

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

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THE VISION OF THE DIVINE.

A Discourse by Rev. H. W. Thomas, Delivered at McVicker's Theater, Sunday, March 15th, 1890.

He that hath seen me, hath seen the Father, and how sayest thou that I am in the Father, and the Father in me? John, 14: 9-10.

There are highly sensitive souls who seem to feel a mystical relationship to nature, as though the earth and sky, and the forest and the rivers and mountains were a part of themselves, and were almost conscious of their presence, and trying to speak to them. We have all, in our receptive moods, felt something of this strange presence and kinship; and it is the ability to perceive and translate these inner and deeper meanings that constitutes the rare gifts of the poet and the artist; it is the conscious presence and inspiration of the universal fellowship, and when realized, the heart has everywhere a sacred companionship.

Could the unconscious world think and speak, a drop of water might say: "He that hath seen me hath seen the falling dew, the rain, the snow, the ice. I am the tear that trembles in the eye; I am the gushing fountain; I am the rushing river; I am the restless ocean. I am water. A ray of light falling upon the eye of man might say, I am the sun; the sun is in me and I am in the sun. I am light; I paint the flowers, I picture the landscape, I reveal the far-off stars; I go before the feet of man. I am light. The vibrations of the air might say, We are sound; we are the roll of the thunder, the sighing of the sea, the songs of the birds, the cry of a child, the voice of the singer and the speaker. We are speech; we are music. Oxygen, hydrogen and the other chemical elements might say we are the universe; before the universe was, we were; we are in it and it is in us; there is no substance, no sun or star where we are not. A grain of sand might say, I am gravity; he that hath seen me hath seen gravity; I hold the planets in their places; I am not large, but give me time enough and the forces of all worlds can pass through my little body. I am gravity.

A blade of grass, a leaf, a flower, might say, I am life; I have the power to reach out and gather in and assimilate the mineral world; I lift up multiplied millions of tons of dead matter into living forms; I cover the earth with green; I create the great forests of oaks and pines; I carry the fields of grain; I paint the rose and color the vine. I am life; I rise higher; I swim in the water, I fly in the air; I build my nests in the trees, I shelter my young in caves. I am life; I am action, and upon the great loom of time, I weave the many-colored garments of form and beauty in which I appear from age to age. But death would be silent; for being nothing, it could say nothing.

We have in imagination, made unthinking objects conscious, and heard each thing tell the story of its own existence and the place it fills in the great plan of nature. And thus personified, these things have said of themselves what in substance, we as rational beings say about them, for we must know that each one has its place and part in the universal order. And we know that worlds lie within worlds all about us; that electricity and magnetism and air and light and ether and sound are not exclusive but often interpenetrative and hence occupy the same place in time and space. And in any large judgment we must say that nature is a unit and so related in all her parts that having seen a

part, relatively, we have seen the whole. And thus the great facts and analogies of nature confirm rather than contradict the doctrine of the essential oneness and inter-oneness of things, as taught by Jesus in the words of the text: "He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me?" And the lessons of nature suggest a possible depth of meaning in these words of which we might not otherwise have thought.

But let us pursue further this inductive method and try to find our way into the great field of truth of which the teaching of the text is the last and highest statement. Suppose that one should say, I have seen the world; I have seen the ocean. We could easily accept the statement as literally true, but of course to be understood in a relative sense. We have all seen the world, for we are in it, and a part of it; but how much have we seen? Our vision extends a few miles in each direction, so that to see a single county in a state, one would have to stand at several points of vision, and to see a state would require more points of observation. In crossing the ocean all one sees is a circle of water some fifteen or twenty miles in diameter, of which the ship is the center, and in sailing from New York to Liverpool a narrow strip has come in the view. And yet one who has crossed over, or who has even stood upon the shores, can say I have seen the ocean. But it means more for one who has sailed upon many seas, or for a Humboldt who traveled in all lands, to say, I have seen the world, and yet no one has ever seen but a comparatively small part of it. And so we say we have seen the sky and the stars and the sun; yes, but how little a part of each have we seen? But seeing a part, we have seen that much of the whole; and we can never see all of anything at once, not even both sides of the hand.

Suppose again that one should say: He that hath seen me hath seen the universe; I am in the universe, it is in me; how preposterous it would seem? And yet how true in one sense, for man is a microcosm, he has in himself something of all that is. There is not a world in space but is composed of substantially the same elements that go to make the human body. The earth is our mother; it is literally true that the body is dust, to dust returns, and hence a man's body is but a vitalized part of universal matter. And it is just as true that the physical life of man is a part of all life; that it lives by eating and drinking and breathing, and that it did not spring up of itself, but was begotten of life, that all life is from life; and hence that life, in some form, always was. And thus physically it does not sound so strange for man to claim an essential oneness with the material universe.

But look a little deeper into the nature of man as a rational and spiritual being. Can the mind say, he that seeth me hath seen truth and reason and beauty? Can the heart say, he that hath seen me hath seen love and justice and all moral qualities? Why not? What else can they say? How can truth or reason say, I am not truth, I am not reason? How can love say, I am not love? How can beauty say, I am not beauty? The great mistake we are apt to make is in supposing that these qualities are something other than what they are; that somehow truth is different from truth, and goodness is something other or else than goodness; and by so doing we lose sight of the essential elements upon which the mind should take hold. There may be many kinds of truth; but truth, as such, is one; and there may be many forms of beauty; but beauty, as such is one. And so in essence, is justice one; and love is one; and in so far as man possesses these essential principles or qualities, he is one with them; he is in them, and they are in him.

And now we are in the field of truth where Jesus stood when he said, "He that sees me hath seen the Father; I am in the Father and the Father is in me." But some one may say, I can accept reasonings and analogies in reference to the oneness of nature, and the oneness of man and nature, and the oneness of truth and reason and love and justice; but I can not carry these reasonings up to Jesus and God, for I must think of them as something wholly different. Yes, and that is the mistake of so many; in trying to think of some other and wholly different kind of being, or of a different kind of truth and right and love, they are unable to think of anything definitely and intelligently, and hence fail to get hold of the thought of a God at all. Instead of seeing God in nature they are trying to see him outside of nature; instead of thinking of reason and truth and right and love as being the same in kind in God as they are in man, they are attempting the impossible task of trying to think of a something of which in the nature of things they can form no possible conception; and trying to conceive of Christ in some such unthinkable way, he, too, is lost to the mental and moral consciousness.

I say to you, if there be truth and reason that in essence are clearly unlike truth and reason as known to man, and known in man, then of such truth and reason man can form no conception whatever; and to attempt it, is to attempt the wholly impossible. If there be a justice or a love that is essentially unlike these qualities in man, then of the existence of such a love or justice man can by no possibility have any knowledge, or form the remotest conception. If there be a beauty wholly unlike that which is perceived by the human mind, of such beauty man can have not the slightest idea. If there be a God in whom there is nothing in com-

mon with man—nothing like man, then of such a God it is utterly impossible for the mind or heart of man to have even the vaguest impression, and much less to have any intelligent conception. If there be such a God, he must to man forever be an unknown God, and an unthinkable God.

It is just at this point that we may get the clearest conception of the Christian idea of God, or of the God of whom Jesus spoke, and with whom he declared his own essential oneness. "He that hath seen me hath seen the Father; I am in the Father, and the Father is in me." Reason has to say: Something is; nothing can beget something; therefore, something always was. That something is the necessary, the self-existent, and that we call the Father, the source of all that is. Jesus says, in substance, I am related to the self-existent, the universal life and truth and reason and love and justice; I am in this life and of this life; it is in me, and I am in it; therefore, when you see me, you see the Father.

It was difficult for those who heard these words to understand them; just as it is for us, and for the same reason, that they looked outwardly, or sought to see God objectively, or through sense perceptions, just as we do. But Jesus taught "God is spirit;" that God is life, truth, justice, love and hence is to be perceived by these same qualities in the mind and heart of man. And hence Jesus says, "I am the way, and the truth and the life; and no man cometh to the Father but by me;" that is, truth can be approached only as truth and by truth; man can know the reason of God only by the corresponding reason in himself. And so of love and right; they can be approached and known as they are in God only by the use of the same qualities in man.

And thus it is, that Christ is a "mediator between God and man;" thus he is as a revelation of God to man and in man; hence a revelation of man to himself. And we should never lose sight of the fact that Jesus was human; that he was a man; that he had a body and a mind and a moral nature like other men. He hungered, he tired, he ate and slept and rested like others; he thought, he sorrowed, he wept, he rejoiced, he loved, he prayed; he was born, he lived, he died as a human being; and not to think of him as such, or to take him out of these human relationships, and out of the nature common to man, is to take him out of the range of human thought and sympathy.

How then, it may be asked, was Jesus, the Christ divine; and how was he a revelation of God to man, a revelation of man to himself? Very proper and very important questions these, and when the answer is understood and realized in all its depth and meaning, man stands inside of the mysteries of the kingdom of heaven. The answer is this: Jesus as man was filled with the spirit of God; he was filled with the life, the love, the truth, the power of God. But to be thus filled with the divine, there must have been in him that which could receive that which could understand the divine; there must have been in him that which was like God. And having said that Jesus was human, that is to say, that humanity is in essence divine; it is to affirm the divinity of man as man. And that, again, is to affirm the Fatherhood of God.

And it is only as man is revealed to himself, or made conscious of what he is in essence and potentially, that a revelation of God is possible or understandable. When Jesus speaks to us about loving one another, and forgiving and helping one another, when he speaks of the love of earthly fathers and mothers, and of truth and justice among men, we can understand his words, but we can do so because these qualities and experiences and sentiments are common to mankind. And when the Christ tells us to be merciful and kind and just and forgiving because our Father is so, and that we should be perfect because our Father in heaven is perfect; then we get a realizing vision of God. Then we can understand the words of Jesus and how it is that those who saw him saw the Father, and how we are to see God; not as some colossal form in the heavens stepping from star to star, but by the inner vision realizing power of the spirit; see God as the Father; as the source of all being and life and power and reason and love. "In whom we live and move and have our being;" in him shall we realize that we ourselves are spirits and that our real being is not in the sense-life of the body, but in the large world of truth and right.

