No. 6

Freaders of the JOURNAL are especially requested to levy an assessment that transferred the reac in items of news. Don't say "I can't write for the gress." Send the facts, make plain what you want to kay and "cut it short." All such communications will to properly arranged for publication by the Editors. notices of Meetings, information concerning the organcation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting inci-Sents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and wiff de published as soon as possible

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For the Religio-Philosophical Journal. Class Legislation.

FELIX L. OSWALD.

The history of superstition has more than once confirmed the axiom that "a half untruth is more dangerous than a downright lie"; and is equally true that half-tyrannies are harder to abolish than absolute despotism. Unmitigated abuses soon collapse from at once endorsed by the champions of the "safe middle path," the compromise mongers, who mistake concession for justice and would deem it wisdom to propitiate the pove ers of darkness by consenting to an eternal twilight. "Avoid extremes," is his motto that has hampered the march of progress at

"The institution of slavery," said Superstition, "is founded on a divine ordinance and must be maintained." "Slavery is wholly wrong," replied Rationalism. "No extremes, please," said the Compromise Party. "let us grant habeas corpus to our white fellow citizens, and clap an ox-yoke on Sambo, the black heathen, whose protest should not be permitted to interfere with the convenience of orthodox Christians. "Intoxicating liquor is the chief cause of human degeneration," said a sanitary reformer more than a hundred years ago. "Your remark," replied the compromise doctors, "may justly apply to the adulterated brands of French high wines. and we shall hereafter advise our patients to confine their potations to an occasional bottle of good old Schiedam, duly labelled with the trademark of a standard distillery.

Unqualified despotism has always been an evanescent phenomenon. Even African savages will find a way to remove an autocrat who persists in using his power for purely selfish purposes. For the last thousand years no actual absolutism has gained a foothold upon the soil of Europe. Nominally the ruler of the Turkish Empire is the irresponsible owner of his dominions, and glories in the right to kill, banish or despoil his subjects on the slightest pretexts, or without any pretext at all, but the attempt to enforce such privileges has never failed to turn the sword of Othman against the throat of his successor. Neither the Janizar and the Praetorian guards, nor the house ld@troops of Christian Europe could ever vrotect a crowned slaves-owner against the unani-mous impeachment of his serfs, and the era "when tyranny grew strong" dates only from the time when despots conceived the plan of identifying their prerogatives with the interests of a joint stock company, and exchanged their sceptre for a code of class legislation. That system had its undeniable advantages over the viceroy plan. "I sleep, but Antipater watches," said the Macedonian conqueror when they once caught him napping. The crowned president of a syndicate despotism can go to bed altogether and let his stockholders attend to his interests. They will man his batteries to defend their own intrenchments and chant his praise with a fervor proportioned to their percentage of the

In accordance with a general law of evoluthe very skin; feudal lords were allowed to extort the payment of their rent to the last "Just so," chuckles the class-legislator, then the head of the reigning firm was apt | "see how our railroads flourish!"

lion-share of the profits to his own pockets. The protests, and occasional conspiracies, of the despoiled stockholders evolved the system of guaranteed dividends, and in that form class legislation has survived the theoretical abolition of Monarchism. Our alleged republics are oligarchies. "Republican" America has not yet reached the era of public welfare laws. With the aid of miseducation, intimiworst of their mediaeval prototypes, and fu-worst of their mediaeval prototypes, and fu-le was born in 1836, and was interested. He was born in 1836, and was interested. our alleged principles of democratic liberty teen years of age he sought to convince a and equality. We almost fail to realize the degree of patience that enabled the non-ent bridge. He was a plant growing, not a from dawn to darkness, and like beasts of burden, toil in silence, for the benefit of insolent oppressors who fattened on the misery 1855, and in 1860 was elected a fellow of Balchildren will probably study the legislative eficial, than to seek the distinctions offered by absurdities of our own age. Our system of the university—honors and prizes. It was trade slavery alone would forfeit the claims said of him that you never talked to him of our boasted era of equal rights, and would, indeed, baffle the efforts of every logical apologist, if its insanities could not be partly explained by the influence of the compromise fallacy. There was a time when promise fallacy. There was a time when a friend. "He liked to meet farmers and a friend." its gates against the manufacturers of the how to do so without seeming to condescend: neighboring hamlets. "How can we foster the belief in the duty of approaching the the interests of our home industries," asked the municipals wiseacres, "if we do not protect our artisans against the competition of his political doctrines."

The pikeroads bristled with custom houses; armed excise patrols ranged the country in sity of Oxford. During the four years of his every direction; traveling strangers were professorship he lectured on the following stopped and searched, like pickpockets, a subjects: "Moral Philosophy." "The Theory dozen times a day; neighboring cities retaliated; commerce staggered under an ever-increasing load of shackles, and every germ of Virtue in Plato and Aristotle," etc. etc. of industry was consequently crushed in the | The greater part of these lectures form the

Necessity, the mother of reforms, as well as of inventions, at last enforced a partial abolition of the commercial suicide system. Polit- his death. What most exercised his mind ical economists pointed out the preposterous folly of a plan that had for centuries restricted the influence of competition to the development of competing excise methods; and utter was not a prophetic utterance that the revival of commercial activity following | should pierce men's hearts with a sense of want of support, but half way reforms are every relaxation of the strangling fetters, their sins or kindle them by a picture of pereloquently recommended the proclamation of | fection, but the humbler, though not less universal free trade.

> party. "Beware of extremes. Free trade between Weaverville and little Peddlington may lead to certain advantages, but it would be an insult to the memory of our wise forefathers to abolish the expensive customhouses of our seaport towns. We cannot foster our home industries if we do not protion of foreign rivals. Let us encourage home enterprise by preventing our consuthe outside world." ."But don't you know tates the conversion of the "is," the actual that those consumers constitute ninety-nine per cent. of our population," rejoins com
> He found the ultimate reality of nature and per cent. of our population," rejoins common sense,"and don't you see that your medforever!"—a sentiment, of course echoed by the enpeptic amens of the proteges.

> Two hundred years ago every function of public and domestic life was hampered and circumscribed with an intricate system of it we owe the impulse to knowledge and ecclesiastic by-laws. A man could not stir | goodness. without the consent of his spiritual taskmasters. The Scotch peasant could not devi-viate one step from the prescribed path of parish routine without incurring the penalties of his kirk. International commerce at last led to the discovery that the progress of as thought takes the place of feeling, the happiness, honesty and intelligence can be limitation is removed. Each fresh step in reconciled with a great variety of creeds, and rationalists arrived at the conclusion that eration of the self. every man's religion is strictly his private

"Extremes must be avoided," insisted the compromise party. "Invent, construct, inprotected, and we must combine to close our ness of something which we are not, museums and libraries and suppress every kind of popular recreation on the day when a large plurality of workingmen find their only chance of leisure. No out-door sports on St. Collection Day." "But tithes extorted in that way are coined from the misery of consumptive factory children." "No matter, the interests of the First Estate must be pro-

In medieval France all public roads were the king's own, and at his command could be partly or wholly obstructed, or extended without compensating the owners of the sequestered lands. Ordinary roads are now managed on principles of general equity; but our laws make an exception in favor of rail-

For the Religio-Philosophical Journal. Thomas Hill Green.

ELLEN M. MITCHELL.

Mr. Green is partially known to readers of "Robert Elsmere" as Mr. Grey. In a brief biography by Mr. Nettleship, his life is described as one "in which philosophy was reconciled with religion on the one side and dation, sophistry, intrigues and bribery, our | with politics on the other; the life of a man popular forms of government have been made to whom reason was faith made articulate, subservient to the interests of oligarchs, as and for whom both faith and reason found

our endurance of that class despotism with as a boy in metaphysical questions. At sixprivileged class of the middle ages to toil brick being moulded, says a contemporary, of starving millions, and flaunted the er liol College. His independence appeared in mine of laws deliberately devised for the pur-pose of "Skinning the poor to clad the rich;" rather to follow out his own line of reading but with a similar amazement our grand- in the way he judged most permanently benpeople directly and getting them to form and express their own views was at the root of all

In 1878 Mr. Green was appointed Whyte's Professor of Moral Philosophy in the Universubstance of a book, entitled "Prolegomena to which he was composing at the same time, and which was published after was the increasing gulf between reason and faith, due to the fact that neither was rightly comprehended. What he felt prompted to difficult, task of showing them that in their "Not so fast, please," said the compromise every-day life and language there was a power at work which, if they would follow its lead, would open out to them the heights

and depths of spiritual life. The spiritual principle logically implied in natural existence is not one which supersedes, but one which fulfills the truth of nature. He regarded moral life not as the tect our manufacturers against the competi- escape from physical science, but as its completion. Experience is related at every point to something which goes beyond it mers from buying in the cheap markets of which is in it but not of it, which necessi-

of knowledge in self-consciousness, a single dlesome folly is making them leaner from eternal energy, itself and not itself in one. year to year?" "Wny, but just notice how Communicated to us under the limitation of the remaining percentage is beginning to our physical organization, it produces the swell," is the triumphant reply. "Protection | contradiction in our experience between what we are and what we aspire to be, opening out to us infinite spiritual possibilities. So far as we think what is true and will what is unselfish, the contradiction is overcome; to

Self-consciousness, the one in the many identity in difference, is the condition of our having experience. This consciousness is never ours completely because we are feeling as well as thinking beings. In proportion understanding the world is a step in the lib-

Man is capable of knowledge as a being for whom there are facts; capable of morality as a being who has objects. What constitutes a fact? Relationship; implying a self present vestigate, travel or work, all you like; but in, but distinct from feelings. What constitue interest of the Lord's spiritual must be tutes an object of desire? The consciousbut which we wish to become; a self-conscious of unrealized possibilities. existence of a world of knowable as well as desirable objects is due to self-consciousness. In "The Witness of God," Professor Green tells us that what man calls his self is dependent on a being, not here or there, not of this time or that, not mine or To recognize this is to die in order to live; it is the putting on of a new man, showing itself in a changed attitude of mind and character. The fabric of true knowledge is the work of the same spiritual yearning as the temple of Christian fellowship, where no man seeks his own, but every one another's good. It is not opinion, or science, or anyroads. Railway companies in this land of liberty, and equality, are permitted to buy vast tracts of our public domain at market prices, an eternal act of death unto life, is the fundamental principle of human nature and expers and freight at their own terms. The self-conscious many realists and periods is faction with every surrounding, and yet life the doctrine is faction with every surrounding, and yet life the life to every reader of the life that their own terms are life to every reader of the life to every surrounding, and yet life the life to every reader of the life to every surrounding, and yet life to every surrounding, and yet life the lif In accordance with a general law of evolu-tion, syndicate legislation retained at first a strong mixture of autocratic elements. Pre-lates were permitted to shear their flocks to assimilated to the being to whom at every life or in the spirit, reaching out for the un- ly, that is, intentionally, or providentially, to point in his experience, he finds himself re- attainable, or in a state of self-condemnation be in a unique sense the Savior of men. As lated. It is a principle to which all that is for sins of omission or commission. drop of available blood, but every now and | with a glance at his esoteric cheque book, | best in human life testifies; the only way to

the rational recognition by human beings of a common well-being which is their well-being. He looked forward to the time when gentlemen; when the scientific impulse on the one side and the faith that worketh by to escape. He may go to the uttermost parts be worshipped not in vision, or miracle, or all men. mystery, but as a real presence, in all the better life of man.

After a brief illness, Professor Green passed away, March 25th, 1882. He spoke to those about him of his belief in God and immortal | can quench the fire of self-condemnation ity, adding that he did not know what the life beyond might be; "if we did we should walk by sight, not by faith." The university and the city of Oxford joined hands to mourn his loss and honor his memory. "We shall never know a nobler man," wrote a friend. 'After spending an hour with him," says another, "I always felt I had come under the influence of a superior being, and came away with a higher ideal of life."

For the Religic-Philosophical Journal. Heaven, Hell and Judgment.

A. L. CLEMENTS.

I was much interested in the interview of the Chicago Herald, published in the RELIG-10 PHILOSOPHICAL JOURNAL of March 1, from the Jewish. Roman and Protestant clergymen on the subject of heaven. Since these wise men know so little about heaven, hell and the judgment, the Herald ought to interview the blacksmiths, the shoemakers, the carpenters, the doctors and the lawyers and get ideas on the subject. They would be interesting and equally valuable. Some of these people live nearer to nature than the eminent divines, and, being untrammeled by orthodox traditions, may be they might teach even these wisdom which may come, we are told, even from the mouths of babes.

The Rev. Alex. Larrabee has "very definite ideas up to a certain point," you say, and from the facts upon which he bases these ideas he concludes there must be a preliminary judgment to be followed later on by eternal death for the wicked and eternal joy for the good. Perhaps his definite ideas may have come from an experience in his own ife or from that of others accepted by him, similar to an experience in my own life Few men are permitted to see so much of heath and the judgment as I have seen and felt. Let me give you the experience:

I was a soldier in the war of the rebellion, Obio I, with a small detachment, was endeavoring to check his advance. I was shot through the right thigh, the ball passing between the bone and the main artery. My boot filled with blood almost instantly. Though an officer I was carrying and using a gun and was loading when the bullet struck me. I finished loading and fired and had drawn the ramrod to load again when my strength failed and I dropped down just as I have seen a "stuck" hog drop from loss of blood. There was no pain; my life was passing away just as easy as water would flow from a broken pitcher. My whole life seemed to pass in review before me. Every act, every thought, every incident stood out like pictures upon the wall. I was at the judgment and I was the judge; while there was much | Dr. Cane of the Universalist faith. I give to regret—while there were sins of omission extracts below covering some points which and of commission—with a feeling that I | may be of interest to the readers of the Jourhad done the best I could in view of my sur- | NAL. The views expressed are not entirely roundings, I sank into a state of perfect satheard the shout of battle, the raftle of musketry, or the clink of hoof. Presently a stick disturbed me and changing my position the flow of blood was stopped, and then I became home of the struggling souls and sooner or so cold. The day was very warm but I was later all such earnest men as Dr. Cane will so cold. They brought me an overcoat and find fraternity within its ample pale. Such raised me up. I lifted one arm and put it in | indications, and the whole church, whether the sleeve, and lifting the other fainted and fell. I beard them say, "He is dead now." How long I lay unconscious I do not know, sented by this preacher, are encouraging. but I seemed to be aroused by my own voice, "Not yet," I said. They gave me brandy and the condition of cold passed away, and then I was so thirsty. Dives lifting up his voice in | tion which will add strength to our efforts. hell could not have plead more earnestly for water. I begged them to kill me or give me be commended as giving a view of his char-

The judgment comes when the spirit is about | one reads Dr. Cane's thought the heart is imto separate from the body. The book of life | pressed as well as the understanding, and we is the record of good or evil deeds engraved on our minds and we are to be our own leader out of all this darkness and delusion judge. Heaven is a condition of the mind, | into the light of the coming day. If Dr. Cane and may come to us while 'yet on earth from | expresses the views of the New Universalism. a consciousness of duty to ourselves and our | then God speed the day when all similar fellow-men well performed. It is a state of | thought shall find welcome in the hearts of peace on earth and of good will toward all all God's children. Here are the extracts men. A state of perfect rest and entire sat- which I commend to every reader of the

prove it to ourselves is to share in the higher ing a record on every page of which is writ-

spirit of the men about us, to live in order to , ten the history of dark and damning deeds. understand and to love what we understand. of justice refused or injustice done, of op-It was to political and social life that portunities neglected to do good to one's fel-Professor Green turned for the embodiment low-men or of trusts betrayed. Then shall of his political themes. Civil subjection has the murderer or the miser see himself as a common source with subjection to the laws others see him, and feel the condemnation of conscience, in so far as truth springs from | put upon him by himself under laws as fixed "all honest citizens will recognize them- own true light and then shall the thief know selves and be recognized by each other as | that he is known. Then shall the wicked flee love on the other, will be felt to be the same of the earth but like Cain he will carry a spirit in different relations; when God will mark by which he will be known as he is by

> To scorch and sizzle in the hell of Jonathan Edwards would be a relief to some of these unhappy creatures for they would feel that torment of that sort must end, but who which burns so deep into the soul, yet consumes it not?

> But is there no help for those unhappy creatures? I believe there is through repentance leading to good works. Perhaps even the murderer may gain rest through staying by impression the hand of some would-be murderer, or the miser by working upon the hearts of other misers. The drunkard by seeking to remove the appetite for strong drink in mortals susceptible to spirit influence. The licentious by seeking to lift up those tempted as they were tempted.

> For every mind in heaven or hell there is gling on under circumstances similar to those which surrounded them when in earth life. Is it unreasonable to think that God may send back even these as his messengers to help the struggling ones on earth—each returning to those constituted as they were or tempted as they were; or is it unreasonable to think that a soul dyed and steeped in crime may pass into the other world unrepentant, and exist for years in the same state he was in, returning to earth as a human hurter instead of a human helper, clinging to the susceptible and impelling them to crimes or deeds in some instances entirely foreign to their natures when in their normal state? Think what demons men sometimes become when in that passive state that strong drink puts them in. They are power-less to resist the impulses that come upon them; and think what beautiful inspirations come to others who live right and do right; and what strength comes to those who reach out and up for spiritual aid.

Give us the Church of the Spirit in which true spiritual philosophy is taught, rather than the trash that is taught by most of those clinging to the orthodox faith. But first break down the fakirs and swindlers who are making merchandise of spiritual wares. I will not liken the editor of the RELIGIO PHIL-OSOPHICAL JOURNAL to the Christ who went and at the time Morgan made his raid into into the temple and whipped out the money changers, charging them with turning God's holy temple into a den of thieves, lest should offend my Christian brother but that work must be done by some one, and for one I trust the good angels may help him in his work and hasten the day when spiritual swindlers will be classed by all men with the tin horn gamblers and players of confidence games of every class.

> For the Religio-Philosophical Journal. "The New Universalism."

M. C. SEECEY.

A very rare and well written essay appears in a late number of The Universalism, by new, but they indicate thought, and a reachisfaction, and all became dark. I no longer | ing after the solid ground of unity which is the aspiration of the good and true everywhere.

