

12. Character of subjects considered and mode of conideration, (Philosophic, Spiritual, Ethical, Social, etc. Considered in group conversations, each group hav-

ing its own question.) Manual or book of songs, etc., used, (Our own, as per sample sheet berewith.)

Average attendance at each session during January, (52)

Sources of money received, (Collections at Ly-ceum sessions and proceeds of monthly entertainments.)

Additional information. (We give no rewards of any kind. Number of books in library, 285.) Defects and difficulties experienced, (Want of time

for satisfactory group exercises; want of printed helps for group leaders; unpunctuality of attendance.)

Can you suggest any improvements in Lyceum Methods? (We think there is need of suitable manuals of instruction or reference for young children; we also think there is need of graphic illustrations for subjects admitting it.)

Do you think the organization of a Lyceum Union, comprising all the Lyceums in the United States, with a national board of officers, would be of advantage at present? (We believe the question is worthy of consideration.)

If so, what is your idea of the form, purposes and work of such organization? (If formed, its board of officers should, we think, consist of one delegate from each Lyceum in the United States. These delegates should meet in convention at some chosen place, deliver public addresses, discuss the character and scope of Lyceum teaching, endeavor to devise improvements in Lyceum methods and strive to arouse and encourage interest in Lyceum work.)

Thoughts on Unity.

fo the Editor of the Religio-Philosophical Journal.

Much is being said about organization among Spiritualists. What form is desired, may we ask? Do we want a creed, a recognized head? Where comes in the "law unto ourselves"? Where is the kingdom of heaven, if not within ourselves? Is it not better to "prove all things and hold fast that which is good"? The true church is within every soul, and the "called to preach" is the running brook and the voice of Nature. The ages past no doubt have required these external regulations, for what has humanity been but just enough removed from the animal to be above instinct government, but not to be governed by reason? We expect to be learners through all eternity, but we have al-ready learned that our highest duty is to fio unto others as we would have them do unto us. The inspirations of to-day are all toward individualization. Organization for business purposes is necessary and proper, but although we do not expect by searching to find out God, yet by seeking we shall find something every day. All real and eter nal things are invisible to the physical eye, but we stop not there. All substances are but temporary combinations of elements, and life requires a continued change of combination. The crystallization of substances precludes changes which are essential to progress. All religious systems require certain observances. The Carthagenian devotee who stood beside the heated Saturn and saw without a tear her darling child cast into the flames, gave evidence of sincerity, but ob, how mistaken as to the requirements of true religion! Organized systems have been the hinderance of progress, and should the Spiritualists of to-day follow in the wake of the passed away? It is spiritual growth only that has done away with the thumb-screw and faggot, and spiritual growth will do away with all forms of regious persecution which has filled such a place in the history of man. We see here and there the fag ends of the old spirit in all the organizations of what s called Christian., The personal Jesus of Nazaeth is required to be worshiped as God, and his socalled miracles are quoted to prove him God, but his own declarations that he could not do many mighty works because of unbelief, but that those who came after him should do greater works than he, is seldom quoted. When Edward the First of Eugland, entered the city of Nazareth with a powerful army, he massacred every Turk found within the city because they did not believe that Jesus was God. The Spirit of Christ the divine was not there, nor is it in any form of persecution. As every drop of water is one with the ocean, so every soul is one with God. The degree of the God within us is expressed in our lives. Christ within the soul waits the resurrection, but the grave has no claims upon auything save that which is of the earth, earthy. Nature governs by law-is not influenced by pity. Conemaugh would be swept again to-morrow if like causes.exts ed. While standing upon the banks of the Onio I saw the wreckage borne upon the angry current in which were mingled human bodies as

Time of meeting: day of week, (Sunday); hour | and discriminating intelligence they would find in him and these would make him, and his like, their chosen means of communication.

MARCH 22, 1890.

What he writes of his fair bodily health and mental calm I can testify to. He lives under no glaphour or illusion which takes away competence for the business of daily life. These visits to the spiritual mountain heights seem to bring him back to the valley all the better fitted for practical work. Detroit, Mich. G. B. STEBBINS.

Congratulatory.

To the Editor of the Religio-Philosophical Journal.

Permit me to congratulate Spiritualism on the very complete and satisfactory expose of another parasite upon spiritual philosophy, by the incarcera-tion and final disposition of the Sawyer-Burk fakirs at the instance of the Chicago Tribune, as reported in its issue of the 18th inst. I offer congratulations through you, than whom none have done more to bring so fair a philosophy up to a standard of scientific recognition, or done more to educate avowed Spiritualists to an appreciation of their responsibility for much of the pecuniary success of such frauds. When old-time Spiritualists cease to look with anger upon the downfall of such of these people as are deluding them, and spend their means in the direction of placing their philosophy among the recognized sciences-for Spiritualism is a knowledge and never a belief—their opinions will be accorded more honorable recognition and reception at the hands of the public. All honest mediums and their friends can but thank you, as one by one the black festering spots are cleaned away by you, or through your ef-forts. We wish you success and god-speed in the work you are doing so well. J. S. DRAKE. Los Angeles, Cal., Feb. 28.

[Mr. Drake is a gentleman of wide experience, and as the hushand of the justly celebrated medium, Maud E. Lord, his opinions have special weight and significance. He is a Spiritualist through and through, and like the JOURNAL, has such profound confidence in the basic facts of Spiritualism that it gives him courage to assist in eliminating from it every source of error and demoralization. Long may he live to help on the good work.-ED. JOUR-NAL.]

Notes and Extracts on Miscellaneous Subjects.

In India the government fixes railroad rates. The New York Bible Rouse since April 1st last has issued 725,000 volumes.

It is reported when E lison is employed on a new invention he consumes fifty cigars a day.

A woman at Chester, Pa., calls her husband "Telephone" when he gets mad and won't answer her. Explorer Stanley was paid at the rate of \$50,000 a year while he was hunting for Emin Pasha.