Now, as in the days when Jesus taught, men are saying, "Show us the Father and it sufficeth us;" that is, give us sense-evidence; let us see God as we see the world, as we see trees and men. But have those who ask for a physical demonstration of the spiritual, considered how little of the material world can be seen by the eye, or heard by the ear, or in any way known by the senses? We say that we see a rose, but in reality we see only the picture that it makes upon the internal nervous tissue of the eye. And in this we do not see the internal rose, or that which gives it form and color and odor. We do not see its real life side, but only the objectivized body of that life. In looking at the world we see only the grossest material forms of things; the great forces are all invisible; we can not see the air even, and much less electricity and magnetism and gravity and the supposed world of ether in which these powerful forces are conditioned.

We have never in the deepest sense seen each other, but only the ever-hanging bodily forms in which we appear. We have never seen our own mothers; that which we looked upon was the hands, the face; that which we

heard as a voice; that which we laid away in the grave, was not our mother, but the sense-form in which she appeared, the sound of her voice was only atmospheric vibrations; but Oh the thought thus embodied in the word, and the love that beamed in the eye or trembled in a tear, or reached forth the hand and touched our troubled brows, that was deeper; that belonged to the unseen and the eternal. When we know a man's age and size and weight and general appearance, we do not thereby know the man; to know the man we must become acquainted with his mind; we must know his reason, his love, his sense of right; we must know him mentally and spiritually. But what is it that learns and knows and remembers and reasons and loves? Ah! that is the real being.

And so men would see and know God through the senses; and this they can do within sense-limitations; or externally as they see and know themselves and the world. They can see the beauty of life and the order of the heavens; they can see this vast universe as objectivized to the sense; but to enter the unseen world of the real, they must open the eyes of the spirit. Would you know that which looks out through these eyes of flesh and blood and calls you friend or brother or child and talks to you about law and love and justice, you must know it from the reason and the life within. Would you know the infinite life and reason and power and love and justice ever present in the order and beauty of the earth and the heavens and in the rational and moral life of the world; would you know God, such knowledge is possible in the deepest sense only to the inner consciousness of the soul. To thought God may be seen in the works of nature, and heard in the voice of reason; and as love and justice—as a Father, he is known to the heart, to the inner sense of right; and love in every soul.

And in no other way can we conceive it possible for God to be so universally present to the rational and moral consciousness. Go where we will we are met by the all-pervading laws of nature; they are present in every crystal and every cell in the mineral world; present in sunshine and air, present in the far-off stars. Or look within, and lo! God is there, present in reason; present in the sense of right and duty. By no possibility can man escape from the consciousness that he is; by no possibility can he get away from the laws of thought; or can he silence the voice of conscience; the imperative "ought and ought not" that is forever speaking in every soul. Men are asking where is God? They are saying, "Show us the Father;" they are like the fabled fish hunting for the eases, and the flying bird hunting for the air. Oh! sometimes, and soon I trust, the world will see that God is in every law of nature, in all truth and reason, in the moral struggles and victories of liberty and righteousness; in the love of home and country; in the love that broods over cradles and makes glad the hearts of happy children and friends and neighbors; in the love that makes principle dearer than life; in the love that we come the manger and the cross and is forever going out to seek and to save the lost, and though crucified on the Calvary of time, bursts the bars of death and proclaims victory immortal.

O friends! Would you see and walk with Christ and know the peace and rest of heaven? Turn from every evil way, give your hearts to God in prayer, in holy consecration and trust; go with truth to any height, and with love go gladly down into any depths of sorrow and pain, and to you shall come the vision divine and the hope eternal. And at evening time it shall be light.

Justice Orton on Church and State.

The JOURNAL has already given extracts from the admirable opinions of the justices of the Supreme Court of the State of Wisconsin rendered in what is commonly known as the Edgerton Bible Case. The opinion of Justice Orton is so clear on the point of the relation of the State Constitution to religious teaching in the public schools that it is deemed best to publish it in these columns in full, since the question is one of great public interest and the conclusions reached are sound and wise. Justice Orton said:

I most fully and cordially concur in the decision and in the opinions of Justices Lyon and Cassaday in this case.

It is not necessary that any other opinion should be written, but I thought it proper to state briefly some of the reasons which have induced such concurrence in the decision.

The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship, nor shall any control or interference with the rights of conscience be permitted or any preference be given by law to any religious establishments or modes of worship.—Constitution, art. I, sec. 18.

"No religious test shall ever be required as a qualification for any office of public trust, under the state, and no person shall be rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion."—Constitution, art. I, sec. 19.

"The interest of the school fund, and all other revenues derived from the school lands shall be exclusively applied, etc."—The support and maintenance of common schools in each school district."—Art. X, sec. 2, subd. 1.

"The legislature shall provide by law for the establishment of district schools which shall be as nearly uniform as practicable; and such schools shall be free, and with a charge for tuition, to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed therein."—Art. X, sec. 3.

"Each town and city shall be required to raise by tax annually for the support of common schools therein a sum not less than..."—Art. X, sec. 4. "Pro-

vision shall be made by law for the distribution of the income of the school fund among the several towns and cities of the state for the support of common schools therein." etc.—Art. X, sec. 5.

These provisions of the constitution are cited together to show how completely this state as a civil government, and all its civil institutions are divorced from all possible connection or alliance with any and all religions, religious worship, religious establishments or modes of worship, and with everything of a religious character or appertaining to religion; and to show how completely all are protected in their religion and rights of conscience, and that no one shall ever be taxed or compelled to support any religion or place of worship, or to attend upon the same, and more especially to show that our common schools, as one of the institutions of the state created by the constitution, stand in all these respects, like any other institution of the state, completely excluded from all possible connection or alliance with religion or religious worship, or with anything of a religious character, and guarded by the constitutional prohibition that "no sectarian instruction shall be allowed therein." They show also that the common schools are free to all alike, to all nationalities, to all sects of religion, to all ranks of society, and to all complexions. For these equal privileges and rights of instruction in them, all are taxed equally and proportionately. The constitutional name, "common schools," expresses their equality and universal patronage and support. Common schools are not common as being low in character or grade, but common to all alike, to everybody and to all sects or denominations of religion, but without bringing religion into them. The common schools like all the other institutions of the State, are protected by the constitution from all "control or interference with the rights of conscience," and from all preferences given by law to any religious establishments or modes of worship. As the State can have nothing to do with religion except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion in any respect whatever. They are as completely secular as any of the other institutions of the state, in which all the people alike have equal rights and privileges. The people cannot be taxed for religion in schools more than anywhere else. Religious instruction in the common schools is as clearly prohibited by these general clauses of the constitution as religious instruction or worship in any other department of state supported by the revenues derived from taxation. The clause that "no sectarian instruction shall be allowed therein" was inserted ex industria to exclude everything pertaining to religion. They are called by those who wish to have not only religion, but their own religion, taught therein, "Godless schools." They are Godless, and the educational department of the government is Godless, in the same sense that the executive, legislative and administrative departments are Godless. So long as our constitution remains as it is, no one's religion can be taught in our common schools. By religion I mean religion as a system, not religion in the sense of natural law. Religion in the latter sense is the source of all law and government, justice and truth. Religion, as a system of belief, cannot be taught without offense to those who have their own peculiar views of religion no more than it can be without offense to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The only object, purpose or use for taxation by law in this state must be exclusively secular. There is no such source and cause of strife, quarrel, fights, malignant opposition, persecution and war, and all evil in the State, as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensive language in it, to prevent such a catastrophe. It is said if reading the Protestant version of the Bible in school is offensive to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a reason, for one moment. The suggestion itself concedes the whole argument. That version of the Bible is hostile to the belief of many who are taxed to support the common schools, and who have equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and the spirit of the constitution. No state constitution ever existed that so completely excludes and precludes the possibility of religious strife in the civil affairs of the state, and yet so fully protects all alike in the enjoyment of their own religion. All sects and denominations may teach if a people their own doctrines in all proper places. Our constitution protects all and favors none. But they must keep out of the common schools and civil affairs. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. The Protestants were a very small sect in religion at one time, and they are a sect yet, to the great Catholic Church against whose usages they protested, and so is their version of the Bible sectarian, as against the Catholic version of it. The common school is one of the most indispensable, useful and valuable civil

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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 intercommunication between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily substantiate? 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 his life—in one's relations to the Family, to Society and to Government?

RESPONSE BY E. R. KNOWLES, PH. D.

1. My mother was a devout Baptist. My father did not hold a positive belief in the continuity of life beyond the grave. I was baptized in an Episcopal church at the age of 14. I am non-sectarian, however; but consider the "New Church" theology and philosophy the nearest to my convictions. 2. I have been a Spiritualist five years. 3. My knowledge of it consists of facts, as certain to me as our present life; that is to say, the reality of the actual existence and appearance to me of a friend in the spiritual world having been as clear, evident and certain to me as the reality of the existence of any whom I now daily see and talk with in this natural world.

RESPONSE BY L. W. FARWELL.

1. My parents never belonged to any church; neither do I and never have. 2. I have been a Spiritualist for fifteen years. 3. My eyes were first opened by reading the RELIGIO-PHILOSOPHICAL JOURNAL which caused me to further investigate, which I did by attending one of Maud Lord's sances in Chicago in 1873. 4. The identification of five of my departed relatives, at the above mentioned sance with Maud Lord. The first was a very minute description of my grandfather by the medium, giving his age, very nearly—his size, color of eyes, and spoke in particular of the entire absence of hair on his head, which was all true to the letter. Then followed a full and detailed description of my grand mother. Next came a full and satisfactory description of my mother. I asked (mentally) "Is it really my mother?" and there came a shower of pats all over my face and head with seemingly both hands. Then I felt the palm of one hand partially closed, pressed closely to my nose which emitted a most delightful odor. It called to mind the balm of a thousand flowers. Last, but not least, was a plain, palpable, audible kiss upon my forehead. The medium further said, "I see two men standing by you; one is about forty years of age, rather round shouldered, quite short and thick set, light complexion and blue eyes, and is bald headed; the other is about thirty or thirty-two, tall, quite large, black hair and whiskers." About this juncture I heard my given name spoken in a loud whisper with the following words added: "This is a glorious meeting." The voice was heard by all in the circle and the words repeated by several of them at the time. The description and details were so full and complete of the two persons that I was as confident of their identity as I could have been had I met them face to face. They were my brothers. 6. The greatest need of Spiritualism is to convince the world of the continuity of life. A determined, persevering, never ending, unending movement to that end would be the greatest moralizer the world ever had or ever can have. Verdale, Minn.

