

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

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menders of the JOURNAL are especially requested to one in items of news. Don't say "I can't write for the Send the facts, make plain what you want to All such communications will a properly arranged for publication by the Editors. sotices of Meetings, information concerning the organ ation of new Societies or the condition of old ones. amenients of lecturers and 'mediums, interesting incl. ents of spirit communion, and well authenticated act mosts of spirit phenomena are always in place and will mublished as soon as possible

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part, relatively, we have seen the whole. 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 but of course to be understood in a relative sense. We have all seen the world, for we county in a state, one would have to stand at | you see the Father. 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

part, relatively, we have seen the whole. mon with man-nothing like man, then of heard as a voice; that which we laid away in And thus the great facts and analogies of such a God it is utterly impossible for the the grave, was not our mother, but the sensenature confirm rather than contradict the mind or heart of man to have even the doctrine of the essential oneness and inter- vaguest impression, and much less to have 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 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 eternal. When we know a man's age and with whom he declared his own essential size and weight and general appearance, we oneness. "He that hath seen me hath seen do not thereby know the man; to know the the Father: I am in the Father, and the field of truth of which the teaching of the Father is in me." Reason has to say: Sometext is the last and highest statement. thing is; nothing can not beget something; Suppose that one should say, I have seen the therefore, something always was. That Suppose that one should say, I have seen the world; I have seen the ocean. We could something is the necessary, the self existent, and knows and remembers and reasons and easily accept the statement as literally true, and that we call the Father, the source of all loves? Ah! that is the real being. that is. Jesus says, in substance, I am related to the self existent, the universal life are in it, and a part of it; but how much and truth and reason and love and justice; I have we seen? Our vision extends a few am in this life and of this life; it is in me, miles in each direction, so that to see a single and I am in it, therefore, when you see me,

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 of water some fifteen or twenty miles in di ameter, of which the ship is the center, and in sailing from New York to Liverpool a narin sailing from New York to Liverpool a nar-row 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 Det it many for one who has not he way, and the truth and the life; and not be truth and truth and the life; and not be truth and the life; and not be truth and the life; and not be truth and truth an sailed upon many seas, or for a Humboldt | Do man cometh to the Father but by me who traveled in all lands, to say, I have seen | that is, truth can be approached only as the world, and yet no one has ever seen but | truth and by truth; man can know the reason | would you know God, such knowledge is posa comparatively small part of it. And so we of God only by the corresponding reason in sible in the deepest sense only to the inner say we have seen the sky and the stars and himself. And so of love and right; they can the sun: yes, but how little a part of each be approached and known as they are in have we seen? But seeing a part, we have God only by the use of the same qualities in 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 am in the universe, it is in me; how prepos- | 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 himself something of all that is. There is other men. He hungered, he tired, he ate not a world in space but is composed of sub- and slept and rested like others; he thought, stantially the same elements that go to make | he sorrowed, he wept, he rejoiced, he loved, the human body. The earth is our mother; he prayed; he was born, he lived, he died as a it is literally true that the body is dust to buman being; and not to think of him as dust returns, and hence a man's body is but a such, or to take him out of these human revitalized part of universal matter. And it is | lationships, and out of the nature common just as true that the physical life of man is a to man, is to take him out of the range of How then, it may be asked, was Jesus, the spring up of itself, but was begotten of life, Christ divine; and how was he a revelation that all life is from life; and hence that life, | of God to man, a revelation of man to himin some form, always was. And thus phys | self? Very proper and very important quesically it does not sound so strange for man | tious these, and when the answer is underto claim an essential oneness with the mate- | stood and realized in all its depth and meaning, man stands inside of the mysteries of the kingdom of heaven. The answer is this: man as a rational and spiritual being. Can | Jesus as man was filled with the spirit of the mind say, he that seeth me hath seen | God; he was filled with the life, the love, the truth and reason and beanty? Can the heart | truth, the power of God. But to be thus filled say, he that bath seen me hath seen love and | with the divine, there must have been in him justice and all moral qualities? Why not? | that which could receive; that which could What else can they say? How can truth or | understand the divine; there must have been reason say, I am not truth, I am not reason? | in him that which was like God. And having How can love say, I am not love? How can | said that Jesus was human, that is to say, beauty say, I am not beauty? The great mis- | that humanity is in essence divine; it is to take we are apt to make is in supposing that | affirm the divinity of man as man. And that, these qualities are something other than | again, is to affirm the Fatherhood of God. And it is only as man is revealed to him. ent from truth, and goodness is something self, or made conscious of what he is in essence and potentiality, 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 such, is one; and there may be many forms | he speaks of the love of earthly fathers and of beauty; but beauty, as such is one. And so, 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 hath seen the Father; I am in the Father and | perfect because our Father in heaven is perthe Father is in me." But some one may fect; then we get a realizing vision of God. say, I can accept reasonings and analogies | 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 steptice, and the oneness of man with these qual- | ping from star to star, but by the inner vision realizing power of the spirit; see God as to Jesus and God, for I must think of them as | the Father; as the source of all being and life something wholly different. Yes, and that is and power and reason and love, "in whom we the mistake of so many; in trying to think live and move and have our being;" and then shall we realize that we ourselves are spirits and that our real being is not in the senseright and love, they are unable to think of life of the body, but in the large world of Now, as in the days when Jesus taught men are saving, "Show us the Father and it sufficeth us;" that is, give us sense-evidence; instead of thinking of reason and truth and let us see God as we see the world, as we see right and love as being the same in kind in | trees and men. But have those who ask for shelter my young in caves. I am life; I am God as they are in man, they are attempting a physical demonstration of the spiritual, the impossible task of trying to think of a 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 thinkable way, he, too, is lost to the mental the picture that it makes upon the internal nervous tissue of the eye. And in this we do

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 nuseen and the 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 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 beauty of the earth and the heavens and ir the rational and moral life of the world; 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 withiu, 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; nor 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 theses, 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 comes the manger and the cross and is forever going out to seek and to save the lost, and though crucified on the Calvasies 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 vision divine and the hope eternal. And at evening time it shall be light.

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

No. 7

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 religiou; and to show how com-pletely 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 "np sectarian instruction shallbe 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, presses their equality and universal patron. age 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 sorrow and pain, and to you shall come the | 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, quarrels, 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 religions 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 denom-

inations may teach the people their own doc-

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es. More Experience. Graphic Account of Materializa tion, in Kansas. Spirit, Master Progress. Congratulatory, Retrospective and Prospective. Spiritualism in New Orleans. Change in Kind of Mediumship. Books that Helped Her.

SEVENTH PAGE. - Destitution in South Dakota. First Spiritual Society of Lowell. Miscellaneous Advertise-

EIGHTH PAGE.-A Word from Britain by J. J. Morse. The Belledoon Mysteries. William Lloyd Garrison a Spirit ualist. Miscellaneous Advertisements.

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 then, Show us the Father? Believest thou not that I am in the Father, and he 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 mow, the ice. I am the tear that trembles in the eye; I am the gushing fourtain; I am the rushing river; I am the restless ocean. I am water. A ray of light fall ing 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 encugh 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; f 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 action, and upon the great loom of time, I weave the many colored garments of form age. But death would be silent; for being nothing, it could say nothing.

trines in all proper places. Our constitu-We have in imagination, made unthinking and moral consciousness. tion protects all and favors none. But they to give evidence in any court of law or equity, in objects conscious, and heard each thing tell I say to you, if there be truth and reason | not see the internal rose, or that which gives must keep out of the common schools and consequence of his opinions on the subject of rethe story of its own existence and the place | that in essence are clearly unlike truth and | it form and color and odor. We do not see ligion."--Constitution, art. I, sec. 19. civil affairs. It requires but little argument "The interest of the 'school fund,' and all other it fills in the great plan of nature. And thus | reason as known to man, and known in man, | its real life side, but only the objectivized to prove that the Protestant version of the revenues derived from the school lands shall be expersonified, these things have said of them- | then of such truth and reason man can form | body of that life. In looking at the world we Bible, or any other version of the Bible, is the source of religious strife and opposition, usively applie selves what in substance, we as rational be- | no conception whatever; and to attempt it. | see only the grossest material forms of tenance of common schools in each school district," ings say about them, for we must know that each one has its place and part in the unit versal order. And we know that worlds lie ly unlike these qualities in man, then of tricity and magnetism and gravity and the table of common schools in each school district," there be a justice of a love that is essential-tricity and magnetism and gravity and the tablishment of district schools which shall be as 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 within worlds all about us; that electricity the existence of such a love or justice man supposed world of ether in which these pow-and magnetism and air and light and ether can by no possibility have any knowledge, or erful forces are conditioned, at one time, and they are a sect yet, to the nearly uniform as practicable; and such schools shall be fre-, and without charge for tuilion, to all chilgreat Catholic Church against whose usages dren between the ages of four and twenty years; and sound are not exclusive but often inter- form the remotest conception. If there be a We have never in the deepest sense seen they protested, and so is their version of the and sound are not exclusive but often inter-penetrative and hence occupy the same place in time and space. And in any large judg-ment we must say that nature is a unit and so related in all her parts that having seen a

seen that much of the whole; and we can man. neversee 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 terous it would seem? And yet how true in one sense, for man is a microcosm; he has in

part of all life; that it lives by eating and | human thought and sympathy. drinking and breathing, and that it did not

rial universe. But look a little deeper into the nature of what they are: that somehow truth is differother or else than goodness; and by so doing we lose sight of the essential elements noon which the mind should take hold. There may be many kinds of truth; but truth, as 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 in reference to the oneness of nature, and the oneness of man and nature, and the oneness of truth and reason and love and jusities; but I can not carry these reasonings op of some other and wholly different kind of being, or of a different kind of truth and auything definitely and intelligently, and | truth and right. 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: something of which in the nature of things and beauty in which I appear from age to they can form no possible conception; and trying to conceive of Christ in some such un-

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:

L most fully and cordially concur in the decision and in the opinions of Justices Lyon and Cassoday in this case.

It is not needful 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 wor-ship....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 qual-

ification for any office of public trust, under the state, and no person shall be rendered incompetent

RELIGIO-PHILOSOPHICAL JOURNAL

QUESTIONS AND RESPONSES.