The "Church of the Spirit" is the true liberal or orthodox, is now finding expression in such unmistakable terms as here pre-There is nothing in the views of Dr. Cane to which Spiritualists should object. The fact is, there are outlying thoughts in this direc-These expressions in regard to Christ are to acter which is not loaded down with dogma Since this incident I have had ideas of my and the technical discussion of his alleged own in relation to death and the judgment. claims in the sense of dogmatic theology. As see Jesus as the All Sympathetic Man-the

archetypal to the human race, as revealing Imagine the condition of a soul confront- its possibilities, he may well have borne the

(Continued on Eighth Page.)

A. J. LANGWORTHY.

QUESTIONS AND RESPONSES.

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? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion Please state your reasons, briefly, for the answers you

What are the greatest needs of Spiritualism. or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and not

RESPONSE BY WARREN CHASE.

On the second page of the JOURNAL I see seven questions calling for answers from correspondents; here is mine.

1. My parents belonged to no church; my father was killed at the battle of Plattsburg; his parents were Quakers and lived to be very old. My mother died when I was four years old, and all poor in a poor part of the country in New Hampshire. I had no religious or other education till I was 15 years old and when I got it, knew too much to be caught by any church.

Forty-three years—since 1847. Foreign intelligence by which I identified friends who had lived here and died, and who came through mesmerized subjects and adding the testimony of others who got it through A. J. Davis and a distinguished subject of a Mr. Cornell of Cincinnati. By these I was ready for the rappings in 1848 and already advocating spirit intercourse.

4. As I have a vast amount of remarkable incidents corroborating and confirming my knowledge (not belief) I could not tell which was the most remarkable, and need not describe any one as I have never placed much confidence in physical phenomena, and never believed in any supernatural phenomena or miracles, but have relied entirely on the intelligence which has been to me as perfect and completely convincing of the existence of friends in spirit life as is that of friends in a distant country in this life, and that is good enough for me.

5. I do regard Spiritualism as a religion because all religions of which I know any thing refer to or rely upon and teach about a state of existence after death, while they all seem to me to be more or less absurd or ridiculous: often cruel and wicked as well as unnatural and irrational. Spiritualism, as I understand it, presents a natural, rational and consistent continued mental and subjective physical existence freed from the earthly body and its astral shadow about which we see so much nonsense in print.

6. Unity of action and co-operation in establishing the facts of spirit existence or intercourse and the relation of that life to this, so as to bring it to bear on the conduct here and induce people to so live here as to secure the best conditions there. This is what other religions are trying to do, but the conditions of the next life as taught by most of them are so absurd and based wholly on unreliable belief with no knowledge, even of its exist ence, that they require a great amount of useless, worthless and often absurd conduct and ceremonies here which we can dispense with and use our means and efforts to make

both worlds better and happier. 7. Psychic laws, so far as they can aid us in gaining reliable evidence of the next state of existence, and of the soul and its relation to this life/may be very valuable in family relations and social relations of individuals The knowledge, when properly applied to the conduct in life, may be very useful, but like any other good thing can be abused in the use, as a knowledge of the laws of electricity or fire are. As psyche is the soul, its laws are deep seated in us and very subtle, and require careful handling. As corporations have no souls these laws cannot apply to them, and it is sometimes thought some persons have none they act so badly.

RESPONSE BY S. T. EWING.

1. My parents were Methodists, though very liberal and allowed their children to attend or join any they pleased, or not.

Cobden, Illinois.

2. Naturally from infancy, for my earliest ideas ignored orthodoxy; at about twentyfive years of age I came across "Nature's Divine Revelations;" it seemed so natural that it ought to be so, if not really true. Since then, twenty-five more years, I have been a

3. The happy departure of my father seemingly in answer to his life long prayer that he might die with the angels visible and audible around him; singing of male and female voices, a dozen or more, was heard all night previously, by myself and

4. The most remarkable incident was seeing Dr. J. R. Newton heal about fifty persons of divers diseases in about a quarter of an hour. I attended sixteen lectures in Baltimore, Md., by E. V. Wilson in each of which he gave about 150 tests. 5. I regard Spiritualism as a science, so

far as it is demonstrated to each of us; as a religion when we make its principles guide. us in the conduct of our lives. 6. Less selfishness, and a more thorough

acquaintance with each other. 7. By demonstrating to each individual that his greatest source of happiness is to be attained only as he helps to produce happiness in others. In other words, he himself is an integral part of humanity, and he helps himself in proportion to his work for his fel-

low man.

RESPONSE BY G. W. COOK.

5. I regard Spiritualism as being first, a science, second, a philosophy, third, a religion. It is first a science because it obtains justification, not by faith, but by verification. In this way it has evolved a classified knowledge of thing spiritual. It is, second, a philosophy, because it is a true lover of wisdom. It reasons upon the facts which it has discovered and classified, investigates the causes and principles on which they ultimately rest, and seeks to apply them in the regulation, culture and development of life, character and conduct. It is, third, a religion, because after liberating man from the thralldom of creed and dogma, it (re-again and ligo-to bindy binds him again to the unchanging facts and principles of nature, and through them to the Great First Cause—the Divine Fountain of all. In contemplating spiritualism, man's mind reflects upon outer nature, then it is reverted upon himself, from whence it goes out in its penetrations for God. It is a religion because it cultivates spirituality in man. It does not rest satisfied with restraining, but it must cultivate. This it does philosophically in accordance with its scientific data. To do good, and not mere blind, unreasoning faith is the religion of the blood, and not mere appeared them. She puts a ture and belief, for reasons he so ably and turn and belief, for reasons he so ably and it ruthfully presents. I for one fully agreed in a wholly different light during truthfully presents. I for one fully agreed in a wholly different light during into the sole of the sets of all successors and healing into the sets of sets which was much appreciated by all into the intervent of the blood. And so it is with discovery or birth of Spiritualism, or in any way gave it encouragement or research thing, no discovery or birth of Spiritualism, or in any way gave it encouragement or assisted it to its present development. On the contrary, characteristic data. To do good, and not mere blind, unreasoning faith is the religion of

honest, yet truly spiritual faith; the faith in man's boundless capacities, in the inde-structibility of a human spirit, in the immediate presence of the spiritual universe, and in God immanent in, not paramount to, nature. This faith is not blind for it is found-Hence is it justified. It is transcendental. for it throws its anchor through the thin veil everlasting foundations of the spiritual. It has developed or is developing a sublime faith in the Savior of the world. But it does not, like the creeds of the past, put this faith in a person foreign to ourselves, nor like materialism, in knowledge; but in a principle inherent in ourselves-viz., wisdom. "Its straight gate is pure reason, and its narrow way is personal harmony." This clear-visioned and substantial faith is founded on the experience of man in the two great divisions of nature—the material and the spiritual

6. Honest and enlightened mediumship. Less resting in the phenomena and more spiritual culture among Spiritualists themselves. Spontaneous association of honest minds earnestly seeking for more of truth and the natural development of the inner spirit of each. Arbitrary organizations held together by mere outward rules and regulations will fail. Associations like the former of these shall be wondrous helps in building up the church of the future—the harmonial

The divine man! the divine woman! Glorious sanctuary! in which the joyous spirit worships and is glad. Let Spiritualists everywhere cease bowing at the flat of public opinion, and by individual and associative effort, seek, by the only means within their grasp—spiritual culture, to upbuild this sanctury in every human being. No longer worship policy, nor tremble at the sneers of those high in authority. Remember, and act upon upon this truth: "One man that has a higher wisdom, a hitherto unknown spiritual truth in him, is stronger, not than ten men that have it not, or than ten thousand, but than all men that have it not: and stands among them with a quite ethereal angelic power, as with sword out of heaven's own armory, sky-tempered, which no buckler and no tower of brass will finally withstand."

Have you such a spiritual truth? Live it and proclaim it to the world. Have ye it not? Diligently seek it. It is the one jewel which can alone add luster and bring happi-

7. By regulating individual, social and public life in accordance with the higher light derived from a knowledge thereof.

The Spiritual Side of Thought.

To the Editor of the Religio Philosophical Journal. I rarely find fault with anything in the Buchanan's article, "The Fools' Paradise," is a little too severe, although very amusing. One would think that mankind was moving in a perfect state of bliss in every department of life and that the Theosophists, Christian Scientists and Socialists were tapping the stream at its source, drawing the water off into slow ditches just for the purpose of raising green scum. A shrewd, incisive thinker like Dr. Buchanan, highly intellectual but not broadly spiritual, does, no doubt, resent the simple method of coming into harmonious relations with the universe through the force set in motion by the "uttered word." Humanity has been seething, struggling and dying so long, that for any one to cease all this and simply grow like a plant from with-in, evolving the harmony of proportion, expressing itself in color and aroma and bearing useful fruit, is a lame if not idiotic state of being, to one still in the full excitement of battle. There is truly much foolishness in all "reforms," but ought they not to be judged partly by what the reformers desire to bring about? The methods of these "fools" are all peaceful and an improvement on past

A glance at the history of the world shows us the races and nations of the earth in about the condition of forests visited periodically by cyclones. A-display of power has been made but no good done to any thing or any body. Nature takes as tender care as possible of the remains and transforms the destroyed into things of beauty and usefulness for future ages. But why should not the mind of man get control of the force that expresses itself in cyclones, earthquakes and volcanoes in nature, and the like force that bursts out in wars, evil passions and diseases in man? I timidly poke my head out of a window of one of the "mansions" of the "Fools' Paradise" to say that if the limita tions of matter can be overcome by mind may it not be as much of an improvement over the present conditions in which the body fails, suffers and dies, as is the steam railway over the stage-coach of a hundred years ago? The intelligence that can rap, bang and rattle furniture, after the death of the body, ought to be able to rise superior to a headache before it shuffles off the mortal coil. If man should some time quietly grow, as does a tree, to the full stature of perfect manhood, no longer subject to sin, disease and premature death, what a state of idiocy we would be in sure enough. Whatever would happen if we discovered that the energy heretofore expended in war, murder, robbery, drunkenness and the revolting passions, could be, like steam and electricity, controlled wisely; directed and made to work for good in every way instead of evil? Then of course there would be no evil, for that which can be used for good is not in itself evil.

I have been a Spiritualist for more than twenty years, but have always wondered how it was that the spirit must be as helpless as a turnip in the ground while in the body, and after death it can pass through stone walls, haunt houses, tip tables and various other things. In the desire to rise to a higher plane and a better condition, the human being may say and do much that is foolish. but two things have come to stay, the kindergarten system of child culture, and spiritual science. Why not welcome truth from every quarter kindly? Hundreds of thousands of sinful and suffering men and wo-men have been restored to harmonious relations with themselves and all nature by following the teaching of that "superannuated fraud" Mrs. Eddy. Mrs. Eddy's personality is scarcely to be considered. If she has given Voices the sentiment undoubtedly of all sinthe world a truth she has been a public ben- cere investigators after truth, when he says efactor, and as such is simply deserving respect from the benefited as an instrument of Church of the Spirit would not define its na-

Spiritualism. It treasures a frank, fearless, body the mind, her students are all over the would afford humanity concerning the imworld now teaching for little or nothing.

One thought is now uniting all true Scientists; humanity must be awakened from its ed on knowledge. It is an induction formed pended on blistering, drugging and killing, by observation, experiment, and verification. and on a religion that has told us how wicked, sinful and contemptible we are and how deserving of eternal punishment, Mrs. Eddy's showing. Whatever good there is in Christian Science is truth, as is the good in anything. and truth is common property. An era of rationality is dawning. The rubbish that surrounds every truth is being winnowed out, and by no one more conscientiously than Dr. Buchanan. But the winnowing fan must be used with a strict regard for preserving the grain as well as getting rid of the chaff.

You have not, Mr. Editor, another contributor as strong as Dr. Buchanan on the intellectual side of spiritual science. The posisented. Students are often obliged to look elsewhere for information or instruction in pure science. Everywhere positive information is meager and imperfectly given predilections that the young student is often confused by the chaotic condition of that which passes for Spiritualism. We students, young and old, would be glad of a column or two each week of positive and pure science. If Dr. Buchanan is not pleased with Mrs. Eddy's "Statement of Being" let him make one more exact. Let some one define essence, spirit, matter, thought, life, growth, love, consciousness, and explain the law of proportion or harmony. A series of studies by men of Prof. Thomas Davidson's caliber would be joyously welcomed by all students. S. S. S.

ORGANIZATION.

GENERAL JOHN EDWARDS. I have watched with much interest the effect produced by editorial and other articles from many correspondents on the great question of organization, on the basis now suggested. As the columns of the JOURNAL will bear testimony, a few years ago, I favored the organization of the spiritual forces in a compact body, About ten years ago, it will be remembered, an attempt was made, headed by such eminent Spiritualists as Dr. Samuel Watson to call a convention, to be held at Philadelphia, for the purpose of organizing on the basis of Christian Spiritualism, or a declaration of the principle of the Fatherhood of God, and the brotherhood of man.

The prefix Christian was only intended to confer the honor upon Jesus Christ as the great exemplar, who pre-eminently occupies

At that time I was holding intercourse with spirit friends who conversed with me in audible voices direct. When I submitted the question, "How does the Spirit-world regard the contemplated organization of Spiritualists," I learned that in some questions prohigher band of wise spirits for an answer. In this case the answer came to my question, "They will not allow you to organize; there are organizations enough already." I then propounded one more question as follows: "In what light does the Spirit-world regard the imposing forms surrounding the altars of the Roman Catholic church." The answer was, "what do you suppose God Almighty cares about a priest changing suddenly and

I did not attend the Philadelphia convention for I had no faith in its success. In its result it was a complete collapse. I became deeply impressed after that time, that the design of the Spirit-world was to permeate all the churches, and so impregnate them with the philosophy of modern Spiritualism; that a general shaking up of the dry bones of Israel would follow, resulting in the general abandonment of the old man-made creeds, and a uniting of the different sects on about the plan recently setforth in the JOURNAL. I have so expressed myself to many friends. It may be a little premature to attempt to organize at present for the reason that disintegration must go on in the old organizations, as a preparation for the universal unification of the old conflicting opinions. I am fully impressed, however, that the final result will be organization on the plan the JOURNAL has proposed, or one akin to it. Washington, D. C.

All great movements are accomplished by means of organization. Spiritualism will depend for its strength and efficiency upon union, not on a mere aggregation, but upon a union vitalized by a common purpose. The proper objects of a union of Spiritualists are not materially different from the objects sought by Unitarians, Universalists, Ethical Culture societies and some others. Such churches and societies are not engaged primarily in teaching a creed but in promoting a worthy life. No doubt the spread of truth is of great importance, but the field of truth is too large for us to master more than a small part of it.

Spiritualists should desire to spread the knowledge of their special truths only as a means to promote moral well-being as an end. The form of organization will be an evolution from the circumstances of the case. First, there must be local societies or unions, which should be proceeded with as a temporary measure. Next a convention, national perhaps, could be called by a few of those who have faith in organization to consist of delegates of all Spiritualist societies, unions or alliances, to meet at some suitable place to consider and propose a plan of organization. "It is the first step which costs." The pressing need is for some one to take that step. Let such an one adopt his own way. If he fails the field will be open for some one else to try,

Circle Instead of Church.

une Editor of the Religio-Philosophical Journa

mortality of the soul, and have done the cause all the injury possible to accomplish in order to hold their own against the admesmeric sleep, and to a consciousness of its vancing liberal sentiment of our times. divine origin and nature. When we think They will continue to do the same so long as for a moment of the money that has been exignorance and superstition predominate and creeds remain popular, backed by pecuniary influence and followers after gospel sharps and myth teachings. Otherwise creeds and churches would now be a thing of the past, of the material, and fastens it deep in the few hundred thousands makes a very small | which they are destined to be eventually, anyway, through the spread and diffusion of knowledge and the liberal education of the masses. And when Spiritualism has become a demonstrated fact beyond all doubt, fully established and aknowledged to be such, it will proclaim her the circle of light and religion of the future, in which all sincere seekers after truth may find an asylum. I suggest a name or two for the prospective organization discussed in the columns of your valuable paper. It is the following: The Circle of Light Asylum, or The Circle of Knowledge Asylum, tive, the spiritual side is not as well repre- or The Circle of Truthseeker's Asylum. The word sanctuary could be used in place of asylum; the definition of both is about the R. W. Morrow. same. Aspen, Colo.

Looking Backward.