William Gwynn of Napa, Cal., carries a watch that is more than 160 years old. It keeps first rate time.

Professor Carnelley, of Aberdeen, says that since 1870 the average duration of human life has increased by five years.

Anson Willesey of Avon, Ill., a rollicking blade of 85 years, was married recently to Susanna McCoy, a blushing maiden of 54.

Gladstone frequently speaks in the open air, without wearing his hat, but never suffers any ill effects from the imprudence.

The new French seagoing torpedo boat has used

The funeral will be held from the Church of the Unity Tuesday or Friday afternoon. The body will be taken to Buffalo for cremation.

H. J. Field on W. E. Reid.

To the Editor of the Religio-Philosophical Journal.

You request correspondence and invite "full and free" discussion in your columns and boldly champion the honest and true in all that comes under the head of Spiritualism without fear or favor, and consequently I write you with confidence that you will publish my letter or take notice of its contents editorially and thue, through its ablest and cleanest advocate put Spiritualism in its true light; and with reference to this spirit postmaster case I will do what may be done at this late day to keep the "innocent" from being duped and bled.

The newspaper report of the recent Michigan State convention of Spiritualists says that Dr. W. E. Reid was re-elected president for the ensuing year; that he was nominated by Hon. L. V. Moulton, who stated that Spiritualism, in the person of Mr. Reid, would be tried in the United States court in March; and this oft-repeated and misleading statement is one to which all intelligent, discriminating and honest Spiritualists in Grand Rapids and elsewhere object to. Spiritualism has been on trial for the last forty-two years, has nobly stood the test, and now numbers within its ranks many decent and intelligeat people who will rejoice to see the United States court or any other tribunal detect and punish the soulless and mercenary wretches who use it at once as a cloak and bait for their ghoulish work. Everything possible has been done by Reid and his "defense committee" to make the public believe that he (Reid) is a virtuous, much-abused and poverigstricken man, and to keep him before the spiritualistic public as a martyr in order to filch from the said public money to fight the case, the committee even sending Reid east last summer on a begging expedition from which he returned and told the defense committee that he had used up all the cash he collected in paying railroad fare, board, etc. Following is a condensed and truthful statement of the

colu has controlled me, or I have been most skillfulwalking to riding in the street cars, and I leisurely A little more than two years ago Mr. Reid came to blank form filled out by the Children's Progressive wended my way down Broadway to the Astor ly deceived. The first time it was the most over-Grand Rapids and opened an office, attached "Dr." Lyceum of Washington, D. C.-ED. JOURNAL.] whelming, strong personal magnetism I have ever House. It was after midnight when I arrived, to to his name and hung out a large sign which read: felt, and perfectly unlooked for or thought of. I "Reid's Magnetic Institute;" Le wore a wide band find every room engaged but I was told I could have Name, (Children's Progressive Lyceum, Washingam a doubting Thomas yet, as to many things others feel sure of. When I look back it does not of crape on his tall hat and a sad and sanctimonious a cot. As this was better than looking elsewhere at on. D. C.) years. expression upon his long face. After he had learn-Date of organization, (February 19, 1888.) that time of night I accepted, going to the readingseem probable that one in his, or Senator Howard's ed some of the facts which the oldest and bestroom to write a letter before retiring. Now I did Form of constitution, (As per printed copy hereposition in life, would ever seek so poor a source to known fossils and marvel-seekers receive as tests, not see a soul about except the night clerk, who witt.) work through. It is undeniable while I am under he attended the local meeting and astonished the Names of present officers: rang up the porter to show me the place where the their control, but as time elapses it seems more like Conductor, (Mr. Chas. L. Snyder.) Guardian, (Miss Annie Held.) natives with his "power." He possessed great atcot was. The clerk handed me a key, requesting tractive power, especially for old women, and soon the bestowal of a gift from some one you feel you have no claim upon, and I cannot help but feel that I lock the door and take the key out, as there had his office crowded with victims; ne issued would very likely be more guests to occupy the same Librarian. Mr. Geo. S. Clendaniel. that it may be some one else, or some combination room, and they would be let in by a latch key, and I Treasurer, (Mr. Mark Burnham.) pamphlet called the Banner of Life in which he colored by my own desires and over-joyful mental-ity. In fact it seems too good to be true, and so I live from day to day, stronger physically and more calm mentally for the influences around me, feeling advertised to do more than any human being could would not have to be disturbed. This seemed reason-Secretary, (Mr. Geo. M. Wood.) 100 cords of wood. able and right and I acted accordingly. It was a large accomplish, and in which he advartised a scheme Musical Director, (Mrs. J. D. Parslow.) 4. (Mrs. Stevens,) 5. (Mr. Ingersoll.) ostensibly for the development of mediumship, inroom with ten cots and no other guest there. I Leaders, 1. (Mrs. Brooks,) cidentally for cash, which is an exact copy of that chose the cot in the farthest corner near a window, (Mrs. Gilbert,) that nothing can be of much harm to me so long as 6. (Mr. Higbee.) other fake of which Jas. A. Bliss is the father, i. e., 3. (Mrs. Ritter.) placing my clothing upon a chair between the cot surrounded by my spiritual guides." My friend could well bear in mind that "position Guards, (Messrs. Edson, Steinberg, Stoddart, Hall, N. D. C. This pamphlet and its successor, under the and window. With the most contented mind possistyle and title of The Spiritual Instructor were ble I was soon asleep, merely noticing as I entered Held and Ripler and Mesdames Ripler, Clendanie in life" here is a more feather's weight to the denithe land of dreams that the gas in the hall was issued semi-occasionally and were filled with adand Jennings.) trouble the 'gator any. vertisements of Reid's marvelous ability to tell past, burning brightly. I must have slept soundly be-Other officers: Assistant Librarian, (Miss Julian.) zens of the Spirit-world. Receptivity and integrity

Examples of Spirit Influence.