RESPONSE BY J. D. LEGG.

1. My parents were members of the Methodist church. I have never been in fellowship with any church. 2. Fifteen years. 3. Simply candid and honesty in those having to do with it. If all those who, by personal experience, know that the so called dead still live and under proper conditions can communicate with us, would speak out and tell to all their friends as fully and completely their experience as they do to a select few whom they know to be in sympathy with them from having had similar experience, there would speedily be a revolution in society upon this subject. Their "light" that is now "hidden under a bushel" would then "shine" for all, and many who now know nothing of the grand truths of Spiritualism would investigate and gladly welcome them as the most precious boon a kind Father has given His children. If the lives of all mediums inspired as much confidence in investigators as their calling naturally begets, many would become believers who are now turned away in disgust by the dishonest characters among them who, "stealing the livery of heaven to serve the devil in," heartlessly practice the most shameful trickery. But if all investigators were candid and honest, especially those who act in a representative capacity (such for instance as the Harvard professors some years ago and more recently the Seybert Commission) from whose report multitudes would receive the information that would induce investigation and consequent belief, an impetus would be given the cause of Spiritualism that would in the near future cause it to outgrow in numbers and respectability all other beliefs. Long Eddy, N. Y.

RESPONSE BY WM. CRAIG.

My parents were strictly religionists of the orthodox stamp to the time of their passing over, which took place about twenty years ago; their ages at the time were respectively 70 and 75. They made many moves during life to new settlements, consequently became members of several different denominations, according to the prominence of the particular religious sect. They having a limited education were rather fastidious and stern in discipline. Their children were quite numerous at one time, and owing no doubt to frequent removals and forming new acquaintances there was more or less (in orthodox parlance) backsliding at intervals; so according to the law of antenatal conditions, there was more or less difference in the physiological and phrenological make up of the children especially in the spiritual and religious emotions, consequently there was some wrangling and inharmonious in the family, the tendency of some being to material frivolities and others more inclined to religious devotion.

Never having been a member of any church and never having had any desire to be a member because of doubts and disbelief in the claims of the orthodox authorities for the Bible, the character of God therein set forth, did not comport with my idea of an all-wise, all powerful, omniscient and omnipresent being. The Jehovah of the Bible is too finite and human to justify any reverence from me. The God that I am constrained to revere, is all good, all love and merciful; there is no evil, but lesser good in the universe.

I have been what is commonly known as a Spiritualist almost from birth; not from any particular phenomenal demonstrations to me, but from a natural love of the marvelous excited by incidents related to me. The first that made a lasting impression on my mind was an incident related by my mother when in my youth; it was when she experienced religion (as the orthodox term it); she was sitting in the doorway, one bright, moonlit summer night, contemplating the starry heavens (she was all alone at the time) when she heard, distinctly, voices above in the air singing an old familiar hymn, called "Climbing Jacob's Ladder," and for several days she could walk about and do household duties without any effort or fatigue, even lifting heavy burdens which previously she could not have done, being feeble and in poor health; then at intervals she would see spirits of the dead, and have warnings of death before taking place in the family. Nothing interested me more than the writings of A. J. Davis, and the Rochester knockouts; and reading all the books and papers on the philosophy of Spiritualism. I accepted the truth inculcated by a philosophical, scientific and intuitive deduction; I have come to the conclusion that every thought, idea, imagining and action by and known to man is a reality, somewhere existing, and man being of divine origin in spirit is immortal, always was an individualized entity in some form of consciousness. All spirit and matter are eternal, both in organic and inorganic condition, subject to the law of evolution, climbing upward from the lower rung of the ladder to the plane of life perfection.

I deem Spiritualism in its highest presentation a religion and when fully lived up to by mankind the millennium will reign on the earth; in fact it is the only religion that will bring all mankind in one common brotherhood. After forty years of reading and investigation, scanning well the wide difference in the character, mental acumen, cranial development and spiritual unfoldment of the masses of mankind in the civilized and uncivilized communities and races of our world, and also in many families, I have arrived at the conclusion that the most transcendent and spiritually unfolded men and women have passed through many incarnations on this and other planets in our system, also other constellations, each time climbing higher up the ladder of progression towards Deity. It also accounts in a measure for the great difference in organic quality that is found in the study of phrenology, among the people and in some families. Now, what is needed for the rapid dissemination of Spiritualism is organization and sincere investigation and family circles, living pure, lives and aspiring after the highest attainments known in the spheres. When man realizes that there is no vicarious atonement and that he is responsible for every act and deed done that is not in harmony with the "Golden rule," he may strive to live a better life and be more charitable to his fellow men and be a law unto himself and them. And therein lies the hope of a better government, and equality, morally and financially, less poverty and greater happiness for the people. Fort Calhoun, Neb.

RESPONSE BY D. L. HAINES.

1. My parents belonged to the Society of Friends, generally known as Quakers, but became Spiritualists and passed to the higher life in 1864. I am not in fellowship with any church; never have been since I left the Quakers. 2. I became a Spiritualist almost from the first dawn of the manifestations in this country. 3. I always believed in a future existence but had my belief more fully confirmed by seeing the spirits of my departed friends. 4. The most remarkable incident of my experience was the seeing of spirits under conditions that fraud was impossible. I cannot give particulars. 5. I discard all religions. All there is in any religion is just what its devotees think. Christians have always been foremost to persecute reformers. I consider Spiritualism a power that will redeem the world as fast as mankind can be made to see its truths; but I don't consider religion consists of any thing but a name. Franklin, Neb.

ORGANIZATION.

R. W. MORROW.

The blessings and benefits that will be realized by organization and co-operation will be seen and appreciated by Spiritualists and investigators more fully after the scheme has been perfected and is in working order. It will then be necessary from time to time to make such changes as will forward and build up, protect and assist the cause to a more perfect organization free from the evil influence of its enemies in disguise or in fact any class of people who have not the welfare of the cause at heart and whose presence has been a curse not only within the ranks of Spiritualism but the same in respect to all other organizations the world over from time immemorial. According to my idea of parliamentary law and usage together with the little I know about the government and protection of society, in order for Spiritualists to be successful as an organized body

they must profit not only by their own past experience practically, but also by the experience of all well governed and prosperous organizations of the past, and present; otherwise their efforts will prove a miserable failure. In order to avoid any fatal mistake at the start and to guard against the failure of so laudable a project, due caution and wisdom should characterize the every act of those who will meet in convention for the purpose of organizing and devising ways and means to effect that end, when it is hoped that they will agree on a platform broad and liberal enough to include all classes of science believers seeking light, easily comprehended and having all the virtue and element, necessary for endurance at the same time sure death to commercial tricksters and welcome beacon to all shipwrecked and deluged sea of state and speculation who may wish to take passage aboard the old craft—the circle of spiritual knowledge broad for the summer land of perpetual sunshine, hope and grand realizations.

Whilst I do not wish to criticize the many ideas advanced in the JOURNAL in favor of calling the organization in question The Church of the Spirit, yet most say I am not in favor of having the word Church mixed up in any part or shape with the Philosophy of Spiritualism for good and sound reasons, (a few of which see my article of the 9th inst). The Circle of Spiritual Knowledge, or The Asylum of Spiritual Knowledge, or The Sanctuary of Spiritual Knowledge, either of which, as names would cover all the ground necessary and appropriate, for, as matters stand, the most vital and important question to be settled is how to raise the means for the objects in view, as nothing can be accomplished without money, neither can the delegates to the proposed convention be expected to do good work on an empty purse and stomach, not speaking of a thousand other ways for the employment of money after the question of organization has been decided. But as this will be a matter for later consideration, I will simply confine my suggestions to present needs.

There is but one way, according to my judgment, to be pursued, and that is for each and every community of Spiritualists sending delegates to the state and general convention to pay the expenses of their several representatives, separately by collection, and it will be the duty of all Spiritualists and investigators to see that they send none but men of integrity, thoroughly posted on the personal needs of Spiritualism, and have the welfare of the cause at heart—who will pledge themselves as honest men to do their best for the greatest good and prosperity of Spiritualism. And above all other considerations it will be their sacred duty in general convention, as a body of Spiritualist representatives, to place the organization on a solid basis, sound and secure from the start. By enacting such regulations and by-laws for its government and protection as may appear necessary to bar out and forever silence commercial tricksters and the unworthy of any class, on the same principle as another prosperous society or organization of civilized people do business and govern themselves accordingly. Aspen, Colo.

Philosophical Terms with Definitions.

To the Editor of the Religio-Philosophical Journal.

I submit for your consideration the following terms with my definitions: Error. A false conception regarding that which is. The opposite of truth. Force. The effect produced by the action of spirit upon and within matter on the primal plane of self-existence. The soul of self-existence within and upon its formative plane.

The immediate cause of all phenomenal expression in nature. The elemental constituency of individualized portions of aggregated matter. Not figure, shape or outline. God. The highest expression of self-existence. The soul of the deific and divine plane of being wherein self-existence acts consciously and voluntarily in the furtherance of its evolutionary unfoldment. Knowledge. Conscious knowing. The clear perception and grasp of truth as manifested by the mind in conscious thought. Life. That quality of force that builds up and maintains organic forms by the process of growth.

Matter. Dimensional self-existent substance. It is atomic in form, each atom possessing unchangeable characteristics by which its class can always be identified. Its atoms possess the quality of combining together in definite and fixed proportions when acted upon by spirit, thereby producing determinate effects which are, always the same under like conditions. It is that substance which in the aggregation of its atoms constitutes the objective phenomenal expression of self-existence.

Man. That individualized expression of self-existence caused by the action of spirit in and upon matter, when combined in an organic form, producing an effect termed the soul of self-existence. Mind. An inherent quality of self-existence that attains to an expression as conscious thought in organic forms above the vegetable formations. Nature. The formative plane of self-existence wherein force is the immediate operative cause of all phenomenal expression, acting without any manifestation of thought or sensation as these are understood by man. Sensation. Conscious feeling. Soul. The effect produced by the action of spirit in and upon matter when aggregated into an individualized form. The human soul is that effect produced by spirit acting in and upon matter when aggregated into an individualized human form, and it finds expression and manifestation in and as self-consciousness of individualized existence. It is the I am, the ego of man.

