

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

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Readers of the JOURNAL are especially requested to send in terms of news. Don't say "I can't write for the cause." Send the facts, make plain what you want to say and "cut it short." All such communications will be properly arranged for publication by the Editors.

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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 truth 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 want of support, but half-way reforms are 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 powers of darkness by consenting to an eternal twilight. "Avoid extremes" is his motto that has hampered the march of progress at every step.

"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 pretext, or without any pretext at all, but the attempt to enforce such privileges has never failed to turn the sword of Ottoman against the throat of his successor. Neither the Janizars and the Praetorian guards, nor the house led troops of Christian Europe could ever protect a crowned slave-owner against the unanimous 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 in-trenchments and chant his praise with a fervor proportioned to their percentage of the dividends.

In accordance with a general law of evolution, syndicate legislation retained at first a strong mixture of autocratic elements. Prelates were permitted to shear their flocks to the very skin; feudal lords were allowed to extort the payment of their rent to the last drop of available blood, but every now and then the head of the reigning firm was apt

to levy an assessment that transferred the 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, intimidation, sophistry, intrigues and bribery, our popular forms of government have been made subservient to the interests of oligarchs, as insatiable and selfish, if not as bold, as the worst of their mediaeval prototypes, and future historians may try in vain to reconcile our endurance of that class despotism with our alleged principles of democratic liberty and equality. We almost fail to realize the degree of patience that enabled the non-privileged class of the middle ages to toil from dawn to darkness, and like beasts of burden, toil in silence, for the benefit of insolent oppressors who fattened on the misery of starving millions, and flaunted the ermine of laws deliberately devised for the purpose of "skinning the poor to clad the rich," but with a similar amazement our grandchildren will probably study the legislative absurdities of our own age. Our system of trade slavery alone would forfeit the claims of our boasted 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 every petty city of Christian Europe closed its gates against the manufacturers of the neighboring hamlets. "How can we foster the interests of our home industries," asked the municipal wiseacres, "if we do not protect our artisans against the competition of neighboring rivals?"

The pickroads bristled with custom-houses; armed excise patrols ranged the country in every direction; traveling strangers were stopped and searched, like pickpockets, a dozen times a day; neighboring cities retaliated; commerce staggered under an ever-increasing load of shackles, and every germ of industry was consequently crushed in the bud.

Necessity, the mother of reforms, as well as of inventions, at last enforced a partial abolition of the commercial suicide system. Political 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 the revival of commercial activity following every relaxation of the strangling fetters, eloquently recommended the proclamation of universal free trade.

"Not so fast, please," said the compromise 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 custom-houses of our seaport towns. We cannot foster our home industries if we do not protect our manufacturers against the competition of foreign rivals. Let us encourage home-enterprise by preventing our consumers from buying in the cheap markets of the outside world." "But don't you know that these consumers constitute ninety-nine per cent. of our population," rejoins common sense, "and don't you see that your middle-class folly is making them leaner from year to year?" "Why, but just notice how the remaining percentage is beginning to swell," is the triumphant reply. "Protection forever!"—a sentiment, of course echoed by the euppetic amens of the proteges.

Two hundred years ago every function of public and domestic life was hampered and circumscribed by an intricate system of ecclesiastic by-laws. A man could not stir without the consent of his spiritual taskmaster. The Scotch peasant could not deviate 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 happiness, honesty and intelligence can be reconciled with a great variety of creeds, and rationalists arrived at the conclusion that every man's religion is strictly his private business.

"Extremes must be avoided," insisted the compromise party. "Invent, construct, investigate, travel or work, all you like; but the interest of the Lord's spiritual must be protected, and we must combine to close our museums and libraries and suppress every kind of popular recreation on the day when a large plurality of workmen 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 protected."

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 railroads. Railway companies in this land of liberty, and equality, are permitted to buy vast tracts of our public domain at market prices, and to reserve the right of carrying passengers and freight at their own terms. "In the name of all democratic principles," protests justice, "don't you see that you are grinding our farmers under the weight of an upper and nether millstone? Live and let live!" "Just so," chuckles the class-legislator, with a glance at his esoteric cheque-book, "see how our railroads flourish!"

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 with politics on the other; the life of a man to whom reason was faith made articulate, and for whom both faith and reason found their highest expression in good citizenship."

He was born in 1836, and was interested as a boy in metaphysical questions. At sixteen years of age he sought to convince a school-fellow that each of them saw different bridges. He was a plant growing, not a brick being moulded, says a contemporary, alluding to the early independence of his mind. He entered Oxford University in 1855, and in 1860 was elected a fellow of Balliol College. His independence appeared in the way he pursued his studies. He chose rather to follow out his own line of reading in the way he judged most permanently beneficial, than to seek the distinctions offered by the university—honors and prizes. It was said of him that you never talked to him without carrying away something to remember and ponder over. "No man had a truer love for social equality, or a higher sense of the dignity of simple human nature," writes a friend. "He liked to meet farmers and tradespeople on their own level, and knew how to do so without seeming to condescend; the belief in the duty of approaching the people directly and getting them to form and express their own views was at the root of all his political doctrines."

In 1878 Mr. Green was appointed Whyte's Professor of Moral Philosophy in the University of Oxford. During the four years of his professorship he lectured on the following subjects: "Moral Philosophy," "The Theory of Deity," "The Principles of Political Obligation," "Duty and Conscience," "The Ideal of Virtue in Plato and Aristotle," etc. etc. The greater part of these lectures form the substance of a book, entitled "Prolegomena to Ethics," which he was composing at the same time, and which was published after his death. What most exercised his mind was the increasing gulf between reason and faith, due to the fact that neither was rightly comprehended. What he felt prompted to utter was not a prophetic utterance that should pierce men's hearts with a sense of their sins or kindle them with a picture of perfection, but the humbler, though not less difficult, task of showing them that in their 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 super-sedes, but one which fulfills the truth of nature. He regarded moral life not as the escape from physical science, but as its completion. Experience is related at every point to something which goes beyond it, which is in it but not of it, which necessitates the conversion of the "is" into the "ought to be" idea.