To the Editor of the Religio Philosophical Journal.

I have often had the query put to me, "Do spirit ever bring an influence to bear upon those in physical life, that can be recognized of direct and immediate benefit in their every-day life or business relations"? In reply I would like to relate some personal experiences. A few years ago I was in a city of Missouri on a certain business matter, and temporarily using the office of a friend, an attorney, for my purposes. I had some important papers that I kent in the drawer of a table I was using in the daynight. They were of no real value to any one elfe, but their loss would have been quite a serious matter to me an i the results of the affair I was endeav-oring to carry through. One Saturday my friend finished his business early and went away, locking up his safe before he went. I was not through, but felt my papers would be all right where they were. burried somewhat, as I wished to catch a train. purposing to spend Sunday a few miles out in the matter at all I hastened back to the office, finding the office-boy just closing. I gathered up the papers, put them into a small hand value, went from there to the office of a physician whom I knew and asked to be allowed to leave the valise until Monday. Permission was granted; then by running part way I was in time to catch the train I wanted. Once came I had not stopped to reason, only to act. I could not make head or tail of it, except that in some way there was a sense of great relief, and with that I dismissed the matter from my mind. On Monday, when I returned to town, I found that during

my absence the attorney's office had been gutted by fire. Again, part of my life has been spent in Colorado.

and during that time I experienced all of the ups and downs that came to most of the mining men of that State. During one of the periods when J was way down, not a cent of mouey and no one to turn to for aid, for I was in a strange mining camp, I remember one bright sunny morning of standing upon the dump of a mine, not blue and down-hearted-a man in good health cannot get so in that glorious climate -still it was not a laughing matter by any means. While trying to make up my mind at which of the active mines I should commence to apply for work. an irresistible impulse came over me to go to a neighboring mining town forty miles distant. was so strong I felt compelled to move, nor could I wait to think about it; I must go at once. It was nine A. M. when I started; by ten P. M. I had walked the forty miles without rest or food. The only thing was that I must get there and not lose a minute. During the night as I lay in bed I wondered at myself, particularly as I realized that I was not nearly so fatigued bodily as an ordinary ten mile tramp usually made me. Before the next day had come to a close I was introduced to an utter stranger who was seeking just such a man as would have my knowledge and experience. A profitable bargain was concluded which eased my necessities at once, gave me several hundred dollars in the next four months, and prospectively an interest in the business worth several thousands.

Once more, in the fall of 1884 I was in New York City for a couple of days; part of my business was down town, part up. 1 went to the Astor House -left a small hand valise in the check-room but engaged no sleeping apartment. My business was transacted up town last, and with a mind free from care I felt the evening at the opera would be a fitting conclusion for the day. The American Opera Company was then playing at the Academy of Music, located on 14th street, I believe. After the play, it was such a lovely moonlight night I preferred

Ash to the second

less of such matter. Newton, Kas.

To Workers in Children's Progressive Lyceums.

A. M. MUNGER.

Fo the Editor of the Religio-Philosophical Journal. A committee has been appointed by the Children's Progressive Lyceum of Washington, D. C., to obtain information concerning existing Lyceums in the United States, so as to exhibit the methods of instruction or forms of expreise now in practice, and to devise means for their improvement, if possible. In furtherance of this purpose, and with a view to promoting a closer fellowship among Lyceum workers and possibly of establishing some form of co-op eration, the committee has prepared a form of inquiry sheet to be sent to the Secretary or Conductor f each Lyceum, containing items of query, with blanks for name, location, date of organization, time and place of meeting, order of exercises, manuals used, difficulties experience i, etc. The secretary of the committee, Mr. Geo. M. Wood, U. S. Geological Survey, Washington, D. C., would be glad to receive the names and addresses of secretaries or conductors of Lyceums, in order that copies of the circulars of nquiry may be sent. w.

Washington, D. C., March 6, 1890.

[In order to give those interested a fuller conception of what is sought, the following is published in

Handle them carefully, O ye wild waters, Carry them carefully on to the sea, But rushing along, my prayer was unheeded;

exclaim:

What cared the waters for them or for me

saw mid the wreckage what looked like a cradle, Where baby had slept and been tocked to repose: Perhaps it was in it and sweetly was dreaming, When the crash-oh! who may those terrors dis-

well as of animals, and as tables, cradles and all

kinds of household furniture swept by I could only

In vain were my tears; the wild current in motion Was bearing them ouward in haste to the sea; Take them up tenderly, broad Mississippi, Eternity waiting will render them free.

We list to the voice of the rivers and streamlets, As well as from teachers divinely inspired, As the spirit gives utterance, so may they lead us

Where truth can express what the soul has desired.

O tide of humanity, this river in motion But pictures thy flow to eternity's sea, The loved of our kindred now safe in thy keeping,

Are watching and waiting for you and for me. Ceredo, W. Va, PETER THOMPSON.

Mediumship--Abraham Lincolu.

to the Editor of the Religio-Philosophical Journal:

Allow me to give the following extracts from a etter from a friend whom I have known for yearsa farmer of superior intelligence and integrity, naturally skeptical and critical, highly respected by those who know him, not seeking public fame but diffident of his abilities. For some years he has been an interested looker-on among his friends who were Spiritualists, fair and candid but not a believer until within a year or more. His own mediumship, epeaking under the control of Hon. J. M. Howard, . S. Senator from this state, and others, has former U convinced him. He writes me as follows:

"It seems too good to be true, but Abraham Linconnection with the above, which is copied from a case:

rate of 211/2 knots an hour.

The Russian government gats about thirty-six huadred pounds of pure gold every year from the mines of eastern Siberia.

Peat fiber is coming into considerable use in the manufacture of brown paper, being about 50 per cent. chesper than wood pulp.