Spirit. Nondimensional self-existent substance. That portion of self-existence that ever manifests itself in conjunction with matter as the active and operative element in all phenomenal expressions. That part of self-existence that knows without the process of thought. Spirit is the interior, active and organizing element, and matter the exterior, reactive and formative element in all phenomenal expressions of self-existence. To spirit is ascribed the quality of absolute knowing and acting. To matter is ascribed the quality of absolute feeling and reacting when acted upon. Infinite spirit acting upon infinite matter evolves as an effect force which is the soul of self-existence upon its natural or formative plane.

Spirits. This is a generic term to designate human beings after they have passed by the process of death from the mundane to the supermundane planes of life. It is used in the same sense as the term man is used, to designate the whole of the individual in his triune nature as constituted of spirit, matter, and the evolved effect, soul. It should never be used in the singular number without using before it the qualifying articles a or the.

Substance. The elements of self-existence. Being per se. Truth. A correct conception regarding that which is. The opposite of error. New York. J. F. CLARK.

Re-incarnation.

For many years Thomas Shorter, formerly editor of the Spiritual Magazine has been one of England's clearest and most polished advocates of Modern Spiritualism. The theory of re-incarnation has never found favor with him, and in his recent address upon that subject, its defects, as a solution of the problem of moral evil in the world, are perceptibly outlined. The first point presented by Mr. Shorter is the necessity that proof be given of the truth of the re-incarnation hypothesis before it should be accepted. "But," says Mr. Shorter, "when this, on first and last demand, is pressed, the advocate of re-incarnation is obliged to admit that he has no proof to give, and he candidly avows that the subject is not susceptible of proof. There are no admitted facts to which appeal can be made. Speculation is piled on speculation, assumption follows assumption, one theory is invented to explain another, arguments of doubt full value are buttressed by others equally unreliable. The creatures of fancy are protected and regarded lovingly till they are mistaken for realities. So long as the opinions of the faithful is undisturbed, all may look fair and specious, but when the incorrigible skeptic casts upon it the day light of science, the insubstantial pageant fades into the light of common day."

In comment upon the theory that re-incarnation affords a full solution of the otherwise mysterious problem of the existence of moral evil, Mr. Shorter thus remarks: "You tell us that evil originated in a former life; how, then, did the evil in that former life originate? In a still earlier incarnation? Yes, but trace it back as far as you will, trace it to a golden age of happy innocence when evil was not, trace it to the first advent of man upon the earth, you do not solve the problem by removing it farther back. To whatever period or to whatever cause you assign the genesis and beginning of evil, human nature remaining substantially the same, the operant and efficient cause then must be operant and efficient now, and your theory of re-incarnation is an uncalled for interpolation, and may be at once discharged as irrelevant and superfluous."

In refutation of the "assumption, the audacity of which may well excite amazement," that re-incarnation is the only solution "of our problem," Mr. Shorter says that "re-incarnation is but one of many alternative theories at least equally worthy of consideration, and some of which have been long and widely held." "One of the earliest assigns the origin of evil to the union of spirit with matter, the latter being the refractory element, that which is farthest from the Divine." Another ancient oriental theory "insists upon the duality found in universal being, positive and negative, light and darkness, reason and passion, Ormuzd and Ahriman, Jehovah and Satan." Then there are those who trace "the source and springs of evil to the constitution of human nature itself. They hold that man is not a mere automaton, but a voluntary agent, having a moral nature capable of conscious wrongdoing, of acting from the nobler or from the baser motive. Evil they regard as the outcome of this moral freedom." With another class of thinkers, evil is "not an infirmity of the will, but a weakness and error of the judgment, due to the deficiency or absence of clear guiding intellectual light. They regard evil as synonymous with ignorance, and, of course, knowledge is its only sure and sufficient antidote."

Then, again, there is the "Doctrine of Heredity, as expounded by Herbert Spencer, and others. It traces moral evil to parentage and ancestry; we are heirs of all the ages in the bad as well as in the good sense; we inherit its evil tendencies as well as its virtues." Others "find the springs of evil in the constitution of man's physical organism; his character for good or bad is chiefly the result of his cerebral organization, of the quality and volume and peculiar conformation of the brain." Another class of theories "attribute the injustice and miseries of the world mainly to bad social arrangements and political institution." "I believe," says Mr. Shorter, "that in the last analysis it will be found that the cause of evil is not simple but complex, not unitary but manifold, that each of the theories named holds in solution a partial truth, which is a factor in the sum total."

In conclusion, our writer instances the various possible ways in which the world might have been constituted: first, entirely and absolutely bad; second, absolutely perfect—a condition which to man would soon be intolerable and insupportable, and we should soon weary of our *dolce far niente*; third, created very good, but ever deteriorating, growing worse with each successive generation; and lastly, the world as we now have it into which man is "born feeble, imperfect, ignorant, but with vast capacity for knowledge, and latent powers, ever unfolding and strengthening," and with an undying conviction that beyond all the illusions of sense and all the troubles of mortality, lies his true eternal home." "And here we may well be content to rest and abide, enfolded in the arms of Eternal Love, finding there the only complete and final, and even here and now possibly the best attainable solution of the problem of moral evil." W. E. COLEMAN.

\* A review of the argument for re-incarnation from the Problem of Moral Evil. An address delivered before the London Spiritualist Alliance by Thomas Shorter, Nov. 12, 1888. London: office of Light. 15pp. Price, two pence.

Light Produces Sound.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disc having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made. A beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disc is turned, and the colored light of the rainbow is made to break through it. Now, place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds

will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sounds at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one and it is thought more wonderful things will come from it.—[Art Journal.]

John Stuart Mill's Position Defended.

Rev. H. R. Haweis in a sermon on Mill's religion states that philosopher's position thus: "There most, in other words, be some mysterious limitation to the omnipotence, the all-power of the good and loving God." Mr. Haweis comments as follows: "You say it is blasphemy to affirm that God is not all powerful. He can will, or cause to be, anything, anyhow, anywhere. Well, now, can you imagine that God, however desirable it would be, could make two and two make five? Could Omnipotence do that? Why not? Because it is in the nature of things, i. e., of numbers, that two and two should make four."

"Put the case. It might conceivably be an absolute calamity that two and two should only make four. Supposing there were five men on a desert island, and that two of these had two wives, also barely sufficient, and these four wives were barely sufficient for the four men, it would be love and mercy for Omnipotence to cause that two and two should make five leaves all of the same size. But it could not be done. Why? There is a limit, and that limit is involved in the very law of numbers, in the very constitution of mind. Or, supposing the whole of Europe were ruled over by a mighty potentate who had not only power over the laws of the land, but also had great powers, though not absolute over the laws of nature; but supposing there were influences connected with the Gulf Stream and the Polar regions which acted at times very prejudicially upon the coasts of Europe, and supposing these influences were outside the range of this great and good Governor, would you consider it contrary to, or derogatory to, his goodness and his love, or any reason why we should cease to believe in, and to love, and to worship him—especially if there were signs that even the Gulf Stream was beginning to yield to his influence, although he could not at all once control certain forces involved in the present constitution of nature?"

"Similarly, what Mill assumes is this, that there is something intractable about nature, something mysterious, a certain law of necessity analogous to the law of numbers, or to a rule of imperfect subjection which makes it impossible for the Almighty to do at once certain things which we might imagine it to be better could they possibly be done. These are not new thoughts, they are old world thoughts—Attic Greek thoughts, Gnostic Greek thoughts, Apostolic Pauline thoughts, as well as Mill's, or mine, or yours. The Athenian meant this when he spoke of an *Ananke* or necessity above the gods; the Gnostic when he asserted the creation of the world to One All-powerful in comparison with anything we can conceive of in power, but not absolutely all-powerful at present and all at once; and Paul recognized the law of imperfect subjection for which Mill would contend when he says, 'He must reign till He has put all things under Him—but this corruption must put on incorruption, and mortality must put on immortality before that which is written can come to pass—Death is swallowed up in victory.' Note, by the way, this theology is quite distinct from the Ahirman and Ormuzd theology, the dual good and evil wills struggling. We admit but one Intelligence, All-wise, All-good Will in the universe—something short of an impossible All-power—something, as Paul says, 'lets and hinders' the Divine purpose. And this, says Mill, this limitation is the only thing which enables us to believe in the perfect wisdom and the perfect goodness of God. It is what Leibnitz, that great philosopher and thinker, means when he says, that this is not the best imaginable world, but we believe it is the best possible world."

A Dream or Vision.

Our old friend and valued contributor Hon. J. G. Jackson sends us a letter from a friend of his because of a brief account of a dream contained therein. Although Brother Jackson suggests that we strike out the first few sentences referring to himself, we prefer not to do so as they but voice our own sentiments and no doubt those of many JOURNAL readers: RICHLAND CENTRE, BUCKS CO., PA. J. G. JACKSON, ESQ.

DEAR SIR—Since I last wrote you I have been much indisposed or you would have heard from me sooner. I have read your late communications in the RELIGIO-PHILOSOPHICAL JOURNAL with the usual satisfaction. They are always clear cut and to the point. The last one I read while in bed. After it I very much wanted to give you a good shake by the hand. I must tell you of a peculiar dream I had during my sickness.

I fell into a deep sleep, such as one might suppose oblivion would be, when a light broke in upon me and I found myself in an atmosphere that made every fibre within me tingle with delight. I looked around me and seemed to realize that I was in another sphere of existence. I did not look for gods nor did I see any, unless the happy people I everywhere beheld might be called such. On their approach to me all feeling of pain or sickness seemed to be virtually pushed out of me. If I ever experienced true enjoyment it was then. To describe what I saw and experienced would be folly to non-reflectors; it would be painting the lily in Spanish brown. But this I will say, I saw nothing but what was natural, rational and reasonable. I made good use of my eyes and other faculties during the opportunity; but oh! it was all too short and I found myself again in sickness and pain. John in the Isle of Patmos, I suppose, had some such experience. He did not know whether he was in or out of the body. I felt assured that I was not in the material body. In another particular my experience was unlike his. I did not see a divine museum such as he describes. D. S.