To the Editor of the Religio Philosophical Journal Probably the best read book in many of the past years is that of Bellamy, "Looking Backward." The author through aid of the trance condition of magnetic slumber, carries a person forward to the year 2,000, then opens his physical eyes to the social surroundings, when the contrast is almost beyond the bounds of human belief. While I cannot go forward a century and stimulate imagination to present a pleasant fiction, I can go backward fully two-thirds of that period and give briefly a personal incident un-explained, and a few facts that were not considered facts when they occurred. When a lad of nine or ten years I was pushing a stout stick about three feet long on the ground, and running quite briskly when the lower end caught firmly and my groin was projected against the upper end, bruising it badly. In the course of time a hard tumor about the size and shape of an ordinary orange was the result. As it was slowly increasing in size our family doctor advised my father to have it cut out. It being finally settled that it must be done, Dr. Lowe, a celebrated surgeon living at Albany was summoned to Saratoga, and performed the operation. My father broached the subject to me, explaining its nature and promised to get me anything I asked, if I would submit cheerfully. A boy living across the street had that day great exemplar, who pre-eminently occupies become the happy possessor of a beautiful the front rank by manifesting in his day, the spirit phenomena duplicated in modern tion, and it seemed to me then, if I could have spirit manifestations. It was not intended a drum like the one spoken of, I should never to place the man Jesus Christ in the light want anything more. I suggested my desire held in the creeds of the orthodox churches, and with Dr. Lowe came the drum. I was and yet a great howl went up from many then willing and anxious that the work Spiritualists that we proposed to organize should proceed, mounted the table prepared, the drum being hung on the wall where I could see it. The doctor was a little over two hours completing the operation, as the tumor had partially enclosed the femoral artery and he said it was a delicate as well as a dangerous matter, but I have often thought the delay was more on his part to pounded on various occasions, the spirits finish a decanter of brandy which he called conversing with me submitted the same to a for, and which he did, as soon as the tumor was laid upon a plate. It occurred long before the invention of chloroform or other anesthetic, and the doctor said as he finished the brandy—"I never saw such pluck in a boy—or anybody else." The truth is, and I have often thought and pondered over the fact, that I felt no pain until the first stitch was taken in sewing the cut, and that only

momentarily. The conundrum is-who can

explain the total absence of pain, except the

one and one only sharp twinge, while my eyes were off the drum, during that long pe-

A few years later in life I was called upon to sit up with a young friend who had in flammation of the bowels, and was in great agony. About 9 p. m., the doctor came, examined his bowels, which were as hard as and about the color of a red pumpkin. He left some powders to be given at stated periods, and said I might give him occasionally, a tea spoon full of icewater just to moisten his lips, and be sure and keep the room warm. When the doctor left I followed him into the hall to get his opinion in regard to the patient. He said he could not possibly live until morning. The patient was in the fourth story of a hotel, and the weather was below zero out of doors. The room upon my return seemed to me to have an atmosphere stifling to breathe, and contrary to the doctor's wishes I opened the window to renovate it. I now know it was of benefit to both of us. He begged continuously and piteously for water, but I was as stony-hearted as Lazarus, fearing it might kill him. About 2 a. m., the wood gave out, and I was compelled to go down to the office to get more. It was some minutes before I could rouse anybody and get them started on this disagreeable business, but when I did, returning to the room I found the patient sitting on the edge of the bed with an empty water pitcher in his hands. He had drank fully two quarts of icewater, and while he smiled faintly, I felt as if I was his murderer. Hastily getting him into bed, I put on my cap and in my shirt sleeves I ran or rather leaped the whole distance to the doctor's residence about half a mile, and I thought surely after the exciting exercise I had endured that I would freeze before I could gain admittance. But at last I got in and briefly explaining the situation to the doctor, begged of him to go and save the patient, but he was stubborn and would not, saying he was beyond help. The doctor lent me an overcoat and I returned speedily, though tearfully to my charge. What was my surprise to find him as happy, apparently as a clam at high tide. I was bewildered, tninking it was an insensibility to pain which preceded death, but subsequent events proved that the water allayed his feverish condition and had doubtless saved his

What a commentary is the present on the practice of that day. Fresh air and pure water are no longer believed by the medical fraternity, to be the great enemies of human life, indeed they are nature's greatest boon. The Subject of this notice was with Scott, Pierie & Co., of Chicago, many years, and about a year since passed to the "bright forever" with age and experience. I have already reached the limit on paper I had intended for this article, and cannot give details for the remainder. In my early experience "a bowl full of blood" taken in the spring of the year from the arm was con-

lief is popular, though often born of conceit and ignorance, and reason is choked into silence by the babbling multitude when it demands a hearing. And so popular belief when questioned by truth, seeks the accustomed rut wherein the majority grovel, from whence it endeavors to besmirch truth with mud and filth. "Truth is mighty and will prevail," yet in our experience it has been slow to undermine false pretences and establish its dominion over false belief.

THE BIBLE IN SCHOOLS.

Presbyterian Opinions.

Last month the New York Presbyterian

Union discussed this question, and some leading city clergymen gave opinions which show a large freedom of discussion. Rev. Josiah Strong disapproved of the Romish idea, which makes all schools irreligious when their Catholic faith is not taught, and also of the extreme secularist idea, and thought the matter might be left with local authorities. In the cities a reasonable course would avoid trouble; in the country no trouble would occur. He said:

"It is well to remember that in moral as in mental training the teacher is more than text-book or method. President Garfield's saying to the effect that Mark Hopkins seated on one end of a log in the woods and a young man on the other would make a college, illustrates the value of the personal element in all training. It is the contact with life that quickens and inspires. and this is pre-eminently true in moral and religious in-struction. No school, when true religion is exemplified in the character and life of the teacher, can be wholly godless."

Rev. D. H. Geer, Rector of St. Bartholomew's Church, thought Church and State should each do its own work:

"The State should not teach religion, nor even allow the Bible to be read if the reading of the Bible became a burning question in any community. The charge that the schools would be godless if there be no religious instruction in them is largely rhetorical. The church can make religion and Christianity to exist in the very air we breathe; it can make them so prevalent and dominant that nothing but Christianity will be introduced into the teachings in our schools. Not the text book, but the teacher, is the important factor; not the prophet's rod, but the prophet himself, gave the child life."

Rev. D. G.\Wylie of Knox Presbyterian Church stoutly advocated religious instruction, as follows:

"With consistent secularists the State is atheistic, and, as The Christian Union said recently, 'Atheism in the State is anarchy in less corporation of rational animals, aiming at nothing higher than their own self-interest, guided by no nobler vision than that which the present time affords,' and acknowledges no allegiance to God or any Supreme Power. It is blighting, withering, and enervating in its effects.'

"There should be in all our schools moral instruction based on a broad, tolerant, general, and non-sectarian Christianity. Presbyterians have no litany, but we should have one on the school question. I venture to suggest, with all reverence, the following: 'From a public school system which banishes the Bible, hushes the voice of prayer, and closes the mouths of reverent and Christian teachers; from a system which would expunge virtue, truth, morality, Ged and Christianity from the school-books, and forbid all references to such things in the school-room; from a system which would shut and bar the door against Jesus Christ and his teachings; from the spirit of secularism which withers and destroys all it touches; from godless and atheistic text-books; from incompetent and irreverent teachers, from ignorant and corrupt officials, and from faint-hearted Christians who shrink from performing their public duties, the "good Lord deliver us."'"

Rev. Howard Crosby made the last speech

in part as follows: "We have got into an educational craze in this matter, and the way to get out of it is to limit the work of the State to where it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanics' institute for the learning of a technical trade. We have many excellent organizations for benevolent work that are not concerned with the subject of religion. Are these benevolent institutions atheistic or irreligious? I believe it is not the business of the State to teach religion. It is the business of the Church. Before the State can teach religion it must get a little religion itself. [Laughter and applause.] Of course, if we are to have religion taught by the State in this democratic country, we shall have it taught by the local government. What kind of a religion shall we get from the Aldermen. [Laughter.] The moment we go one step beyond what is the proper limit of a public school that moment we give each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any. We invite the people of all creeds and nationalities here, and we have no right to tax them to propagate our religious notions."

A Remarkable Test.

[Golden Gate.] The nature of the tests given through the mediumship of Mr. Slater is so variable that his audiences are entertained by a succession of surprises from the beginning to the end of his seances. The tests, and the manner in which they are given are always clear and forcible, often to the degree of being startling. They are given with a yes-or-no directness which leaves no loop hole for the unwillingly-convinced skeptic, and his listeners follow him with the keenest interest, as he passes with marvelous rapidity from test to test. He is gay and serious by turns, sometimes sharp in the struggle to keep down the unpleasant influences that will naturally come unbidden, like Banquo's ghost, from a large mixed audience; but always somewhere is found the motive to help with advice, warning or information. His rapidity of speech is remarkable, and the constant motion which seems necessary to his comfort. makes him appear the very embodiment of restlessness. But last Sunday evening he Divine Fountain of all. In contemplating | that which benefited them. She puts a | ture and belief, for reasons he so ably and | sidered as necessary to prolong life as breath- | appeared in a wholly different light during

waits wonderingly, and as he turns, we hear "He has it"--no, he passes to the centre aisle opposite the same spot and listens again. The quiet is almost oppressive. While we are wondering if he will be able to get what he seeks, he turns and walks with head erect to the rostrum. The people applaud. He takes a glass of water, and holding it high above his head, advances to the edge of the rostrum. The water becomes violently agitated as he repeats slowly and with painful distinctness, "Poison sometimes looks like water;" and, pointing to a lady sitting near where he had been so long standing. "Do you understand that, madame?" The large audience becomes excited and waits impatiently while listening intently for the answer. "Yes sir," it comes, and the applause following is thrilling as he silently stands there holding the water high in the air. He throws it away, and as the people show the wish to know more, replies, "No, better so; the good has been done. It is enough to know she understands. Madame, that warning comes to you from ———, and he comes to help you." (Applause.) Our friends on the other side are with us all the time and see as surely as does the All-seeing Eye, the dangers we are in here, and they come to help us, and that is what I am here for (applause), and that is what Spiritualism is for—to help, to do good."

Woman's Department.

OF INTEREST TO WOMEN.

THE MISSION OF EDUCATED WOMEN. The March number of the Popular Science Monthly contains a strong and interesting paper by Mrs. M. F. Armstrong on "The Mission of Educated Women," which is in reply to an article by Grant Allen, printed in the Fortnightly Review. Mr. Allen refers to those women who remain unmarried and avoid motherhood, as "deplorable accidents and traitors to their sex." Mrs. Armstrong, though a wife and mother, writes from an institution of learning "where young men and women are working side by side under identically the same circumstances," where the officials and teachers are largely women, and women such as Mr. Allen characterizes in the language above quoted. "They are, with few exceptions, highly educated, many of them college-bred, three among them being regular physicians, while all of them, if I may be permitted to judge, are of average attractiveness."

They represent, the writer believes, a social phase. They are sensible women; there are no fanatics among them; they admit the physical necessity of marriage and appreciate its sacredness. They admit all that is implied by Emerson's remark, "The lover seeks in marriage his private felicity and perfection, with no prospective end, and Naperson's remarks. This is the explanation of the hurry and fever of life. Our minds are clogged with prejudice and trammelled with superstitions; and they don't really work, 'they only niggle like.' We think we are giving our children freedom by presenting to them ture hides in his happiness her own end, namely, progeny or the perpetuity of the race." They respect the institution of marriage and admit that at all costs, the race must go on and women must be wives and mothers; that motherhood as a vocation gives but little chance for intellectual development. Still they hold that there is a place for intellectual and educated women who choose to remain single. As teachers they can exert an influence for good on the many children who come into their hands that is incalculable. They can lead and direct the youth of the race. "The education of the English and American children is, in the main, in the hands of women, and this is not because of an anomolous social condition, but because of their peculiar fitness for the work." If remaining single involves sacrifice on their part, it is not a sacrifice against the public welfare. Women physicians may do more good for their own sex and for children by remaining unmarried than possible if they assumed the cares and responsibilities

These women say further, "We find that we are intellectually the equals of the men whom we meet." It is now a fair give and take, and it is no longer required of us that we make up for the light weight of our intellects by throwing in a double measure of sentiment. Neither is it any longer necessary that we marry for the sake of a somewhat uncertain support. We are able to take care of ourselves, and we find nothing un-congenial or unsexing in our success." These women declare that between their moral standards and those of men there is "the same gap that has existed ever since the purity of woman has been tacitly recognized as essential to civilization." The moral sense more highly developed in woman, no longer subject to unfair conditions, is "a new factor in relation of the sexes," which can have full play only in a single, self-supporting woman. Women dependent upon men must condone their vices and gradually approximate to their standards. "We believe," they say, "that there is no personal conceit in claiming that we are morally upon a higher level than men, this being a recognized fact in modern sociology; but it is a fact which repels us from the close relations of marriage, in which we now believe that we have a right to a return of all that we give We realize, often in bitterness of heart, that our moral life, the life of our aspiration, is upon a plane which, as yet, the average man has not reached. We can never go back to him, but we stand ready to welcome him whenever he can bridge the chasm and make our standard his." These women say that this is their position as individuals, and they deny that as a class they are "accidents," and claim that they are a "distinct product of evolutionary forces, representing an important phase in human advancement," and that in future, possibly "the balance of power" will be found to lie in their hands. The women to whom Mr. Allen appeals, this article says, " are ready to meet him, but it must be on a platform of their own choosing and they can afford to wait. They do not ask 'aid in re-belling against maternity—' but they de-mand that the responsibilities of fatherhood shall no longer be shifted or made light of. In short they require of the fathers of the next generation just what Mr. Allen demands for the mothers, viz: "that they shall be as strong, as wise, as pure, as sane, as healthy, as earnest, and as efficient as they can be

made.' Doubtless the average man would say that women such as Mrs. Armstrong speaks for, are getting to be too knowing, and too supersensuous, fastidious and idealistic for this world with all its imperfections; but her ar- said to himself, 'What do English-speaking ticle contains food for thought, and makes a j people want a new language for . Let them very good defense of the right of educated amend the spelling of their vernacular, and women to remain single, if it is their pleas- they will have a world-language, a simpler ure to do so, while showing the advantage of than which cannot be desired, and one that their remaining unmarried, if they would is already spoken by over a hundred millions achieve the greatest success in certain profes- of the most civilized people on earth."

The perfect figure of a human body has

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or san be ordered through the office of the RELIGIO PHIL-DSOPHICAL JCURSAL.

LOGIC TAUGHT BY LOVE. By Mary Boole, author of "Home Side of a Scientific Mind," "Message of Psychic Science," "Symbolical Methods of Study" etc. Boston: Alfred Mudge & Son, No 24 Franklin St. 1890. pp. 177.

Mrs. Boole sees the evils of the monotony of present methods of teaching, and she is not satisfied with the multiplicity of subjects in which the needful variety is sought to overcome the evils. Recognizing the necessity of variety che would have it seemed by sity of variety, she would have it secured by "alternation of attitude and variety of treatment. The most important truths are those which no one disputes; but they are now too much forgotten, precisely because, not being disputed, and being monotonously taught, they are found uninteresting. In old days these truths were impressed on the mind by giving variety to the manner of their exhibitions." The author emphasizes the fact that pulsation or alternation is a fundamental characteristic of life, and that health is al-ways rhythmic pulsation timed in accordance with the proper rhythm of the particu-lar organ. "Every baby's longs learn this at their first contact with the air, the baby heart has caught the secret long ago by sympathetic contagion from its mother's heart. Nature teaches her mighty secret to the baby heart and lungs, and leaves the 'voluntary muscles' and the brain to learn it voluntarily."

If this rhymthic alternation is embodied in study it becomes a source of constant power, like the movement of the lungs. If men disregard it, it sweeps away their work. The essence of the rhythmic metaod consists in accustoming the consciousness of man to follow, by alternations of thought and emotion, the rhythm of all the discoverable periodicities of nature, especially those which affect man. The business of the gymnast is to ando the cramping effect of the positions rendered necessary by the exigencies of study and society. Elasticity is renewed by periodic reversal of attitude. "The conceit of specialist teachers of all sorts will have to give way before the logical equation of brain-rhythm as the conceit of would-be-genteel mammas has had to give way before the logic of muscular exercise." The following is one of the many suggestive passages in the book: "A country watch-maker being asked why being dirty made a watch go fast instead of slow, (as the questioner would have expected), replied: Well, you see, when the wheels are clogged with dirt, it don't go; not to say go; it only niggles like. This is the explanation of the not yet been tested, and by indoctrinating them with a mass of prejudice which differ from those of our forefathers, chiefly by being expressed in new phraseology, It would be better to present to them a few subjects of study, selected according to some order which has been tested by long experience; and, when once a child's attention has been called to any topic, encourage him to think of it with absolute freedom and utter impartiality." Much that is called education, this author, regards as merely compelling the young brain to give off in wasteful display, the latent force stored up by ancestors. A child is educated only so far as its faculties are educed and strengthened. Such is the leading thought of the work. The spirit is devout, the style clear, strong and polished, and the thought very suggestive and stimulating. Similar views on education were published in 1854 by George Boole (husband of this author) in a work issued in England,

FACING THE SPHINX. By Marie L. Farrington. Published by the author. San

entitled "The Laws of Thought," to which

Mrs. Boole frequently refers.

Francisco. 1889. Pp. 207. The frontispiece of this book represents a youth standing upon a crocodile. This picture symbolizes darkness as opposed to light. The youth impersonates the newly-born sun, the young sun god, the gnostic Christ. He was represented in this position by the Egyptians, who called him the 'Young Horus," and "from them the Gnostics derived their mythical Christ, the abstract principle which conveyed an idea of rebirth, of regeneration. The Christ and the cross were both linked closely together, because these two words are synonymous. They found an outward expression in the visible sun, when in the act of crossing the elliptic."

The aim of this book, as may be inferred from the above extract, is to promote the study of symbolism and of the esoteric meaning of the Jewish and Christian sacred scriptures. "If," says the author, "we contribute our mite towards the revival of the ancient mode of thought, which can be found partly in the Bible if understood, and partly in the sacred and profane literature of Egypt, India, Persia, Chaldea, Central America, China, Greece, Rome, etc., we will be amply rewarded.....Let us eat of the fruit of the 'tree of Paradise,' so that by acquiring the knowledge of good and evil, we may always be wise enough to choose good and eschew evil."

"Facing the Sphinx," "Continents," "Past, Present and Future Races," "The Sacred Scriptures," "Typology and Symbology,"
"Number 3 and No. 7," "The Dragon, the Serpent and the Cross," "The Square, the Tree and the Mount," "The Cross," "Symbolical Numbers," "Ancient and Modern Philosoph Numbers," "Ancient and Modern Philosophical schools," are among the subjects treated. Mrs. Farrington has given much study and thought to occult and natural symbolism; and she treats the subject in an intelligent, earnest, and impressive manner. Her work is well worth reading; it has defects, among which may be mentioned the importance she attaches to the investigation and assertions persons whose statements do not carry with them the weight of authority.

SOUND ENGLISH. A Language for the World, by Augustin Knoflach author of "German Simplified," "Spanish Simplified," etc. Sold by G. E. Stechert, 828 Broadway, N. Y. pp. 63. Price, 25 cents.

The author says, "At the time when Volapuk began to attract attention in the United States, the author of this little work often

Mr. Knoflach holds that English has the first claim to be, and eventually will become, the language of the world, or at least, the been found in a large elm trunk that was basis upon which the universal language of being cut up in a timber yard at Scarbor- the future is to develop. The greatest obstacle is "the present absurd illogical, irra-

tional, preposterous, ridiculous, no-wordbad enough for, orthography." Some very amusing examples, are given. What is wanted, it is declared, is a phonetic alphabet.
Then what could be preferable to English as world language? Mr. Knoflach points out the requirements of a phonetic language, sustaining his position by citations from distinguished philologists and phonographers, gives lessons as to vowels, diphthongs, consonants accent. sonants, accent, syllabication, abbreviation. inflections, etc., together with suggestions to printers and type writers. A very instructive little work.