Harriet Beecher Stowe recently said: "I wish writers of my life would wait until I am dead before they publish their biographies."

Mexico is to have a magnificent Congressional Palace, the architect to be Placentini, who built the Palace of the Fine Arts in Rome

Isaac-Coe, who is living in Waterbury, Conn., at the age of 96, is believed to be the oldest living exlegislator in the Nutmeg State.

Hon. Bonum Nye of Northfield, Mass., has lived under the administration of every president of the United States. He is still in active business.

Rev. Robert Collyer, who began life as a blacksmith and is now one of the most popular living preachers, recently entered upon his 67th year.

A Zanesville merchant lost his pocketbook on Main street and found it an hour later lying on the eidewalk right where he dropped it. No one had touched it, fearing a sell.

It is said that Charles Waltner received the sum of \$24,000 for his etching of Rembraudt's "Night Watch," which is perhaps the largest price that has ever been paid for a single plate.

The phonograph seems to be making greater headway in Mexico than in the United States. The director general of the telegraph system is to make a contract for its introduction at once.

The thickest octavo volume in the world known, is the last edition of Whitaker's "Beference Catalogue of English Literature." This book, which weighs twelve pounds, is eleven inches in thickness.

Third avenue in New York is to be fitted with cable cars to run every minute all day and every half minute during the morning and evening rush. They will give the elevated roads a severe blow.

The railroad car on which Lincoln rode to Washington at the time of his first inauguration is now used as a smoking-car on the New York Central railroad and runs between Wellsboro and Antrim,

About twenty years ago nearly 15,000,000 leeches were annually used for medical purposes in the United Kingdom. Now little more than two-thirds of that number are prescribed in a year by the doctors of this country.

The fecundity of the sunfish is amazing. A sunfish six and one-half inches long, weighing about five and one-half ounces, has been known to produce in a single spawn 44,000 eggs, a mot enormous number for so small a fish.

Members of the Iowa tribe of Indians are very well off. They have been reduced in number to eighty-three persons and have 200,000 acres of tich farming land, which they are to sell to the government-an average of over 2,400 acres each.

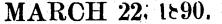
An English scientist claims to have succeeded in counting the dust motes in the air. He says that he has detected 30,000 such particles in the thousandth of a cubic inch of the air of a room. In dry weather the out-of-door atmosphere yielded 2,119; after a heavy rain it was only 521.

T. De Witt Talmage is rich. He makes more than any other lecturer, and lectures oftener. He is up for the highest hidder, and inexperienced managers of lyceums take great risks on him, but the doctor has an invariable rule, "Settle before the lecture and avoid misunderstanding."

Jeff Davis wrote to a friend in Atlanta, under date of March 8, 1889: "My father was a native of Georgia-bis name was Samuel; my grandfather resided and died in Georgia-his name was Evan. The family were from Wales, and I have lost what little I had of record beyond the memory of the facts as stated above."

The cremation furnace in Pere-la-Chaise cemetery, in Paris, is now complete, and the prefect of the Seine has approved the scale of charge to be enforced thereat. The charge for the use of the cremation furnace is to be fifty france, which sum includes the keeping in the columbarium of the funeral urn containing the ashes for a period of five

"Goliah," one of the big trees of California, is a solid tree measuring twenty-three feet through at the ground, twenty feet at five feet above the spreading base and seventeen feet still higher up. It has been estimated that its weight is about 100,000 tons, ure, of clear lumber, the branches and top piling up A South Carolina man who was curious to know just how much stuff an alligator could get away with when he felt well, fed out the hind quarter of a cow, seven chickens, a sheep, four geese and a hog's head before the reptile backed water. The cow and sheep and poultry had died of poison, but this didn't



777

As it took its seaward flight;

Gazed forth on the swelling tide. Like a bird on its shimmering track, Deep down in the waters black.

Where Columbia meets the sea, Turned back from the mystery. Where plumed with foam, like snow,

With waves for a winding sheet, And Time and Eternity meet. Watched well by its sentinels brave, Guard ever the unknown grave.

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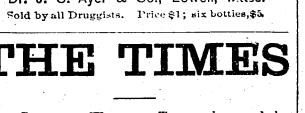
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cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, sup-posing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been Salem, N. J.

Secretary Holston Conference and P. E.





ON 30 DAYS' TRIAL





ject—Preface—Introduction—Psychography in the Past, denstubbe, Crookes—Personal Experiences in Private and Magnetism and Electricity? Etc. A vast amount of ers' National Bank, both of Pueblo, Colo., or Lord & { br } with Public Psychics. reading for only ten cents. Three copies sent to cue ALEXANDER WILDER. Thomas, Chicago, 111., or the Chamberlain Investment GENERAL CORROBORATIVE EVIDENCE. address for 25 cents. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPH: AL PUBLISHING HOUSE. Chicago. I.—That attested by the Senses:— II.—From the Writing of Languages unknown to the Psy Company, Denver, Colo. Visits and correspondence in-Jennie Wright, 9-year-old daughter of a canal boatman, fell from a boat into the water off the Hovited. III.-Fr m Special Tests which preclude previous Prepara boken shore. A search was made for the body, but tion of the Writing:-APPENDIX: Conjurers on Psychical Phenomena; Testi mony of Eminent Persons; Advice to Inquirers. PISO'S CURE FOR it was fruitless. During the night Mrs. Wright HARD & MCCLEES. CURES WHERE ALL ELSE FAILS: Best Cough Syrup. Tastes good. Use in time. Sold by druggists. sprang up in her bed, exclaiming: "I see the body of my child at the stern of the boat." The grap-Price, paper cover, 50 cents, postpaid. Real Estate and Investment Agents, pling hooks were brought into use and the body For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago CONSUMPTION was taken from the spot where the woman had seen Puebl Colo in her dream. .

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Wis., and so says everybody.