Referring to the Rev. Mr. Talmage's conduct during his visit to Palestine, the particulars of which have been published in the newspapers, the Toronto News says: "These revelations concerning the sensational and not over truthful methods of the preacher are not calculated to raise him in the estimation of church goers who, no matter what they be themselves, expect and demand that the minister shall be honest and above the deceptions and trickery of the world. To stoop to the methods of the circus clown and the tricks of the sensational fakir may put money in the preacher's pocket, but must destroy his usefulness as a teacher of the truth."

Rev. Mr. Talmage has so far made no effort to clear himself of these charges, and until he does they must be taken as reflecting very seriously upon him.

The Chicago Inter Ocean says: The free schools of this country are the foundation of its democracy. There is no truly popular form of government where the public schools are chiefly under control of any religious sect.

Woman's Department.

OF INTEREST TO WOMEN.

ELIZABETH JACKSON—BY LOUISE PHILLIPS.

Very little does history tell us of Elizabeth, the mother of Andrew Jackson, yet the little we know shows her worthy of a place by the side of Mary, the mother of Washington.

Shortly after this, when Andrew was but a little more than thirteen years of age, he, in company with his brother Robert, enlisted, and were very soon engaged in battle.

Their mother with her usual promptness and resolution, traveled to them, and after much intercession succeeded in obtaining their exchange. But in the prison where they had been confined with two hundred and fifty others, the small-pox had broken out and both sons had contracted the disease.

Before they could reach home Mrs. Jackson was seized with fever, and prostrated as she was, from overwork and anxiety, she speedily fell a victim to the ravages of the disease.

From Elizabeth Jackson her son Andrew had inherited detestation of wrong and oppression, a reverence for truth, justice and freedom, and that deep patriotic devotion to country which formed the ruling elements of his character, and fitted him for leadership among a free people.

MISS BRADDEN.

Miss Bradden is one of the few literary women who has not allowed herself to be spoiled by success, and who has no hesitancy about admitting her age. On the contrary, she is rather proud of her fifty-three years and fifty-three novels, although she is reluctant to talk about her books, dismissing inquiries with the assertion that she "Can't tell how they are written."

Statistics go to prove that women have a greater tenacity of life than men. This is true with regard to male and female in the

animal kingdom and continues to be the fact with men and women, despite the additional physical strength which we have always held belongs to man.

The proportion who die suddenly is about one hundred women to seven hundred and eighty men, and in the United States in 1870, one thousand and eighty men committed suicide against two hundred and eighty-five women.

Formerly women were led to take their own lives—first, from religious melancholy; second, from disappointment in love; and thirdly, from sorrow. In these latter times women are not so circumscribed, they think and read, they go out into the world and are cheered and strengthened by contact with minds stronger than their own.

Mary diseases are more fatal among men than among women, and many men die from afflictions which seldom visit women. More male children die than females, and women can endure longer than men. In ignorance of these facts, and many more which are cited in this connection, there was or rather there is a curious law, that is still in force. It seems that where a husband and wife are lost at sea, the law always assumes that he being the stronger, survives her by some minutes or hours. On this supposition, he inherits her property (during the few moments that he survives her), and on his death his relations inherit it from him.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at our book store, through the office of the RELIGIO-PHILOLOGICAL JOURNAL.]

SEMITIC PHILOSOPHY; Showing the ultimate Social and Scientific outcome of Original Christianity in its conflict with surviving ancient Heathenism. By Philip C. Friese. Chicago: S. C. Griggs & Co., 1890, pp. 247. Price, \$1.00.

"The Semitic Philosophy, called Semitic from the author of its great revival," says this writer, "being man's first thought as an isolated person, before the invention of language, and being conducted by means of the Sensuous Ideas, was the Normal, Instinctive, Original, Philosophy." This philosophy, the only true philosophy, he claims, is "the Doctrine of the Kingdom of God." According to modern conception, primitive thought, was feeble, nebulous, undeveloped thought, unscientific, unphilosophic, inexact and largely erroneous.

"The thought carried on by means of sensuous ideas without words, is instructive," says Mr. Friese. Prof. Max Müller has written voluminously to prove the identity of thought and language, to prove that there can be no concepts without words, and that thought and language have developed together. Whether this be true or not, certain it is that there was no philosophical thinking until that mental condition was reached which made language possible and necessary.

Mr. Friese speaks of "the invention of language"—a phrase which has a decidedly prescientific flavor—as though the conception of language as a growth, and evolution, and a part of the history of intellectual and moral development from savagery to civilization, was foreign to his mind. "Committed," he says, "to the keeping of mere language, the doctrine of the Kingdom of God would have come down to us as a dogmatic, illiberal contract, dwarfed and stunted abortion."

It was instead confided to the "instinctive thought" of man. "Had Jesus Christ," to quote again, "attempted to write his doctrine in any of the imperfect languages of his day, would have been necessarily liable to gross misrepresentation. By not writing this doctrine, He has referred its keeping to the sensuous ideas, where it always was, and where in its original purity and truth it always will be found by correct searchers with the instruments of deliberate instinctive thought." The author treats of the social contract between God and man, organization, the school, undue veneration for ancestors, the Roman hierarchy, industrial war, the race problem, and other subjects which are discussed intelligently. The author is a man of education and humanitarian spirit. His tone is elevated and, the style dignified and earnest.

MAGIC, WHITE AND BLACK. By Franz Hartmann M. D. New York: John W. Lovell, 150 Worth St., pp. 281. Price, 50 cents.

This work deals, as its author thinks, with the hidden mysteries of nature. The object of the book is to assist the student of occultism "in studying the elements of which his own soul is composed and to learn his own psychical organism." The author attempts to show how man may become co-operator with the Divine Spirit, whose product is nature. The work is scientific and theosophical; it is full of earnest thought presented in a reverent spirit, and will repay careful perusal. There are many quotable passages which lack of space only prevents the JOURNAL giving to its readers.

MY SISTER'S HUSBAND. By Patience Stapleton; author of "The Runaway," "Kady," etc. (American Author's Series.) New York: John W. Lovell & Co. Pp. 202. Price, 50 cents.

A well-told story of southern life, with a purpose,—showing the gradual processes of character-building in its heroine, who at the opening of the drama appears as a beautiful, self-willed, thoughtless and selfish girl, but slowly taught by sorrowful experience, grows into a noble, self-forgetful, and brave-hearted woman. A mysterious sister, about whose life the dramatic portions of the book centre, appears as the foil to the character of the heroine.

A VERY STRANGE FAMILY. By F. W. Robinson; Lovell's International Series, No. 63. New York: F. E. Lovell & Co. Paper, pp. 192. Price, 30 cents.

This story is told by a friendless wail, who is adopted after a strangely assorted and inharmonious family, the purest and noblest character in which is, by reason of his very nobility, misunderstood and misrepresented by every member of the family, including the story telling protégé, who with the best intentions, does not recognize his true benefactor until that benefactor's tragic death, to which he is a party.

New Books Received.

Practical Typewriting: By the All-Finger Method, which leads to operation by touch. By Bess Torrey. New York: Fowler & Wells Company; Chicago: A. C. McClurg & Co. Price, \$1.00.

Life Inside the Church of Rome. By M. Francis Clara Casack. New York: G. W. Dillingham; Chicago: A. C. McClurg & Co. Price, \$1.75.

Was Ever Women in this Humor Wore? By Chas. Gibson; Cosette. By Katherine S. Macquoid; Misadventure. By W. E. Norris. New York: F. E. Lovell & Co. Price, each, 30 cents.

Cheap Books and Good Books, and American Authors and British Pirates. By Bradner Matthews. New York: The American Copyright League.

On the Chafing Dish. A Word for Sunday Night Tea. New York: G. W. Dillingham; Chicago: A. C. McClurg & Co.

The Two Sides of the School Question. By Cardinal Gibbons, Bishop Keane, Ed. in D. Meade and Hon. John Jay. Boston: Arnold Publishing Company. Price 10 cents.

Science versus Religion, or, the Conflict between Reason and Superstition. By T. C. Widdicombe. New York: Truth Seeker Co.

Magazines for April Received.

The Popular Science Monthly. (New York.) President Jordan, of the University of Indiana, opens the April number with a strong article, showing up the make-believe character of what is offered in many piecemeal schools to satisfy the modern demand for science-teaching. Miss Alice B. Tweedy, answers the question Education opens to Motherhood? with a decided negative. An account of Sloyd: Its Aim, Method, and Results, including a glimpse at the Sloyd school in Boston, is contributed by F. B. Arrington. Prof. C. H. Toy, has a thoughtful-fugacity on Ethics and Religion. In an article entitled On the Quality of Men, Prof. Huxley deals with Rousseau's idea of the equality of men in the state of nature.

The Arena. (Boston.) Religion, Morals, and the Public Schools opens this month's installment of reading. Bishop J. L. Spalding replies to Col. Ingersoll on God in the Constitution. Elizabeth Gady Stanton contributes Divorce versus Domestic Warfare. In this issue appears also the second of the No-Name Series, on Why and Because, and an article by James Realf, Jr., entitled Of David's House. There is in addition a Symposium on White Child Slavery, the writer being Helen Campbell, A. A. Chavaler, Rabbi Solomon Schindler, E. K. Wisniewsky, Jennie Jane and C. O. Richardson. Ungava by W. H. H. Murry is continued and spicy editorial notes complete the contents.

Wide Awake. (Boston.) The frontispiece for April, entitled Eastern Offerings embodies the spirit of happiness, youth and beauty. The Pigeon's Eastern Lily will perhaps help to settle the question of America's National Flower. A brief sketch of the founder of the Smithsonian Institution, with illustrations is given. There are many short stories, notes and illustrations.

The Atlantic Monthly. (Boston.) Some Popular Objections to Civil Service Reform appears in the April; Mr. James' Frigid Muse is drawing to a conclusion; Dr. Holmes, in Over the Ice-caps, talks about modern realism; Belgium and the Belgians; Road Horses, and Trial by Jury of Things Supreme are some of the subjects to be found in this number. Mr. Aldrich has a poem on "The Posts Corner" in Westminster Abbey.

The Chautauquan. (Meadville, Penn.) The Archæological Club in Italy; Life in Modern Italy; and the Poets of Medieval Italy are most interesting and instructive articles. The Career of Savonarola is traced and in Rising Bulgaria a hopeful future is predicted.