He found the ultimate reality of nature and of knowledge in self-consciousness, a single eternal energy, itself and not itself in one. Communicated to us under the limitation of our physical organization, it produces the 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 it we owe the impulse to knowledge and goodness.

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 as thought takes the place of feeling, the limitation is removed. Each fresh step in understanding the world is a step in the liberation of the self.

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 in, but distinct from feelings. What constitutes an object of desire? The consciousness of something which we are not, but which we wish to become; a self-consciousness of unrealized possibilities. The 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 yours. 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 anything but sin, that separates us from God. The Pauline conception of true religion as an eternal act of death unto life, is the fundamental principle of human nature and experience. The self-conscious man realizes what he is potentially only by going out of himself, by assimilating and being assimilated to the being to whom at every point in his experience, he finds himself related. It is a principle to which all that is best in human life testifies; the only way to prove it to ourselves is to share in the higher

spirit of the men about us, to live in order to understand and to love what we understand. It was to political and social life that Professor Green turned for the embodiment of his political themes. Civil subjection has a common source with subjection to the laws of conscience, in so far as truth springs from the rational recognition by human beings of a common well-being which is their well-being. He looked forward to the time when "all honest citizens will recognize themselves and be recognized by each other as gentlemen; when the scientific impulse on the one side and the faith that worketh by love on the other, will be felt to be the same spirit in different relations; when God will be worshipped not in vision, or miracle, or 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 immortality, 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 Religio-Philosophical Journal. Heaven, Hell and Judgment.

A. L. CLEMENTS.

I was much interested in the interview of the Chicago Herald, published in the RELIGIO 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 their views on the subject. They would be interesting and equally valuable. Some of these people live nearer to nature than the eminent divines, and, being untrammelled 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 life 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 death 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, and at the time Morgan made his raid into Ohio 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 pack 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 to regret—while there were sins of omission and of commission—with a feeling that I had done the best I could in view of my surroundings, I sank into a state of perfect satisfaction, and all became dark. I no longer heard the shout of battle, the rattle 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 so cold. The day was very warm but I was so cold. They brought me an overcoat and raised me up. I lifted one arm and put it in the sleeve, and lifting the other faintly and fell. I heard them say, "He is dead now." How long I lay unconscious I do not know, 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 hell could not have plead more earnestly for water. I begged them to kill me or give me water.

Since this incident I have had ideas of my own in relation to death and the judgment. The judgment comes when the spirit is about to separate from the body. The book of life is the record of good or evil deeds engraved on our minds and we are to be our own judge. Heaven is a condition of the mind, and may come to us while yet on earth from a consciousness of duty to ourselves and our fellow-men well performed. It is a state of peace on earth and of good will toward all men. A state of perfect rest and entire satisfaction with every surrounding, and yet not a state of inactivity, for one to be truly happy must seek first to undo whatever wrong he may have done, and next to lift up or benefit others. Hell is also a condition of the mind. It is a state of remorse—of unrest—the condition of an unhappy soul, either in earth life or in the spirit, reaching out for the unattainable, or in a state of self-condemnation for sins of omission or commission.

Imagine the condition of a soul confronting a record on every page of which is writ-

ten the history of dark and damning deeds, of justice refused or injustice done, of opportunities neglected to do good to one's fellow-men or of trusts betrayed. Then shall the murderer or the miser see himself as others see him, and feel the condemnation put upon him by himself under laws as fixed as those which bring the daylight and the darkness. Then shall the licentious man and the drunkard, see themselves in their own true light and then shall the thief know that he is known. Then shall the wicked flee when no man pursues but find it impossible to escape. He may go to the uttermost parts of the earth but like Cain he will carry a mark by which he will be known as he is by all men.

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 can quench the fire of self-condemnation 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, 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 a counterpart on earth. There is one struggling 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 powerless 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 PHILOSOPHICAL JOURNAL to the Christ who went into the temple and whipped out the money changers, charging them with turning God's holy temple into a den of thieves, lest I 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 Dr. Cane of the Universalist faith. I give extracts below covering some points which may be of interest to the readers of the JOURNAL. The views expressed are not entirely new, but they indicate thought, and a reaching after the solid ground of unity which is the aspiration of the good and true everywhere.

The "Church of the Spirit" is the true home of the struggling souls and sooner or later all such earnest men as Dr. Cane will find fraternity within its ample walls. Such indications, and the whole church, whether liberal or orthodox, is now finding expression in such unmistakable terms as here presented by this preacher, are encouraging. There is nothing in the views of Dr. Cane to which Spiritualists should object. The fact is, there are outlying thoughts in this direction which will add strength to our efforts. These expressions in regard to Christ are to be commended as giving a view of his character which is not loaded down with dogma and the technical discussion of his alleged claims in the sense of dogmatic theology. As one reads Dr. Cane's thought the heart is impressed as well as the understanding, and we see Jesus as the All Sympathetic Man—the leader out of all this darkness and delusion into the light of the coming day. If Dr. Cane expresses the views of the New Universalism, then God speed the day when all similar thought shall find welcome in the hearts of all God's children. Here are the extracts which I commend to every reader of the JOURNAL.

If, then, we can hold neither the doctrine of the Deity of Christ, nor the Atheistic theory or naturalism, we may satisfy the requirements of a religious philosophy which teaches that God is active in the world, by regarding Jesus as a man raised up especially, that is, intentionally, or providentially, to be in a unique sense the Savior of men. As archetypal to the human race, as revealing its possibilities, he may well have borne the

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QUESTIONS AND RESPONSES.

- 1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY 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.

2. 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.

3. 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.

4. I do regard Spiritualism as a religion, because all religions of which I know anything 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.

5. 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 existence, 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.

6. 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 psychic 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.