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

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

4. What is the most remarkable incident of your experience with spirit phenemena which you can Batilsfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion?

Please state you: reasons, briefly, for the answers you 6. What are the greatest needs of Spiritualism,

or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic

laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and not 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.

I have been a Spiritualist five years. My knowledge of it consists of facts as certain to me as is 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.

4. The most remarkable phenomena occurring to me, as alluded to above, cannot be fully authenticated, as such experiences occurred to me alone; but I may note as very remarkable the statement made to me, by a well-known medium, of the death of one of my children at the exact time of its occurrence, in September, 1885, and two weeks before I received any positive and confirmatory intelligence of the fact. I have also had a long and interesting experience with psychometry and telepathy; and once wrote a letter to some friends in Chicago, giving a business project of theirs in the fullest detail and advising them thereon, at the very time of its inception and before they could advise me of it. This occurred, too, without there being any reason why I should think of their plan, or why, thinking of it, I should associate it with them.

5. I do not regard Spiritualism as a religion. It deals with positive facts and scientific knowledge, and does not necessarily relate to our relations to God or to religion.

6. Christianizing, refining and purifying, in all which the influence and effort of the JOURNAL has been, and is most conspicuous and efficient.

such knowledge in the

RESPONSE BY WM. CRAIG. (My parents were strictly religiouists 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 bigoted and stern in discipline. Their children were quite numerous at one time, and owing no doubt to frequent removals and forming new ac-quaintances 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 phrenotogical make up of the children especially in the spiritual and religious emotions, consequently there was some wrangling and inharmony in the fami ly, 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 omni present being. The Jehovah of the Bible is too finite and human to justify any reverence from me. The God that I am constrain-ed to revere, is all good, all love and merciful; there is no evil, but lesser good in the nniverse.

2. 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 by others 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, contemplat-ing 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 deaths before taking place in the family. Nothing interested me more than the writings of A. J. Davis, and the Rochester knockings; and reading all the books and papers on the philosophy of Spiritualism, I accepted the truth inculcated by a philosoph ical, scientific and intuitive deduction; Both by its confirmation and elucidation | have come to the conclusion that every

of revealed truth and the harmony of true re- thought, idea, imagining and action by and ligion and true science, and by enabling one known to man is a reality, somewhere existing, and man being of divine origin in spirit

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 characterise 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 one of Eugland's clearest and most polished hoped that they will agree on a platform advocates of Modern Spiritualism. The thebroad and liberal enough to include all class- ory of re-incarnation has never found favor es of science believers seeking light, easily comprehended and having all the virtue and | that subject, its defects, as a solution of the element, necessary for endurance at the same | problem of moral evil in the world, are pertime sure death to commercial tricksters and welcome beacon to all shipwrecked mariners on the sea of doubt and speculation be given of the truth of the re-incarnation who may wish to take passage aboard the old craft-the circle of spiritual knowledge "But," says Mr. Shorter, "when this, on first bound for the summer land of perpetual and last demand, is pressed, the advocate of sunshine, hope and grand realizations.

Whilst I do not wish to criticise the many calling the organization in question The

Sanctuary of Spiritual Knowledge, either of which, as a name, would cover all the ground necessary and appropriate, for, as matters to be settled is how to raise the means for the objects in view, as nothing can be accomplished without money, neither can the purse and stomach, not speaking of thousand other ways for the employment of money after the question of organization has 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 rules, regulations and by-

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 with him, and in his recent address upon spicuously outlined. The first point presented by Mr. Shorter is the necessity that proof hypothesis before it should be accepted. re-incarnation is obliged to admit that he has no proof to give, and he candidly avows ideas advanced in the JOURNAL in favor of that the subject is not susceptible of proof

.... There are no admitted facts to which ap-Church of the Spirit, yet must say I am not peal can be made.... Speculation is piled on in favor of having the word Church mixed up | speculation, assumption follows assumption, in any part or shape with the Philosophy of one theory is inverted to explain another, Spiritualism for good and sound reasons, (a arguments of doub ful value are buttressed by few of which see my article of the 9th inst). others equally unreliable. The creatures of The Circle of Spiritual Knowledge, or The fancy are projected and regarded lovingly Asylum of Spiritual Knowledge, or The till they are mistaken for realities. So long as the pious opinion of the faithful is undisturbed, all may look fair and specious, but when the incorrigible skeptic casts upon it stand, the most vital and important question | 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 delegates to the proposed convention be mysterious problem of the existence of moral expected to do good work on an empty 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 in carnation: Yes, but been decided. But as this will be a matter trace it back as far as you will, trace it to a for later consideration, I will simply confine 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 superficous."

In refutation of the "assumption, the audacity of which may well excite amazement," "that re-incarnation is the only solution offered of our problem," Mr. Shorter says that "Re-incarnation is but one of many alternative theories at least equally worthy of consi teration, and some of which have been long and widely held." "One of the earliest as signs the origin of evil to the union of spirit laws for its government and protection as with matter, the latter being the refractory may appear necessary to bar out and forever element, that which is farthest from the Divine " Another is farthest from the vine." Another ancient oriental theory "insists upon the dualty found in universal being, positive and negative, light and darkness, reason and passion, Ormuzd and Ahriman, Jebovah 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 out-come 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 He redity, as expounded by Herbert Spencer, and others. "It traces moral evil to parentage and ancetry; 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. Short-er, "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.' Iu 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 irksome 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 knowl edge, and latent powers, ever unfolding and strengthening," "and with an undying con-viction 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, 1889. London: office of Light. 14pp. Price, two peuce.

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.

Rov. H. R. Haweis in a sermon on Mill's religion states that philesopher's position thus: "There must, 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 loaves, barely sufficient, and two others had two loaves, also barely sufficient, and these four loaves were barely sufficient for the four men. it would be love and mercy for Omnipotence to cause that two and two should make five loaves 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 vou consider it contrary to, or dérogatory to, his goudness and his love, or any reason why we should clase 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 all at 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 thougts, they are old world LIOUGNIS-ALLIC GREEK LIOUGNIE, GDOSHC GREEB 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 Guostic when he ascribed the creation of this world to One All powerful in comparison with anything we can conceive of in power, but not absolately 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 swal-lowed up in victory.' Note, by the way, this theology is quite distinct from the Ahriman and Ormuzd theology, the dual good and evil wills struggling. We admit but one Intelli-gent, All-wise, All-good Will in the universe -yet something short of an impossible Allpower-something, as Paul says. 'lets and hinders' the Divine purpose. 🔂 🥅

APRIL 5, 1030.

conduct of this life. Providence, R. I.

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 scances in Chicago in 1873.

4. The identification of five of my departed relatives, at the above mentioned scance 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) our system,-also other constellations,-each "Is it really my mother?" and there came a time climbing higher up the ladder of proshower 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, with the "Golden rule," he may strive to live black hair and whiskers." About this junc- a better life and be more charitable to his ture 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, undving movement to that end would be the greatest moralizer the world ever had or ever can have.

Verndale, 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.

6. Simply cauder 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 no, 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 soci-"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 inspired as much confidence in investigators would become believers who are now turned away in disgust by the dishonest characters

ts natural or formative plane. Spirits. This is a generic term to desig-is called the solar spectrum, or rainbow. The revelations concerning the sensational and disc is turned, and the colored light of the not over truthful methods of the preacher honest, especially those who act in a repre- | ence of its enemies in disguise or in fact any 11s natural or formative plane. sentative capacity (such for instance as the class of people who have not the welfare of Harvard professors some years ago and more the cause at heart and whose presence has nate human beings after they have passed by rainbow is made to break through it. Now, are not calculated to raise him in the estimarecently the Seybert Commission) from whose been a curse not only within the ranks of the process of death from the mundane to place the ear to the vessel containing the silk, tion of church goers who, no matter what report multitudes would receive the inform- Spiritualism but the same in respect to all the supermundane planes of life. It is used wool or other material. As the colored lights they be themselves, expect and demand that ation that would induce investigation and other organizations the world over from in the same sense as the term man is used, to of the spectrum fall upon it sounds will be the minister shall be honest and above the consequent belief, an impetus would be given time immemorial. Acc rding to my idea of designate the whole of the individual in his given by different parts of the spectrum, and deceits and trickery of the world. To stoop the cause of Spiritualism that would in the parliamentary law and usage together with triune nature as constituted of spirit, mat- there will be silence in other parts. For into the methods of the circus clown and the ter, and the evolved effect, soul. It should stance, if the vessel contains red worsted, tricks of the sensational fakir may out money near future cause it to outgrow in numbers | the little I know about the government and never be used in the singular number without and the green light flashes upon it, loud in the preacher's pocket, but must destroy and respectability all other beliefs. protection of society, in order for Spiritual Long Eddy, N. Y. ists to be successful as an organized body | using before it the qualifying articles a or the. sounds will be given. Only feeble sounds his usefulness as a teacher of the truth

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 de ific perfection.

3. 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 gression towards Deity. It also accounts in a measure for the great difference in organic equality 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 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

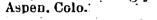
conditions that fraud was impossible. I cannot give particulars. 5. Ldiscard all religions. All there is in

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 | is the I am, the ego of man. bot a name.



The blessings and benefits that will be realized by organization and co-operation will be seen and appreciated by Spiritualists aud investigators more fully after the scheme has been perfected and is in working order. It will then be necessary from time to time to

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.



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.

Form. 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 human form, producing an effect termed the soul of man:

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 thoughtor sensation as these are understood by man.