ON THE INSIDE. By Florence Finch-Kelly authoress of "Frances; A Story for Men and Women." New York, Sanfred & Co., pp. 238. Price, 50 cents.

This story deals with contemporary life in the city of New York, and the author says that the pictures are faithful to the "actualities of our time." The plot is well worked out, the characters strongly drawn and the style animated. The heroine is a self-reliant, business woman. The moral tone of the book is not high. It is in this respect too much like Zola's fiction.

The Religio-Philosophical Journal. Among the many periodicals which come to our table few excel the RELIGIO-PHILOSOP HICAL JOUR-NAL, and it is excelled by none in its field. It is devoted to Spiritualism and the occult sciences, but finds space for the advocacy of "right eousness, tem-perance and judgment to come." We can assure all readers who are interested in psychic research that they will find this journal reliable in statement and bold and unsparing of frauds. Col. J. C. Bundy, its editor, is a gentleman of honor poure morality and integrity. He has done more than any living man to break down impostors who parade their frauds as mediums. He is untiring in his pursuit and unsparing in his exposure of frauds. His high standard of Spiritualism is, that it should be based on solid, pure truth or perish. He has unshaken faith that the sooner all impostors are exposed and driven from the field, the sooner will the truth of the immortality of the soul be fully and generally established, and to this end he labors constantly.

stantly. For further information write to Religio-Philosophical Journal, 92 La Salle street, Chicago, Ill.—[Daily News, Danville, Ill.

Women have been refused permission to study medicine in Germany.

An electric railway now runs from Florence to the steep heights of Fiesole. It has been suggested that the people of Fordham

N. Y., erect a monument to Edgar A. Poe. Italy has appropriated \$300,000 for smokeless powder in her military budget for the present year.

The high water around Marysville, Cal., has driven in town hundreds of jack rabbits that are killed in

The advent of triplets in a North Dakota family the other day absorbed the appellations of Faith, Hope and Charity as the nomenclature.

In filling out a death certificate a Pennsylvania doctor inacvertently wrote his name in the blank space reserved for "cause of death." According to the Paris Gaulois, a rich Frenchman has entered into negotiations with the Ameri-

can Art Association for the purchase of Millet's "Angelus." Paris cab drivers, driven to despair by the increasing popularity of the omnibuses, have established a

new rate of 1 cent a minute fare for short distance Mr. John La Farge will contribute to the April

Century a continuation of his "Letters from Japan," with illustrations by himself, engraved by Marsh Kingsley, and Whitney. Mr. La Farge's letters have the double interest or being written by a traveler of experience, and by an artist who stands in the front rank of his profession in America. The special subject this month is the "Shrines in the Holy Mountain of Nikko."

Among the list of books that Hugh O. Pentecost, Editor of the "Twentieth Century," values highly are the following: Our Heredity from God, by Rev. E. P. Powell, price \$1.75; Liberty and Life, by the same author, price 75 cents, and Childhood of the World by Edward Clodds, price 40 cents. He cordially recommends them to his readers. They are for sale at this office, and or ders will be promptly filled.

Capitalists and Small Investors read "War" Robertson'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 10 cents.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the ibrary of all houghtful readers. We are prepared to fill any and all

A 200-pound seal was captured near Astoria last Friday by some salmon fishers. They are more numerous in the Columbia River this season than for many

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READ THE FOLLOWING TESTIMONIALS:

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

Victor F. Lawson, Publisher the Chicago Daily News, Chicago, Ili. 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 compilations 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 newspaper men and politicians in the east. Its general features are also admirably arranged.

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A Woman's Plea for Polygamy.

Mrs. Susa Young Gates, a daughter of Brigham Young, who has an article on "Family Life Among the Mormons" in the North American Review for March, denies that plural mairiage debases husbands, degrades wives and brutalizes offspring. Her father, she says, had "fifty-six living children, of southern slave-holders are now heard someall born healthy, bright, and without spot or blemish in body or mind. Thirty-one of the number were girls; twenty-five were boys. Seven died in infancy, three in childhood, seven more since reaching maturity. What bright memories we cherish of the happy times we spent beneathour father's tender watch-care, supplemented by the very sweetest mother-love ever given to mortals. Ever thinking of us and our welfare, father was particularly anxious about our education. portunities he had missed."

Brigham Young was a man of physical vigor and of natural intellect, a born leader and organizer, in spite of lack of culture, and he had a remarkable educational experience healthy and mentally bright and who were ing in favor of polygamy, therefore, if the children born of these unions were free from disease and were above the Utah standard of intelligence, which is rather low even now, and was much lower when the polygamous Vermont Yankee lived and ruled. The requirements of his public position taught him the importance of education, and it was very natural that he should, with unlimited means at his command, give his children a good school education.

If, as Mrs. Gates claims, the polygamous children who were students in the "University" of Deseret, were the brightest and keenfound in the transmitted physical and intellectual qualities of those who attained to a belong to the privileged order that could afford the luxury of polygamy.

Mrs. Gates says "The polygamous women of Utah know the value of the experiences they have gained, and, to a woman, would refuse to exchange places with any other, be she a queen upon her throne or supposed queen of her husband's heart." The fact is to ascertain the sentiments of polygamous wives or those who have been such, knows that the system involves experiences of suffering on the part of the wives which no inreligious belief that it was her duty to submit. Indeed, Mrs. Gates admits that "misunderstandings were of frequent occurrence," but, she adds, "one retreat of silence and prayer, the general rule of forget and forgive, added to the conduct of the husband, pupils. Justice Orton, in the opinion which duce them."

who sympathized with none, or all alike, made it possible for the brave hearts to overcome their own weaknesses." Yes, superstition made them submit the requirements of an odious system, and awed into silence the griefs and sufferings of the poor creatures who thought it a religious duty to crush their womanly instincts in order—to quote from Mrs. Gates again,—"to rise from under mother Eve's curse," to do this thing "that they might be spiritually blessed thereby."

The doctrine that it is man's duty to take several wives when he can, and to be the father of as many children as possible, and that the woman best serves God by submitting to her fractional husband, and swelling the number of his progeny, to the extent of her capacity for motherhood, is not a doctrine that tends to the development of either man's or woman's intellectual and moral nature. It is not favorable to high aspiration or to an ideal life. It is, on the contrary, a doctrine which favors, on the part of man, unrestrained licentiousness in the name of religion; and while it debases man, it subordinates woman, and outrages her higher nature on earth that she may overcome the primal curse and gain a place in heaven. The prominence given among the Mormons to the physical side of marriage is an indication of their moral and spiritual status.

The claim that polygamy has any other than a deteriorating influence upon those, at least, who do not live entirely in the senses, will hardly be credited by persons who have traveled through Mormondom and seen and talked with polygamous "saints." That the children of polygamous fathers in Utah are as bright as others, is no proof that polygamy is suited to a high intellectual, moral and social condition. It was men of position, such as bishops or successful business men or men who were of consequence otherwise, that were urged by Brigham Young to follow his: example in polgamy. These men were far above the average of the Territory in intellect and energy, and probably the wives they took were superior relatively to most of the other women. Naturally, their children would inherit the qualities claimed for them and would have better rearing, home training and surroundings than most of the other children. Without these superior qualities and advantages, it is not probable that the children of polygamons Mormons, in the gent principle is-beyond what has been cases alleged, would be healthier or brighter stated-who think they can, from such reprethan children born in monogamic marriage. | sentations as may be made to the senses, The evils of polygamy, however, are not those of immediate descent, but those resulting slowly from mental and moral deterioration, and, on the part of woman, helpless subjection to man, — effects which the personal relations and social conditions involved in polygamy, gradually produce in the course of generations of polygamous marriage.

Nothing but superstition and fanaticism, in this age and country, could make women go into polygamy. That there are worthy women born in polygamous marriage and brought up in the religious belief that it is a God-ordained institution, who still defend the system is not strange. Sons and daughters times defending the barbarism of slavery.

A Victory for Unsectarian Schools.

The Supreme Court of the State of Wiscon sin rendered an important decision last week to the effect that the reading of the Bible in the public schools is unconstitutional. The grave character of the case in question led the three justices to give their opinions separately though concurring in the main point Deprived of all advantages in his youth but | at issue. The decision was made in what the often-mentioned 'thirteen-day's school- is known as the Edgerton Bible case. Some ing,' he determined we should have the op- of the Catholic parents whose children attended the public schools of that town, had appealed to the Circuit Court for a writ of mandamus compelling the school board to have the practice of reading King James's version of the Bible in the schools discontinin practical life. He was in a position to | ued or to show cause for not so doing. An select for wives women who were physically alternative writ was granted to which the school board answered: The relators demore than ordinarily attractive. It is noth- murred, and the demurrer was taken to the Supreme Court. The constitutional objections urged against reading the Bible in the common schools are, that it violates the rights of conscience, that it compels the parents to aid in the support of places of worship and that it is secturian instruction.

The Court takes the ground that portions of the Bible seem to inculcate doctrines, such as the divinity of Jesus Christ and the punishment of the wicked after death, which are not accepted by all religious sects, and that the reading of the books of the Bible as a whole in the school, even though without comment by the teacher, is sectarian instrucest pupils, the explanation is probably to be | tion. The Court says: "Any pupil of ordinary intelligence who listens to the reading of doctrinal portions of the Bible will be more position which made it possible for them to or less instructed thereby in the doctrines of divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force of the efficacy of the sacraments, and many other conflicting sectarian doctrines." The Court further says, that the place where the Bible is read is a place of worship, and that, as the tax-payers are compelled to build and support public that every one who has had an opportunity school-houses and children to attend public or private schools, the use of such houses for schools in which the Bible is read, is in violation of the rights of conscience and contrary to the constitutional clauses which fortelligent and self-respecting woman would bid the use of school-houses for public worendure except under the influence of strong | ship. The decision states that text books | have in this country the strange spectacle of which are founded upon the fundamental the Government keeping up the price of a teaching of the Bible, or which contain extracts therefrom, and extracts from the Bible which cannot be characterized as sectarian, may be used in the secular instruction of the

he filed, says that the spirit and tenor of the constitution of Wisconsin is, throughout all the departments and all the public institutions, entire separation of Church and State.

The importance of the principle of secular government is receiving wider acknowledgement in this country every year, and its practical realization in government is a most gratifying result of years of education and growth, while such decisions as that of the Wisconsin Supreme Court are encouraging indications of what may be looked for in the

The Ultimate Reality is Spirit.

In his communication printed in the Jour-NAL last week Mr. Fascher asked in sub stance, what is the objective factor? The editorial which he criticised said: "What we see are phenomena, appearances upon our consciousness of a reality that manifests itself under the form of matter; what we do not see is the ultimate reality underlying phe nomena." The position of the Journal is that the underlying reality is psychical or spiritual in its nature. That spirit is "com posed of particles," is a view based upon con ceptions of matter which has nothing in common with spirit. The words "spiritual matter" are about as consistent as the expression a square circle. The statement that "thoughts are matter" is condemned both by Spiritualism and by materialism. Matter considered from the empirical standpoint that is, what is commonly spoken of as mat ter, cannot be identical with mind. Material force is not convertible into thought or feeling. There is no passage from the physics of the brain to consciousness One mode of motion may be changed into another, but no mode of motion car be converted into the subjective phenom ena called feeling and thought. Here the spiritual philosophy can appeal in confirmation of its claim even to physicists like Tyn dal and Spencer.

In reply to the question, What is spirit? i is sufficient here to say that it is that which feels and thinks. Further than this it would not be wise to dogmatize in regard to the es sential nature of man's own being, or of the Universal Spirit. Those who imagine that materialized forms reveal what the intellispirit, take, the Journal believes, a superficial view of the subject. It is not known what matter is, except as it appears to conscionsness. The Journal took the ground that matter should be regarded as phenomenal existence, and as the form and mode. under and by which is manifested to senseimprisoned being, the spiritual presence and power that underly all the activities of the universe: that the "ultimate reality" of the philosophers of the agnostic school is, in fact Mind or Spirit and the Father of all finite

Imported Contract Laborers.

A steamship from Bremen landed at New York, on March 15th, seven hundred and thirty five contract laborers. The papers report that commissioner Ridgway says 40 000 contract laborers have been imported through Castle Garden since Secretary Windom appointed his four inspectors. "These four inspectors," he states "have each an interpretor; the eight borers in eight months." Commissioners of Emigration say it is no part of their business to look out for foreign laborers imported in violation of the alien contract labor law. So the law seems to be practically a nullity. Two hundred and fifty Hungarians were imported last week for one firm alone—the Newbury plaster mills—the wages per day having been agreed upon before they sailed. No attempt was made to stop them, and the importers were conscious of their immunity from arrest, or interference by the authorities. Thus in utter disregard of the law, rich firms import from the cheapest labor markets of Europe, while they are enjoying the benefits of protection on the goods they

John P. Altgeld, a German by birth, now a resident of Chicago, where he is judge of the Superior court, has an article in the February Forum entitled "The Immigrants' Answer" which is a reply to the cry "America for Americans." While he argues against restricting "natural immigration," he says: "But the condition of the laborer has been come with the motives or with the ambition of the class we have been considering; they are practically slaves, who will work for wages upon which the American laborer cannot exist. Agents for large corporations are constantly importing them. Steamship companies, to get the passage money paid by American employers, bring them over by the thousand, so that many great centres of industry in the East have been filled with them, and the American laborer is being crowded out. Both the native-born and the naturalized laborer have been almost driven out of the great State of Pennsylvania by these importations. True there is a law against such contracts, but it is a dead letter; so that we great many articles by shutting out foreign competition, and at the same time permitting the manufacturers of these articles to import the pauper laborers of Europe to pro-

Disarmament of Europe.

It is announced on apparently reliable authority that the Pope has indicated his willingness to act as the mediator through whom the simultaneous disarmament of the nations of Europe might be effected. The amount of suffering which the immense armies of European States inflict upon the masses that have to support these vast military establishments, defies the power of computation; but one nation dare not take a step in the direction of disarmament before an other. Is the Pope in a position to negotiate between the nations? The German Emperor. it is stated, wrote an autograph letter to the Pope asking him to send an ambassador to the Berlin labor conference. The Pope replied that he could not take part unless his representative was given precedence over all the delegates. Of course this was characteristic of His Spiritual Highness, although quite in contrast to the humility of Jesus who said that His Kingdom was not the world; but the Emperor wrote another letter, urging the Pope to give the conference such moral support as he could. The Pope, says the despatch, warmly responded, and has written a document dealing with the problem raised at Berlin. The despatch says: "This has been diplomatically communicated to the Papal Nuncio in Germany and will be laid before the international conference. His Holiness recognizes this as a great opportunity for the church to put itself at the head of the world-wide reform demanded by or ganized labor. He holds that the nations must adopt the principle of Christianity, and that the church is the only power competent to deal with the tremendous issues involved in the social and industrial movement. The German Emperor has frankly admitted that Governments cannot accomplish much unless organized Christianity comes to their aid in this crisis. The Pope has spoken in no uncertain voice, as will be seen when his address is made public. It is admitted that if the millions of armed men who trample upon the bread trays of the poor were stripped of their uniforms and set to work creating wealth a great deal of the present distress in Europe would disappear."

Municipal Control of Lighting Streets.

Chicago has so far got the advantage of private monopoly, from which the city has suffered, that it is now establishing a municipal electric light system. Charles L. Weeks in the Nationalist for February has an article on "Chicago's Advance," in which he says: "A large part of our extensive front. bridges, and viaducts, as well as many of generated by the city at its own plant. The wires, lamps, and entire paraphernalia are owned by the city, free from any sort of control by private corporation. The system is being rapidly extended so as to embrace the whole city. It is the intention ultimately to make connection with stores, factories and residences, so as to supply light for private consumption." Mr. Weeks says that the city at present is operating 310 lamps, and that this month 500 mere will be added; and there will be by March, 1891, he states, 1,800 in all, and a year later 2,500, a sufficient number to light all the streets now lighted by gas.

It further appears from this article that the cost per lamp in Chicago is about nineteen cents per night, that with the new plants in operation, the cost will be reduced to about \$50 per lamp per year, that St. Louis pays a of them have not stopped eight contract la- | private corporation \$80 per lamp per year, an advance of sixty per cent. over Chicago's cost. Chicago now pays the Gas Trust \$600,-000 per year for lighting the streets. "Our 2,500 electric lamps at \$50 each will do it for \$125,000, and, as Mr. Barrett says, give us forty times the light. In fact he expects that after a time, the city profit on private consumption, will pay the expense of city lighting, and thus the city will save the whole \$600,000 per year now paid the gas trust." Several cities in the United States have a municipal light system and it has worked very satisfactorily so far as we have learned the results.

An Astoria Spectre.

The town of Astoria, in Oregon, which owes its name to John Jacob Astor of New York, father and grandfather of the representatives of the same name in that city, has been the scene of some excitement over the report of ghostly visitations. Several persons have declared that while going home late at night they have seen a spectral boat with a solitary occupant glide out upon the water made deplorable by the importation of ship of the bay with sails set, and disappear down loads of men under contract. These do not the river. A Russian Finn was the first to make such a report and when he told his story he was laughed at and ridiculed. But have no thought of becoming citizens, but after a while a figherman by the name of Stevenson also reported the same thing: that he had seen a strange boat which disappeared down the river. As two had now told the same story, one being corroborative of the other, the people of the neighborhood determined on setting a watch for the mysterious phantom and made arrangements accordingly. Some men were detailed as patrol and after many weary hours of waiting and watching they were rewarded by sighting the weird craft out in the channel of the river. In the boat sat a man holding the sail and guiding his fragile barque. It was a bright moonlight night and the boat with its occupant, surrounded by a halo of mist, was nevertheless clearly visible. The spectral boat shot out seaward and the men gave it a evolution of its meaning. It goes far toward hot chase for more than a mile when the putting us to permanent intellectual confupursued came to a halt, allowing its pursuers to approach. When the boats were within—say one hundred yards of each other the

figure in the phantom craft was seen to rise to its feet, wave its hand, and almost simultaneously the boat tilted stern upwards as if going over a huge wave and disappeared. The pursuing party were thereat thoroughly frightened, and without stopping to carry their investigations any further they hastened to terra firma and put themselves under the shelter of their cabin.