2. Naturally from infancy, for my earliest ideas ignored orthodox; at about twenty-five 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 Spiritualist.

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 two others.

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 fellow-man.

Lake City, Ark.

RESPONSE BY G. W. COOK.

1. 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 things 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 thrall-dom of creed and dogma, it (re-)again and (re-)again 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

Spiritualism. It treasures a frank, fearless, honest, yet truly spiritual faith; the faith in man's boundless capacities, in the indestructibility 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 founded on knowledge. It is an induction formed by observation, experiment, and verification. Hence it is justified. It is transcendental, for it throws its anchor through the thin veil of the material, and fastens it deep in the 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-visions and substantial faith is founded on the experience of man in the two great divisions of nature—the material and the spiritual universe.

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 man.

The divine man! the divine woman! Glorious sanctuaries in which the joyous spirit worships and is glad. Let Spiritualists everywhere cease bowing at the fat of public opinion, and by individual and associative effort, seek by the only means within their grasp—spiritual culture, to upbuild this sanctuaries 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 you not? Diligently seek it. It is the one jewel which can alone add luster and bring happiness to thy life.

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

Neenah, Wis.

The Spiritual Side of Thought.

To the Editor of the Religio-Philosophical Journal.

I rarely find fault with anything in the columns of your most valuable paper, but Dr. Buchanan's article, "The Fool's 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 seeking, struggling and dying so long, that for any one to cease all this and simply grow like a plant from within, 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 methods.

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 forces 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 "Fool's Paradise" to say that if the limitations of matter can be overcome by mind may it not be as much of an improvement over the present conditions in which the body falls, 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 idocy 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 women have been restored to harmonious relations with themselves and all nature by following the teaching of that "supernatural fraud" Mrs. Eddy. Mrs. Eddy's personality is scarcely to be considered. If she has given the world a truth she has been a public benefactor, and as such is simply deserving respect from the benefited as an instrument of that which benefited them. She puts a money value upon her teaching and healing commensurate with the esteem in which money is held by a public that makes it the standard of all values. If she had taught for nothing the same people who pay gladly the price for the lessons would not have listened to her. But once getting hold of the divine idea that mind and not matter is the man, that the mind is to rule the body, and not the

body the mind, her students are all over the world now teaching for little or nothing. One thought is now uniting all true Scientists; humanity must be awakened from its mesmeric sleep, and to a consciousness of its divine origin and nature. When we think for a moment of the money that has been expended on blistering, drugging and killing, and on a religion that has told us how wicked, sinful and contemptible we are and how deserving of eternal punishment, Mrs. Eddy's few hundred thousands makes a very small 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 positive, the spiritual side is not as well represented. Students are often obliged to look elsewhere for information or instruction in pure science. Everywhere positive information is meager and imperfectly given predictions 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 the front rank by manifesting in his day, the spirit phenomena duplicated in modern spirit manifestations. It was not intended to place the man Jesus Christ in the light held in the creeds of the orthodox churches, and yet a great howl went up from many Spiritualists that we proposed to organize another creedal church.

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 pronounced on various occasions, the spirits conversing with me submitted the same to a higher 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 pronounced 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 often his vestments?"

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 at that time, that the design of the Spirit-world was to permeate all churches, and so integrate 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 set forth 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.

J. T. D.

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 truth 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.

To the Editor of the Religio-Philosophical Journal.

Your correspondent on organization, W. M. Stevens, in the JOURNAL of the 8th Inst., voices the sentiment undoubtedly of all sincere investigators after truth, when he says that to call the proposed organization the Church of the Spirit would not define its nature and belief, for reasons he so ably and truthfully presents. I for one fully agreed with him first, last and always, and believe I am right when I say, as a general thing, no church or creed had anything to do with the discovery or birth of Spiritualism, or in any way gave it encouragement or assisted it to its present development. On the contrary, churches and creeds have opposed the progress and knowledge which true Spiritualism

would afford humanity concerning the immortality of the soul, and have done the cause all the injury possible to accomplish in order to hold their own against the advancing liberal sentiment of our times. They will continue to do the same so long as ignorance 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, 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 acknowledged 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, or The Circle of Truthseeker's Asylum. The word sanctuary could be used in place of asylum; the definition of both is about the 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 2000, 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 unexplained, 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 become the happy possessor of a beautiful drum. It filled every niche in my imagination, and it seemed to me then, if I could have a drum like the one spoken of, I should never want anything more. I suggested my desire and with Dr. Lowe came the drum. I was then willing and anxious that the work 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 finish a decanter of brandy which he called 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 period.

A few years later in life I was called upon to sit up with a young friend who had inflammation of the bowels, and was in great agony. About 9 p. m., the doctor came, examined his bowels, which were as hard as iron, 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 proposed 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 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, thinking 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 life.

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 considered as necessary to prolong life as breathing, while now, the depleting process is known to be unnecessary and hurtful. History says that not a physician over forty years of age in all England, but said Harvey was a "fool" when he promulgated the theory of the now well-established doctrine of the circulation of the blood. And so it is with everything called new, that overturns the assent of the majority. The established be-

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.

A. J. LANGWORTHY.

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 instruction. 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 its outcome.' It reduces the State to a soulless 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. We 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, God 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 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 Gate.

[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 sances. 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 appeared in a wholly different light during a test which was much appreciated by all present, but which I fear I shall spoil by attempting to relate. It was given in such a quiet, impressive manner that the silence and applause following the few slowly-spoken words made the incident really dramatic. He had been giving test after test, but suddenly stops, walks midway one of the side aisles, and stands listening. The audience

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.

BOOK REVIEWS. [All books noticed, under this head, are for sale at our office, under the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

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.

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 Religio-Philosophical Journal. Among the many periodicals which come to our table few excel the RELIGIO-PHILOSOPHICAL JOURNAL, and it is excelled by none in its field.

Women have been refused permission to study medicine in Germany. An electric railway now runs from Florence to the steep heights of Fiesole.