Sensation. Conscious feeling. Soul. The effect produced by the action of pirit 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 selfconsciousness of individualized existence. It

Spirit. Nondimensional self existent sub-One of the most wonderful discoveries in Franklin, Neb. made good use of my eyes and other faculties ety upon this subject. Their 'light" that is now "hidden under a bushel" would then stance. That portion of self-existence that science that has been made within the last during the opportunity; but ohlit was all too ever manifests itself in conjunction with year or two is the fact that a beam of light matter as the active and operative element in short and I found myself again in sickness produces sound. A beam of sunlight is and pain. John in the Isle of Patmos, Isupall phenomenal expressions. That part of thrown through a leus on a glass vessel pose, had some such experience. He did not self-existence that knows without the process that contains lampblack, colored silk or of thought. Spirit is the interior, active and | worsted, or other substances. A disc having know whether he was in or out of the body. I felt assured that I was not in the material organizing element, and matter the exterigiven His children. If the lives of all mediums slits or openings cut in it is made to revolve or, reactive and formative element in all swiftly in this beam of light, so as to cut it body. In another particular my experience was unlike his. I did not see a divine phenomenal expressions of self existence. To up, thus making alternate flashes of light spirit is ascribed the quality of absolute and shadow. On putting the ear to the glass as their calling naturally begets, many museum such as he describes. knowing and acting. To matter is ascribed vessel, strange sounds are heard so long as the quality of absolute feeling and reacting the flashing beam is failing on the vessel. among them who, "stealing the livery of Referring to the Rev. Mr. Talmage's conheaven to serve the devil in," heartlessly make such changes as will forward and build when acted upon. Inflaite spirit acting Recently a more wonderful discovery has duct during his visit- to Palestine, the parup, protect and assist the cause to a more upon infinite matter evolves as an effect been made. A beam of sunlight is made to ticulars of which have been published in the practice the most shameful trickery. But if all investigators were candid and perfect organization free from the evil influ- i force which is the soul of self-existence upon pass through a prism, so as to produce what daily papers, the Toronto News says: "These

Light Produces Sound.

"And this, says Mill, this imitation 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 po-sible 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 JOURN & readers:

RICHLAND CENTRE, BUCKS CO., PA. J. G. JACKSUN, 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 PHILOSOPHI-CAL 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 meand 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 exnerienced would be folly to undertake; it would be painting the fily in Spanish brown. But this I will say. I saw nothing but what was natural, rational and reasonable. I

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AT L 5, 1890.

RELIGIO-PHILO, OPHICAL JOURNAL.

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. And as our free schools are for the purpose of educating children iato a clear conception of the duties of American citizenship, it is needful that instruction as to the use of the American language be given during at least the periods prescribed by the Bennett law. There is no desire existing on the part of any political organization to prevent or hinder the growth of private or parochial schools, but a demand that every child educated in America shall learn to read and speak the American tongue is neither unreasonable nor harsh.

Woman's Department.

OF INTEREST TO WOMEN.

ELIZABETH JACKSON-BY LOUISE PHILLIPS.

Very little does history tell us of Eliz beth 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. When Andrew was only five days old his fath-er died, at their home in North Carolina. A month later, Mrs. Jackson with her three boys removed to South Carolina, about twenty miles north of where Lancaster Court House was afterward built. Here Andrew's young days were passed. Mrs. Jackson was poor in this world's goods, and was obliged to toil early and late to provide for her family. The two older boys helped all they could, and obtained a scanty education at the district school. Elizabeth Jackson was determined that one of her children should be consecrated to the ministry, and Andrew was chosen for that calling. He was placed in the Waxham Academy and was making excellent progress in his studies when the first mutter-ings of the Revolution were heard. Andrew was only twelve years of age when the royal troops, meeting with defeat at the North, marched upon the more thinly populated South, and his older brother joined the ranks and marched to battle. When intelligence came, soon after of the death of his brother, from sunstroke, and Andrew saw his mother overcome .with grief, he resolved at once to give up all thoughts of the ministry and de-vote himself to the service of his country.

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 side having met defeat, the two lads were made prisoners, and received the most brutal and degrading treatment. The officer in command drew sword upon them both for refus-ing to perform some menial service, and Rob-

belongs to man.

The proportion who die sudden ly 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. There is another interesting fact connected with this last item. Of late years decreased in a noticeable degree, and the reason for this change is thus stated-

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. Religion is no louger a sentiment made up of penances and devotional feeling; it is a life of active, intel ligent love toward God, and kind and helpful action toward men; it is a joy, not a burden. Women have learned to so control their affections that few broken hearts are found, and those who suffer grief and sorrow are helped to bear it, and taken out of themselves by the interests which cluster about them. Mary diseases are more fatal among men than among women, and many men die from efflictions 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. In seven different cases followed up in the French Courts, within the last ten years, it was found that the wife outlived her husband, and the practice of the law had to be reversed.—The Wo

BOOK REVIEWS.

man's Journal, Philadelphia.

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

SEMITIC PHILOSOPHY; Showing the ulti mate 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 Doc-

animal kingdom and continues to be the fact with men and women, despite the additional physical strength which we have always held New York: F. F. Lovell & Co. Paper, pp. 192. Price, 30 cents.

This story is told by a friendless waif, who is adopted after a queer fashion by all the members of this 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 the number of suicides among women have story telling protege, who with the best iptentions, 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 Bates Torrey. New York: Fowler & Wells Company; Chicago: A C. McClurg & Co. Price, \$1.00.

Life Inside the Church of Rome. By M. Francis Clare Cusack. New York: G. W. Dillingnam; Chi-cago: A. C. McUlurg & Co. Price, \$1.75.

Was Ever Woman in this Humor Wored? By Chas. Gibbon; Coseette. By Kitherine S. Macquoid; Misadventure. By W. E. Norris. New York: F. F. L ovell & Co. Price, jeaco, 30 cents.

Cheap Fonks and Good Bonks, and American Authors and British Pirates. By Brander Matchews. New York: The American Copyright League.

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

The Two Sides of the School Question. By Cardi-nal Gibbons, Bishop Keane, Euxin D. Meade and Hon. John Jay. Boston: Arnold Publishing Company. Price 10 cents.

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

Magazines for April Received.

The Popular Science Monthly. (New York.) Pres dent 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 pre-entious schools to satisfy the modern deman for science-teaching. Miss Alice B. Tweedy, answers the question Is Education opposed to Motierbood? with a decided negative. An account of Sloyd: Its Aim, Method, and R-sults, including a glimpse at the Sloyd school in Boston, is contributed F. B. Arngrimsson. Prof. C. H. Toy, has a thoughtful(essay on E bics and Rel gion. In an article en-titled On the Natural Inequality of Men, Prof. Huxley deals with Rousseau's idea of the equality f men in the state of natu e.

The Arena. (Boston.) Religion, Morale, and the Public Schools opens this month's installment of reading. Bishop J. L. Spalding replys to Col. Inger-soll on God in the Constitution. El zabeth Cady Stanton contributes Divorce versus Domestic Warfare. In this issue appears also the second of the No-Name Series, on Why and Because, and an arti-cle by James Realf, Jr., entitled Of David's House. There is in addition a Symposium on White Child Slavery, the writers being Helen Campbell, A. A. Chevallier, Rabbi Solomon Schindler, F. K. Wisch-neweizky, Jennie June and C. O. chardson. Ungava by W. H. H. Murry is continued and spicy editorial notes complete the contents. notes complete the contents.

Wide Awake. (Boston.) The frontispiece for Easier Offerings en pril. entitled



MABEL'S GRANDMA.

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

This is sense, even if it is not Shakes-pearean. Indeed, it is the opening stanza of an anonymous poem. It was the senti-ment of an old lady to her grandchild Mabel. And many a Mabel has found it to be true, and she has made her life a very happy one because she has taken care of her health. She keeps on hand a supply of Dr. Pierce's Favorite Prescription, and so is not troubled with those wasting diseases, weaknesses, "dragging-down" sensations and functional irregularities that so many weaknesses, "dragging-down" sensations and functional irregularities that so many women endure. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

"Favorite Prescription" is a legitimate medicine, not a beverage. Contains no alcohol to inebriate; no syrup or sugar to lerange digestion. As *peculiar* in its reme-lial results as in its composition. As a powerful, invigorating tonic, it Association, 663 Main St., Buffalo, N. Y. derange digestion. As peculiar in its remedial results as in its composition.

This is sense, even if it is not Shakes- | imparts strength to the whole system,

"Favorite Prescription" is unequaled and is invaluable in allaying and subduing nervous excitability, irritability, exhaus-tion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional and organic dis-

attendant upon functional and organic dis-ease. It induces refreshing sleep and re-lieves mental anxiety and despondency. A Book of 160 pages, on "Woman and Her Diseases, their Nature, and How to Cure them," sent sealed, in plain envelope,



ert received a wound from which he never fully recovered.

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. Nothing could be done but to get them home. In company with five released neighbors, march of forty miles. But two horses could be procured, one of which Mrs. Jackson rode, without saddle or bridle; on the other Robert was supported, for he was too sick and weak to sit alone. And rew walked the entire distance barefooted, though broken out with small pox. A short time before reaching their home a heavy rain set in drenching them to the skin. The eruption disappeared from the skin of the boys and entered their | ten voluminously to prove the identity of systems. Ribert lived but two days, and for thought and language, to prove that there many weeks the life of Andrew was despaired of. As soon as Andrew had recovered. a cry for help came from their old friends and gether. Whether this be true or not, certain neighbors, who were sick and dying in the it is that there was no philosophical thinkprison ships at Charleston. Huddled together like sheep-food, medicine, the common comforts of life denied them-no wonder they died by scores. Elizabeth Jackson was among the first to respond to the call, and with four or five other women-taking what few comforts they could with them-hastened to the relief of the sufferers. For some days they ministered as best they could to the needs of the prisoners, saving many lives, no doubt, and making the last hours of others as comfortable as possible.

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. She was buried just beyond the lines of detense which the Americans had thrown up across Charleston Neck. Her grave is unknown, but in her son Andrew she had reared a monument that would better perpetuate her name than the loftiest one in marble.

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 the Roman hierarchy, industrial war, the among a free people. Truly a worthy son of a mother who fell a glorious martyr in the cause of freedom and humanity.-America.

MISS BRADDEN.