The Buddhist Propagation Society of Japan.

Some of the Japanese have formed a society for the revival of the purer-forms of Buddhism and true ethics; amongst the promoters there are several native gentlemen who have visited the West, some of whom have graduated at European Universities, the Rev. Bunyin Narijio, M. A., Oxon., a pupil of the celebrated Sanskrit professor, Max Mueller, and others.

The executive has had in view a project for disseminating the objects of the Society abroad, and extending its operations, not only to China and other countries where Buddhism still exists, but also to Western lands. No special sectarian dogmas are promulgated, but these revivalists hope to purify Buddhism at home and abroad, to arouse the priesthood to a higher sense of active duty, to advance education, especially ethical culture. Instead of entering into competition with missionaries of the numerous Christian sects, rather to take up work at points which such efforts have failed to reach; but more especially in the West (Europe, America etc.) to contradict false statements, correct erroneous conceptions and check perpetuation of such about Buddhists and Eastern people generally, their religion particularly. Branches and agencies are being established, and the aid of sympathetic foreigners enlisted. A center is now formed in London, under the management of a well known orientalist lecturer; and active work has been carried on there for some time past, meeting with considerable success.

National Control.

In his reply to General Walker's criticism in the Jap. number of the Atlantic Monthly. Edward Bellamy, in the March number of the North American Review, says: "The Nationalists propose the immediate assumption by the municipalities of the heating, lighting and surface and elevated car lines of towns with other services now performed by corporations. They oppose and protest against the granting of any more public franchises to individuals or corporations under any circumour streets, are now lighted with electricity stances! Let the people attend to their own of business. They propose the nationalization telephone and telegraph, and the assumption of express business by the postcffice; they propose national control of the railroads of the country." There are a great many more or less favorable to these proposed changes who do not see either the practicability or the wisdom of taking all the activities of production and exchange from individuals and private firms, and subjecting them to State control and direction. Just how far the government can interfere with the industrial enterprises of the country in the best interests of the people, is a question on which the ablest thinkers are divided; but there is a growing conviction that the means of transportation and communication, in which the ontire nation is directly concerned, should be controlled by the people through the agency of govern-

> Speaking of the philanthropist, A. T. Lilly, who died recently at his home in Florence, Mass., the New Ideal says: "Naturally Mr. Lilly was the friend of education. His early and constant interest in the kindergarten showed very plainly that his mind was open to new methods in education as in other things. For the present, the most widely known of his public gifts for educational purposes, outside of his benefactions in Florence itself, is the Lilly Hall of Science of Smith College, open alike to women and and men." (Smith College is open to women only). Mr. Lilly was a "self-made man," and one of those free thinkers who, having been fortunate in making money, was generous and discriminating in helping worthy liberal movements. He gave \$31,000 to build the hall of science (now known as the Lilly Hall of Science) for Smith College, an institution for the education of women at Northampton, Mass., and several thousand dollars to found a library in the village in which he lived. He also left money for the support of the Cosmian Society of Florence. one of the most successful liberal organizations in America. Mr. Lilly was a modest. unpretentious man whose sterling integrity and public spirit made him a powerful influence in his community. Men of larger means would do well to follow his example. The world is better for his high character, deep interest in his fellowmen, and thoughtful and wise contributions to the cause of intellectual and moral progress."

> Says John Fiske: "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of Philosophy. On such a view the riddle of the universe becomes a riddle without meaning. To deny the everlasting persistence of the spiritual element in man is to rob the whole process of sion. For my part therefore I believe in the immortality of the soul, as a supreme act of faith in the reasonableness of God's work."

Another Myth Gone.

To the Editor of the Beligio-Philescophical Journal

Culling over an old encyclopædia the other day my we fell upon the following details as to the burning of Servetas by Calvin. If true, and it reads as though it might be true, the long shadow which has rested on the

name of this great reformer is dissipated. "M. Albert Rilliet, a Unitarian clergyman of Geneva, has discovered the original records of the trial of Servetus before the 'Little Council of Geneva,' and published in 1844 a small treatise on the subject, which has been re cently translated from the French. After a careful and detailed examination of the whole circumstances as given in the original records, Rilliet arrives at the conclusion that Servetus was condemned by the majority of his judges, not at all as the opponent of Calvin, scarcely as a heretic, but essentially as seditions. The court which tried the case was a civil, not an ecclesiastical tribunal; and Calvin besides not being a member of the council, was even excluded from political rights along with the other clergy, by being denied a seat in the 'council general.' Moreover, Servetus was not condemned by Calvin's adherents in the 'Little Council,' they themselves being a small minority, and wholly unable to control the decision of the body.'

Most of the old encyclopælias are very unreliable, especially in referring to the faults of great religious characters like Calvin and Luther. Some of the conclusions of the Frenchman quoted are not supported by any proof, and they are certainly not in accord with known facts, a few of which we will give. Our statements can be sustained by appeal to the most impartial and respected historial authorities.

Michael Servetus was arrested at the insti gation of Calvin, and condemned by the magistrates of Geneva. Before his trial commenced Calvin said "I hope he will be sentenced to death." He had before said that if ally large brain. The late Charles O'Connor, Servetus came to Geneva, he should never go thence alive. When in the course of the trial there seemed to be a possibility that the life of the accused might be spared, Calvin threat ened that, in that event, he would depart from Geneva and make his home elsewhere. After the sentence, Calvin wrote as follows: "Am I guilty of crime because our Senate, at my instance, revenged itself of his [Servetus] execrable blasphemies?" Melancthon wrote to Calvin in approval of the deed in these words "The church owes you, and will owe you in future time, a debt of gratitude. I affirm that your magistrates acted justly. inasmuch as by judicial sentence, they put to comes apparent that to judge of the ed to exist had that discourse never been death that blasphemous man." Mosheim says | head, or by the extent of the superficial irthat while a few condemned, the majority regular surface which is covered by the skull endorsed the execution of Servetus, and applauded as worthy of immortal honor Calvin's zeal for religion. It was Calvin's friend old phrenology really is. and colleague Farrell, who reproached and insulted the noble hereticat the place of execution, "O Jesus, thou son of the eternal God have mercy on me!" exclaimed Servetus. Farrell said "Mend thy last word. If thou wouldst save thyself call on Jesus the eternal son of God." Farrell turning to the spectators said "This wretch who is about to suffer is a very learned man, and perhaps even he may think that what he has done is right. But the devil has him in his coils. having taken entire possession."

Servetus was chained to a stake and burned to death with green oak wood, his sufferings lasting fully half an hour. His last words were, "Jesus, thou Son of the eternal God take pity on me." The principal charge against him was that "contrary to the true foundation of the Christian religion, and detestably blaspheming the son of God, he said that Jesus Christ was not the son of God from all eternity, but only since his incarnation.'

Of course the trial of Servetus was by a "civil tribunal"; the church and State were united, and it was the civil power that tried and sentenced heretics and witches at Geneva the same as at Rome. The State was the instrument of the Church in punishing her enemies. The most that can be said in extenuation of Calvin's offence is, that he lived in an age when almost everybody believed in punishing heresy, and that the great majority of Protestants of that day applauded him for causing the arrest and execution of Ser-

Shut Up Shop.

Had any one been rash enough five years ago to predict that a Spiritualist paper in New England would have published in March 1890 such an editorial as appears in Alcyone, of Springfield, Mass., for March 15th, under the above heading, that individual would have been considered wild. We have seen nothing more hopeful nor more significant of the radical change and the healthy growth of public opinion among New Eugland Spiritus alists, than this. It has the JOURNAL ring through and through. Good for you, Mr. Budington. You will be supported in your step forward. The JOURNAL has borne the brunt of the battle for many long years and now welcomes with pleasure the rapidly accumulating evidences of its work. Here is the way Mr. Budington says "shut up shop"

Yes, you false materializers! You "test exchange" speakers! You had better shut up shop! The people have found you out. They are spotting you. You have carried on your fraudulent schemes for years. You have fattened on the blood-money of your victims. You have flouted the sacredness of affection. You have coined the tears of the widow into | periments before returning. gold. You have taken the scanty dollars from the grief stricken. You have swindled the confiding. You have danced upon newly made graves, with your pockets full of the Rev. H. W. Thomas, at McVicker's Theatre, gold of deception.

The aged man, the young widow, the fatherless children have all been your victims. Pretending to bring angels from the Spiritspirit spheres, to aid you.

In your "Developing schools for Materialization," in your "Test Exchanges," you have ned young women to stifle their con-

sciences, to veneer their faces with brass. to rival Lucifer in cunning, to sacrifice honor love, religion for gold.

You dress, you ride, you build houses from the money of your victims. But they will be fewer hereafter. The people are studying your tricks; they are examining your spirit laces, your musquito netting shawls, your wigs, your rubber babies, your hoop skirt gauze fairies, your calico Queen of Sheba robes, your cork soles, your hollow book heels for flowers, your fish pole spirits who come down over the curtains, your creeping confederates, who crawl behind the circle in black, and pop up in white under the nose of some gulled believer, your personations, making three spirits at a time out of the medium, and two pieces of illuminated lace, hold by each extended arm, your "angel children" made out of girls walking on their knees! These and many other tricks, are all now coming to the light. The people are conning your "Exchange Tests"; they will watch for these "second-hand tests" now in every assembly in the country.

Shut up shop. Get into some decent business, and prepare yourself for spirit life, outside of the hells which will be your abiding place, if you do not evolve out of your pres-

ent condition. All good people, all true mediums, are now ejoicing over your downfall. The cause will rise triumphant out of this corrupt swamp. The Spiritualists and investigators will soon know you, and your swindling schemes. Shut up shop.

There has been a great deal of discussion as to the relation between size of brain and mental power. Some physiologists have gone so far as to claim that brain weight is the chief physical test of intellectual capacity. in proof of which they have referred to the facts in regard to the large brains of Cuvier, Byron and others. Probably a much larger number of cases could be cited in which there was large mental power, without an unusuregarded generally as the greatest lawyer of his day in this country, wore a hat below average size. It is coming to be understood now that the mere bulk of brain is of inferior importance, as an indication of intellectual ability, to the number and depth of the convolutions. On this subject Dr. Allen Starr, in an article in the Popular Science Monthly.

There are many interesting facts which make one believe that the greater the extent of brain surface in a man, or, to put it a little differently, the more the folds and deeper the creases between them, the greater are the man's mental powers; and just here it becomes apparent that to judge of the extent without any regard to the number of folds or their depth, is to fall into an absurd error and here we begin to see how baseless the

For a little brain with many deep folds may really when spread out have a larger surface than a large brain with few shallow folds, and a so-called bamp or elevation on the apparent surface of the organ, even if it produces a corresponding elevation on the head, which it frequently fails to do, will indicate nothing regarding the number of the folds or the depth of the creases which lie about it, so that it may be stated without hesitation that from the size or shape of the head no concinsion whatever can be made as to the extent of surface of the brain, and consequently no conclusion can be reached regarding the mental capacity.

"For the first time in her history the Roman Catholic Church is feeling the effect of the general spread of education. In this land the mass of her constituency are no longer ignorant, illiterate, uneducated. The Catholic layman is beginning to think for himself as never before. The Catholic clergy are not exempt from the scientific spirit. If the faccould be known, the fact would be found to be, am sure, that to an extent undreamed of the intel lectual difficulties of our modern world are penetrat R. HEBER NEWTON, D. D.

Undoubtedly the Roman Catholic Church, in this country especially, is beginning to feel the spirit of the age. She cannot be insensible to the innumerable forces of the modern world. Her young men have to mingle with all classes and come in contact with the lib eral and progressive influences of the world of business and pleasure, of literature, science and art. There is yet a great deal of illiteracy in the Catholic Church even in America, far more than there would be if this country had not, for half a century, been a sort of dumping ground for the Catholic nations of Europe. The most ignorant immigrants have been devotees of this church. Let us hope that some limit may be put to immigration, that we may be able to assimilate and Americanize those who come, and that the Catholic Church in America will become sufficiently infused with modern ideas and the American natural spirit, to enable it to adapt itself somewhat to the requirements of American citizens.

GENERAL ITEMS.

Mr. A. P. Miller of St. Paul, Minn., journalist, and author of Consolation and other poems, writes that the Spiritualists in St. Paul have regular Sunday meetings, composed of substantial people.

We are prepared to furnish February number of the Theosophist, price fifty cents; also, Lucifer at forty cents. There are many articles of interest to the general reader in both of these monthlies for February.

The editor of the JOURNAL accompanied by Mr. Richard Hodgson, Secretary of the American Branch of the English Society for Psychical Research, left town on Saturday last for Kansas City. They will make some ex-

An able and deeply interesting discourse on "The Vision of the Divine," delivered by Chicago, on Sunday, March 15th, will be printed in full in the JOURNAL of April 5th. On account of its philosophical thought, and world, you have worked earthly accomplices, the spiritual insight as well as elevated morcalled demons from the hells of the lowest al tone of its author, it will be valued by those who appreciate the discussion of lofty themes in a fearless and yet reverent man-

Next Monday, March 31st will be the Fortysecond Anniversary of the advent of modern Spiritualism. Spiritualist Societies all over the country will celebrate the event by appropriate exercises.

The Forty-second Anniversary of the advent of modern Spiritualism will be celebrated at Memoriai Hall, Cleveland, Ohio, March 30th and 31st. The speakers are Mrs. F. O. Hyzer, Lyman C. Howe, and Mr. and Mrs. Hudson Tuttle. 🦟

The JOURNAL is glad to learn that on the evening of April 19th, the Ann Arbor (Mich.) College Glee and Banjo Club will give a concert at Central Music Hall, under the auspices of the graduates of Michigan University resident in Chicago. This university musical club is always sure of a hearty welcome and full house in Chicago.

A representative of the JOURNAL had a sitting last week with Mrs. Hansen of 24 Bishop Court. Some portions of the results were very striking and well calculated to surprise the sitter. Mrs. H. is to be commended in that she will not allow herself to give sittings when exhausted. She prefers not to give more than four per day.

R. R. Jones, East Randolph, N. Y., writes that Miss Jennie B. Hagan lectured March 10th, in the Union Church of that place, to a large and cultivated audience. Miss Hagan was enthusiastically received and much hearty applause was indulged in during the evening. She wove together in prose and verse the ten subjects treated by her in a manner most acceptable to her hearers.

A correspondent writes from Grand Rapids 'I was much pleased to see in the JOURNAL the article by Mrs. Effic T. Josselyn, and the editorial comments thereon, which are pertinent and just what is needed. Mrs. Josselyn is one of our most faithful and wide awake workers, and her remarks at three different sessions elicited much applause and many compliments. A number of the tests of Mrs Lena Bible to strangers were recognized, and her lecture on 'The Superiority of Spiritualism over other Religious,' was said by some to be superior to any thing given there."

"Morality and justice," says the Bishop of Peterborough, "were not created, nor even revealed by Christ; they existed and were known to exist before the giving of the Sermon on the Mount, and would have continuspoken, or had he who spoke it never appeared among men." For saying this, how many wise and good men have been denounced as 'infidels!" Surely the world does move, the Reverend Jasper to the contrary notwith-

Attention is called to the excellent paper on Thomas Hill Green (the original of Mr Grey in Robert Elsmere), printed in the Jour-NAL this week. The author of the paper, Mrs. Ellen M. Mitchell of Denver, Colorado, is a lady well known in philosophical and literary circles by her lectures and essays. Last fall she gave a course of twelve lessons in ethics and philosophy at her residence. One of the works used was "The Prolegomena to Ethics," by Thomas Hill Green of whom she writes so interestingly in the article which may be found on the first page.

Forty-second Anniversary of the advent of Modern Spiritualism, Company K Armory, Titusville, Pa., March 30th and 31st. The speakers are Walter Howell, Miss Jennie B. Hagan, Rev. H. Barrett, Meadville, Pa., Jadge McCormick, Franklin, Pa. Miss Jennie B Hagan will alternate the speeches with improvisations of poetry, subjects taken from the audience. A fine male quartet and accomplished soloists will render vocal music. Professor Coleman's full orchestra will furnish instrumental music and lead the congregational singing.

Mr. J. S. and Mrs. Maude Lord Drake called at the Journal office on Monday of this week, on their way to New York. Mrs. Deake brought to the Editor a beautiful branch of an orange tree laden with most delicious oranges of "her own raising," from her orange grove in Los Angeles, California. She has recovered her health and is in the best of spirits. Mrs. Drake happened into the South Side meeting on Sunday and finding the speaker of the day was not able to appear she consented to occupy the platform and entertained the audience with a speech and tests, many of the latter being recognized. This lady is always welcomed by her friends, and they are legion.

The Century for March contains an article entitled "Glasgow; a municipal Study," which is encouraging to those who favor enlarging municipal powers and responsibilities. "In the rather gloomy winter climate of Glasgow," says the writer, "which necessitates a large use of artificial heat, cheap gas in all the tenements, however humble, and in every passage-way, is an inestimable blessing; and the more than doubling of the per capita use, under the city's management of the works, means a vast increase in comfort and happiness that defies statistical expression. Great wisdom and humanity have been shown, therefore, in the policy of smaller earnings, and a less rapid debt-payment for the sake of a more rapid reduction of the charge to consumers and a more rapid growth of the total consumption. These considerations of the general good, which dominate the public control of such services as those of light and water, can have only small weight in the councils of a private money-making corporation; and herein lies, perhaps, the most fundamental reason for the municipal assumption of these functions."

The number of floods in China last year was remarkable. Scarcely a province escaped, and the distress was widespread.

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Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the Journal, will be accommo-

The date of expiration of the time paid for, is printed with every subscriber's address. Let each abscriber examine and see how his account stands. Back numbers of any particular date over four weeks old 10 cents each.

Passed to Spirit-Life.