Mr. John La Farge will contribute to the April Centennial a volume of "Letters from Japan," with illustrations by himself, engraved by Marsh, Kingsley, and Whitney.

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.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William Hervey, and an extract from the Sermons of Prevorst, under the care and attention of Dr. Kerner. Price, \$2.50, postage 10 cents.

Spirit Workers in the Home Circle is an autobiographical 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 the ancients are discussed with standard works and should be in the library of all thoughtful readers.

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 years.

Advertisement for Scott's Emulsion, featuring an illustration of a man carrying a large fish on his back. Text: "If you have a COLD or COUGH, acute or leading to CONSUMPTION, SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA IS SURE CURE FOR IT."

Advertisement for Bile Beans, featuring an illustration of a man's face. Text: "To cure Biliousness, Sick Headache, Constipation, Indigestion, Liver Complaints, take the safe and certain remedy, SMITH'S BILE BEANS."



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Brown has a household full of girls and boys. Rosy and healthy and full of noise. They are sprightly at work and bright at their books.

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Advertisement for PRIVATE HOSPITAL FOR THE CURE OF Cancer, featuring the text "Our High Grade List and Bargain Book sent to any address on receipt of 2c stamp."

Advertisement for EAST TACOMA, featuring the text "EAST TACOMA. Lots, Titles perfect. Prompt attention to orders by mail."

Advertisement for BOOKS AT COST! SERMONS AND SAYINGS OF REV. SAM P. JONES. A volume of over 300 pages, bound in cloth, with gold back stamp, Price, 75 cents.

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To Those who "Do Not Care for a Religious Paper." Would it make any difference to you if you knew of one that does not advocate the doctrines of everlasting punishment, vicarious atonement, miracles and an infallible Bible?

Advertisement for UNITY, featuring the text "Seventeen editorial contributors, from five different religious organizations. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago."

Advertisement for INVESTMENTS, featuring the text "In Mineral or Timber Lands in Eastern Kentucky, West Virginia and the South-western part of Old Virginia."

Advertisement for ARE YOU A VOTER? If so you wish to cast your vote free from intimidation and to have that vote counted as you cast it.

Advertisement for THE Chicago Daily News ALMANAC And Political Register. This book also contains a vast amount of information on other matters indispensable to an intelligent citizen.

Advertisement for READ THE FOLLOWING TESTIMONIALS: Office of U. S. Light-House Inspector, Ninth District, Chicago Ill., Dec. 12, 1889.

Advertisement for The Chicago Daily News Almanac and Political Register for 1890. It is an admirable work, and should be in the library of every individual and accessible to every person.

Advertisement for 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.

Advertisement for From the Washington Star: The best newspaper almanac for 1890 that has yet reached this office is that of the Chicago Daily News.

Advertisement for THE SOUL. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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.

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.

Doubtless the average man would say that women such as Mrs. Armstrong speaks for, are getting to be too knowing, and too super-sensuous, fastidious and idealistic for this world with all its imperfections.

The perfect figure of a human body has been found in a large elm trunk that was being cut up in a timber yard at Scarborough.

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

"Facing the Sphinx," "Continents," "Past, Present and Future Races," "The Sacred Scriptures," "Typology and Symbolology," "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 Philosophical Schools," are among the subjects treated.

SOUND ENGLISH. A Language for the World, by Augustin Knoflach author of "German Simplified," "Spanish Simplified," etc. Sold by G. E. Stechert, 328 Broadway, N. Y. pp. 63. Price, 25 cents.

Mr. Knoflach holds that English has the first claim to be, and eventually will become, the language of the world, or at least, the basis upon which the universal language of the future is to develop.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, March 29, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

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 marriage debases husbands, degrades wives and brutalizes offspring. Her father, she says, had "fifty-six living children, all 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 beneath our 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. Deprived of all advantages in his youth but the often-mentioned 'thirteen-day's schooling,' he determined we should have the opportunities 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 in practical life. He was in a position to select for wives women who were physically healthy and mentally bright and who were more than ordinarily attractive. It is nothing 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 keenest pupils, the explanation is probably to be found in the transmitted physical and intellectual qualities of those who attained to a position which made it possible for them to 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 that every one who has had an opportunity 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 intelligent and self-respecting woman would endure except under the influence of strong religious 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,

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 polygamy. 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 polygamous Mormons, in the cases alleged, would be healthier or brighter than children born in monogamic marriage. 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 of southern slave-holders are now heard sometimes defending the barbarism of slavery.

A Victory for Unsectarian Schools.

The Supreme Court of the State of Wisconsin 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 at issue. The decision was made in what is known as the Edgerton Bible case. Some 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 discontinued or to show cause for not so doing. An alternative writ was granted to which the school board answered. The relators demurred, 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 sectarian 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 instruction. The Court says: "Any pupil of ordinary intelligence who listens to the reading of doctrinal portions of the Bible will be more 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 taxpayers are compelled to build and support public 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 forbid the use of school-houses for public worship. The decision states that text books which are founded upon the fundamental 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 pupils. Justice Orton, in the opinion which

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 acknowledgment 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 future.

The Ultimate Reality is Spirit.

In his communication printed in the JOURNAL last week Mr. Fischer asked in substance, what is the objective factor? The editorial which he criticized 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 phenomena." The position of the JOURNAL is that the underlying reality is psychical or spiritual in its nature. That spirit is "composed of particles," is a view based upon conceptions 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 matter, 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 can be converted into the subjective phenomena called feeling and thought. Here the spiritual philosophy can appeal in confirmation of its claim even to physicists like Tyndal and Spencer.

In reply to the question, What is spirit? it 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 essential nature of man's own being, or of the Universal Spirit. Those who imagine that materialized forms reveal what the intelligent principle is—beyond what has been stated—who think they can, from such representations as may be made to the senses, minutely describe the essential nature of spirit, take, the JOURNAL believes, a superficial view of the subject. It is not known what matter is, except as it appears to consciousness. 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 sense-imprisoned beings, 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 spirits.