Miss Braddon 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 fiftythree novels, although she is reluctant to takl about her books, dismissing inquiries with the assertion that she "Can't tell how they are written." Four days of the week she writes steadily, forbidding even the postman to disturb her, and the rest of the time is spent in the saddle, where her thinking is done. She studies Dickens for style, weaves her plots from suggestions of old newspaper clippings, which she has been collecting for the last thirty years, and edits her copy as she writes it. Her husband publishes her books and is pronounced her severest critic. Their ac the JOURNAL giving to its readers. quaintance began, it is said, in a wrangle over the first manuscript she submitted, and the able defense that won his admiration afterward captured his affection. Notwithstanding the half hundred books that have passed through his hands, this husband publisher finds new and startling faults in each 50 cents. succeeding volume to criticise. Miss Braddon A well-told story of southern life, with a purpose,—showing the gradual processes of is fair and rosy in face, with bright auburn hair, blue eves, angular in build, and or very nervous temperament. She is at work now compiling her reminiscences, which will complete the second shelf of books in her library. true with regard to male and female in the roine.

trine of the Kingdom of God." According to modern conception. primitive thought, was feeble, nebulous, undeveloped thought, unscientific, unphilosophic, inexact and largely erroneous. But according to Mr. Friese it is the best kind of thought. "The means em-ployed by Instinctive Thought are the Sensuous Ideas." What are these "Sensuous Ideas"? The author tells us, "They can be proved to be material; to be organic parts of man's body, located probably in the brain; Elizabeth Jackson and her sons began their constructed like the rest of the body, by man's spirit; and marked with significant signs by forces rayed upon them, through the senses, from outward objects." This is strange language for one to use in writing on philosophy. Ideas "material" and "organic parts of man's body"?

> "The thought carried on by means of sensuous ideas without words, is instructive" says Mr. Friese. Prof. Max Muller has writcan be no concepts without words, and that thought and language have developed toing 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 contracted, dwarfed and stunted abortion." was instead confided to the "instinctive thought" of man. "Had Jesus Christ," to quote again, "attempted to write this doctrine in any of the imperfect languages of Hisday, would have been necessarily liable to gross misrepresentation. By not writing this doc-trine, 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 the instruments of deliberate instinctive thought." The author treats of the social contract between God and man, organization, the school, undue veneration for ancestors, 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 occult-ism "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 power whose product is nature. The work is Spiritualistic and thecsophical; 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

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,

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-heart-ed woman. A mysterious sister, about whose Statistics go to prove that women have a | life the dramatic portions of the book centre, greater tenacity of life than men. This is appears as the foil to the character of the he-

it of happiness, youth and beauty. The Pilgrim's Eastern Lily will perhaps help to settle the question of American'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 Atlanuc for April; Mr. James' Tragic Muse is drawing to a conclusion; Dr. Holmes, in Over the feacups, talke about modern realism; Belgium and the Belgiane; Road Horses, and Trial by Jury of Things Supernatural are some of the good things to be found in this number. Mr. Aldrich has a pcem on "The Poets Corner" in Westminster Abbey.

The Chautauquan. (Meadville, Penv.) The Archælogical Club in Italy; Life in Modern Italy; and the Poets of Med æval 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:

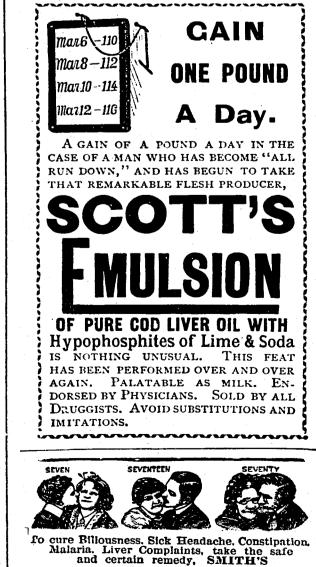
The Phrenological Journal, New York. The Statesman, Chicago.

The Christian Metaphysician, Chicago. The Homiletic Review, New York.

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

The Pioneers of the Spiritual Raformation, consisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Secress of Prevorst, while under the care and attention of Dr. Kerner. Price, \$250, postage 10 cents.

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



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explained. Paul is shown to have been a Spiritualist, and the

rs to, have been spiritual

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CHICAHO, 1LL., Saturday, April 5. 1890.

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

to declare that there can be no governing mind, no sovereign Ruler; but they imply, he not a motion, but awareness, something mental in distinction to material. Joy or grief, holds, lack of goodness or limited power. or other emotions-can they come from the The reasonable inference, he believes, is that the governing mind is doing the best that can be done, with the intractable material which are themselves without life? If it be with which it has to deal; that the development of life and the accomplishment of the is co-existent with matter and not the prodivine purpose are possible only by processes duct of it. Thus to make it conceivable or | House." which involve struggle, and suffering, and possible that matter is the ultimate cause of death on the part of man. This part of Mill's phenomena, matter has to be thought of as belief has been extremely offensive to orthohaving psychical qualities, as possessing in dox theologians, and they have been willing itself that which materialism assumes is a that the great philosopher should be classed product of material combinations and moamong atheists rather than have the weight tions.

> 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 the orthodox clergy, but the latter were disbleased and put their heads together and considered how they could prevent this great wrong! The Pastors' Union first arranged with the Superintendent of the Home to supply ministers to officiate there all the San days. Next the Union called a meeting and changed its constitution so that Mr. Woodrow who was intending to join the Union, would be debarred from membership. This was neatly done by inserting "evangelical" before "pastors." Thus Mr. Woodrow, whose preaching is broad and non-sectarian and who is very popular among the inmates of the Home, was effectually precluded from preaching there, and the entire service put under the exclusive control of orthodox ministers supplied by the association mentioned. 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 ar rangement made with the pastors, the sol-

diers caused the following to be published atheism. The thought was not new: ancient in the Marshalltown papers: "Dr. Woodrow philosophers in trying to solve the problem having been debarred from preaching at the Soldiers' Home on the afternoon of Sanday. of evil had advanced it, and it could be found January 5th, and Dr. Rhea having been subeven in the Christian writings. But it was instituted by the Evangelical Alliance, the inconsistent with the creeds, and with the popmates of the Home will, en masse, weather ular way of thinking about God, and it found permitting, attend morning services at Dr. Woodrow's Church. The line of march will be up Main to Third Street, thence to Church, thence along Church to the Universalist church. At the regular meeting of the Com-"The cruelties of nature," says Mr. Haweis, missioners of the Soldiers' Home the inmates "are not to be attributed to God; the injustice ! thereof will ask that Dr. Woodrow be given of nature, and all those things in nature his regular appointment of the first Sunday which, if we imitate her, we should be mon- | in each month, with services at 3 p. m." The city papers and fair-minded people of God's system, and they exist only on ac- generally, condemned the action of the Pascount of this strange, mysterious limitation | tors' Union which felt called upon to make which prevents goodness from triumphing an explanation, and accordingly published "A Statement of Facts." But this only in-Surely the time is coming when reason in | tensified the indignation against the ortho religion will be regarded as desirable as in dox preachers who had been instrumental in excluding Mr. Woodrow, for the statement proved to made 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 mis'ead and deceive the public." After stating the facts and pointing out the wilfully deceptive statements of the Pastors' Union, the Statesman adds: "What would the public think of an editor who would so mislead, misrepresent facts, and enter into such a conspiracy with intent to deprive any individual of his personal or religious liberties? Have they not set a beautiful Christian example for us poor sinners of the world to follow? The intolerence in refusing Rev. Woodrow fellowship-and then ousting him from the Home-was certainly deserving of censure, but this last attempt to get out of a most embarrassing and unpleasant predica ment by falsehood, deception and suppression of facts is deserving of the contempt of every fair-minded man who reads it, and no doubt will receive that just rebuke." Other journals spoke of the action of the Pastors' Union in similar terms. 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' llome, 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 JOUR NAL is informed, the preferences of the sol diers are disregarded, and the principles of religious liberty violated by sectarian religious control of a State institution. How long will the people of Iowa permit this wrong to

possible is attempted; for consciousness is 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 combinations and motions of little atoms curb the wicked trusts, will find constitutional objections to all measures of this said they have life then it follows that life character, or so load them down with obnoxious amendments that they cannot pass the

The Latter-Day Christ.

Schwienfurth 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 correspond ent 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 highly respected Universalist minister of that | God and our church is the only true church city, preached there in regular rotation with of the redeemed." The recent convocation of the followers whom he had selected and notified to come to his home, was to enable him to give them instruction and to prepare plans for work. He expounds the scrip tures, making the doctrine of his new covenant and the condition of the redeemed when all prophecies shall be fulfilled, his special theme. His sermons are taken down by a stenographer and transcribed and sent to all the churches where they are read the following Sunday. When the Herald correspondent entered the reception room, "Miss Tuttle. who is known as Saint Sarah, and who, Schweinfurth says, is wholly pure by reason of long association with himself, was direct. ing the eminent apostle to his apartment. In the room were fifteen women-all angels. There were a couple of bright-eyed maids of sixteen and two or three shapely matrons of twenty-five, but the majority were rather or dinary appearing women of from thirty-five to sixty. They dressed like other women. A few moments later Schweinfurth entered the reception-room." About thirty persons, who are known as angels, reside with Schweinfurth. To the question whether he believed in and practised free love as had been charged, he replied, "We deplore even the marriage rite and the subsequent relation, and consider that, except as it is pracfree from carnal passion, it is absolutely sin

APRIL 5,

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. Prattor 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. Prati'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. More than this the editor does not care to say at present; nor will be fill his paper with further details unless it shall be necessary in order to protect the public. Mr. and Mrs. Pratt have the thanks of the editor and Mr. Hodgson for their hospitality.

In Kansas City.

On Sunday morning the 23rd ult., Mr. Hodgson and Mr. Brudy 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 Messers Hoogson and Bundy, a general interchange of views was had. Dr. Hodgson was very felicitious in his exposition of the aims and work of the psychical society, and gained a number of new associate members. Dr. Thorne gave, some interesting experiences and in his brief remarks exhibited clear evidence of the great ability with which he is generally credited. Dr. Bowker is living evidence that a Baptist preacher can grow into a first class physician and a broad, liberal religionist with large knowledge of, and faith in, Spiritualism. ticed for the perpetuation of the race and is Returning from Spring Hill on the following Thursday, Mr. Hodgson took a side trip to ful. For myself I am the master, the type of | Topeka to interview some important witness-God, with all his purity. I am perfectly es leaving Mr. Bundy in Kansas City under charge of Dr. Bowker. To call on one's friends is always pleasant, but to be chaperoned by so genial a companion as Dr. Bowker is especially pleasant. Mr. Bundy regrets that want of time prevented his paying his respects to many of his subscribers and friends in that phenomenal city. He hopes some time to greet each of them when he is more at leisure.

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

Reasonable Theism.