The Hermetist. (Chicago.) The March number is received and has a varied and interesting table of contents.

Golden Days. (Philadelphia.) This weekly paper for the young is as popular as ever. The stories and sketches are all entertaining.

Also: The Phenological Journal, New York. The Statesman, Chicago. The Christian M-physician, Chicago. The Homiletic Review, New York.

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

The Pioneers of the Spiritual R-formation, consisting of the life and work of Dr. Justus Kerner and William Howitt, and an extended account of the Seeress of Prevorst, while under the care and attention of Dr. Kerner. Price, \$2.50, postage 10 cents.

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

Watch these columns for a VOICE from Illinois, for a VOICE from Alabama.



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MABEL'S GRANDMA.

"The world is even as we take it, And life, dear child, is what we make it."

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On account of a forced manufacturer's sale, 125,000 ten-cent copies of "Photograph Albums" are to be sold to the people for \$2 each. Home in front of Chicago. Velvet Push, Charming decorated index. Handmade albums in the world. Large size. The greatest bargain ever known. Agents wanted. Ladies make up your mind now. Any one can become a successful agent. No talking necessary. Wherever Agents take hundreds of orders with rapidly increasing business. You may never before known. Great profits await every worker. Agents are making fortunes. Write for terms and terms to our office. Full information and terms together with list of agents. Family Bibles, Bibles and other books. After you know all, should you conclude to go home, where you are, address: E. C. ALLEN & CO., Augusta, Maine.

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CHICAGO, ILL., Saturday, April 5, 1890.

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Reasonable Theism.

Rev. H. R. Hawsel, in a discourse printed in Light (London) on "John Stuart Mill's Religion," quotes from the great philosopher's writings in support of the doctrine that mind governs the universe.

Mill saw the dark side of nature and it deeply impressed him. "Nature," he says, "impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyrs, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed."

Was there ever a more terrible indictment of nature? Yet these facts do not lead Mill

to declare that there can be no governing mind, no sovereign Ruler; but they imply, he holds, lack of goodness or limited power. The reasonable inference, he believes, is that the governing mind is doing the best that can be done, with the intractable material with which it has to deal; that the development of life and the accomplishment of the divine purpose are possible only by processes which involve struggle, and suffering, and death on the part of man.

So Mill's attempt to humanize theology was regarded as even worse, if possible, than atheism. The thought was not new; ancient philosophers in trying to solve the problem of evil had advanced it, and it could be found even in the Christian writings.

"The Spiritualistic Hypothesis."

Dr. G. C. Cressey in the Twentieth Century criticizes some materialistic assumptions in a very intelligent manner. After saying that mind, morals, imagination, rational and voluntary memory, aspiration, etc., are inconceivable as products of matter, and that numerous quotations from Huxley, Tyndall, Spencer and even Haeckel can be adduced to show that the chasm between mind and matter, in thought, unbridgable, adds: "Now, the spiritualistic hypothesis says, in brief: We believe it to be necessary and consistent with these facts of consciousness, introspective reason, rational volition, etc., to assume a constant and abiding immaterial subject distinct in its essence from the body, though correlated with and in a measure conditioned by it."

"The materialist, on the other hand, claims it to be more reasonable to suppose that matter, or something to be called such, must be the ultimate unit or cause of all phenomena, physical and mental. To make this rational, however, even measurably, he is compelled to predicate of matter powers which physics as well as human experience never attributes thereto, some subtle super physical potency, or he must strike at the root and re-define matter in such terms as to reconstruct our notion thereof, and even to render it more natural to popular thought to spell the newly invented unit of all things, a p-i-r-i-t than a t-t-e-r."

This is well said. Matter considered as it is by the mass of people, or as it is described by physicists, is capable of a great variety of motions, but cannot possibly give rise to consciousness and thought. Atoms of matter without sensation or life cannot by motion, by changing their space relations to one another, produce feeling and intelligence; mental phenomena are subjective, and it is nonsense to say that they may be the product and outcome of matter.

possible is attempted; for consciousness is not a motion, but awareness, something mental in distinction to material. Joy or grief, or other emotions—can they come from the combinations and motions of little atoms which are themselves without life? If it be said they have life then it follows that life is co-existent with matter and not the product of it.

Sectarian Control of the Iowa Soldiers' Home.

The religious services held at the Iowa Soldiers' Home are under the control of the "Evangelical Pastors' Union of Marshalltown." For a while Rev. T. W. Woodrow, a highly respected Universalist minister of that city, preached there in regular rotation with the orthodox clergy, but the latter were displeased and put their heads together and considered how they could prevent this great wrong!

The soldiers did not like this sectarian arrangement. A vote for preference of ministers to preach for them showed out of three hundred, two hundred and sixty-one for Mr. Woodrow. As soon as they learned of the arrangement made with the pastors, the soldiers caused the following to be published in the Marshalltown papers: "Dr. Woodrow having been debarred from preaching at the Soldiers' Home on the afternoon of Sunday, January 5th, and Dr. Rhea having been substituted by the Evangelical Alliance, the inmates of the Home will, en masse, weather permitting, attend morning services at Dr. Woodrow's Church."

The city papers and fair-minded people generally, condemned the action of the Pastors' Union which felt called upon to make an explanation, and accordingly published "A Statement of Facts." But this only intensified the indignation against the orthodox preachers who had been instrumental in excluding Mr. Woodrow, for the statement proved to make up largely of artful misrepresentations. The Marshalltown Statesman said that it was "free to say, and believes every fair-minded man will justify the charge that the Ministers' Union, before the echoes of their Master's words have scarcely ceased vibrating from their Sunday night's sermons, are guilty of wilfully attempting to mislead and deceive the public."

The State Convention of Universalists held at Waterloo recently appointed a committee to investigate the matter and if necessary to appeal to the Governor or carry it into the courts. A statement of the facts prepared by Mr. J. B. Hazleton, an inmate of the Home, was several weeks ago, handed to the commissioners of the Soldiers' Home, and they promised that Mr. Woodrow should have an equal showing with ministers of the other churches; but up to date, so far as the JOURNAL is informed, the preferences of the soldiers are disregarded, and the principles of religious liberty violated by sectarian religious control of a State institution.

Last week the Senate by a vote of 31 to 28 re-committed Senator Sherman's Anti-trust bill to the Judiciary Committee whose pigeonholes are called the "graveyard." The original bill was introduced, August 14, 1888; it was considered for a month by the Committee on Finance, and reported to the Senate September 11, 1888. Since then it has been thoroughly discussed during the time Congress has been in session, and in the efforts to meet every objection, it has been re-written four times; and at last the bill goes to a new and unfriendly committee that delay may be secured and the bill defeated.

terfere with any of the great combines. A Washington dispatch says: "The senatorial attorneys of the railroads and other great corporations, while professing a desire to curb the wicked trusts, will find constitutional objections to all measures of this character, or so load them down with obnoxious amendments that they cannot pass the House."

The Latter-Day Christ.

Schwiebfurth the latter-day Christ has, he says, six hundred disciples, and recently at his home near Rockford, Ill., there were sixty representatives from churches at Chicago, Minneapolis, Kansas City, Detroit, Alpena, Mich., and Richmond, Ky. To a correspondent of the Chicago Herald he said "Our membership is growing very fast. In Kansas City it has doubled in less than a year. The time will come when the world will know that I am the representative of the Son of God and our church is the only true church of the redeemed."

Schwiebfurth's residence is a house of modern architecture adorned with ample porches, finished internally and richly furnished, with grounds well-kept, and farm buildings corresponding with the residence. Some time ago the nominal owner of this property, deeded it to the man whom he fully believed to be his savior returned to earth, but the feeling of the neighbors was such in regard to the affair that it was thought prudent to have the land and buildings deeded back to the owner, an old man, who had lived on the farm for 75 years.

Is this fellow an impostor, consciously making men and women his dupes, and playing he is Christ for the consideration and money it secures him from the credulous and superstitious, or is he himself a victim of a delusion, who although sane on many subjects is insane on the subject of Christ's re-appearance in his person? It is certain that any claim, however absurd, put forth in the name of religion, will find believers.

Aber's Materialization Exhibit.

Readers of the JOURNAL will recall several accounts of the manifestations at Spring Hill, Kansas, as reported by Mr. J. H. Pratt. On the sixth page of this week's paper Mr. Pratt gives an account which on its face seems remarkable and worthy of consideration. Having been assured repeatedly by Mr. Pratt—after "500 sances"—of the genuineness of the phenomena occurring in the presence of W. W. Aber, the editor of the JOURNAL accepted an invitation to visit Spring Hill and make his own observations.

value. It appears that Mr. Pratt has identified King David and that the old poet acknowledged his identity when the medium's patron called his name. Among other supposititious spirits Henry VIII., Pericles, Epes Sargent, S. S. Jones, William Denton and a long list of ancient and modern characters have appeared and been promptly and fully identified by Mr. Pratt or some member of his staff of swift recognizers. That this staff is composed largely of aged men and women and people easily dominated by Mr. Pratt's tremendous will, should in all fairness be stated. After his experience at Spring Hill the editor regrets to say that he regards the testimony of Mr. Pratt heretofore published as well as the account on the sixth page of this issue, as entirely worthless.

In Kansas City.

On Sunday morning the 23rd ult., Mr. Hodgson and Mr. Bundy were met at the railroad station in Kansas City, by Dr. S. D. Bowker who escorted them to the Unitarian church to listen to Mr. Roberts, who having grown too liberal for his old Baptist society is now ministering most acceptably as a Unitarian preacher. Mr. Roberts is an able man, but has not yet reached solid ground; he is still growing however and is said to be ever receptive to truth. In the evening the visitors were complimented with an informal reception by Dr. and Mrs. J. Thorne. As was remarked by Dr. Bowker, the company was made up of exceptionally able people. After informal talks by Messrs. Hodgson and Bundy, a general interchange of views was had. Dr. Hodgson was very felicitous in his exposition of the aims and work of the psychological society, and gained a number of new associate members.

Kissing the Bible.