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 interpreter; the eight of them have not stopped eight contract laborers 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 produce.

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 made deplorable by the importation of ship loads of men under contract. These do not come with the motives or with the ambition of the class we have been considering; they have no thought of becoming citizens, but 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 have in this country the strange spectacle of the Government keeping up the price of a 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 produce them."

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 another. 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 of 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 organized 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 our streets, are now lighted with electricity 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 more 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 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 of the bay with sails set, and disappear down 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 after a while a fisherman 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 hot chase for more than a mile when the pursued 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 Jan. 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 circumstances. Let the people attend to their own business. They propose the nationalization of telephone and telegraph, and the assumption of express business by the postoffice; 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 entire nation is directly concerned, should be controlled by the people through the agency of government.

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 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 evolution of its meaning. It goes far toward putting us to permanent intellectual confusion. 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 Religio-Philosophical Journal. Culling over an old encyclopedia the other day my eye fell upon the following details as to the burning of Servetus 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 Billiet, 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 recently translated from the French. After a careful and detailed examination of the whole circumstances as given in the original records, Billiet 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 a seditious.' 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 encyclopedias 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 historical authorities.

Michael Servetus was arrested at the instigation 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 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 threatened 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 death that blasphemous man." Mosheim says that while a few condemned, the majority endorsed the execution of Servetus, and applauded as worthy of immortal honor Calvin's zeal for religion. It was Calvin's friend and colleague Farrell, who reproached and insulted the noble heretic at 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 Servetus.

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 *Alcove*, 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 England Spiritualists, than this. It has the JOURNAL ring through and through. Good for you, Mr. Badington. 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. Badington 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 seamy dollars from the grief-stricken. You have swindled the confiding. You have danced upon newly made graves, with your pockets full of the gold of deception.

The aged man, the young widow, the fatherless children have all been your victims. Pretending to bring angels from the Spirit-world, you have worked earthly accomplices, called demons from the halls of the lowest spirit spheres, to aid you.

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

sciences, to venerate 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 faces, 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 boot 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 gullible believer, your personations, making three spirits at a time out of the medium, and two pieces of illuminated lace, held 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 halls which will be your abiding place, if you do not evolve out of your present condition. All good people, all true mediums, are now rejecting you, 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 unusually large brain. The late Charles O'Connor, regarded 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*, says:

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 of the entire brain surface by the size of the head, or by the extent of the superficial irregular surface which is covered by the skull 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 old phrenology really is.

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 bump 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 conclusion 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 fact could be known, the fact would be found to be, I am sure, that to an extent undreamed of the intellectual difficulties of our modern world are penetrating their minds." 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 liberal 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 experiments before returning.

An able and deeply interesting discourse on "The Vision of the Divine," delivered by Rev. H. W. Thomas, at McVicker's Theatre, Chicago, on Sunday, March 15th, will be printed in full in the JOURNAL of April 5th. On account of its philosophical thought, and the spiritual insight as well as elevated moral tone of its author, it will be valued by those who appreciate the discussion of lofty themes in a fearless and yet reverent manner.

Next Monday, March 31st will be the Forty-second 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 Memorial 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. Effie 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 Religions,' 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 continued to exist had that discourse never been spoken, 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 notwithstanding.

Attention is called to the excellent paper on Thomas Hill Green (the original of Mr. Grey in Robert Elsmere), printed in the JOURNAL 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., Judge 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. Drake 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 test, 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."

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Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber 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 Court, Minn., was born to the higher life March 4th 1890. Dropped dead from heart disease contracted by influenza, Washburn & Lincoln County, Maine, in 1884, came to Minnesota in 1885. Was liberal in his opinions, a good husband, a kind father and a useful citizen. Mrs. E. R. H. B.

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 14 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8 P. M. The Alliance is a Spiritualist organization which knows that intelligent communication 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 seeking articles in the secular press treating of Spiritualism, which in their opinion should be printed to be requested to send a marked copy of the paper to either of the offices of the Alliance, President, 7 E. 130th Street, N. Y. Mrs. M. E. WALLACE, Secy., 210 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 30 Liberty St., N. Y.

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BY Prof. ELLIOTT COUES, M. D. Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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

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Voice from the People.

INFORMATION ON VARIOUS SUBJECTS

"GOOD NIGHT! NOT GOOD-BY."

I saw my lady die; And he, who off his bed, Was so deep in slumber, Her breath, He came, all clemency.

He would not let her know; So well he loved the bright soul he must take That for her grieving, and her own fair sake He hid his snail 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 wild high kind, To mark how placidly my lady's mind Consented. Ready died.

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

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

Good night and not good-bye! Good night! and best "good morning" if we wake; Yet why so quickly from us, 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 smiler 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 yearning, which once had gift to please— Bring your own—take too!

—Sir Edward Arnold, 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. Ho 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 a spiritual development knows that there is as much difference between it and mere phenomenal Spirituality as there is between darkness and light. A man who is deeply spiritual can always be distinguished from one who has not the grace of Spirituality, by the interest in phenomenal manifestations. His voice (the spiritual) has a different tone from that of the ordinary man and his face has a glow or luster on it which speaks the spirituality that is hiding away over the carnal nature. We, as Spiritualists, look too much to the practical side of the spiritual development. 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 development brings joy and peace to the soul and gives a gift of Spirituality to the mind. We can't fire 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 the organizing and in life discussions, in forwarding the cause in a practical way, we would soon be an organized 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 unfruitful.

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 Spiritualists) said that they were uplifted by the brothers' testimony, but they don't speak for a gift of giving offers. 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 differences between us in belief be the barrier or occasion for selfish bickerings.

Such a spirit of unity, having its headquarters in the spirit of meekness 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 spirit of unity, having its headquarters in the spirit of meekness and humility and let others see by our deeds, words and acts, that we have drank deep from the fountain of spirituality." 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! Westerville, Neb. E. W.