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Prof. Jastrow's Jugglery. (Continued from First Page.)

will score a point against Spiritualism. But to talk at random about "a medium exposed' is pnerile, and shows a total incapacity to grasp the subject about which he assumes to enlighten the scientific world by parading his own ignorance. He was writing to "show how easily some people were deceived." He has done it effectually; but not in the way intended. He has shown how easily Prof. Jastrow is deceived (if he tells the truth) and likely how easily his own doubting dupes are deceived by his "slight error.' Taking him for authority, thousands may be deceived by his ignorance, and blindly led to the same absurd couclusions, and consider it settled that it is "immaterial" whether a real medium has been exposed and confessed guilt, or whether a pretender, unknown to Spiritualists, or discredited by common consent, has been caught in his tricks and advertised himself as a professional liar. It is true that many people are easily deceived; and among them may be counted a liberal share of learned professors, whose scientific vanity blinds them to truths easily discovered by unpretending common sense. Ninety-nine per cent. of the whole religious and literary world are easily deceived by the vaunting pretensions of "learned ignorance." Thou sands have learned on the authority of such "blind leaders of the blind" as Prof. Jastrow. and shut up their souls against the evidences of which they are as competent to judge as he—and likely more so—and thus been easily decrived into his irrational assumptions. With him for their high priest, in word jugglery, they do not see that it makes any difference whether an honorable man and accredited medium is exposed, (or claimed to be exposed) or any pretender whose mediumship is discredited by intelligent Spiritualists, and on whose doubtful feats no one claims that Spiritualism depends. Indeed, Spiritualism depends upon no one medium, or one class of facts. With him for their mental guide, they see no difference whether a pretender is exposed by Spiritualiststhus proving that they are not deceived-or by skeptics with keener eyes discovering tricks which were, accepted as genuine spiritual phenomena. The logic of the Jastrow school is, that "a medium has been exposed," therefore all mediums are frauds. Now Prof. Jastrow has been exposed, and confessed his "slight error" by which his testimony in matters spiritual is discredited; and thinking people will be slow to accept his statements in future when he attempts to air his ignorance on psychic phenomena and mediumistic history. Does it follow, then, that all other schoolmen, who flourish a college title, are to be discredited as unreliable witnesses when they talk or write of Spiritualism? Judged by the Jastrow standard of logic it does. Because if it be "entirely immaterial who the medium might be" that deceived, and all mediums are to be judged by the recreant one, then all schoolmen should, by this standard, be held responsible for the "slight error" which made Prof. Jastrow appear as a "libeller of the dead," as the JOUR-NAL justly called him. When Prof. Jastrow has studied Spiritualism forty years in a scientific spirit and diligently sought experimental evidence, he will have learned to discriminate between accredited mediums and the scientific data-obtained in their presence, and the reckless adventurers and loose shows that only mock and mystify and end in the exposure of "a medium" for the edification of scientific ignorance, paraded in a Popular Science Monthly. Those who attack Spiritualism with most assurance, are usually those who know least about it. Knowledge begets modesly. Juggling with words cannot destroy facts, or explain them by theories that only obscure and mystify. Intellectual integrity is as essential as moral truth in dealing with scientific problems. Schoolmen may learn from the experiences of children. Let us profit by our mistakes. LYMAN C. HOWE.

Mr. Editor, please tell me and your readers what it was, and how it came about? In like manner, if it was not the sound external to the animal which caused certain vibrations within its interior structure, these vibrations then becoming centralized to one common focus thus developed the organ of hearing, what was it, and how came the first ears to be?

If it was not the flavor existing objectively and external to animal life, which, by cansing certain agreeable or disagreeable vibrations or disturbances along the surface of the alimentary canal, thus gradually after thousands of generations developed the organ of taste, what wasit? You say, there is no heat in a red-hot slove, but it is all in us. Suppose you were to throw a handful (or a boxful for that matter, of gun-powder on that red-hot stove, don't you think you would very quick ly be convinced that there was an objective reality outside of your consciousness? For if all the heat existed only in your conscious ness and not in the stove, how came the pow der to explode? How did the powder find out that there was such an unnsual amount of heat on your consciousness? You say, heat is a sensation and not anything objective. When it is said that heat is a mode of mo tion, it is true only of the objective factor. Here then we have the whole thing in a nutshell. You admit then that the factor is ob jective-has an objective existence external to our consciousness, and must therefore be com posed of something. You say it is "a mode of motion." Motion of what? Matter? Then matter has an objective existence after all For if it has not, how can it produce or what does produce the "objective factors" of light, heat, taste, sound, etc? Mr. Editor, don't you sensation) with the cause (the real heat, light,

We know that the same "objective factor' of light, sound, heat, etc., does produce various effects within the consciousness of different individuals, according to the defects or variation of structure of the respective organs of sense. You do not mean to say that because a man is hard of hearing, his is color-blind, his consciousness changes the vibrations of the ray of light striking his external eye? Certainly the "objective factor' remains the same whether it is sensed or not. Therefore we find that the respective sensations produced by these factors are merely secondary or incidental in their nature and that your "objective factors" are the real. substantial, material objective, qualities of objective matter, which have an independent objective existence whether they are appreciated, or perceived, or not.

It is well you do not raise the question as to what these factors are in their last analysis, for if you did, I could show you that you are mistaken in that point also, modern scientists and text books to the contrary notwithstanding.

universe" at present. I think wehad better learn our letters first before we attempt to read. H ERMANNFASCHER. St. George, Utab.

The above communication, with rather a peppery flavor, presents the popular thought on philosophical subjects and illustrates well the popular, empirical method of dealing with them. The JOURNAL does not claim infallibility in its editorial statements, but it aims to be accurate and fair, and it is ready to admit to its columns intelligent criticism of the positions it takes, whenever space will allow. The writer of the communication imagines that he has found glaring absurdities in an editorial printed in these columns under the caption of "Spiritualism versus Materialism," and his tone and spirit indicate that, in his own opinion, he has completely demolished the philosophical reasonings of the article assailed, and demonstrated that its statements are, for the most part, palpable contradictions and blunders, if not something worse.