Mr. Parker Bartlett of Oak Center, Mion., w s born to the Mr. Parker Bartlett of Oak Center, Minn., w 8 born to the higher life March 4th 1890. Dropped dead from heart disease contracted by influenza. Was born in Lincoln county. Maine, in 1834, came to Minnesota in 1855. Was liberal in his opinions, a good husband, a kind father and a useful culzen. Mrs. E. R. H. B.

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent com unication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance HIGGES OF THE ATHRIGG.
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PROSPECTUS.

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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 dated if they will forward a list of such names to 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 study 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 newspaper, 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 Spir-

To lay the foundation of what it is hoped will in time grow into 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

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

CORPORATION TO ACT AS TRUSTEE

for those who desire in the interest of Spiritnalism 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.

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Voices From the Leople. INFORMATION ON VARIOUS SUBJECTS

"GOOD AIGHT! NOT GOOD-BY."

I saw my lady die: And he, who ofttimes cruel is, dark Death, Was so deep sorrowful to stay her breath, He came, all clemency.

He would not let her know; So well he loved the bright soul he must take That for our grieving and her own fair sake He hid his shatt and bow.

Upon her lips he laid That "kiss of God" which kills but does not harm; With tender message, breathing no alarm, He said, "Be unafraid."

Sorrow grew almost glad, Pain half forgiven, parting well nigh kind, To mark how placidly my lady's mind Consented. Ready clad.

In robes of unseen light, Her willing soul spread wing; and, whilst she passed, "Darling! good-by!" we moaned—but she, at last,
Murmured, "No, but good night!"

Good night, then, sweetheart! wife! If this world be the dark time and its morrow Day-dawn of Paradise, dispelling sorrow, Lighting our starless life.

Good night and not good-by! Good night! and best "Good morrow!" if we wake; Yet why so quickly tired? Well, we must make Haste to be done, and die!

For dying has grown dear Now you are dead, who turned all things to grace; We see Death made pale slumber on your face-Good night! But is a dawn near?

Flowers, rich of scent and hue, We laid upon your sleeping-place. And these Flowers of fond verse, which once had gift to please-Being your own--take too!

-- Sir Edward Arneld, in memory of his wife, who died, March 12, 1889.

Spirituality and Organization.

to the Editor of the Religio-Philosophical Journal I saw an article on organization in the issue of February 22 of the JOURNAL by H. F. He says in his article in regard to Spirituality, "And who is there among us that can say to his brother, Stand off; I am holier than thou." Any one who has had any experience in spiritual development knows that there is as much difference between it and mere phenomenal Spiritualism as there is between darkness and light. A man who is deeply spiritual can always be distinguished from one who has not the gift of Spiritualists and is merely interested in phenomenal manifestations. His voi e (the spiritual) has a different tone from that of the ordinary man and his face has a glow or luster on it which bespeaks the spirituality that is holding sway over the carnal nature. We, as Spiritualists, look too much to the phenomenal instead of the spiritual develop-We should all try to develop our spiritual nature so that we can commune with our friends that have crossed the river of death without having to resort to the circle to aid us. This higher develnament brings jay and peace to clean heart and pure mind. We don't live up to the light we receive from the other side; if we did it would not be so hard to organize. If we would but improve the shining moments that we spend in theorizing and in idle discussions, in forwarding the cause in a practical way, we would soon be an qrganized body, ready for the work before us. To organize on a working basis, we must be willing to sacrifice a little for the cause, laboring and not getting discouraged if our works seem to be un-

Spiritualists, as a general thing, quench the spirit and do not let the psychic or soul force 'manifest at church and other gatherings. I have heard Spiritualists say that they had frequently been in churches and heard orthodox brothers testify, and they (the Spiritualiste) had felt electrified and uplifted by the brothers' testimony, but dare not speak for fear of giving offense. I think this is wrong. If the orthodox brother and we are one in spirit let us tell him so, and not let the small difference between us in belief be the barrier or occasion for selfish bickerings. We should try to reconcile our differences in the spirit of meekiness and humility and let others see by our deeds, words and acts, that we have drank deep from the fountain of spirituality. 'The correspondent referred to in the opening of this article says: "Such a society, having its headquarters in the spirit world, would not only be the greatest novelty of the century, but it would also meet with the undivided favor of all nations." We have had too much novelty already. Let us have less novelty and more spirituality among the people, and let us work to that end. I say, Mr. Editor, organize!

Letter from One of the Old Guard. To the Editor of the Religio-Philosophical Journal:

I wish to send you, not for the purpose of publication, a few words of cheer and congratulation, for the good and able efforts you have so bravely put forth in the past, and are now, with ever-increasing earnestness, making far better human conditions, and a purer and more consistent and rational Spiritualism, that shall bless and elevate, and not curse and degrade humanity. Keep the ship of Spiritualism and progress ever laden with truth, and the flag of honesty and unity ever spread to the spiritual breez, and she will outride all the storms that misguided and pretended friends, and the narrow sectarian church enemies can nurl against her.

The Wells-Newton fiasco in New York was only

another positive demonstration that a deceptive "Jordan is a bard road to travel." All such commercial impostors, who will steal the livery of Spiritualism to serve the devil in, should be kept in the school of discomforture and retribution until they can know and see themselves as others see them." Continued exposures and mortification ought to cause some of them to forsake the evil and learn to do well. I saw in a recent Jour-NAL that an effort, made by a few of us at Lake Pleasant last season, has secured the desired result. It had been hoped, for several years, that the management, or the lecture committee, would engage some of the well known Unitarian, Universalist, and other independent speakers in connection with some of our very best Spiritualist speakers. The lack of sufficient funds seeming to be the only objection, a guarantee subscription was readily raised and placed with the committee on speakers. Could not Dr. Thomas of Chicago be secured? His name was among others mentioned at the time. The Lake

Pleasant platform engagements had sadly needed strengthening for some time. Sectarian narrowness does not belong to a Spiritualism founded in universal truth, and which should be held in the "unity of the spirit." I have seen and felt for many years, that Spiritualism has not attained to that power and effectiveness that it should and would have if the diversified elements had been organized in some form that would have vitalized into ever-increasing strength and influence.

A proper organization is not necessarily the formulating of some lengthy creed or statements of belief, but setting forth some general principles in the realm of moral and spiritual life and growth in this world, and by unity of purpose and efforts, secure the highest and best results for the cause of human progress. There has been too much of a free and go-as-you-please element among Spiritualists, whose principal creed has been individualization and materialization, and whose chief occupation has been to encourage dishonesty and fraud by blindly following after dark circles, and a general "ghost-hunting craze." It used to show itself at conventions in former days more than in later times. At a National Convention held in Providence, R. I., several years ago, Edward S. Wheeler headed the forces in opposition to organization. He scouted the idea of any iron-clad moral code, or organized beliefs being "crammed down free people." He claimed that Spiritualists had no moral standard. The true hero, and afterwards much lamented Selden J. Finney, area to the occasion, and so effectually disposed of Wheeler that he did not come in sight much for two or three years afterwards. Cleveland, Ohio, was the next battle-ground, when E. V. Willson left the convention. The next skirmish was at the National Convention in Chicago, when Daniel Tarbell of Vermont, and a few other pro-slavery democratic Spirit-

ualists, left the convention and hired another hall, much to the relief of those who were there in the interest of organization and harmony. It would take a large book to contain the account of the trials, battles, and scattered forces that have followed in the wake of the Spiritualist crusade down to the present time. It is now high time to call a halt, and, if possible, learn the true lesson, "In Union there is Strength." NEWMAN WEEKS.

A Psychical Incident.

To the Editor of the Religio-Philosophical Journal. As you have requested on several occasion that I would write up for the benefit of your many readers my experiences of the phenomena of Spiritualism, and as many people ask of what good is Spiritualism in the every day affairs of life. I have concluded to write as briefly as possible some of the most important events that have been decidedly beneficial to myself and family. The winter of 1889 my husband being called to Chicago on business that would detain him some days, desired that I should accompany him. We had been in Chicago but a day and a night-when I was possessed with a strong conviction that there was something wrong at home. I spoke of the impression to Mr. C. who laughed at me, and would not consent to my returning as I desired to that evening. I said no more that night, since I did not like to be laughed at or thought superstitious; but the next morning, I was so worried that my husband, noting my worried looks, asked me the cause. I said I am sure something is going to happen at home that will prove disastrous to us if I do not return immediately. He looked incredulous, but consented to my immediate return home. I arrived home about halfpast two P. M. The weather was intensely cold, and I thought as I removed my outer wrappings, how warm and comfortable my pleasant home seemed in contrast to the wintry blast without.

I had but time to think this, when I was compelled to go up stairs. I seemed to be in a semiconscious condition; all the powers of my being seemed controlled by some influence outside myself. I found myself standing in the hall up-stairs, directly in front of a linen closet that run from the dining-room chimney to the opposite wall-there being a space of about four feet. I had a closet put in there for the use of house linens. I had stood but a moment, when the power that moved my physical body was able also to control the brain; rapidly the words flashed through my mind, "Your house is on fire. Remove the linen closet, take up the floor near the chimney and you will find the fire." I called the servant and requested her to call one of the men servants to take the closet downwhile I was removing the linen. When the man came I told him I wished the closet removed that we might get at the fire, for said I, "George the house is on fire under the closet." He looked incredulous and said, Mrs. C., "You must be mistaken, there is no fire here, there is not even the smell of smoke. What will Mr. C. say to my tearing down the house for fire when there is no fire except the fire in the stove below there in the dining-room." I replied, "remove the closet, take up the floor close to the chimney and we will soon learn whether there is fire there or not." On removing the wooden closet he laid his hand on the floor, when I told him to take up the floor, and found it so hot he could not hold his hand there. He then worked with the energy of conviction; as soon as an aperture was made the flames burst out, and we succeeded in extinguishing the fire before much dam-

On repairing the damage done to the house, we hind. On this the chimney partly rested. The chimney had been built many years, a brick had crumbled leaving space sufficient to draw up the chimney all the smoke caused by fire, and that was why there was was no smell or indication of fire in the house. What was the power directing me in this matter, if not, what it claims to be? Our disembodied friends, who are ever watchful of our welfare, and give us warning of danger when they can do so? This is but one of the many important vents that have happened in the last twenty-five years of my life. Nearly every one of them a warning for the benefit of myself or some friend. Utica, Ill.

Evil.

Fo the Editor of the Religio Philosophical Journal. What is evil and why is it abroad in the land? Is here less evil and suffering among mankind to-day than in the ages past? Will the time come when no evil will exist on the earthly plane of life? Is there less to-day than at any other time in the past? That may be, for if any can be overcome why not all? Laws are made to-day by the people and for the people. No one man can can exercise his own will without restraint. Henry the VIII of England died in 1545, a little over fifty years of age. It is said he was guilty of seventy-two thousand execuions. Is there a monarch to-day who can order, and be obeyed, for an execution without law or just Why have we abandoned religious persecu-Henry the VIII started the so-called reformation because the Romish church would not grant him a divorce from Catherine. He married six wives; executed two of them. He was the supreme head of the Church of England. Calvin had Michael Servetus burned at the stake for being a Unitarian. If these things could not be done to-day, what has made the change? Is Spiritualism a reformatory movement? Could Spiritualism have gained a foothold a hundred years ago?

There seems to have been a familiarity with the angel world in the long ago. Abraham was ordered by Sarah to discharge the bired girl and send her away because Abraham had a child by her. Abraham was grieved, but giving her only a bottle of water, he sent Hagar with her little one into the wilderness. When ready to die, she laid the lad among the shrubs and stepped aside to weep. Here the angel came to the rescue. A voice from heaven told her how to act, so that Ishmael became the head of a nation. Abraham is quoted as a pattern of sincerity, because he led Isaac to the sacrifice. Was the Carthagenian mother less, when she saw without a tear her child thrown into the fiery Saturne? Carthage and Rome were rival cities, and continually at war. Rome was conqueror, and Carthage committed to the flames. Human tears and human suffering caused by man's inhumanity to man is enough to make the angels weep. Alexander and many others won greatness because of their power to conquer. But thanks other names have shone and are still in the firmament of heaven for the good they have done. How will these names compare and how do they compare even in this the nineteenth century? Compared with the past we may well' thank God and take courage; but how many are yet subject to hard conditions? These, however, may not on the aggregate be detrimental—they discipline, they chasten. The opportunity for progress s never entirely withdrawn in earth life; why should they be in spirit life? The consigning of a soul to eternal torment as a revengeful, angry expression of infinite love is inconsistent. This is inculcated in so many of the Christian creeds, and so many are liberally paid for preaching it that it yet hangs like a nightmare in human imagination. have two near kindred, in their very nature intensely religious, whose minds became unbalanced by the study of these horrible outpourings of eternal wrath in ancient inspiration. Well, thank God for progression. New light is dawning upon us. The God of theology is not the God of love nor of nature. We are to acquire the kingdom and it must be within us.

PETER THOMPSON.

Ceredo, W. Va. The Coming Church.

to the Editor of the Religio-Philosophical Journal: At a time when the subject of the organization and development of the "Church of the Spirit," or a coming spiritual religious dispensation, is frequently mentioned in your paper and treated therein from all points of view, it may be appropriate to suggest that, in all probability, as there are so many individuals and societies interested in this coming dispensation, all widely differing from each other, the "Church of the Spirit," while one in spirit and in. truth will yet be organized with great variety in all things of order. And as all such societies seldom associate together, and are severally governed by their own special and particular laws under the universal rule of the Divine Spirit, and yet are all one by the all-involving sphere of divine love, truth and charity, so it seems to me that time must come when, under the new spiritual dispensation, stronger and more efficient organizations than now exist will be evolved; yet the different elements will organize separately and work each in its own direction, fraternizing with each other, not in forms or rules but on the general ground of a true understanding of the divine wisdom and of the spiritual world. EDWARD B. KNOWLES, PH. D.

Rational Thought.

Independent thinking is more easily imagined than realized. It is easy enough to go to thinking, but it is not easy to abstract the thoughts from ha bitual channels. We may have formed the idea that we can think as we please, but this is far from being true. We may direct our thoughts in a given channel, and pursue the line of direction for a while, but the process of mental action is liable to be interrupted by recurring to the accustomed modes of mental direction. It is easier to think we have no hobby than to prove to friends, who know us well, that we have none. One person says, "I want to know the real truth." There are a thousand abstract truths; what particular truth do you desire to know? "Why, the great truth—the tendency of being." Well, that is easily answered; we are all tending towards a great change called death, beyond which no man has a right to predicate. Man's functions are especially adapted to his condition here, and all his ideas beyond this life are speculative imaginings. But this proposition of another life -a continuation of this, is so so generally accepted, you know. The proposition that two and two are equal to four, is also generally accepted, but I never heard of its resulting in any more, by reason of general sentiment. Man naturally wishes for the opportunity to add another "eighty acres" to his farm; but it isn't public policy, and so men are seemingly wiped out for new occupants of his place. There is a spiritual being in this house of ours, and that is the we, ourselves. The house that we live in must perish, but we ourselves cannot commit suicide if we want to ever so much. The manner of our life, in the beautiful beyond is left to the imagination. I beautify my life here with glowing pictures of all sorts of delectable occupations in my home beyond, after I shall have selected my location and taken up a claim. And there shall be upon my claim, or just adjoining it, a lake, with trees beyond whose long, tapering tops shall be reflected in the water, with oh, such glorious mountain hills and groves beyond, and warmed and colored in an atmosphere of such dreamy joyousness that when my friends call to visit me they will want to stay a month.

There, didn't I tell you that a body would drift into old ruts, when I began this article? You see I wasn't fervent at all, but a cold philosopher who undertook a dissertation on mental abstraction or direction. But then, you know, I could keep you in a frigid zone if I would; I slid off the glaciers just to show you, by illustration, that thought will go wandering if you will let it, as a school-boy, who starts for school, finding it a pleasant day, concludes to go fishing. But we shall not forget, my spiritual friends, that there are grave purposes which should occupy our attention when occasion calls, as well as the letting up from labor when the daily task is done. The great lesson of our life should be the cultivation of a cheerful spirit, for if we have that we shall be nominated to the best offices when the convention meets. M.O.N. Clyde, Ohio.

Things in General-Theory vs. Practice.

To the Editor of the Religio-Philosophical Journal. :

On last Sunday, our good pastor in the little country Methodist church, while expounding the duty of Christians to love their neighbors as themselves, suddealy burst forth into the fervid exclamation: "Oh! do your hearts throb with overflowing sympathy for all human-kind?" If the members of that secluded congregation had truthfully answered they must have said: "Not a throb!" Not, let us bear in mind, that they were any harder of heart than the average of mankind. We are all deplorably too thickly over-laid with callous selfishness. This glib talk about loving our neighbors is for the chief part devoid of the meaning that bears good fruit in brotherly actions. We have striking proof of this all over the district. With mud ankle deep on every road, there are only here and there little dabs of halfmade sidewalks stretched in the immediate front of each farm-house, here a short patch on one side of the road, there a similar patch on the other side, not one of the farmers seeming to have had a thought beyond the immediate needs of his own family. And yet along here is the only path to church and school, where women and children become draggled in the sticky slush, with deep puddle-holes that might be easily bridged with a piece of old board lying scat-tered about, and steep shelving places left daugerous in slippery weather from lack of fifteen minutes labor with shovel and mattock. And so for miles pedestrians are obliged to dodge from sidewalk to sidewalk, now on one side, now on the other, compelled to plunge through the deep mud of the road-

This is a matter of sheer selfish neglect that has no active thought for the well-being of neighbors who should be loved. But, worse still, scarce a team, no matter whether owned by Christian or sinner, but is systematically driven to the outermost edge of the road, in many places to the atter obliteration of possible foot-hold for pedestrians. And one-well-to-do farmer, a prominent member of the little church and superintendent of Sunday school, has a long stretch of his sidewalk plowed down to the roadway, though there are dozens of acres of his land lying in useless-idleness; thereby forcing every pedestrian to cross the muddy road to gain a foot-path on the opposite side. He complacently jogs to meeting on horse-back, not once impressed with a thought of those poorer brethren who have no horse to ride on. On New Year's day there was a special case in point. It was cold, wet and disagreeable, with clay mud ankle deep on all the road-ways. Into this miserable endurance started forth a young husband, his wife and three children, on their way to the railroad station a mile-and-a-half distant. The father carried one child, mother the wee baby, cuddled under a thin shawl, while the eldest, not six years of age, trudged through the mire as best she could. It was a pitiful sight, not at all nice in a church-going community of farmers possessed of sleek horses and covered vehicles in abundance. And yet the fervid unction with which talk of ardent willingness to take up "their cross." is given forth in the "testimony" and Wednesday night prayermeeting, is something wonderful, in view of the bold fact that "the cross" lies scattered and neg-

lected all over the neighborhood. The dogged persistence with which even intelligent members, of church will cling, as with the clutch of a drowning man to any, the most unstable support, and resolutely shut their eyes to whatever does not square with preconceived theological belief, is almost inconceivable. A more than commonly educated farmer whom I requested to read the admirable report of Prof. Crookes' scientific experiments with D. D. Home, bluntly said, "if he saw such things himself he would not believe them!" But he hasn't a doubt about the truth of Jonah living comfortably in the whale's belly, or the tumbling down of the walls of Jericho by the toot of

Another equally faithful swallower of any miracle that happened thousands of years ago, became so worked up by the Jewish Rabbi's strictures on the accepted history of Jesus of Nazareth, copied in the Journal I loaned to him, that he said he had to get up and thrust it into the stove, as he didn't feel safe with such awful blasphemy in his house! Is it any wonder that sharp-witted priests and self-styled divines lead such a big heap of the world by the nose! W. Whitworth.