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 for 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 I have had to regret, and not curse and degrade humanity. I am an old man, and I have seen the progress of Spirituality and progress ever laden with truth, and the flag of honesty and unity ever spread to the spiritual breeze, and she will outlive all the storms that misguiding and pretended friends, and the narrow sectarian churchmen will ever against her. The Wells-Newton fiasco in New York was only another positive demonstration that a deceptive "Jordan is a hard road to travel."

All such commercial impostors, who will steal the lives of Spiritualists to serve the devil in, should be kept in the shadow of discoloration and distraction 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 Journal that an old man, an old man, had been elected "Pleasant Past" because he 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 Spiritualists, speakers. Ohio, was the "Pleasant Past" because he 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 Spiritualists, speakers. Ohio, was the "Pleasant Past" because he 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 Spiritualists, speakers. Ohio, was the "Pleasant Past" because he secured the desired result.

Sectarian narrowness does not belong to a Spirituality founded in universal truth, and which should be held in the "unity of the spirit." I have seen and felt for many years, that Spirituality 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 kind of creed, or the laying of a 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 a desire for a free press-for you please element among Spiritualists, and whose principal creed has been individualism, 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 need to show itself at conventions, and 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 "cramped down free people." He claimed that Spiritualists had no moral standard. The true hero, and afterwards much lamented Selden J. Figney, arose to the occasion, and so effectively disposed of Wheeler that he did not come in sight much for two or three years. And when E. V. Wilson 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 lay that out, and, if possible, learn the true lesson, "In Union there is Strength." NEWMAN WEEKS. Rutland, Vt.

A Psychical Incident.

To the Editor of the Religio-Philosophical Journal. As you have requested on several occasions 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 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 half past two P. M. The weather was intensely cold, and I thought as I removed my outer garments how warm and comfortable my pleasant home seemed in contrast to the wintry blast without.

I had time to think this, when I was compelled to go up stairs. I seemed to be in a semi-conscious condition; all the powers of my mind were controlled by some influence outside myself. I found myself standing in the hall upstairs, 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 linen. I sat down 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 in 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 down—while 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 "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; it 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 damage was done.

On repairing the damage done to the house, we found that a large hardwood beam was directed behind. 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 no smell of smoke 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 events that have happened in the last two or three years of my life. Nearly every one of them a warning for the benefit of myself or some friend. Ulica, Ill. Mrs. C.

Evil.

To the Editor of the Religio-Philosophical Journal. What is evil and why is it abroad in the land? Is there less evil and suffering among mankind to-day than in the ages past? Will the time come when 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 execute his 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 executions. Is there a monarch to-day who can order, and be obeyed, for an execution without law or justice? Why have we abandoned religious beliefs and traditions? Henry 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. Calvinist 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 Spirituality a reformatory movement? Could Spirituality 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 hired 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 son 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, and the Carthaginian 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 with how they compare even in this 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—the discipline they chasten. The opportunity of man is a never entirely withdrawn to 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 indicated in so many of the Christian creeds, and so many are literally paid for preaching it that it yet hangs like a nightmare in human imagination. I have two near kindred, in their very nature intensely religious, whose minds became unbalanced by the study of these horrible pourings of eternal wrath in ancient inspirations. 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. CEREDO, W. VA. PETER THOMPSON.

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, in the form of 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 habitual channels. We may have formed the idea that we can think as we please, but this is rarely so 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 our will, 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 an answer which tends 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, continuation of life, is so general, and 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 "weight" across 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 be so constructed, and fitted, as to permit such a continuation of life, as 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 I thought as I removed my outer garments how warm and comfortable my pleasant home seemed in contrast to the wintry blast without.

There, didn't I tell you that a body would drift into old ruts, when I began this article? You see I wasn't forgotten at all, but a cold philosopher who in these days, when I say "I would like to know the real truth." But then, you know, I could keep you in a frigid zone if I would; I said of 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, of great interest and beauty. 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 lives is that of the Christian. He should be diligent, 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, well expounding the duty of Christians to love their neighbors as themselves, suddenly burst forth into the fervid exclamation: "Oh! your body is not your own, it belongs to your neighbor." For all human-kind? If the members of that secluded congregation had truthfully answered they must have said: "Not a tither!" Not, let us bear in mind, that they were any harder of heart than the average of mankind. We are all deplorably too selfish over our own selfishness. This good 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, and a whole country a mass of mud, and mud-farmers 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 the road, where a school and school, where women and children become dragged in the sticky slush, with deep puddle-holes that might be easily bridged with a piece of old board lying scattered about, and steep shelving places left dangerous in slippery weather from lack of fifteen cent iron-labors to hold the earth in place. And so for miles, the dejected, now on one side, now on the other, compelled to plunge through the deep mud of the roadway.

There 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 utter obliteration of possible overland travel. It is a terrible sight to do farther, 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 idle, and ready to be tilled with corn and wheat, or to cross the muddy road to gain a foot-path on the opposite side. He complacently jogs to meetings on horse-back, not once impressed with a thought of those poor brethren who have no horse to ride on. On New Year's day, I saw a man and his family on a cross the muddy road to gain a foot-path on the opposite side. He complacently jogs to meetings on horse-back, not once impressed with a thought of those poor brethren who have no horse to ride on. On New Year's day, I saw a man and his family on a cross the muddy road to gain a foot-path on the opposite side. He complacently jogs to meetings on horse-back, not once impressed with a thought of those poor brethren who have no horse to ride on.

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. I believe, however, in giving free scope to thought, if fairly done, and in 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 help correct the errors of the fact, and 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 the good people of the world to be in the same way as we can upon all that come from men in the form. Many mediums uphold their controls say whether it be reasonable or not. If all Spiritualists were organized upon a platform to-day, it would not be a month before a division would take place. If spirits were truthful and united there would be some chance for unity among the generally of Spiritualists; if spirits were truthful, the whole world would have been captured by Spiritualism ere this time, but instead of that we can be certain of it that there is in an

elligent power outside of man that we can communicate 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 I was dealing with a reality and that you were trying to separate the chaff from the pure grain. Louisville, Ky. THOMAS LEE.