Rev. H. R. Haweis, it 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. There is very general misapprehension as to Mill's religious position. It is quite fully stated in his "Essays on Religion," a work published after his death. The popular idea is that Mill was an atheist or an agnostic; and he undoubtedly was what the latter word is by some thinkers used to describe. In the methods of nature, especially in the progressive development of life on this planet, he thought there was, in spite of all objections, a strong hint of mind as the basis of all phenomena. While he was unwilling to affirm positively the existence of what men call God, he used this language, "That there is a large balance, on purely logical and scientific grounds, of probability in favor of the universe being governed by a sovereign will." There is no reason, he argued, for the conception of creation,-of something having been made out of nothing; on the contrary it is more reasonable to hold that what appears to our senses as matter and force has always existed. But the question was whether the immanent or controlling power displayed in the world of phenomena should be interpreted and defined in terms of mind; whether the universe is, to use his own terse language, "governed by a sovereign will." On "pur-ly logical and scientific grounds" he held this conception of the universe has a large balance of probability in its favor.

Mill saw the dark side of nature and it it to be more reasonable to suppose that matsuperstition, or is he himself a victim of what he meant by saying that kissing the, deeply impressed him. "Nature," he says, ter, or something to be called such, must be a delusion, who although sane on many sub-Bible, being a relic of barbarism, ought to "impales men, breaks them as if on the the ultimate unit or cause of all phenomena, jects is insane on the subject of Christ's rebe abolished. He replied: "I mean that it wheel, casts them to be devoured by wild physical and mental. To make this rational, appearance in his person? It is certain that was established by the church to show the hubeasts, burns them to death, crushes them however, even measurably, he is compelled to any claim, however absurd, put forth in the miliation of the people before the first predicate of matter powers which physics as with stones like the first Christian martyrs, name of religion, will find believers. judges, who were clerics. It has been abolstarves them with hunger, freezes them with well as human experience never attributes lished in England, judicial declarations, subthereto, some subtile super physical rotency, cold, poisons them by the quick or slow ject to penalties, being substituted. I mean Aber's Materialization Exhibit. or he must strike at the root and re-define venom of her exhalations, and has hundreds that is a relic of a superstitious age and suof other hideous deaths in reserve, such as matter in such terms as to reconstruct our perstitious people under the subjection of Readers of the JOURNAL will recall several the ingenious cruelty of a Nabis or a Dominotion thereof, and even to rendar it more priestcraft. It is a relic of that age in which accounts of the manifestations at Spring tian never surpassed.....A single hurricane natural to popular thought to spell the new trial by fire took the place of trial by jury; Hill, Kansas, as reported by Mr. J. H. Pratt. destroys the hopes of a season; a flight of loly invented unit of all things, s p-i-r-i t than when a man's guilt or innocence depended on On the sixth page of this week's paper Mr. custs or an inundation desolates a district; a m-a t-t-e-r." his physical capacity to resist pain and tor-Pratt gives an account which on its face seems This is well said. Matter considered as it is trifling chemical change in an edible root ture; but its worst feature is the dirt and remarkable and worthy of considera ion. starves a million of people. The waves of by the mass of people, or as it is described disease which is imparted to the book by the Having been assured repeatedly by Mr. Pratt continue? the sea, like banditti, seize and appropriate by physicists, is capable of a great variety of -after "500 scances"-of the genuineness of constant handling it receives from dirty witthe wealth of the rich and the little all of motions, but cannot possibly give rise to connesses, and I not only would not kiss such a the phenomena occurring in the presence of Last week the Senate by a vote of 31 to 28 sciousness and thought. Atoms of matter the poor with the same accompaniments of book myself, but have a respect for those who W. W. Aber, the editor of the JOURNAL acrecommitted Senator Sherman's Anti-trust stripping, wounding, and killing as their huwithout sensation or life cannot by motion, have enough respect for themselves to refuse cepted an invitation to visit Spring Hill and bill to the Judiciary Committee whose pigeonman antitypes. Everything, in short, which by changing their space relations to one anmake his own observations. Mr. Richard to do so. It is like the custom of kissing holes are called the "graveyard." The original the worst men commit, either against life or other, produce feeling and intelligence; menbrass toes of graven images. Some worship-Hodgson, Secretary American Branch of the property, is perpetrated on a larger scale, by | tal phenomena are subjective, and it is non | bill was introduced, August 14, 1888; it was (English) Society for Psychical Research had ers kiss the toe until it is worn smooth, natural agents. Nature has Noyades more sense to say that they may be the product considered for a month by the Committee on when others only stoop down and pretend to also been invited. Together, Mr. Hodgson Finance, and reported to the Senate Septemand outcome of matter. The mode of mofatal than those of Carrier; her explosions kiss it. They are just as devout as those who and Mr. Bandy reached Spring Hill,-some of fire damp are as destructive as human ar- | tion called heat admits of conversion into | ber 11, 1888. Since then it has been thoroughtouch the toe with their lips, but they have thirty miles from Kansas City-on Monday the mode of motion called light, but by this | ly discussed during the time Congress has tillery; her plague and cholera far surpass too much regard for their health to touch evening, March 24th, and left on the followis meant only that one kind of molecular been in session, and in the efforts to meet the poison cups of the Borgias ... Anarchy their lips to the spot where thousands of ing Thursday. As the result of their observamotion ceases and that same force which was | every objection, it has been re-written four and the Reign of Terror are over matched in others have been. I think swearing on the tion and investigation Messrs. Hodgson and exerted in producing it is manifested in mo- | times; and at last the bill goes to a new and injustice, ruin, and death by a hurricane and Bible should be abolished. I think a wit-Bundy arrived at conclusions diametrically tion of another kind. But when the attempt | unfriendly committee that delay may be sea pestilence." ness can take just as good an oath with the opposite to those of Mr. Pratt. The mani-Was there ever a more terrible indictment is made to conceive of the conversion of any | cured and the bill defeated. There is no festations have not the slightest evidential uplifted hand as on the Bible." of nature? Yet these facts do not lead Mill kind of motion into consciousness the im- probability that it will pass in a form to in-

no favor even with the more liberal Christian teachers. But the world moves, and now Rev. H. R. Haweis, a representative Christian minister of England, comes out in a sermon in defence of John Stuart Mill's position. strous criminals-all those things are no part

of his name on the side of theism, when he

had ventured to suggest that the best way to

reconcile evil with divine goodness is to sup-

pose a limitation to the omnipotence of God.

They were not satisfied with the reverent

conclusion that there is a sovereigh Ruler,

that this Ruler means the well being of

man, and is working the best way possible;

and that evil exists because the Ruler can-

not at once remove or prevent it in carrying

out the plan of the universe. A God who

could make this universe out of nothing, who

could make all the species, from moneron to

man, by special creations, who drowned man-

kind, as though it were a race of rats, because

of wickedness on the earth, and stopped the

sun (or the earth) to give Joshua time in

which to complete the destruction of the

Amorites,-such a God the orthodox theolog-

ian thought insulted by any attempt to de-

fend his goodness by limiting his power. In-

deed in view of the fact that this God has

doomed the majority of mankind to everlast-

ing torment, why attempt to show that the

cruelties of nature are not desired and de-

signed by Deity? Did he not pronounce a curse

upon the earth, and did he not destroy Sodom

and Gomorrah with fire and brimstone from

heaven, because of the sins of the people?

Why imagine then that the destruction of

life by the earthquake or inundation is not

part of the divine method of showing his

So Mill's attempt to humanize theology

was regarded as even worse, if possible, than

power and punishing the wicked!

all at once, but cannot finally prevent it." any other province of thought. On another page may be found an extract from Mr. Haweis' sermon on Mill's religion, which is commended to the attention of the readers of the JOURNAL.

"The Spirtualistic 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 unmerous quotations from Huxley, Tyndall, Spencer and even Haeckel can be adduced to show that the chasm between mind and matter is, in thought, unbridgable, adds: "Now, the epiritualistic hypothesis says, in brief We believe it to be necessary and consist ent with these facts of consciousness, intro spective reason, rational volition, etc., to assome a constant and abiding immaterial subject distinct in its essence from the body, though correlated with and in a measure couditioned by it. And we can show that all other theories fall into hopeless contradiction and absurdity, and utterly fail to explain the facts of human life.

"The materialist, on the other hand, claims

pure. My followers, both male and female, by association with me become likewise pure and the day will come when all will reach perfection."

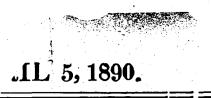
Schweinfurth's residence is a house of modern architecture adorned with ample porches, finished internally and richly furnished, with grounds well-kept, and farm buildings corresponding with the residence. Some time ago the nominal owner of this property, deeded it to the man whom he fully believed to 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 for y years. He with a son and daughter still live on the place, but as mere servants of this Christ. Schweinfurth was educated for the ministry and preached for the Methodists before he connected himself with the Beekmanites, or the "Church triumphant," as the believers call themselves. In his library, which is elegantly furnished, is a large portrait of himself with the inscrip tion above it, "I Am the King of Peace, and below it, "And I Shall Live Forever." This latest "Christ" is 47 years old, a native of Ohio, but of German parentage. Says the Herald correspondent: "In personal appearancecolor of the hair, cut of the beard, expression of the eyes, etc.,-Schweinfurth may be said to bear a striking resemblance to the gene rally accepted ideal of the person of Christas depicted in religious paintings, but his face lacks the lines of firmness which are shown in ideal portraits of Christ. He dresses, ele gantly and drives good horses when he comes to Rockford."

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

Kissing the Bible.

The other day an incident occurred in a Philadelphia court worthy of mention in these columns, Miss Marion Taylor, instructress 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 discuesion 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 diriy book. I respect her regard for her person and her health." It is time that the dirty practice of requiring witnesses to kiss the Bible ceased. Think of compelling a pure and refined woman to kies a book on whose surface is the impact of the lips of sensualists, drunkards, and the taint of disease, as is true of every copy of the Bible used in courts for their purpose. Cleanliness is said to be next to godliness, and putting the lips to a soiled copy of a book, however excellent its teachings, is no more concucive to spiritual than to physical purity. After the trial Judge Arnold was asked

in the second state



RELIGIO-PHILUSOPHICAL JOURNAL.

Mr. Hodgson in Chicago.