North Dover, O. A Kentucky Letter.

To the Editor of the Religio-Philosophical Journal I have not the least fault to find with your manner of conducting the JOURNAL, although it sometimes contains articles with which I do not coincide. believe, however, in giving free scope to thought fairly done. I believe the JOURNAL to be the only paper conducted purely in the interests of Spiritualism, though I have seen a number of papers that profess so to be. The paper that publishes everything as truth without investigation is not in the interest of Spiritualism. Were it not that there is one to keep in check the vipers that fatten upon Spiritualism the latter would long ago have been a thing of the past. As to organization, I think if such a thing could now be brought about in the existing state of affairs your troubles would be many times increased. We cannot depend upon all that comes from spirits any more than we can upon all that comes from men in the form. Many mediums uphold what their controls say whether it be reasonable or not. If all Spiritualists were organized upon one platform to-day, it would not be one month be-fore a division would take place. If spirits were truthful and united there would be some chance for unity among the generality of Spiritualists; if spirits were truthful, the whole world would have been

telligent power outside of man that we can commu cate with; but what it is I was never able to discover For thirty years I have been an investigator, but I would have quit in disgust long ago only that I felt was dealing with a reality and that you were trying to separate the chaff from the pure grain. Louisville, Ky. THOMAS LEA.

Spirit and the Physical Body.

to the Editor of the Rengic-Philosophical Journal The JOURNAL in its issue of March 1st, in an editorial under the above caption, takes exception to this statement made, as it says, by a representative Spiritualist. "Man is a duality, a physical body and a spirit, evolved by and out of a physical body." The point made by the JOURNAL is this: "The physical body is evolved by the spirit, not the spirit by the hody. Possibly this is a case, where neither understands the other's exact meaning in the use of the terms spirit, and physical, which seems to be made synonymous with the term matter. If both the representative Spiritualist and the JOURNAL use the terms Spirit and Matter, and Soul, in the strict sense in which I use them. I could not agree with either as to their conception of man, for I find man to be triune, instead of dual in his nature, not only on this mundane plane, but on all supermundane planes as well. To my mind, Spirit is the nondimensional self-existent substance, active in form; and Matter is the dimensional self-existent substance, reacting when acted upon; and Soul is the effect produced by Spirit acting upon aggregated Matter and constitutes the I am or ego of an individualized form. Thus man is constituted of Spirit and Matter evolved by it into the human form, and the effect produced by their action and reaction while thus combined, which effect constitutes the Soul, or self-conscious existence of the individual. Then if the self-consciousness of man is an effect

consequent upon the action of spirit in, through and upon matter evolved into the human form, it follows as a logical sequence that it can only persist so long as these conditions of spirit and matter are main tained. That the human organism is maintained after the death of the mundane physical is asserted by all spirits of a high degree of unfoldment that I have been able to communicate with upon this subject, all affirming that they possess supermundane physical organic bodies, counterparts of the physical bodies they had while here, only more perfect; bodies that bear the same relations to the planes they dwell upon, and the houses they inhabit that our bodies bear to similar objects here; and that this supermundane organism is evolved by spirit within the mundane organism, and is born out of it through the process of death to the mundane organism. Note this, that this evolutionary process is not carried on by a spirit, or the spirit, but by spirit, per se, a process of which the spirit or soul of the individual is wholly unconscious. The term Spirit is a generic term, signifying on the supermundane plane just what the term Man does on the mundane—the whole individual, with all his qualities and characteristics, in his triune capacity.

I know that some writers contend that man is triune here, and only dual after death of the mundane body, but I have been quite unable to arrive at any such conclusions in my investigations of the subject. Some time since, when through a good trance medium I was conversing with a spirit of undoubted high intellectual attainments, I affirmed the self-existent quality of Matter, and he expressed surprise that I should so affirm, saying, "Your body is matter, is it not? Does it not disappear and cease to exist after the spirit leaves it?"

"Yes," said I, "it is disentegrated, and as a body it disappears, but the elements that composed it still exist, and those elements are material. Each particle or atom, if it has become atomized, has dimension. Now can you annihilate these atomic elements, or change their form in any way, or do aught, with them save to aggregate them by the action of spirit into composite form and thus produce determinate effects? That is what I mean by the term matter, when I affirm its self-existent character. I mean the dimensional element of self-existence, and that only. I do not mean the forms produced by its aggregation."

"Ah!" said the spirit, "if that is what you mean by matter, then we are in perfect accord, for the ele-ments from which objective forms on all planes are built up, are like spirit, self-existent and eternal." In this instance, as in many others, there was perfect agreement between seemingly opposite views, just as soon as the same term was made to convey the same meaning to each mind.

How necessary it is then, that there should be a definite and fixed meaning, to the terms that spiritualistic writers use, and for that matter all other writers and speakers, when discussing spiritual and psychical subjects; and if Prof. Coues will undertake the task as you have suggested, and give us a terminology every word of which shall have but one definite and fixed meaning, he will be entitled to great credit, and merit the everlasting thanks and gratitude of all writers and readers. JOHN FRANKLIN CLARK.

Enough to Convince the World.

To the Editor of the Religio-Philosophical Journal I was one of the first to investigate the phenomena of Spiritualism and also a subscriber to the Spiritual Telegraph, which I think was one of the first papers published on Spiritualism. At that time I was a great skeptic for I had but just emerged from the darkness of old. Theology and felt that I could see fraud in every thing. As I did not see anything

that would be proof to me I gave it up, pledging my word and honor that if ever the time should come that I could have evidence to convince me that it was true I would spend the remainder of life in its service. The time has come and I now feel that I have proof sufficient to convince the world. I fancy I see you smile at such a statement. Five years ago I had a son, 27 years of age, taken from me very suddenly, crushed beneath a moving railroad train. am a widow and he was my main dependence. nearly passed over at that time. Three years ago I was in California for my health, and then and there I became fully convinced of his return to me by independent slate writing. He told me that if I would sit at home he would converse with me, and since then I have enjoyed much converse with him and others of my friends by table tipping? He also told me that if I would commence holding the slates he would try and write for me; so on the 8th of last September I commenced holding the slates, sitting in a dark room alone in my little cottage for the pur-pose of getting writing. I sat two hours, two evenings each week, and after sitting four weeks you can imagine my surprise at seeing the face of my father so plain that I recognized it at once. After another sitting my son appeared holding in his arms his infant sister who passed over thirty years ago. I have also had faces drawn on my slates that I recog-MRS. M. M. CRANE. nized:

A Medium's Views.

to the Editor of the Religio-Philosophical Journal

In reading your issue of March 8, I was very much impressed by an article from the pen of W. W. Currier, and particularly was I pleased with that portion of it which said, "the honest, truth-loving mediums of to-day find but little work to do or encourage-ment in their mediumship because the average investigator looks for the marvelous; the bigger the lie set up the more there are to run after it and pay high prices for a look at it in the dark." There never was a truer word written, and this is why so many of our oldest and best mediums have retired from the field—not because they have lost their mediumship or have become indifferent to the cause their souls love, but when they found themselves possessed of the gift of mediumship they looked upon it as a sacred gift and solemnly avowed that they would on all occasions be simply mouthpieces for whatever their influences had to giveneither adding to or taking from what they were able to give through their organisms; that when these communications, either from poor conditions, given their controls, or inability from any cause of the spirit to make their communications satisfactory to the sitter, they preferred to be called poor mediums to being untruthful ones. To-day I know of many such—some in our own city—who are now never heard of as mediums, while those less scrupulous are "flourishing like a green-bay tree." When this craze among investigators to see and hear something marvelous subsides, and people find from numerous exposures how they have been gulled, then, and not till then, will the truthful, honest, conscientious medium be appreciated and encouraged, and every such medium may well thank the editor of the RELIGIO-PHILOSOPHICAL JOURNAL and believe as they now do that he is a true friend to all true mediumship, and that it is only the false he is battling against. But one thing I cannot understand, and that is, how a person can be a true Spiritualist and captivated by Spiritualism ere this time, but instead | that is, how a person can be a true Spiritualist and of that all we can be certain of is that there is an in | persist in every possible way in placing obstacles in

the way of a paper that has for its sole object bettering our holy cause by trying to rid it of the barnacles that have so long attached themselves to it, and exposing the frauds that have made it a by-word and reproach among all right-minded people, be they Spiritualists or non-Spiritualists. All I can say is their Spiritualism is different from mine. C. A. R. Chicago, March 7.

Let the Light Shine.

To the Editor of the Religio-Philosophical Journal.

How strange it is that Spiritualists should stand so isolated whilst they claim to hold to views so far in advance of the Christian churches. It seems to me that they ought to be more consistent if they have truths which shall make the world of mankind better. Is it not their duty to let their light shine so that the cutside world may know that they believe what they profess; that all mankind are brothers; that love is the emblem of goodness, and that kindness mixed with charity is that which draws us towards the great fountain of life? Now shall we become consistent, act like rational beings, unite in societies and stand like brothers and sisters united in the cause which has partially liberated us from the bonds of superstition? It seems as if the time had come when, as Spiritualists, we could come together and work for the cause of truth and harmony. What are we doing as a class for the rising genera-tion? The children of Spiritualists have no place where they can meet to be instructed in the principles of the laws of life. Are we not shrinking from duty—the imperative duty which we owe to the rising generation? If Spiritualism is a truth based on eternal principles, then it must live through all ages to come as it has lived through all past ages. Is it not the duty of Spiritualists to unite in a solid body and work to drive from the earth error, and superstition, and wrong, and make our world more beautiful so that the soul or spirit of man shall aspire to more spiritual development, to control our-selves so as to ward off disease and sin and hold ourselves in harmony with nature's laws? Shall we not thus have gained a triumph over a vast deal of suffering and misery? Would it not change things in the right direction? Who can tell the great blessings it would confer upon ourselves and humanity? Let us strive to rise and thereby influence others to investigate. Our influence extends to those with whom we associate; then how essential it is that we strive to elevate ourselves so that our example may favorably affect others. Whilst we stand so isolated there seems to be no advancement. Where shall we find our David who shall go forth and slay the G liah of superstition, error, and ignorance and bring all men to love justice and truth? It would be a far greater work than that which David performed when he slew Goliah. I say down with all fraud. Let it be buried so deep that it can never be SIDNEY L. STONE. Hudson, Ohio.

Spiritualism in Troy, N. Y.

The Star Hall Spiritual Society having obtained a Charter and a lease of Star Hall, corner of Fourth and Fulton streets, for a long term, and having purchased the furniture and fittings therein, have the full control of said Hall. It is centrally located, with quiet surroundings, carpeted throughout, easy seats for three hundred and room for more, electric lights, piano and organ, cook room and facilities for seating a hundred at table.

Our Society desires to share this very pleasant and comfortable HOME with all spiritualistic and liberalminded people, and all others who may be desirous of learning something of our beautiful invitation is extended to all to join with us in our efforts for the advancement of spiritual and liberal truth. A Ladies' Auxiliary Society meets every second and fourth Friday of each month for supper and social, and a Children's Lyceum meets every Sunday at 2:30 P. M. It is our purpose to employ the best speakers and mediums as often as our circumstances will permit. The Hon. Sidney Dean, until recently a very popular clergyman of the Methodist Church of Rhode Island, is engaged for the last two Sundays of April. The officers of our Society for the current year are: Wm. Gardner, Pres.; W. H. Vosburgb, V. Pres.; E. S. Armstrong, Treas.; George Gray, Jr., Rec. Sec.; B. B. Martis, Financial

Miss Margaret Gaul - Medium.

I'o the Editor of the Religio-Philosophical Journal

Will you please to place upon your list of media the name of Miss Maggie Gaul of Baltimore, Md.? This lady is a eliable medium for platform tests, This lady is a feliable medium for platform tests, and many of her tests are of unusual excellence and are highly appreciated by those to whom they come. She has awakened many minds in this city to thought by the startling evidences she has presented to them, and has brought gladness to many a bereaved heart making them to realize the fact that there is no death but that their loved ones departed there is no death, but that their loved ones departed live and love them still. I do not know that this lady has any injection of traveling as a medium, but she is one of the few who should be brought out into the field of spiritual labor, for which she is so well qualified. She has held a public scance nearly every week for the past eighteen months, in this city, and is always welcome, and her hall is well filled by a quiet and appreciative audience. Where ever she may be called to labor, I have no hesitation in saying that she will give unqualified satisfaction.

Washington, D. C.

T. M. Harton writes: I am not familiar enough , with spiritual phenomena to write you anything, indeed I never saw but one medium in my ife and that was Geo. P. Colby, whom we found to be a nice gentleman and so far as we are concerned, or were able to judge, a most excellent medium, one whom we would love most wonderfully well to see in our midst again. He made a good impression with us, and many often speak of him kindly. Some denounce him as a charlatan, but they are of the class who are unwilling to have unity and charity in anything but creed bound religion. There are a few of us here who would love to see a good and honest me lium among us once in a while. While we would love to meet and talk with worthy Spiritualets, we are unwilling to accept everything that comes along under the name of Spiritualism and give countenance to it as such. Persons like Mr. Colby, however, can at once secure our hospitality, and whatever we can do for them will be done gladly. I wish that Spiritualists were organized so that we could have our best mediums in the field all the time to work for the good of mankind.

Mrs. A. E. King of Hyde Park, Mass., writes: Allow me to extend my hand, yes both hands, and congratulate you on your last achievements and the good work you are doing in cleaning out these slums of Spiritualism, not only the blackmailer but the black swindler as well-those who use cork soles, musty wigs, curled hair whiskers, soiled shirt fronts. and tinsel paper for brass buttons. The late Allan Putnam was personated to his friends in America Hall, this city, a few weeks ago. If Allan Putnam has nothing better to do in spirit life, I hope some good angel will act as teacher and drill him in the first rules of decency. A man that has a mind so weak as to recognize and believe such bosh ought to be sent to some institution for idiots, yet these dupes cry for more. Brother Bundy, do not stop. Go on! There is more to follow, and "let the galled jade wince." I believe that you will yet carry the banner of truth, ustice and honor in Spiritualism to a triumphant

R. I. Moses of Columbus, Ga., writes: "I have no experience in Spiritualism, but read your paper with great interest, and especially approve of your war against frauds. The evidence you collate of spirit presence from respectable witnesses ought to satisfy any impartial investigator, and has been to me in my old age (78) a source of great comfort, and makes me very hopeful of immortality.

Mr. D. B. Reame, Yoncalla, Oregon, says: There are three or four large estates to be sold have rich soil, plenty of good water, the best climate in the world. It is the Italy of the world for some liberal hearted company to come to with a colony of from fifty to two hundred families."

James Porter of Greenfield, Mass., writes, "The JOURNAL is the only paper on the subject of Spiritualism that I care for."

Ex-Queen Isabella of Spain, is said to be one of the cleverest poker players in Europe. Her natural stolidity of countenance helps her very much.

C. K. Murray, of Charlottesville, Va.,

was almost literally

covered with boils and carbuncles.

"What Books."

To the Editor of the Religio-Philosophical Journal. In your issue of March 8th, is an item under that heading, "What Books." Perhaps I should be too modest to "blow my own horn" but necessity is a general excuse for some things not wicked. Nearly two years ago I finished and published my last book. "Forty Years on the Spiritual Rostrum," and supposed my extensive acquaintance would soon sell enough to pay cost of publishing, but I am still largely in debt for getting it out as I put the price too low to get the cost except through my sales. Although I say it, it is a work that should be in every public and private library of spiritual books for the following reasons: One chapter is worth its price which tells what I have learned of life in the Spirit-world by forty years' intercourse with its dec-Spirit-world by forty years' intercourse with its denizens. It also has a fine likeness which will some day be valuable as of the person who gave the first lecture in this country on modern spirit intercourse beginning in 1847 in the publication of A. J. Davis' first book, Nature's Divine Revelations, which confirmed my own experiences and brought me the evidence of personal existence after death. It is a substantially bound book of 324 pages, and I send it by mail on receipt of one dollar and ten cents for postage, and pay one dollar to the publisher for every copy I take out. It is a diversified narrative of my forty years' work which closed with my 75th year of life, extending from the Pacific shores to the Penobscot and from the gulf to the great lakes. The clergymen who preach about another life ought to read what I have learned about it, and if I was able I would send the book to all I could. WARREN CHASE. Cobden, Ill.

Free Text-Books.