Spirit and the Physical Body.

To the Editor of the Religio-Philosophical Journal.

The JOURNAL in its issue of March 1st, in an editorial article, under the heading "An Exception," 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 body. 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 super-mundane planes as well. To my mind, spirit is the nondimensional self-existent substance, active in matter, 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 matter is the self-existent substance, active in matter, 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 matter is the self-existent substance, active in matter, 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.

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 maintained. That the human organism is maintained after the death of the man, in fact, as a matter of fact, by spirits of a high degree of unfoldment that I have been able to communicate with upon this subject, all affirming that they possess super-mundane physical bodies, counterparts of the physical bodies they had while here, only more perfect; bodies that are not subject to the same diseases that dwell upon, and the houses they inhabit that our bodies bear to similar objects here; and that this super-mundane organism is evolved by spirit within the mundane organism, and is born out of it through the action of spirit, and is not a matter of matter. Note this, that this evolutionary process is not carried 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 super-mundane plane, the same kind of matter as that which engenders the whole individual, with all his qualities and characteristics, in his triune capacity.

I know that some writers contend that man is triune here, but only dual after death of the mundane body, but I have been 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 at my saying, "Your body is matter, is it not? Does it ever disappear and cease to exist after the spirit leaves it?" "Yes," said I, "it is disintegrated, and as a body it disappears, but the elements that composed it still exist, and those elements are material. Each particle of atom has been identified with its element. Now can you annihilate these atomic elements, or change their form in any way, or do ought, with them save to aggregate them by the action of spirit into composite form and thus produce elements? I have been thinking that 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.

If that is what you mean by matter, then I am in perfect accord with the elements 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 a perfect agreement between seemingly opposite views, just as soon as the same terms were 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 psychological subjects; and if Prof. Crooks 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 speakers on this subject. 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 of going far because that I had not seen 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 defense. I am a little older now and I now feel that I have proof sufficient to convince me of its truth. 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. I am a widow and he was my main dependence. I nearly passed over the edge of the grave 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 the spirit world, who have not seen anything that 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 purpose of getting spirit writing. After three or four 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 also had faces drawn on my slates that I recognized.

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. V. 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 encouragement in their mediumship because the average investigator looks for the marvelous and the big, and he sets 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 walked from the field of investigation to see and 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 mouths for whatever the influences had to give, neither 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, make their communications unsatisfactory to the sister 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 "fourishing like a green-bay tree." When they see that 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 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 barriers that have so long shackled themselves from 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 be no 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 outside 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 and humiliated 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 we are doing as a class for the rising generation? 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 a rational principle, 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, and control ourselves so as to ward off disease and sin and be 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? Who can tell the great blessing it would confer upon our race? 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. What we stand so isolated there seems to be no advancement. Where shall we find our David who shall go forth and slay the G. I. of superstition, error, and ignorance and bring all men to love justice and truth? It would be far better to work than that which David performed when he slew Goliath. I say down with fraud. Let it be buried so deep that it can never be resurrected. 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 full control of said Hall. It is centrally located, with quiet surroundings, carpeted throughout, easy seats for the hundred and 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 liberal-minded people, and all others who may be desirous of learning something of the marvelous and the proofs of life after this—and a very cordial 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 at 8 o'clock, 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 popular clergyman of the Methodist Church of Rhode Island, is engaged to give last two Sundays of April. The officers of our Society for the current year are: Wm. Gardner, Pres.; W. H. Vosburgh, V. Pres.; E. S. Armstrong, Treas.; George Gray, Jr., Rec. Sec.; B. B. Martis, Financial Sec.

Miss Margaret Gaul—Medium.

To 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 reliable medium for platform tests, and her tests are of unusual excellence and are highly appreciated by those to whom they are given. She has awakened many minds in this city to thought by her startling evidences she has presented to them, and has brought gladness to many a bereaved heart, making them to realize the fact that those who are unwilling to have their loved ones departed, and love them still. I do not know that this lady has any intention 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 seance nearly every week for the past eighteen months, in this city, and in every ways 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. JOHN MATHews.

T. M. Hutton writes:

I am not familiar enough with spiritual phenomena to write you anything, indeed I never saw but one medium in my life and that was Geo. P. Colby, whom we found to be a nice gentleman and so far as we are concerned, we are highly appreciated by those to whom they are given. She has awakened many minds in this city to thought by her startling evidences she has presented to them, and has brought gladness to many a bereaved heart, making them to realize the fact that those who are unwilling to have their loved ones departed, and love them still. I do not know that this lady has any intention 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 seance nearly every week for the past eighteen months, in this city, and in every ways 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. JOHN MATHews.

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Miss Margaret Gaul—Medium.

To the Editor of the Religio-Philosophical Journal.

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 me things that I would like to see in your issue.

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.

Leaped for Joy.

To my mind no one has yet given a satisfactory answer why 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 world over, but that we are not waiting 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.

Our druggists told us that it beats all other liniments—Salvation Oil, price 25 cents. Dr. Bull's Cough Syrup never fails to cure a cold or cough in a short time. Price 25 c.

A bald headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Hair Renewer.

The Fastest Vestibule Train between Chicago and Denver. Commencing Sunday, March 2, the Chicago & Alton R. will establish a new through line via Kansas City and Union B'y.

Catarah Cured. A clergyman, after years of suffering from that loathsome disease, Catarah, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death.

Becham's Pills act like magic on a weak stomach. Becham Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it.

Consumption Surely Cured. To the Editor:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is believed to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Fully illustrated with eight full page engravings. Price, \$3.00.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle. RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Standard; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to each address for 25 cents.

The St. Petersburg journalists, Russian and otherwise, who are admitted to court festivities have just allowed to wear 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.