The JOURNAL announces with great pleas ure 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. Mr. H. is the guest of the editor of the JOURNAL, and is here in the interests of the work for which the Society was founded. He desires to make original experiments with mediums and sensitives, to obtain further corroboration of cases already reported, and to stimulate interest in psychical research by explaining what has already been accomplished and what is confidently hoped for in the future. He is also taking in associate members who come/properly recommended. The fee is only \$3 per year and entitles one to all the reports and printed proceedings of the Society for the current year, we believe. Mr. H. is peculiarly well qualified for his arduous and delicate task; he is a pleasant speaker, as well as an accurate and trained observer. While adhering rigidly to the methods of science in the prosecution of his work he is fair) candid and sympachetic in his attitude and action. On Friday evening of this week-April 4th—Mr. Hodgson will receive the public in the club room of the Sherman House. All interested in psychical science should be present, as Mr. H. will give a brief account of matters and incidents which will be both entertaining and instructive.

Rev. Dr. Lyman Abbott, pastor of the Brooklyn Plymouth Church delivered a lecture in Central Music Hall, last week on "Industrial Revolution." He referred to the great railroad strikes of the Northwest, the Pennsylvania coal minestrikes, and the dock laborers' strike in London, to show that the labor problem is real and that its influence is everywhere felt. Once, the lecturer said, capital owned the labor. That condition, known as slavery, merged into serfdom, under which labor was provided for by capital which owned the land. Then came individnalism, and capital no longer owned or had a lien upon the laborer. Individualism gave way to the present wage system by which the implements are in the hands of one class while the labor is performed by the hands of another class. The wage system, although an improvement upon former systems, is full of evils; the profits go to the capitalists and in thousands of cases men cannot get work. The concentration of wealth in the hands of a

In order to perform jury service or to be a pure eloquence. Of the address that followuseful and efficient soldier a man should be ed it will suffice to say that we were helped able to read speak and write the language of the country in which he livés; nevertheless, there is considerable opposition in Wisconsin to the Bennett law because it makes teaching English in the schools compulsory. According to Gov. Hoard there are several counties in that State where it is necessary to have interpreters among the regular officers. There are many born in the State and having attended school several years, who are yet entirely ignorant of English. There is a tendency in Wisconsin to a repetition of the history of the Pennsylvania Dutch and the French Canadians. The leaders of the opposition to the Bennett law are German Roman Catholic bishops who wish to prevent members of their flocks from learning English and mingling with the English-speaking world. The political demagogues who oppose it do so of course to get votes. The citizens of Wisconsin, irrespective of religious views, should stand by the Bennett law, for it is in the interest of enlightment, patriotism, national unity and the American spirit.

Prof. Huxley in the January number of the Nineteenth Century refers to the "famous phrase," "all men are born fee and equal" as having been "put forth as the foundation of the Declaration of Independence." What the Declaration says is, "all men are created equal," and by this was meant that all men are created equal in natural opportunities, all advantages not natural being artificial or the result of associations and distinction made by men. In one sense all things are natural; in another that only is natural to which the volitional agency of man makes no addition. The Declaration of Independence is all right, Prof. Huxley.

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 Premier's cool response was "Madam, you are the Queen of England; but do you know who I am? I am the people of England, and in this emergency. the people say 'must'."

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

to a realization of the order and beauty of universal life in which death plays a necessary and notle part. In thought we beheld the bright young soul breaking from earthly limitations, joyously shaking off the tram mels of the flesh and surrounded by smiling kindred and friends looking about him with eager expectancy for new problems to solve, new duties to perform, with a feuder, backward glauce upon life's dear old ties.

How we hauger for a definite description of that world to which so many of our be loved have lately journeyea! 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. But, oh, it is much to really know that there is a Spirit-world, governed by benignant law, and that love and memory triumph over death. I will conclude this little sketch with the impromptu lines which closed our young friend's funeral services hoping that they may contain comfort for other hearts similarly afflicted.

Once more Death's mystic portals ope To let a precious spirit through Into a realm of larger hope And life more beautiful and true

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

And what we fondly call our own Becomes another's in an hour. And every joy our hearts have known Is e'er re-claimed by higher Power.

And now this dear and noble you'h, Just rounded up to manheod's morn, So rich in victue, love and truth Into another world is born!

But let your hearts be comforted By this sweet thought,-no barriers 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 can rob you of the joy Which God vouchsafed through his bright soul.

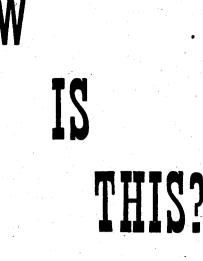
For one and twenty years the ties Of home and love have held him fast, And though he climb to Paradise You will retain that happy Past!

A thousand golden memories Will mingle with your d dly cares, Like music borne o'er summer seas Or laughter linked with solemn prayers.

And now through mist of falling tears Behold this blossom of your life Full-blown in one and twenty years, With every blessed promise rife-

Borne up beyond the reach of blight And earthly beauty's swift decline; frausplanted to life's shores of light, Protected by a Power divine!

few times will you wake and

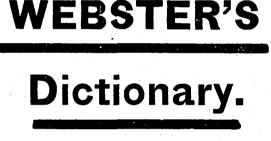


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Webster's Dictio ary has heretofore been sold for no less : sum than \$10 per copy, but, owing to the extraordinary cheapening of paper and wonderful economy in labor con nected with the improvements in m chinery, that enables publishers to print ten sheets in the same time and at the same cost that they used to print one, we can offer this great and valuable Dictionary at a very much smaller price than it has ever been offered for before.



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

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

CORPORATION TO ACT AS TRUSTEE for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use

few distributes poverty among the many. The brotherhood of man is practically denied public should know that these cheap editions and the conditions of moral well being do do not include the supplement of nearly not exist among the masses. Dr. Abbott declared his belief that the present wage sys- by the Merriams. tem can bring nothing but an industrial revolution, and that before another century has passed, this system will give way to an industrial democracy.

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. A few years ago it received a two-thirds majority. The popularity of the measure has been on the decline for nearly two years, owing to increase in the appropriations for pensions and public improvements, and increasing knowledge of the fact that one of the objects of the bill was to enforce religious instruction in the public schools by national authority. The supporters of the bill, too, helped to defeat it by needless and tiresome speech making. Senator Blair talked the Senate chamber nearly empty before the final large circle of acquain ances. A loving son vote was taken. The bill proposed the distribution of \$70,000,000. This is a large amount of money, but none too much to spend in overcoming the evil of illiteracy, provided the money can be used honestly by faithful and efficient officers, for secular instruction free from sectarian influence and from the control of politicians for personal and party every one who knows the family said, "How purposes. The only hope of this Republic is in the intelligence and virtue of the people, and the object of the Blair bill, apart from certain objectionable features, justifies a large appropriation by the government for educational purposes; and upon some future Congress may devolve the high duty of having a bill containing all there is good in the one just defeated.

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. He always kept faith with the Indians and whatever he promised them they had full confidence that he would do. He was a rough and ready soldier whose sympathies were with the rank and file of the army, "Speaking of the numerous desertions from the army," says the San Francis o Call, "he once attributed them to the humiliations of the soldier's position." In this doubtless the General was right. Evidence crops out every once in a while to show that the usages of the army permit officers to impose menial service upon private soldiers, an evil that cannot be corrected too soon.

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. Dr. Rylance was once pastor of St. James' Episcopal Church in this sent the whole audience took up the sacred city and no one who knew him here believed him guilty of the charges brought against him. Conscious of his innocence, he took tion as a minister and a man.

several editions are now under way. But the 5,000 words contained in the latest edition

> 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 spir itual 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 l known a Spiritualist to faint and fail in faith under this supreme trial. Apprehending somewhat of life's psychical laws enables us to place ourselves en rapport with invisible intelligences and frequently surprising manifestations of spirit power occur amid what otherwise would be scenes of desolation. A remarkable demonstration of this fact bas just transpired in the transition of Alfred Dodge son of M. B. and L. M. Dodge of San Francisco. A young man of bright promise, great nobility of character and beloved by a and brother, companion and co-worker with his father in inventing and draughting complex mining machinery-at the age of twenty-one he had already achieved considerable distinction, accomplishing apparently by inspiration what older heads had failed in, after the most arduous study. When it became generally known that this talented and exemplary young man was passing away can they ever bear it?" feeling that the place he filled none other could, and that to lose him would leave the little circle inconsolable. His mother has for many years been sensitive to spirit presence and in this fearful trial of indefatigable working, watching and waiting by the side of; her devoted and idulized sou she was continually conscious of heavenly help. Alone among strangers at Tucson, Arizoua, where she had taken him hoping the change of climate might work his cure, she met the angel of death and delivered up to him the darling of her heart. Imagine the sad home-coming, the familiar yet strange surroundings, the unpacking of apparel never to be donned again, many of my readers know what all this means; how eloquent almost sentient, seems every article of dress worn by one whose form lies cold and motionless, this-and all things else that try the heart at such a time, the mother after months of eleepless vigils, endured with a sublime heroism that seemed little short of the miraculous. The interest in the young man was so general that by special request the funeral services were held at the Metropolitan Temple where for years his bright voung face had been a familiar joy to thousauds as he assisted his father, the business manager of our meetings, in welcoming and seating the congregation. At two o'clock p. m., Sunday, March 16th, the great auditurium was filled with people of all denominations. The floral offerings were unique, profuse and beautiful. The service opened with a solo by Mrs. Howell who sang "Nearer, my God, to Thee," and as her rich voice took up the second verse the audience was electrified by a melodious alto soaring upward, silvery sweet yet strong and clear, and when aware that the marvellous tones came from the be reaved mother's lips-every eye overflowed.

A few days work, then dream again, A little while to laugh and weep, Then over-past all mortal pain;

And nature's last, long lullaby, Droned 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 symbol dread of pulseless clay, Will greet you then e'en as of old As though death were life's holiday!

and every promise that fore-shone In his young life so quickly chilled 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, She leaves a husband and family and a large circle of friends to mourn her departure. Mrs. Summeril of Monroe, Wis., spoke appropriate and touching words at the funeral of Mrs. Morgan.