The JOURNAL'S remarks in regard to color sound, etc., are characterized as "very arbitrary and bigoted." The remarks were as follows: "Color is a sensation or state of consciousness dependant for its existence upon a sensitive retina and ethereal vibrations. No instructed mind regards color as existing objectively. It is the same with sound, see that you are confounding the effect, (the | which, outside of consciousness, has no existence." This is simply a statement of scientific facts. It is by a succession of inconceivably rapid vibrations of ether communicated to the nerves of the eye that a person sees. It is the difference in the frequency of the occurrence which affects him with the sense of the diversity of color; for instance, interior consciousness changes the amount | to quote from Sir John Herschel's Discourse of sound striking his ear? Or because a man | on Natural Philosophy,"in acquiring the sensation of redness our eyes are affected four hundred and eighty millions of times per second; of yellowness, five hundred and fortytwo millions of times; and of violet, seven hundred and seven millions of millions of times. Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may arrive who will only be at the trouble of examining the chain of reasoning by which they have been adduced."

In the editorial which is criticised nothing was said of light, but the truth is, that Now, then, in regard to the development of | luminousness is a sensation dependent upon retinal sensibility, and ethereal vibrations that excite the retina. The wave of excitation is carried along the optic nerve to the ganglion and it produces a disturbance which gives rise to the luminous sensation. The same sensation may be produced by pressing the optic nerve behind the eye. That which existed before even the "primitive microscopical organisms," and was the objective factor in the evolution of the eye, was ether in rapid vibration, which affects vegetable and even inorganic substances. It was these ethereal vibrations, with the needs of the organisms that probably "finally succeeded in establishing a focus by arranging an almost countless number of cells in such a manner as to transmit the light rays [ethereal vibrations] all to one common point, then merged these cells together to form a lens and thus finally developed a perfect [an imperfect] organ of vision." The eye had to come into existence before the luminous sensation was possible and now this sensation is possible only within the "luminous limits." If the vibrations exceed a certain number or are below a certain number per second, the retina does respond. It is so evident that when there is no anditory nerve and corresponding structure there is no sound, that it seems needless to go into the details bearing on this subject. What is sound but a sensation, and how can there be sound in waves of air? When these waves are focused in the ear, and excite certain nerves, sound, a sensation, is the result. Heat too, is a sensation. This is what was stated in the editorial to which exception is taken: "When it is said 'heat is a mode of motion,' it is true only of the objective factor of that with which physics has to deal, just as when the third sphere. It becomes unconscious for | it is said 'sound travels,' the statement is true only of the objective factor of sound, viz. aerial vibration." The condition of a red-hot stave is one of molecular motion of a certain kind. This kind of motion gives rise in the organism exposed, to the sensation of after it is invisible and intangible to the in- | heat. To, say that the heat, as the word is popularly understood, is in the object, is in philosophy, to talk nonsense. The molecular motion, which is the objective factor of the sensation called heat, causes gunpowder to explode and causes living organisms to feel hot, to experience heat. The explosion is the quick separation of material particles; the pain (of extreme heat) is a state of consciousness. Heat as a "mode of motion" generates motive power for a steamship, but heat so considered is a condition of matter which is itself without sensation, but produces the feeling known as heat when the living nerves are excited by it. Further reply to Mr. Fascher's article must be deferred till next week.

The writer of the above fails to understand that luminousness is the product of two factors, the sensitive retina and undulations of ether. What is popularly regarded as light is a sensation. The objective factor, of which multitudes who speak of light have never heard, is the undulatory motion of ether. Flavor is but another name for taste. Used transcendentally, the word stands for that which, in co-operation with the sense of taste, gives rise to the sensation of sweetness, bitterness. etc. Caloric is the external factor, "a mode of motion," which, when it affects the nervous system, produces the sensation of heat. Temperature is the state of the air, as to the motion of the molecules composing it, and this motion is the objec tive factor, of which the living organism is the other factor in producing the sensation of heat or cold. It will be noticed that in this amendment to his article Mr. Tascher admits that there is no heat external to consciousness, the opposite of his contention in the article itself. Odor is only another name for smell. Particles of musk come in contact with the olfactory nerve, and the result is a sensation which is called, scent, perfame, smell, etc. All these words describe the feeling, not the musk-particles which are known only by the sensations they produce. Ammonia produces, through the sense of taste, an acrid sensation, through the sense of smell a pungent sensation, and applied to the skin it causes a sensation of smarting. Is ammonia like all these sensations? Is it like any of them? Sensations correspond to the external qualities, as a written sentence may correspond to a spoken word perhaps, but there is no resemblance between them. The qualities ascribed to objects are states of consciousness, and what the objective realities are, is left to inference. In their relation to us, for all practical purposes, they are what they appear; philosophically they are symbols of deeper realities. "There are more things in heaven and earth, Ho-

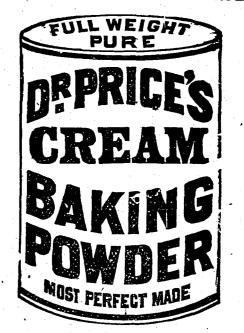
Than are dreamt of in your philosophy."

ratio.

The National Lead Trust.

In all the whirl and blare of humbug, rot and chicanery, which curse this age of misery and money-getting, it is an agreeable surprise to find one man and one corporation or trust that seems to have some sense. I here allude to W. P. Thompson, president of the above Trust and the Trust itself. I nlike the Standard Oil Trust, its chief executive officer, speaking for the Lead Trust, deals with the public without mystification and states frankly the objects, ends and status of those who have combined together for their own betterment and that of community. The Annual Report of President Thompson is before me, and from it I cull a few interesting pointers.