The other day an incident occurred in a Philadelphia court worthy of mention in these columns, Miss Marion Taylor, instructor in "Store's Artistic Ladies' Tailoring and Dress-Making Parlors," having been sworn in, was giving her testimony when she was interrupted by one of the jurors who objected on the ground that she had not kissed the Bible. After a very animated discussion between counsel and Judge Arnold the latter sensibly said: "I am not surprised, that this witness did not kiss the book. I would not do it, either—a dirty book like that. This custom is a relic of idolatry, and the sooner it is abolished the better it will be. I don't think this witness objected to kissing the book because she intended to lie, but because it is a dirty book. I respect her regard for her person and her health."

After the trial Judge Arnold was asked what he meant by saying that kissing the Bible, being a relic of barbarism, ought to be abolished. He replied: "I mean that it was established by the church to show the humiliation of the people before the first judges, who were clerics. It has been abolished in England, judicial declarations, subject to penalties, being substituted. I mean that is a relic of a superstitious age and superstitious people under the subjection of priestcraft. It is a relic of that age in which trial by fire took the place of trial by jury; when a man's guilt or innocence depended on his physical capacity to resist pain and torture; but its worst feature is the dirt and disease which is imparted to the book by the constant handling it receives from dirty witnesses, and I not only would not kiss such a book myself, but have a respect for those who have enough respect for themselves to refuse to do so. It is like the custom of kissing brass toes of graven images. Some worshippers kiss the toe until it is worn smooth, when others only stoop down and pretend to kiss it. They are just as devout as those who touch the toe with their lips, but they have too much regard for their health to touch their lips to the spot where thousands of others have been. I think swearing on the Bible should be abolished. I think a witness can take just as good an oath with the uplifted hand as on the Bible."

Mr. Hodgson in Chicago.

The JOURNAL announces with great pleasure the presence in Chicago of Richard Hodgson, LL. D., the able and efficient Secretary of the American Branch of the (English) Society for Psychical Research.

Rev. Dr. Lyman Abbott, pastor of the Brooklyn Plymouth Church delivered a lecture in Central Music Hall, last week on "Industrial Revolution."

The Blair educational bill intended to extend aid to the Southern States and to the illiterate of all the States, by government appropriations, was defeated March 20th, in the United States Senate, by a vote of 37 to 31.

General Crook, who after facing death in many battles, died at his home in this city as suddenly as though a bullet had been shot through his heart, was, Gen. Sherman says, the most successful man in dealing with the Indians the United States has ever had.

Rev. Dr. James H. Rylance has obtained judgment through the courts for \$10,000 damages against one of the vestrymen of his own church for libel.

In order to perform jury service or to be a useful and efficient soldier a man should be able to read speak and write the language of the country in which he lives; nevertheless, there is considerable opposition in Wisconsin to the Bennett law because it makes teaching English in the schools compulsory.

Prof. Huxley in the January number of the Nineteenth Century refers to the "famous phrase," "all men are born free and equal" as having been "put forth as the foundation of the Declaration of Independence."

There is a new story about an episode in the life of Gladstone. When he once said to the Queen of England that she "must" do a certain thing, Victoria bristled up and said angrily: "Must did you say? And do you know, sir who I am?"

The copyright on the old standard Webster's Unabridged Dictionary having expired, Messrs. G. and C. Merriam cannot longer prevent other publishers from issuing it, and several editions are now under way.

For the Religio-Philosophical Journal. In Memoriam. ELIZABETH LOWE WATSON.

"To-day, Thou know'st the whole world weeps with thy woe; The grief all hearts share grows less for one."

Never is the practical potency of our spiritual philosophy put to so severe a test as when we are called upon to part with a precious friend at the door of death. And yet, in many years of experience never have I known a Spiritualist to faint and fail in faith under this supreme trial.

The discourse by Dr. Thomas printed on the first page of the JOURNAL this week, is remarkable for the spirituality as well as the breadth of its thought, and for the truly modern spirit in which an old subject is discussed.

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pure eloquence. Of the address that followed it will suffice to say that we were helped to a realization of the order and beauty of universal life in which death plays a necessary and noble part.

How we hunger for a definite description of that world to which so many of our beloved have lately journeyed! But though an angel were to come bodily before us and discourse in pentecostal tongues could he make us to understand? No! we must grow into its glories, gradually, just as we come to know our first home, by slow degrees.

Once more Death's mystic portals open To let a precious spirit through Into a realm larger than our own And life more beautiful and true.

As swiftly vanished as a dream Are visions of our earthly pride, Or like lightning's momentary gleam Soon lost in ocean's rolling tide.

And now this dear and noble youth, Has been translated from your control, No power in our hearts have known Is e'er re-claimed by higher Power.

But let your hearts be comforted By this sweet thought,--dreaders frown Between you and the so-called dead Which faithful love cannot break down.

And though the future of your boy Has been withdrawn from your control, No power in our hearts have known Which God vouchsafed through his bright soul.

For one and twenty years the ties Of home and kindred held you fast, And though he clung to Paradise You will retain that happy Past!

A thousand golden memories Will mingle with your daily cares, Like music borne on summer seas, Or laughter linked with solemn prayers.

And now through mist of falling tears Behold you enter from your life Full-blown in one and twenty years, With every blessed promise ripe--

Borne up beyond the reach of blight In his soul's glory dwells he dead; Transplanted to life's shores of light, Protected by a Power divine!

A few times will you wake and sleep, A few days work, then a day again, A little more of life and weep, Then over-past all mortal pain;

And nature's last, long lullaby, Dreamed softly into dying ears, Will hush your fainting spirit cry And end forever foolish fears.

And as spring's budding beauties break From winter's cold and white embrace, So will enfranchised souls awake And meet love's darlings face to face.

He whose promotion you behold In spirit's dress of glory clad, Will greet you then e'en as of old As though death were life's holiday!

And every promise that fore-shone In his soul's glory dwells he dead, Will be, in God's great spirit-zone, Renewed and perfectly fulfilled. Sunny Brae, Cal.

Miss Jennie B. Hagan has been lecturing in Rochester, New York. Mrs. Cornelia Gardner writes in highly complimentary terms of Miss Hagan's improvisations.

On March 18th Mrs. C. L. Morgan passed to higher life, aged 66 years. She had been thirty years a resident of Green County, Wisconsin. An advanced thinker, she was the friend of all reforms.

The Carrier Dove will no longer be published as a weekly; it will hereafter appear as a monthly magazine. We are glad to chronicle this change and believe it to be for the best.

The discourse by Dr. Thomas printed on the first page of the JOURNAL this week, is remarkable for the spirituality as well as the breadth of its thought, and for the truly modern spirit in which an old subject is discussed.

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In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring CORPORATION TO ACT AS TRUSTEE

for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

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Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

MY SLAIN.

This sweet child which hath climbed upon my knee,
This amber-haired, four-summered little maid,
With her unconscious beauty troubleth me,
With her low prattle maketh me afraid.

Spiritual Politics.

To the Editor of the Religio-Philosophical Journal:
I have read with interest the chess board in the hands of mast-players, and know not the hand that guides it.

commence, arrangements are made to sacrifice the leaders that the lives of the many may be saved.
Only a few weeks ago this nearly occurred, and the lives of tens of thousands of men, with the whole political condition of Europe hung trembling upon the falling breath of the infant king of Spain.

Turkey, the card used by England so long as a foe, must pass from our nations, and territorially be peacefully divided between Russia, Austria and Greece.
This will be accomplished through the hopeless indebtedness of Turkey, a burden she can never pay, but which Russia—the coming nation of all Europe—can well afford to assume.

About Sponges.

Every one knows what a sponge is, but few have thought of its life, and traced its close parallelism with that of many who fondly deem they are the highest result of civilization.
God's greatest work, few have discovered the link that binds highest and lowest together. It is not necessary now to trace the genesis of the sponge, only to glance at its surroundings, and what it does with them, how it manifests its life, anchored firmly upon its solid base.

When the sponge is brought up from the deep sea it is a seemingly useless, unattractive looking object, covered and pervaded with a disgusting slime.
Much washing and careful manipulation are needed before a sponge becomes malleable, still less, useful. But it does not cease to be a sponge, and its valuable, their power of absorption made useful to others, because it ceases to be for appropriation—for itself—but to help others.

Let all who cherish the good name of Spiritualism see that they are not despicable in this matter.
Is there a conference needing help, a society requiring means to extend its work, a newspaper desiring more extended circulation that its telling blows may reach more people—just ask "how much can I give?" not how little.

More Experience.

Last Wednesday, a friend of mine, a middle aged man, and an old Spiritualist, came to me, one glowing and with a heart overflowing with love and good will, told me about the wonderful and satisfactory manifestations he and his wife had recently witnessed at No. 4—St. Louis, Angeles.
He was very anxious that I should go and witness these "good" materializations, and he had already heard rumors regarding the manifestations at this place, and had been asked my opinion about them.

Up to this time I had looked upon everything as being honest and square, and was strongly hoping that I had found a medium through whom I could get communications from my loved ones being dead.
The moment I saw this medium, my suspicions were aroused. But for previous experience in viewing true spirit lights under absolutely test conditions, I might easily have been deceived. I saw at a glance that this was counterfeit, as quickly as an expert banknote detector at a glance, a poorly executed counterfeit bill.

far over towards her I could always hear the voices more distinctly. The voices all sounded as if speaking through a tube, or the closed band.
It was finally decided that the words "Father" and "Papa" with the spirit of a father, I asked, was father.
"Ye?" "Ye?" "Have you message for me?" "As well?" Mr. — kept asking me leading questions which I persistently evaded answering.

The purporting control of the madame came and said the little girl was so sorry that I didn't recognize her.
Washington D. C. was the name of the girl, and she was unless she gave me her name. Control said she couldn't speak.
I remarked that she could tell the control her name, and he could tell me. Here the man broke in, and we came in a very argument room.

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When you visit so-called mediums do not let them pump sufficient information out of you to beguile you by their shrewdness.
A genuine medium wants no pointers. You may be the greatest of mediums, but you will not know it until you are asked when it is told you.
Yet an E. V. Wilson, or a Maud-Lord-Drake will stick to their spirit communication with a persistence and straightforwardness that will compel you to admit that the medium has no other power than that of a conjuror.

Graphic Account of Materializations in Kansas.