The True Way To Reach Boils

TO CURE Eczema, Pimples, and Eruptive Diseases of all kinds is to purify the blood with Ayer's Sarsaparilla. Until the blood is cleansed, there can be no permanent relief from these troubles.



"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores appeared on my neck and the upper part of my arms, and from the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength, and was permanently cured of the salt-rheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."—Mrs. Caroline A. Garrison, Deerfield, N. H. (formerly of Lowell, Mass.)

And Carbuncles, take Ayer's Sarsaparilla. No other medicine produces such immediate and salutary results. C. K. Murray, of Charlottesville, Va., was almost literally covered with boils and carbuncles. These all disappeared as the result of using only three bottles of Ayer's Sarsaparilla. This proves that the true way to reach these troubles is through the blood. "It is now over six years," writes Mr. Murray, "since I took Ayer's Sarsaparilla, and I have not had a pimple, nor boil, nor a sign of one in all that time."

"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas. "I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sarsaparilla. One bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee. Price \$1; six bottles, \$5. Worth \$5 a bottle.

Ayer's Sarsaparilla, one bottle of which medicine restored me to health. Made by Dr. J. C. Ayer & Co., Lowell, Mass.

SEEDS 6 pkts of my choicest Flower Seeds 10c. Bean (tifu) catat; g. free. F. B. Mills, Thorn Hill, N. Y. EASTER HANDSOMELY ILLUSTRATED BALLAD Price, 15 cents. A variety of novelties at from 25 cents to \$3.00. S. A. RILEY & SONS, 83 Adams Express Bldg., 185 189 Dearborn St., Chicago, Ill.

MARION WALKER. I wish to employ a few ladies on salary to take charge of my business at their homes. Light, airy, pleasant, and healthy. Wages \$10 per week. Take part time. References given. Address with stamp, Mrs. MARION WALKER, Louisville, Ky.

FRUIT PACKAGES & BASKETS WITH SUPERIOR FACTORY FACILITIES FINE POPLAR TIMBER AND PRICES ALWAYS RIGHT WESLICIT FRUIT GROWERS TRADE

L. H. Griffith & Co., Seattle W. T. Leading Real Estate Firm. Investments and Loans. Business, Residence, and Acre Property a specialty. Write for information to L. H. GRIFFITH & CO., REFERENCES—Chicago National Bank; First National Bank, Chicago; Puget Sound National Bank, Seattle; First National Bank, Seattle.

COME TO THE LAND OF BIC RED APPLES. Pears, Apples, Plums and Cherries. Climate so mild the grass grows green all the year. U. S. Census reports show Oregon highest State in the Union. Patches of nervous sufferers. Willamette Valley, containing four millions of fertile acres, excel the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK." Mrs. Emma Hardinge Britten in the Two Worlds make 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, pamphlets, and tracts, which we have received in such numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophical, and instructive work, published by George Hedway, 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 the suggestive views of planetary cosmogony, but also furnishes a good corrective founded on the basis of scientific fact and reason to the groundless assertions of Theosophy, some of which appear in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of 'The 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 venturing on this fine work all the abuse, scorn and display of ignorance and in fact that his malice could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten. We trust it needs no explanation on our part to assure the gifted author of 'The Light of Egypt' that this rude and uncalled for piece of meanness could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express our regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain it. It is hoped that this public disclaimer will be sufficient to prevent the intended injury to the esteemed author of 'The Light of Egypt,' and to explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journal."

"LIGHT ON THE WAY" OR "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 future numbers as more extended notice will appear. We do not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting, and a good deal of light upon subjects of vital importance. It is not written like many Theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we I thought to allow the book to speak for itself and will now give a few selections. In our next we will follow 'The Light of Egypt' still further. In the meantime we would advise our readers to get this work at once, as it would prove a source of constant delight and instruction."

(Continued from First Page.)

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...

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...

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...

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...

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...

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...

In regard to divorce I would call Mr. Powell's attention to the fact that in Rome, for 500 years, they were entirely unknown. Is the fact to be ascribed to the chastity of the Romans? By no means...

there was then. So long as marriage is 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"...

Free Thought.

Mediums and Mediumship.

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. I have for many years been an investigator of Spiritualism...

Departure of Mrs. Lydia Ann Pearsall.

On Friday, March 14, at her home near Disco, Macomb county, Michigan, Mrs. Lydia Ann Pearsall passed quietly away after a brief illness...

The first years of her married life were given wholly to domestic duties, and to kindly helpfulness among her neighbors. In 1850 she heard the word of celestial messages...

Aut-slavery, temperance and the equality of woman she advocated, with a persuasive eloquence that drew opposition. Over this State and in Indiana, Ohio, and western New York she was held in reverent esteem...

"A perfect woman, nobly planned, To warn, to comfort and 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 spiritual phenomena...

"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..."

"One of the leading physicians of Philadelphia, and professor in a medical college, told me when Miss Ely's lecture on the occult and mediums was speaking in that city, he investigated her and made her the subject of an experiment..."

"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..."

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 Bundy and a convict known as Kittie Rainger in Chicago last week...

\$5.00-Kansas City-\$8.00.

The Wabash Railroad is now selling tickets from Chicago to Kansas City at \$5.00, first-class, and \$5.00 second class. Free reading chairs on all trains.

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



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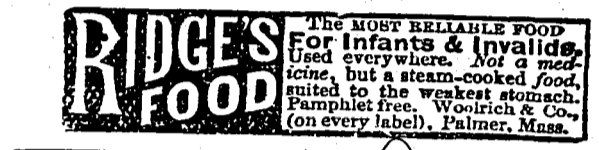
wards—their work grows harder. Pearline makes life easier and cleaner. Washing and cleaning done with Pearline has about enough work in it to make it good exercise—but not enough to tire the body or ruffle the temper.

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Send it back. Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S PEARLINE is never peddled, and if your grocer sends you something in place of Pearline, the honest thing to do is to send it back.

What a Difference

between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go back-



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