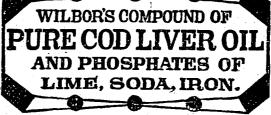
MARCH 22 1890.



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Eternal Progression of Matter.

To the Editor of the Religio Philosophical Journal.

In your issue of February 22, in your leading editorial you attempt to prove that there is no such thing as matter objectively, but that it exists merely as a state of consciousness in us. In other words that there is no such thing as matter, but that all is spirit. And farther on you ridicule the idea that matter can progress from one state to another, higher one, and hold that matter is forever stationary. Am I correct?

Since I am unfortunate enough to belong to that class who think that there is such a thing as matter objectively, and also that such matter is forever progressing, will you permit me to represent the other side of the question? Although you occupy nearly three columns of your paper on your side, I will try and do with less. You start out with the assertion that no instructed mind now regards color, sound, taste, heat etc., as existing objectively. It certainly is a very arbitrary and bigoted assertion to say that you and your class of thinkers are alone instructed, while all who dare to differ with you are not instructed, in other words, are fools. But pass that by; let us investigate.

If color or light has no objective existence outside of consciousness, then, of course, it could not have had any existence whatever previous to the existence of a conscious being. The same with sound, taste, heat, etc.

Here then we find that the first conscious being became the creator of light, sound, taste, heat, etc. And since life and consciousness on every planet begin with the most primitive microscopical organisms, these infinitesimal organisms are, after all, the creators of light, sound, taste, heat, etc. Can there be anything more absurd than this? If matter has no objective existence, then our physical bodies have none and they exist only apparently in our consciousness, and an imaginary existence! Thus, this class of reasoners, if reasoners they are, can not and probably do not believe in their own objective existence. Is this not the very pinnacle of unadulterated infidelity? And yet, Mr. Editor, you believe you please tell us what the first conscious hing was evolved from? Will you tell us millions of years to produce and evolve veg-etable life from mineral life, finally succeed-

matter and spirit. You say that it is absurd to say that spirit is refined matter. But will you please tell us what it is, Mr. Editor? Where did it come from and where does it go to, and what is it made of? You say it is not matter, but you do not tell us what it is. All bodies, things and entities in nature, whether physical, spiritual or celestial, are composed of particles. Particles which cannot be divided any further without destroying or altering their characteristics have been called "molecules." And the last invisible particles which go to make up these molecules have been called atoms. What objection is there to these nomenclatures? Are they not as good as any? At least you do not offer any better ones in exchange for them, therefore I shall retain them at present. Now then, you admit that mind and spirit progress from one sphere to another. Can you tell me how it manages to do so if not by interior refinement and perfection of interior harmony? But how can anything become refined as a whole without becoming first refined in its parts? You; as a Spiritualist, believe that a human being is in the possession of a spiritual body which enjoys (or deplores, as the case may be) a conscious existence after death, and which, becoming refined more and more progresses from one sphere to another. This spiritual body must necessarily be composed of particles, and for conveni-

ence sake I call these particles atoms and molecules of matter. But 'in order to distinguish them from the atoms of the lower sphere, I propose to add an adjective to the word matter and call it spiritual matter, and that of the lowest sphere, in which we now

live, I will call physical matter. Now, then, when the spirit or soul inhabits the first or physical sphere, it attracts and appropriates a sufficient quantity of spiritual atoms which surround and penetrate the physical sphere on all life-bearing planets, to construct for itself a spiritual body. As soon as this body is well organized and perfect in all its parts as far as such perfection can go under physical environment, the soul and spiritual body leave the physical body and enter the second or spiritual sphere. A similar change takes place when the soul enters a time, as a rule, lays off a whole body composed of atoms belonging to the second sphere and enters the third with a body composed of atoms belonging to the third sphere which were attracted and assimilated during its sojourn in the second sphere; and therehabitants of the second sphere, the same as spirits are intangible to us. And so on through all the spheres. Here, there is no apparent progression of body nor of matter, only a progression of soul, or consciousness. But every atom of matter circulating in a human body. whether physical, spiritual or superspiritual, becomes refined during and because of its sojourn with the atoms of matter which belong to the next higher sphere which are being attracted and organized into a perfect body for the future use of the soul, and, having become sufficiently rethe whole physical universe has only fined, they are liberated and escape into the next sphere. The highest state of development of physical atoms we find in the brain tissue of man. From here they graduate and escape in the shape of thoughts and enter the next sphere above. For if thoughts are not matter or substance, what are they? All pretendedly in the law of evolution. Will atoms not ready to enter the next sphere at the point of death must remain behind until taken up by another soul and duly evolved

of generations, finally succeeded in establish-ing a focus by arranging an almost countless were all derived from such food, they must ing a focus by arranging an almost countless vision (the effect); flavor with taste; odor number of cells in such a manner as to trans-number of cells in such a manner as to trans-mit the light rays all to one common point, atoms progress all must progress. If the There is no sight or vision outside of and exthen merged these cells together to form a mind, the spirit, the soul progresses, all ternal to consciousness, nor taste, nor smell, lens, and thus finally developed a perfect | nature must progress likewise. organ of vision; I say, if it was not the sun- I have neither time nor space to discuss nor heat; but light, flavor, odor and caloric organ of vision, i car, it is and not you, the nature of "the controlling power of the or temperature are objective realities."