I will make a statement of a séance held in my parlor at 3 P. M., December 20th, 1888.
W. W. Aber, medium. The circle at this séance was composed of Mrs. Mitchell, E. S. Edwards, wife of an electrician, Mayor House and wife, Mrs. Merritt Dayton and son Thomas, Paebe Smith, Mabel Aber, J. H. Pratt and wife.
The cabinet was composed of material furnished by myself, and built in the southwest corner of my parlor, facing west, against a wall mirror and east against the southeast window.

At this séance, the light was turned down a shade lower than for ordinary aperture materializations.
The walls were above the cabinet, and south enclosing the medium, and a blanket partition between him and the circle.
Conferees were impossible. Everything was securely under my control and watchful jurisdiction. I was paying my own money for this investigation.
Making it free to all I could entertain without charge, often hearing investigators for weeks without compensation.
The medium was invariably entranced on the outside of the cabinet in full view of all the circle.
On being entranced on this occasion, he entered the cabinet and after a few minutes we all saw radiant vapor issuing from the cabinet, and the circle was formed which took the shape of a graceful column and in one or more instances it extended from floor to ceiling.
It was then transformed into perfect human outlines of forms such as you meet on the street or at social gatherings, a variable in size, sex, manners, and color, to resemble those of the living.

wards, as would a slender icicle placed upright on a mass of iron heated to incandescence, settling down the head last appearing in view, as if passing down an elevator to a floor below.
But there was no door; any kind in the floor—it was water tight.
The light was last form of that of Sam Smith, Mr. Aber's colloquial control, whom most of us knew from his frequent materialization at the aperture in our presence.
He executed his task well, fling an atmospheric space representing two hundred pounds in form a blonde, dressed in a light blue, gesticulating peculiar, shaded with the comical, as he dematerialized, and his head was resting on the floor, he said, audibly to the whole circle, "good-by."

After hearing read in our presence, the foregoing statement of phenomena, by J. H. Pratt, occurring in his parlor, and witnessed by us on December 23rd, 1888, we all concurred in its substantial statement of fact: B. House, J. Edwards, S. Lovell, E. S. Edwards, H. Mitchell, Mabel Aber, Paebe A. Smith, C. V. House, Josephine Pratt, Mr. Dayton and son live twenty miles away. Their testimony can be had also.
Spring Hill, Kan. J. H. PRATT.

Spirit, Matter, Progress.

The two most important factors of existence are spirit and matter; constituting the dual existence of all that hath life.
God is spirit—immanent at all points, thus filling all universes and working by His spirit in the material world.
The spirit is the cause, and matter is the effect, upon matter, constituting the material universe, by matter as God is externalized in, and by a material and phenomenal universe.
Therefore we may study Him in his handiwork in ourselves—the microcosm as in a phenomenal universe—the macrocosm as in the externalized material universe.

Then in tracing upward, through change after change, in progression and development, we reach the fixed and eternal principles, powers and attributes that eternally perpetuate.
Who, and where is the man living on earth to-day, that ever knew a time when there was such a dissatisfaction and unrest as now; because the things that are, are not the things that should be.
And while some are casting about to hasten the new, others are in unrest to save the old, others are reviving their creeds that they may weather the storm; and still others are seeking to put God in the constitution to obtain a religion of the state, supported by law; while yet others are counting empty puppets and noting the fact that the increase of population is not accompanied with the increase of population.
Next comes the increase of knowledge and intuition, where inventions multiply; and what age has produced such an Edison as this has.
Something is in the wind. The gods are active, each to realize their ideal goal. For the truths exist for a time, and with a cause nothing can exist, and the natural causes for all these we shall reach further on.
DR. C. D. GRIMES.

Congratulatory, Retrospective and Prospective.

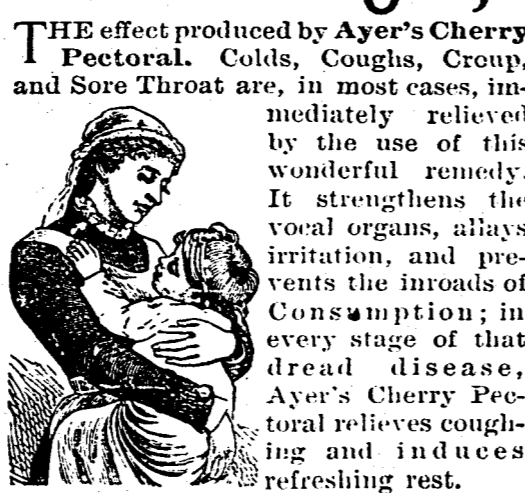
I have just read your "Twenty-five years—then and now," and going back retrospectively, with you, there are many recollections revive; of hard work well done for the demolition of the strongholds of error, and for the upbuilding of truth.
It is a work of which I am proud, and I am glad to see that you are still a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, and its weekly visits have come to be looked for as we look for some member of our household to rejoin the family circle at stated times.
I need not say to you that your general course has met my approval, for it is so long since I have seen your name, that I have evidence than any mere words of approval.
I am sure you will bear with me who has so long enjoyed your association in life's journey, if I go back also and recall some portion of the events of the past.
How well I remember the persistent effort of the free lovers to engraft that nucleus upon Spiritualism, making it a prominent feature of the movement, and how nearly they succeeded.
I cannot think otherwise than that they would, but for the stand the JOURNAL so bravely took against filth and folly.

When that death-blow (if it had succeeded) to Spiritualism, had been averted, it seemed as though the troubled waters would be calmed, notwithstanding the continued attacks of Jonathan Roberts and other disappointed aspirants for the honor of destroying the JOURNAL as the only barrier to the coming of the new plans.
And then came the stunning shock of S. S. Jones's death. How anxiously we asked, "on whom shall the mantle fall, that their hands may be upheld to carry on towards its completion the work so auspiciously prosecuted in any time by the ideas of continued advancement may be kept flying at the fore, to lead rather than follow in the onward march of events?"
We have no need to ask that question now, for, as in the progress of nations, the man for the times is always found, so, in the cause of Spiritualism, the man for the times is found.
But in the case of Spiritualism, the man for the times is found in its trust or wavering in its course.
In the midst of fraud and corruption it has ever battled for the right, and while striking potent blows at deceivers, it has ever sustained the right, the true and the faithful who stand as channels of communication between the inhabitants of opposite sides of the ether.
It seemed to ordinary vision as though you would be left in possession of the field you had so bravely won, and that your further progress would be undisturbed, particularly after the failure of the E. A. Wells effort to inundate in any time by the ideas of continued advancement may be kept flying at the fore, to lead rather than follow in the onward march of events?"
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Destitution in South Dakota.

To the Editor of the Religio-Philosophical Journal. About one fifth of this (Burl) county raised a fair yield of crops; that portion bordering on the Missouri River. This fact is against the balance of the county in its distress. Another thing that bore largely against the destitute ones getting aid was mortgage holders, real estate dealers, land boomers and a warped press to the above class of individuals, they claiming that the county would suffer more to solicit aid for the needy than by both the crop and mortgage. Who would have said that aid had been procured for the destitute? Would it have been those in need? No, it would have been the land speculators and boomers of town and country. This city was raised in my county by that class of men. Again, the county made an effort to procure coal in the winter at the rate of the railroad made the donation to South Dakota, but our commission was too late in the appeal, the coal being exhausted by distribution, the railroad company claiming they had done their share. The government has been helping considerable seed in donations for distribution. A meeting was called for the needy counties to read delegates to Huron. On account of the short notice of said meeting, and the disconnections of trains, this county was not represented at that meeting. Our legislature then passed a law that but for its unconstitutionality would help us in the matter of seed. The county commissioners are not likely to issue warrants claiming it would be unconstitutional. So you perceive a large portion of this county is behind the high-water mark of the present help being extended there. Food and seed have been disposed of to buy provisions and coal until there is none left of the little raised for the many destitute to put in another crop. Unless assistance be rendered outside our state, our commission in helping ourselves by buying provisions and coal until there is none left of the little raised for the many destitute to put in another crop. Unless assistance be rendered outside our state, our commission in helping ourselves by buying provisions and coal until there is none left of the little raised for the many destitute to put in another crop.

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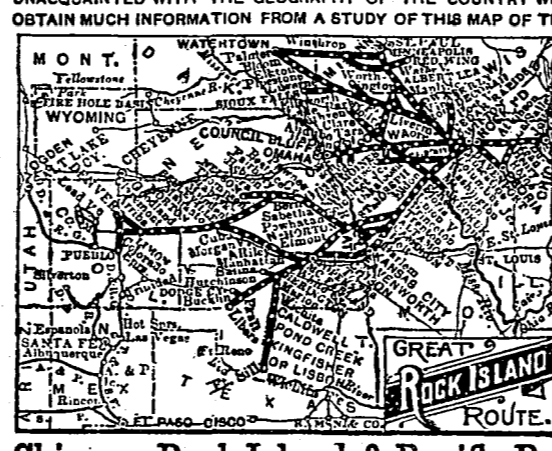
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(Continued from First Page.)

institutions this State has. It is democratic, and free to all alike, in perfect equality where all the children of our people stand on a common platform, and may enjoy the benefits of an equal and common education.

This case is important and timely. It brings before the courts a case of the plausible, insidious, and apparently innocent entrance of religion into our civil affairs, and of an assault upon the most valuable provisions of the constitution.

A Word from Britain by J. J. Morse.

To the Editor of the Religio-Philosophical Journal: Time flies on apace, and seemingly fastest the more one has to do. Nearly eight months have passed since the writer returned to his native land, after a four year's pleasant stay with "our kin beyond the sea."

American papers in abundance—spiritual and secular—reach by every mail, serving to show that the writer and his family are still kindly remembered by their hosts of friends, across the sea.

As one deeply interested in the internal development of our cause let me say a few words concerning the plea for unity, so ably and earnestly advanced by the JOURNAL, in October last.

For devoid of such cement our building is of loose bricks. Personal predilection would insist most on "man the universal brother,"

Men, money and labor, are all wasted by being drifted here and there and every where, instead of planned, and placed, in a business like method, economizing strength and means alike.

The masterly contribution to Theosophical criticism by Wm. Emmette Coleman, in his lengthy review of Blavatsky's "Secret Doctrine" was deeply interesting.

In England, have been dosed ad nauseum with Blavatskyism, hot, cold, roast and boiled—in all shapes. We speakers tried to get King Olcott to debate, but "lack of time," was his reason for refusal.

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