To the Editor of the Religio-Philosophical Journal: This beautiful city of the straits has taken a great step in advance. Some two weeks ago the board of education, by a majority of eleven to five, voted to furnish our schools with free text books. Four out of five who opposed it were Catholics, and the Michigan Catholic applauded the course of the Protestant member who opposed this progressive measure on the plea that it would wrong the Cathoics. President Voight, in defending the measure said, "The noble State of Massachusetts adopted this measure six years ago, and those who oppose it now are threshing over old straw." The chairman of the committee on teachers last year keeps a grocery, and in the back part, a saloon in sight of customers. We elected an entirely new board ast election, voting by wards instead of by general ticket, which we think has brought good results. The saloon man was re-elected and be opposed the free books. He is one of the four Catholics who are on the board. The Catholics here are soon to dedicate a new schoolhouse near us, as a church, as it will save them taxes. It will, probably, be used a while to preach in till they raise the funds for a church. They have purchased a house with nice grounds for the priest, which no doubt will go tax free. When all church property is taxed in the country the "Church and State" policy will receive its just deserts. Free textbooks mean better attendance. It will attract many from parish schools which are a great menace to our free institutions. WARREN HUTCHINS. Detroit, Mich.

Leaped for Joy,

To the Editor of the Religio Philosophical Journal.

To my mind no one has yet given a satisfactory answer wby we are not, as Spiritualists, organized. When I read that article on Unity so many months since my heart leaped for joy. I find that human nature is not the same the world over. Surely we are not wanting in number; are we waiting for a leader? If so, why should not the editor of the JOURNAL be induced to take it upon himself. He has devoted many years of his life to the cause. I feel confident that under organization his burthens would be far lighter and much pleasanter. MRS. A. J. HYDE.

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Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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

Consumption Surely Cured.

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The St. Petersburg journalists, Russian and otherwise, who are admitted to court festivities have just sent a curious petition to the czar. They ask to be allowed to wear on their dress coats some small ornament with the name of the paper they represent inscribed on it by which they might be recognized as representatives of the press.

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saparilla, and after taking four bottles I one bottle of which medicine restored me to health."—S. Carter, Nashville, Springs, Mich.



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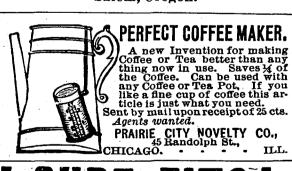
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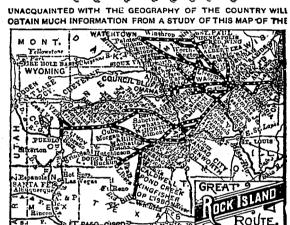
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brief editorial reference to "The Light of Egypt." Here is what she says: We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphiets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, lact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a coty of "I'me Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in elence that his matice could cictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no op n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only rave been designed by the writer to add injury to insuit, and compel the editor of this journal to express her regrets that she has not the smallest claim to expend in a position implying ability far beyond her canac-We deeply regret that other matters of pressing moment express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Exppt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to

"The Light of Egypt" in the following terms: "We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in fu-ture numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting a d throws much needed light upon subsophical works for the purpose of exciting curlosity in the ignorant, but instead appeals to the highest in man and cer-tainly is uplifting and exalting throughout. Instead of a re-view we intend to allow the book to speak for itself and will

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appellation of the Son of Man. As being endowed with the spirit of God without measure, he may well have been called the Son of God. We can account for such a personality, the like of which has not appeared in history,—a nature perfectly poised and without the stain of sin, endowed with a pure spiritual consciousness fitted to reflect the divine gland of vitality"? If these New England of vitality and drive of these New England of vitality and drive of vitality. mind, and an unerring insight into religious realities, -- orly by regarding him as the consummate expression of the divine spirit in our human nature! the greatest of those sons of man whom God raises up and sets on high for the illumination and healing of the

Of Jesus himself the greatest work was his unique and wonderful manifestation of divine truth and love. That a personality thus charged with spiritual power may have wrought many exceptional works, I do not see how anyone can deny. But that in so doing he could have broken in upon that divine order of which he was the most consummate product, I do not see how any one can argue. "I and my Father are one," was the expression of his profoundest consciousness; and to think of him as violating the order of things through all the channels of which run the causality and will of the Father, is almost to think of God as at issue with himself. But whatever works he may have performed upon physical nature, they can add nothing to his spiritual credentials, unless we are prepared to say that the credential of the indwelling God can be supplemented. He who could preach the Sermon on the Mount did not need to walk upon the water to prove himself divinely commissioned. The miraeles of the New Testament, then, have their chief importance as matters of history and the interpretation of the rec-

....Through Jesus to the Father! That is the way indicated by himself-to the Father whom he revealed; out of the shame and weakness of sin; from the husks, and swine, and the land seared with famine; with humiliation and repentance; with a longing to be in the Father's house, if only as a servant. Forgiveness rushes forth to meet the contrite prodigal and to exchange his rags for the robe of sonship. So simple is Salvation as set forth by Jesus! The prodigal did not need to vex himself, as he stood among the swine, with questions concerning original sin, his fall in Adam, how he could appropriate the atonement and come into possession of imputed righteousness. There lay the slanting way of his swift descent, the shameful scenes of which were barned into his memory. It was now for him to climb the awful steep with tears, sustained only by the thought that up there was the Father. Jesus has made the ascent easier for us. For not only has he shown us the Father, but he comes to seek us in our shame and send us on the way strengthened by his ministry. And what a ministry! As the greatest of inspired teachers he comes to us with the mostly seeking light on that subject. And I may again say, that I am not alone in this And what a ministry! As the greatest of inspired teachers he comes to us with the word of eternal life. Having borne our own nature and conquered in temptation, he renature and conquered in temptation, he related to the property of the pr veals us to ourselves and sets before us his hope to our despondency and courage to our that I am a believer in Spiritualism, and at weakness by reminding us that we are chilexample of blameless living. He speaks dren of God. He holds up to us the plain law or neighbor such arrant nonsense as is comof duty and enjoins obedience. By the charm of his personality he so stirs our better nature that we are moved to a love of virtue and holiness and to repentance and hatred of sin. He points us to his cross, the great symbol of self-sacrifice, and bids us our larger cities, or go traveling about the take up our own and follow him. Himself the crowned victor over death, he shows us appears that in this age if in no other, the the eternal worth of our life, the divine meaning of all earthly suffering and struggle in view of the glory that is to be re-

That this reconciliation will, indeed, be great, because complete in embracing all the children of God, is the faith which we here represent and offer to the world, in the place of a doctrine which....divides the dominion of creation between two powers destined to be in eternal conflict....The human heart has always revolted against the pit of eternal darkness and pain. The pity which weeps at suffering, and the sympathy which hastens to the relief of sorrow, cannot find their reckoning or be at peace in view of a realm of endless despair over which hovers no angel of mercy, and to which comes no ministry of light and love.

New England's Licentiousness.

I have just finished reading one of E. P. Powell's sermons entitled "Sin-a Crime against Life." It contains some valuable thought, but, as I think, many loose statements. Speaking of the Puritans of New England, he says: "They believed the body to be accursed and needed that one all-important truth which declares the body to be the temple of the Holy Ghost of manhood; and shall we wonder that the New England States whilst most moral in regard to crime. are most stained with licentiousness—the cause of a lack of vitality. As a consequence, no where is the proportion of divorces so great as in Connecticut and Maine. The race would have been obliterated by its false theories of life, had not a more robust and less ·Calvinistic stock come to save it. Now add that the children of the New Englanders, inheriting their intense thrift and drive. inherit also their overworked and exhausted

The belief that the body is accursed leads to neglect of the body, and attempts to subjugate the passions—to "crucify the flesh;" asceticism and monasticism result, and by reaction the opposite extreme—unbridled licentiousness. Now, the belief that the body | All such writers and thinkers know that is accursed has not had much influence mediumship or the qualities which make a among New England people during the last | medium, are possessed in different degrees of half century, during which they have been power by different persons; as much so, as steadily outgrowing that belief. I don't with people in other lines. They know that think it has had any perceptible influence in | the law governing the quality of mediums is making the people in that part of the country licentious. What evidence is there that ers, sculptors, musicians, etc., etc. They the New England States are more stained know that those who in their specialty can with licentiousness than the wild and woolly | approach anything like perfect work, are few west or the sunny south? Is there more licentiousness in Bosto 1 than in Chicago or | world at large in everything except medium-New Orleans? I should like to see an attempt | ship. Now let it be understood that mediummade to prove it. The fact that there is less ship is an uncertain quantity, that a medicrime in the old New England states than in um is worse than worthless who is only able the newer communities of the west, or than to know that some one is trying to talk among the more mercurial people of the through them, but can get neither head nor southern states is easily explained without supposing that New England is exception-

ally licentious. In regard to divorces I would call Mr. Powelle's attention to the fact that in Rome, for and so. In other words, it should be settled 500 years, they were entirely unknown. Is that there are mediums of all grades of the fact to be ascribed to the chastity of the | quality and | power, and that in a large ma-Romans? By no means. Under the laws | jority of cases, they are incapable of determthat then prevailed there was no relief. As | ming what a spirit might try to communipeople become more enlightened and attained | cate either in word or thought. This fact. to higher ideals, they emancipate themselves once well understood by the general public, from the conditions under which conjugal | would work a change for the better. One wrongs were once endured and supposed to thing is certain; so long as Spiritualists be a part of the divine order. The fact that patronize and give recognition to such medidivorces are frequent now and were unknown | ums, the outside world will be justified in for centuries in Pagan Rome, does not prove | calling Spiritualism a fraud, and the bethat there is more licentiousness now than | lievers in it fools.

made easy, divorced also should be made easy. If New England is more licentious than the rest of the world (since licentiousness is "the cause of a lack of vitality") how comes it that "the children of these New gland qualities have come from the foreign element why has not the foreign element also rescued New England from excessive li-centiousness? Is the licentiousness chiefly in those families in which the native stock has remained pure? (Such families can be found not only in New England, but in every Western State.) Is there more licentious-ness in such families than among those in New England of Irish birth or more than among the Canadian French in New England factory towns? Is New England more licentious than Ireland, where early marriages are common and the death rate is large? Of late years the birth-rate in France has been small. Is the cause licentiousness and lack of vitality, and if so are these in France due to Puritanical ideas in regard to the body? I do not care to attempt here an explanation of conditions at which Mr. Powell hints, but I think his clearly inadequate.

NEW ENGLANDER.

free Thought.

Mediums and Mediumship.

o the Editor or the Religio-Philosophical Journal: In discussing the subject of mediums and mediumship, the reader will pardon me if I speak plainly, and at times perhaps with what may seem to be a degree of impatience. have for many years been an investigator of Spiritualism; and say without hesitation, that I believe that certain persons possess a quality known as mediumship, by means of which, immortals can and do communicate with the people of the earth. And I can go further and say, that I believe there are immortals, because I believe they do so communicate. But notwithstanding I so believe, yet I am compelled to say, that most of the communications I have listened to or read about, have tended to disgust rather than to please or entertain me. In this respect I am not alone by any means. It may be said truthfully that to most people who lay any claim to intelligence, the same holds true. Indeed the haltings and unintelligible mumblings of by far the greater portion of mediums, are of a character to lead one to conclude that immortality is conducive to imbecility, if not to downright idiocy. I may here say without fear of censure by any intelligent Spiritualist, that because of this, I would much prefer to go to an ordinary scance alone, and lief, makes me dread such an ordeal. To say | nounced, as the result of examinations caremonly dealt out as evidence of my belief, is of distance, and without any known medium more than my courage can dare. It will be understood of course that I am now talking is yet occult, but the fact is indisputable and about the scances of the greater portion of public mediums who either set up shop in country for the purpose of making money. It moment one discovers that he or she possesses some quality in however small degree, not possessed by the generality of people, that moment they say to themselves, "Now I can make some money out of this, and I will." Among no class has this been more the case, than with those who have made the discovery that they possessed a color of mediumistic power. The temptation to do this is as things are going, very strong; while the temptation on the part of a great many who are seeking for some proof of a future life, makes them easy victims. Hence, it has been found that a very small amount of me-diumistic capital may be made to go a long

Let me say at this point, that outside of materializationists I am not disposed to make a general charge of dishonesty on the part of professed mediums. Some among them, and perhaps many of them, may think themselves good mediums. But intelligent Spiritualists know they are not; and they are answerable in a large sense for the disgrace such incompetents reflect on the cause of Spiritualism. The ignorant are poor judges of their fitness to lead any cause, and yet, they have forever led every cause, so long as they could. So far with Spiritualism. ignorance and cupidity have been permitted to de-termine its character and give expression to its claims. As might be expected it stands to-day about where it began, so far as its proofs are concerned. The rationality of its philosophy has to be sure led many to adopt it. Many people whose ability and learning are acknowledged are staunch believers; but mediums and their scances have as a rule so abused and debased the subject, that the intelligent and thoughtful stand aloof from its advocacy; while ignorance goes on with the management of its affairs.

way, and be quite remunerative, if skillfully

managed.

The question now is, how or in what way can things be changed, and the evil spoken of be overcome? In reply to this, it may be suggested that a discussion by the best writers and thinkers through the spiritualistic press, of the subject of mediums and mediumship, might lead to the end desired. indeed. All this is well understood by the tail to what they desire to say, and can only imagine that it is so and so, who probably wishes to communicate with so and so, and who if they did, would naturally say about so A. W. POTTER.

there was then. So long as marriage is Departure of Mrs. Lydia Ann Pear-

On Friday, March 14, at her home near Disco, Macomb county, Michigan, Mrs. Lydia Ann Pearsall passed quietly away after a brief illness, the culmination of two years' of serious bodily infirmities. Born in Lebagon, Chenango county, New York, December 25, 1824; when eight years old she came to Salem township with her parents. At the log schoolhouse near her future home she was an apt scholar until the age of fifteen, and then taught there and near by some years with marked success. In 1844 she married Allen S. Pearsall. For over two years they were in Ohio, and then returned to the old home and the farm where they spent forty-four years of happy wedded life, and where her husband

remains with the only daughter, Mrs. Chapel.

The first years of her married life were given wholly to domestic duties, and to kindly helpfulness among her neighbors. In 1860 she heard the word of celestial messengers calling her to go out and preach the gospel of Spiritualism. She obsyed with fearless faithfulness; began her public labors near home and then in more distant fields; spoke entranced in a wholly or partly unconscious state, her good words gaining added power from the singular charm of a personal presence which was like a beuediction to her hearers. Virtue went out from her to every heart and soul. She was a faithful and effectual witness to the truth of spirit presence, and had remarkable private experiences of which she said little. As prejudice wore away she was called to speak in grange meetings and elsewhere.

Anti-slavery, temperance and the equality of woman she advocated, with a persuasive eloquence that disarmed opposition. Over this State and in Indiana, Ohio, and western New York, she was held in reverent esteem and will long be tenderly remembered. Her return home after any absence was always gladuess for her and for all the family, and she greatly enjoyed the quiet taking up of her home work. The husband sometimes went out with her and always helped her going and joyously welcomed her return. Ever fearless and true to what she held right, of clear insight, rare judgment, a fine harmony of character and an abiding tenderness, she was one to be trusted as wise in counsel as well as loving in spirit. Great has been her influence on many thousands who have board her greatly will many rise, the charm of her heard her, greatly will many miss the charm of her presence, the faithful kindness of her abiding friendship. On Monday, the 17th, the home was thronged by those who knew her well, and Mr. G. B. Stebbins gave such testimony as a long friendship called out in regard to one who may fitly be described

> "A perfect woman, nobly planned, To warn, to counsel, to command, And yet a spirit still, and bright With something of an angel's light."

The following excerpt is clipped from the Homiletic Review. It is one of the encouraging signs of the times to find, at this late day, religious journals taking note of psychical phenomena, even in rudimentary form:

"Intimately involved in the preacher's work is the science of psychology. It is yet in its infancy, yet it is emerging from the nebulous condition in which empiricism and superstition hold sway; its phenomena are being tested and classified, its laws assumimpress itself upon another independently of communication. The law of this impact the phenomena interesting in a high degree. As a single illustration take this from Professor Gunning:

'One of the leading physicians of Philadelphia, and professor in a medica! college, told me when Miss L'zzie Doten, a noted Spiritualist trance-medium, was speaking in that city, he investigated her and made her the subject of an experiment. He found her not level to her public speech. He found her exceedingly passive and impressible. He said to me: I determined on an experiment. Sunday morning I wrote a lecture five minutes long. I read the manuscript until I held it in memory, and then burned it. No man or woman knew what I had written. It was in my own mind, and no other. I went to the hall a little before Miss Doten's hour to speak. I sat about twenty feet from the platform. Miss D. took her seat and became passive. I centered all my power of will upon her, and soon found that my will was getting control of her. When I had her completely in my power I made her rise, step forward and deliver my lecture. As the thought rose in my mind, I vocalized it through her lips. My will relaxed; she took her seat and again passed into an absorption.

"The source of this statement is trustworthy, and it is one of very many illustrations of similar processes connected with the storing, conservation and transference of impressions from one mind to another by the exercise of a dominating will."

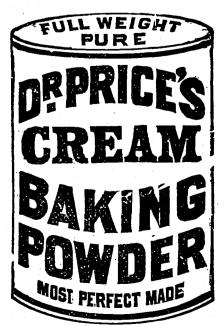
Bagged by Bundy.

The sensitive nerves of those who are strong in the spiritualistic faith have encountered another shock by reason of the capture of Carrie M. Sawyer, Captain Burke and a consort known as Kittie Rainger in Chicago last week. This mediumistic gang was getting money after the manner of a gang now working this city by the old materialization fad. Through the careful and shrewd management of Col. Bandy and the editor of the Tribune the whole gang were landed at the Harrison street police station. The *Tribune* of last Tuesday morning contained a five column account of the exposure capture and incarceration of the gang, written with out any attempt at sensation. Keep up the good work, Brother Bundy, we are with you.—Individualist. Denver. Col.

\$5.00--Kansas City--\$8.00.

The Wabash Railroad is now selling tickets from Chicago to Kansas City at \$8.00, first-class, and \$5.00 second class. Free reclining chair cars on all trains. Tickets can be purchased at city ticket office, 109 Clark Street, or at Dearborn Station, corner Dearborn and Polk Streets.

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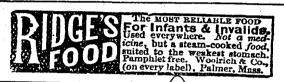
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