The following was received from Mr. how the first eye came to be? If it was not out of their sphere into the next above. This Fascher too late to insert in his communicathe sunlight which, after having labored for same law holds good in all the spheres and for tion printed in the JOURNAL this week: "Af all classes of matter. ter: 'Mr. Editor, don't you see that you are Now, Mr. Editor, what is there objectionaetable fire from infinerations, mustly succeed-ed in evolving animal life from vegetable, and is doing so to day; if it was not the sun-light which, after having come in contact with the first primitive animals for thousands with the following: Don't you see that you are confounding light (the cause) with sight or

Prior to October first, 1887, the companies whose stocks were then associated in the National Lead Trust, with but few exceptions, had materially impaired their capital by reason of the fierce competition in which their interests had been engaged. This culminated in a quite imperfect organization known as the American Corroders' Association, which ameliorated the condition of things somewhat, but gave no adequate return, for the capital and labor invested in this very large business. The original trustees, therefore, continued their efforts to place the business on a basis of intelligent co-operation, by associating the large corroders of white lead with the Trust, and in May, 1889, commenced to secure this desirable result, which has been in very large measure accomplished by practically uniting the white lead business of the United States. Much of the prejudice which has been engendered against trusts has been the secrecy, mystification and the bare badness and boldness of the men who have been running the trusts. Notably the Cotton Seed Trust and the Sugar Refining Trust. What the people want is the truth, and then there will be no trouble. President Thompson and his associates, if may judge from the report before me mean that the public shall have fair dealing so far as they are concerned. Here is what

they say: "In this connection it is proper to say that the Trustees of the Trust believe that they are engaged in a perfectly legal and proper enterprise, and it is their purpose in all cases to invoke the aid of the laws of the States in which the companies whose stocks are held in the Association are operating, in the firm belief that the doctrine of intelligent co-operation through a trust organization, will finally meet the favor and protection of the Government of each of the States and of the United States. About it there is no mystery, and will be no greater secrecy than is found in all of the partnership or corporate organizations of the country. To this end, and that the shareholders may thoroughly understand the whole principles of the organization, the Trustees have very properly caused the Deed of Agreement, which binds all shareholders, to be printed for distribution among them, and have directed that this report, which practically exhibits the course of action of the Trustees since the organization to this time, shall be spread before you.'

I have favored the trust system as a temporary makeshift for the exigencies of capital in dealing with great financial problems, but I have also insisted that in the interest of capital itself, to say nothing of the interests of the people—which in fact far transcend in importance those of capitalists —trusts should be organized under the strict regulation of the government of each of the States and of the United States.

1 hope President Thompson, who seems to be a man of practical thought, will go on in his laudable efforts to solve this vexed question. In doing so he will do more for humanity than all the impecunious theorizers who are plaguing the country with their panaceas. ECONOMIST.

John Brown's California Colony,

Especial attention is called to the advertisement of the John Brown Colony in another column. This colony and its kindred association, The Equitable Homestead Corporation, are having a wonderful success in their mission of bringing a highly valuable, productive property within reach of the poorest man. You will never regret writing to them regret writing to them Dr. T. B. Myers, of David City, Neb., writes: GETH ARNOLD'S "DR. SETH ARNOLD'S COUGH KILLERY GHO GLOS is the best remedy for Whooping Cough and Measles NSUMPTIEN I ever saw." Druggists, 25c, 50c and 81 per bottle.



GRATEFUL-COMFORT ING. EPPS'S COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet t at a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds, of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a tatal shaft by keeping ourselves well fortified with pure blood and a property nourished frame."-Civil Service Gazette. Made simply with boiling water or milk. Sold only in

half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists,

London, England.

ARE YOUA VOTER?

If so you wish to cast your vote free from Intimidation and to have that vote counted as you cast it. Honest elections are the pledge of our liberties. The Australian system of voting seems to 'secure such honesty and is being rapidly adopted by vari us States A full account of this system and its beneficial effects are given in

> THE **Chicago Daily News**

And Political Register.

This book also contains a vast amount of information on other matters indispensable to an intelligent citizen. It contains the civil list of Chicago and Cook county, the bonded debt of each, the vote of each for local and state officers, detailed election returns, both general and state chicers, de-tailed election returns, both general and state; qualifications for voters in the various states; party plat forms, both national and state; list of members of congress, besides figures and information regarding our domestic and foreign commence, our tariff, our agricultural productions, etc. etc. The book is a complete handbook of reference on all matters of public interest

READ THE FOLLOWING TESTIMONIALS:

Office of U.S. Light-House Inspector, Ninth District, Chicago Ill., Dec 12, 1889.

Publishers Chicago Dally News, City-Gentlemen-I want to buy 65 of your Almanacs for 1890 for use of light keepers on Lake Michigan. When will you have them on sale, and at what price? Will you please give the bearer one for 1889? Respectfully, C.E. CLARK,

Commander U.S. Navy, Inspector 9th Light House District. PICKING, CLERK.

Victor F. Lawson, Publisher the Chicago Daily News, Chicago, Ill.

Dear Sir: I purchased a 'copy of the Daily News Almanac Dear Sir: I purchased a copy of the Daily News Almanac and Political Register for 1890 as soon as it was issued. It is an admirable work, and should be on the library table of every individual and accessible to every person. JULIUS S. GRINNELL, Judge Circuit Court, Chicago.

From the Milwaukee Sentinel:

The Chicago Daily News Almanac and Political Register is one of the best compliations of the kind that have come to hand this season. It is neat, compact, reliable—in fact, just the work that a public spirited citizen should have within reach By adding new statistical matter from year to year and avoiding repetitions as far as possible each volume is made worthy of permanent preservation.

Albany (N. Y.' Argus, Jan. 28, 1890, says: The Chicago Daily News Almanac, edited by Mr. George E. Plumbe, comprises 204 pages and is essentially political. Its political facts and statistics concerning the western states are fuller than are given by any other authority we know of, thus making the volume of especial value to news-paper men and politicians in the east. Its general features are also admirably arranged. arran

From the Washington Star:

The best newspaper almanac for 1890 that has yet reached this office is that of the Chicago Daily News. It is not only a calendar for the year but a complete epitome of political, religious, statistical, and general information.

If you will examine a copy you will buy it. For Sale by all newsdealers, or will be sent postpaid on receipt of price by the CHICAGO DAILY NEWS.