The Carrier Dove will no longer be published as a weekly; it will here after appear as a monthly magazine. We are glad to chronicle this change and believe it is for the best When the Dove was made a weekly we felt sure a mistake had been made and so stated privately to mutual friends. Mrs. Schlesinger is a conscientious and industrious editor and we believe she can make a magazine which will command wide circulation, on the Pacific coast and in the Eastern States. Those desirons of seeing a specimen copy of the Dove in magazine form may send 25 cents to Mrs. Julia Schlesinger, 841 Market St., San Francisco. Cal.

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. Instead of assailing science, Dr. Thomas uses its facts and its principles to show that man is a spiritual being and that the order of the visible world has its basis and reason in ' the divine." Instead of confusing minds with irrational theories about a triune God of which Jesus is the second person, this reasonable preacher talks of God as the highest conceivable, and of Jesus as a unique personality who was with God because he lived in the spirit and was filled with truth and love and righteonsness.



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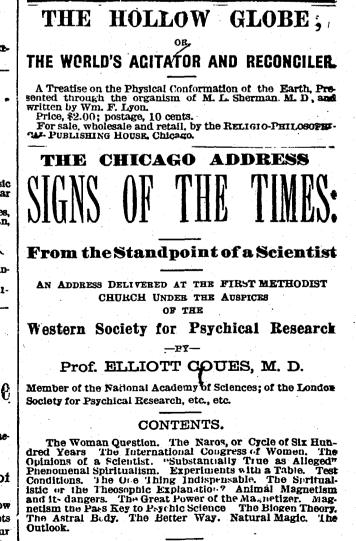
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will be glad to subscribe for a single share,

fifty dollars, will reach into the hundreds. In the State of Illinois there is no liability on subscription to stock of a corporation the amount of whose capital stock is fixed (as is the case in the present instance) until the whole amount of stock is subscribed See Temple vs Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until, the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the fature.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.



strain through which still wound en thread of song, up-welling from the mother's soul. No one who witnessed will ever forget that scene. Mrs. Dodge was his case at once into a court of justice and quite unconscious of having made a sound, the result is a vindication of his honor, and and we doubt not that it was a token of andisgrace to the slanderous officer of his gel power. The simplest words in the vocabulary of the spiritualistic faith, when church who tried to blast his pastor's reputa- contrasted with the cold formulas and vague Weekly pay guaranteed, permanent employment the uncertainties of "orthodox" beliefs, seem | year around.

the soloist broke-then as by common con-

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voices from the Reoule. AND FORMATION ON VARIOUS SUBJECTS

MY SLAIN.

This sweet child which hath climbed upon my knee, This amber-haired, four-summered little maid, With her unconscious be suty troubleth me. With her low prattle maketh me afraid. Ah darling! when you cling and nestle so, You huit me, though you do not see me cry, Nor hear the weariness with which I sigh For the dear babe I killed so long ago. I tremble at the touch of your carees I am not worthy of your innocent faith; I who with whetted knives of worldlinese Did put my own child-heartedness to death, Beside whose grave I pace forevermore, Like desolation on a ship-wrecked shore.

There is no little child within me now, In sing back to the thrushes, nor leap up When June winds kiss me, when an apple-bough Laughs into blossoms, or a but ercup Plays with the sunshine, or a violet Dances in the glad dew. Alas! alas! The meaning of the daisies in the grass I have forgotten; and, if my cheeks are wet. #It is not with the blitheness of the child. But with the bitter sorrow of past years. DO moaning life, with life irreconciled; O backward-looking thought, O pain, O tears!

For us there is not any silver sound Of rhythmic wonders springing from the ground

Woe worth the knowledge and the bookish lore Which mikes min mummies, weighs out ever grain

Of that which was miraculous before, And sneers the heart down with the scoffing brain;

Woe worth the peering analytic days That dry the lender juices in the breast,

And put the thunders of the Lord to test, So that no marvel must be, and no praise,

Nor any God except necessity. What can ye give my poor, starved life in lieu Of this dead chera which I slew for ye? Take back your doubtful wisdom, and renews

My early, findish freshness of the dunce, Whose simple instincts guessed the heavens once.

-RICHARD REALF.

Spiritual Politics.

To the Editor of the Religio Philosophical Journal

"Men are moved as the pawns upon the chess board in the hands of mast-r players, and know not the hand that guides e ich act." Such were the words by which my attention was directed to the influances that move man, and addressed to me by the mind of a master spirit as be instructed me what to look for and how to detect the prime movers who stand behind the principal figures present in mortal life. It is a most curious and interesting study. particularly so as, step by step, the earnest seeker after truth learns the magnitude of the work, the untold millions of spirits engaged and the unceasing warfare that is carcied on unseen, but fraught with the most portentous results to bumanity as a whole in both conditions of life, viz: that of the physical and of the epiritual forms of existence. The old query, "If a man die shall be live agaid?" is in this ine of study surely answered, not merely that be lives, but that he lives in a more inten e condition, with all his earthly attributes and ambitions expanded, acquiring in time a knowledge of their practical use, and use them each spirit does just the same as they appropriate, or think they do, what seems to fit he endeavored to use his talents and knowledge their condition, but "holding the truth in unrightewhile in earth life. If those attributes were developed in the way of controlling his fellow-men for ends of personal aggrandiz-ment, and if in a measure successful, then on passing to spirit life and becoming cogn zant of the natural laws that govern there, such a spirit will use all his strength of mind for a continuation of his earthly power. But to do this he acts through some one in mortal life, and thus gratifies his personal selfish ends. It does not follow that the one in mortal life is aware of this by any means, nor is it necessary that he should be. Hance, we can readily reason that the active men of past history, in the wars and politics therein recorded, would in spirit life be just as earnest war riors and politicians and endeavor to have an infl ence in every movement of the kind upon earth in succeeding generations of men, really being the main-spring of much of the wars and overthrowing of governments, and their powerful influence unchallenged and unknown among the men of earth. To combat such, to defeat the ends of such, in order that the light of truth and freedom may shine upon all, is the work and aim of powerfully organmed ban is of other spirits, led by those of intelligent, progressive minds whose object is the greatest good to the whole. These, too, must use those in mortal life for their work. From these ever-contending influences-in what is after all the real life of mankind -we in mortal life are directed, guided, governed or overthrown as the case may be. Untold thousands in earth life, feel themselves ground, "as between the upper and nether millstones," and know not the cause of their woes. During the last seven years, to the writer's positive knowledge, the results of the battle favor those of enlightenment, and with each successive victory have their ranks been increased and strengthened until now it would seem as if there was naught to withstand them. That such work has gone on with varying successes through all time is upquestionable, but I can only speak of the period of which I personally know. The first great object that my attention was call d to in the tenchings given was the efforts b ing made to stop all wars between nations. Hence, when a Boulanger was seen rising into prominence with his mouthings of "Revanche! revanche!" a careful search disclosed the fact that behind him, guiding, governing and planning, was Napoleon Bona-parte with all the spirit influence of the First Empire being brought to hear throughout France for more wars and cooquests. On the spirit side the blow was struck, the leader vanquished; and a few days after Boulanger began to fall as the stick of the spent rocket fired into mid-air. In like manner was treated the Empress Catharine of Bussia, whose cry in spirit-life was, "War! war!"; and the present autocrat held in a manner that neither he nor his people dream of. The present condition of Germany was foreseen and prepared for, first in the endeavor to prolong the life of Emperor Frederick to the last moment possible; time and again, when all hope left the wife and attendant physicians, a spirit strength was applied, and a new lease of life given. When the end did come, then the masterful, arrogant spirit controlling the actions of the Crown Prince asserted himself in his eagerness to resume earthly sway and caused the man to commit acts that he would not have done had he been in his normal senses. I refer to the conduct of the present emperor toward his mother, and almost every personal act of the first few weeks of his accession to power. To the spirit who thus influencea him, the source from which the help was rendered to the Emperor Frederick was known; and as there was, and is yet, a probability that something similar will be needed in the case of the present official incumbent, a powerful spirit messenger was sent to demand it, to compel it, in fact. The aid was refused. This brought out the master spirit of that movement, who in his anxiety to rule, risked all in thus disclosing himself in his effort of will power to compel it; and Alexander of Macedon, who conquered the known world of his day, was stripped of all earthly power inherited or acquired, for all time. Within six weeks after the date of this, the emperor was a changed man; a reconciliation with his mother and the wonderful change from arrogant aggressiveness to the confervative course since followed, all have noted. Still he is but the "pawn" now being used as a foil, building up a large military machine which will soon fall of its own weight, and the war record of Germany be ended for all the future. In England, the coming man is Burns of London; back of him is Cromwell with the whole Roundhead influence of another date. There will possibly be no interference here as it is recognized the spirit of Cromwell earnestly desires the advancement of the masses; but there will be heartrending changes to many of the present no-

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 failing breath of the infant king of Spain. Help was sought and obtained in time, so that crisis in the plans of spirits pass d with an unknown ripp's on this side of life. Should the babe have died, then there would have been a war that for a short time might have brought all Europe into collision, each nation with another. That has passed and the weak part of such a vast work, as is here so crudely sk+tched, is now provided for. In Italy the political government and the Vatican have all they can do in endeavoring to outwit e ch other. Through it all, though, the: e is a continual spirit pressure being brought to bear on the Roman Catholic stronghold, which it cannot much longer resist, and a sudden flight of the crowd of black vultures may occur any day. When they alight it will be in-well, the city of Baltimore is the place prepared for them; and the presence of Corrigan at Rome will be used to aid in the hegira. None need be alarmed, all is prepared to take care of them.

Turkey, the card used by England so long as a foil, must pass from am ng nations, and territorially the peacefully divided between Russia. Austria and Greece. This will be accomplished through the hopelers indebt-dness of Turkey, a burden she can never pay, but which Russia-the coming nation of all Europe--can well afford to assume the most of, to have the southern commercial outlet, which should be free to her, by all the rights known, geographical as well as human and divine. The United States! "Whom the gods would destroy, they first make mad." Let any thoughtful man turn his attention to Washington to-day; patriotism spelled as plunder, and the most practical illustration the world ever saw of the demoralization that follows

About Spouges.

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 sur-

roungings, and what it does with them, bow it mani-

fests its life. Anchored firmly upon a rock, swasing

hither and thither with the wash of the waters. to

which it opens its myriad months; small are they,

nothing large can pass them, but ail the nutriment

that can be got from the mud held in solution, they

catch, and the half animal half vegetable being

grows into a huge sponge. Whether it helps any

other life than its own science knows not; but there

is so deeply settled a belief that it does not, that any

man distinguished for erger absorption and refusal

to give out except under pressure, is universally held

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 encurable, still less, useful.

But it does at last; some pieces become fabulously

valuable, their power of absorption made useful to

Around us there are hosts of human zoophytes

anchored to one idea which they deem a rock; the

flow of related or opposed ideas disturbs them not;

others, because it ceases to be for appropriation-fo

to be, a sponge.

itself-but to help others.

to the Editor of the Religio-Philosophical Journal-

the continuous teaching of a "vicarious atonement." JUAN DE AMIGOS.

ing through a tube, or the closed hand. It was finally decided that the words "Father" and "Papa" were being spoken. I asked if it was father. Re-ply: "Yee." Have you a message for me? "All is which I persistently evaded auswering. Finally madame saw a little girl standing by my knee and looking up wistfully in my fac-. I asked if it was my little girl? The madame didn't know. Then came a manifestation which I am certain was caused by the madame waving the guitar over the space brtween us, the guitar having illuminated paint daubed on the back of it. While the music box was playing, the madame could be heard fussing a good deal. For some time I saw a patch of light which located at about where the bottom of the center of madame's skirt ought to be; and finally what purported to be a full formed spirit appeared. At this appearance I should probably have been amused had not indignation swept away all other feelings.] could hardly refrain from closing the seance then and there. But I refrained from giving way to my feelings. I was certain that the madame was dangling in the air a filmsy piece of goods slashed and dot-ted with illuminated paint, and watched carefully to see how the thing was to be dematerialized. The mat-

ter was speedily solved; the madame opened one side of her black dress with ber right hand, while with ber left she drew the illuminated rag behind its ebeltering folds. It was several minutes before she got the dress close enough together at the bottom to entirely conceal the lower part of the illuminated cloth.

The purporting control of the madame came and said the little girl was so sorry that I didn't recognize her. I replied that I couldn't be sure who it 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 n-ar having an argument re-

gaiding the power of spirits in the same room. Soon the spirit girl had gone. I said it was strange she should go away while I was there if she was my little girl, or was in any way interested in me. The control soon concluded that they couldn't get anything for me, and would have to give up the sitting. So the madame came out of her trance, the door was opened and we went into the out sitting room. Just then a rap came on the outer door, and Mr. --went to the door, and brought in several visitors While he was ushering them in I offered to pay the madame, who peremptorily refused all offers of p y, as the spirits had been unable to give me anything satisfactory. The man now came up and I signified a wish to talk with him outside. We went out into the front porch, where I told him that I had a standing offer of one thousand dollars to any one who would duplicate the manifestations occurring in Henry Francis' presence, under the same conditions, and could tell me how it was done, but that in this case I was certain the whole thing was a base fraud, and of the poorest kind at that time. He pretende now to see the reason why I didn't get any satisfactory results -my doubting spirit prevented. He began to get angry, and tell how Prof. ---- carried on a long series of experiments, which he published in a book, at his wife's coances when she was in Terre Haute, Ind., and was then Mrs. Hurst. I told him believed that she was then generally considered a fraud; but any way I considered her a fraud five hundred dollars worth; that I was certain of it, that if they would come down to Santa Ana, and the madame would put berself into the bands of the sister of Prof. Loveland, President of the Iowa State Spiritualist Association, and of her fwo daughtere, all three women being stanch Spiritualists and mediums, for them to disr be, and dress in other garments, a sitting to be then held with no one

commence, arrangements are made to sacrifice the | far over towards ber I could always hear the voices | wards, as would a slender icicle placed upright on mass of iron heated to incandescence, settling more distinctly. The voices all sounded as if speakdown, the head last appearing in view, as if passing down an elevator to a floor below. But there was no door of any kind in the floor -it was water tight. The last form was that of Sam Sundt, Mr. Aber's well." Mr. -- kept asking me leading questions | colloquial control, whom most of us knew from his frequent materialization at the aperture in our presen e. He executed his task well, fi ling an atmospheric space representing two hundred pounds avoirdupois of incarnate matter, burly and German in form, a blonde, his apparel a light brown, gestures 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." Now what are the knowing, "unknowables" go-

ing to do with this invasion of their pet science; "that there is a power and potency in matter suf-ficient to account for all phenomena?" I am quite certain we were all in quite a terrestrial condition who witnessed this phenomenon. We were as clean of prejud ce as a well washed, and dried sponge. To deuy our facts is no argument at all, but this is the kind of argument, that pseudo-scientists, walled in by respectable and profitable conventionalism, answer, with.

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 20th, 1888, we all concur in its substantial statement of fact: B. House, J. Elwards, S. Lovell, E. S. Edwards, H. Mitchell, Mabel Aber, Phebe A. Smith, C. V. N. House, Josephine Pratt. Mr. Dayton and son live twenty miles away. Their testimony can be had also. J. H. PRATT.

Spring Hill, Kan.

Spirit, Matter, Progress.

To the Editor of the Religio-Philosophical Journal. 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 presence action in all. A germ of this spirit clothed upon by matter, constitutes dual man, externalized by matter as God is externalized in, and by a material and phenomenal universe. Therefore we may study Him in his bandiworks in ourselves—the microcosm as in a phenomenal universe-the macro-cosm; so all are without excuse, for all may begin to know Him here as the child begins to walk in its infancy. Then through e ernity it will be, "Nearer My God, Nearer to Thee;" without being able to set a time when we will know Him to perfection. Again, this dualty of spirit and matter results in an n eraction, that constitutes the spur and vim of ife. This may be regarded by some a speculation. If so, what of it? I may desire to re-write and correct it in the next decade. If so, what of it? In a struggle and + ff ort to become cc-creators with God. because, created in His image and likeness, as the child in the image of its parents begins to do in a small way what its parents do in a larger way. In the wise and far-reaching economy of our Heavenly Father, change is the order and rest is the exception; yet back of all changes, (as a wheel beyond a whee) there are fixed and eternal principles-the cause and origin of things-or that from which all things proceed--powers and attributes--that which hath the power to do, and that which is attributed to, where there are no changes, but exist in the eternal fitness of things--yesterday, to-day and forever the same. Pure and undefiled religion, is without change or variableness, yesterday, to-day and forever the same. But count the hundreds of religions, from the fetish-sun and serpent worships, to Christianity. Religion p z r se, is the fixed and eternal wheel, encircling all the rest, and will stand intact when all forms of religion have ceased to be.

obtained through the baptism of blood and a national desolation faintly pictured in the Protestant states of Europe at the close of the thirty years' war? Either one or the other of these, a union and combination of all opposing forces, or the desolation of war is before us. With the secular press muzzled, intimidated, bought, or balf consenting, it more than intensifies the idea of organization; it renders it imperative, since it is only through a combination that is voiced by an independent press that has more regard to buman freedom than to party success that the true interests of the people can be secured.

APRIL 5, 10

S. F. DEANE, M. D.

(Spiritualism in New Orleans.

to the Editor of the Keligic-Philosophical Journal

Supposing the readers of your widely circulated paper will be pleased; to hear a little of what is being done in this city in regard to spiritualistic progress, I will say for a fact, that many private circles are quietly being held by persons who ignore spiritual meetings altogether. The people are after the medium that can give the best proofs of spirit return, and the poor medium is soon marked. When speakers are also good test mediums the people become deep'y interested in all they say and do. The proof is what is wanted. The New Orleans Association of Spiritualists meet

in a nice little hall, capable of seating one hundred and fifty or sixty persons. The hall is at No. 10 St. Peter street, opposite the beautiful Jackson Square, which is filled with noble trees, te utiful shrubbery, fine flowers and fruits of various kiuda, all of which yield their rich perfumes the year round. In front of the square stands the grand old St. Louis Cathedral whose clock strikes the hours of our mee ings to begin and close. Our regular meetings are Sunday morning at 10:30; night at 8 o'clock. Thursday night also at'8 o'clock. Our meetings, when no speaker or medium from abroad is present, are of the circle and conference order, using such local taient as may be with us at the time. Sometimes we are treated to a lecture from some one visiting the city on business or for pleasure, and they are always welcome. We have had the company of Brother Alfred Weldon of Chicago, who being an old worker in the cause, has rendered valuable aid in various. ways, and has been quite an addition to our meetings in music and otherwise. He is pushing the JOURNAL on every possible opportunity. He wishes all to read it. We shall regret his departure. Before closing I will say that while the association is not supplied with cash to send for mediumistic or elgquent speaking, and test talent, should any such talent be passing, this way we shall be most happy to have them call and see what we are doing, and we will try to make their visit ag eeable, and beneficial to all those interested in the progress of the spiritual philosophy. JOHN ROBINSON, Pres. N. U. A. of S.

Change in Kind of Mediumship.

fo the Editor of the Religio Philosophical Journal.

I have been a constant reader of the JOURNAL for over three years, and continue to be pleased with it. When I first commenced reading it I liked the sixth page best, but now if I had to take choice of pages,

I would take the fourth. I have not witnessed very much in the way of spirit phenomena, but have seen a few things that were interesting at the time. We have been getting communications through my brother's wife for over a year, but we kept all such as this from her parents until a short time ago, as they are very much opposed to any thing in the way of spiritualism. This medium at first was controled to talk, but now the control will only write with her hand. claims that the power to talk has lef her, and if this is the case it is strange to me, for it seems that to talk in a trance would be better than to write. A, W. HATLEY. Latham, Ark. It is a common experience for manifestations to change in character and method, especially with mediums in their early development. Trance mediumship is an easier method for the sitter, but it often happens where the medium is entranced too often and exhausts the forces necessary to mediumship that the trance degenerates into a wholly upreliable and misleading thing, deleterious to the medium and worthless or worse to the sitter. Common sense in abundance, a will strong enough to resist the importunities of friends when the medium is exhausted, and moderation in all things are requisite to safety, happiness and orderly development.

ness" do but create a sort of slim ever much comes to them, nothing is given out. Moral kleptomaniacs, they are always trying to seize things they have no use for. They can talk of great truths, but they have not digested them, they can only display fragments that have passed through unused, unchanged. The churches, all political associations, even Spiritualist societies, are full of these open-monthed hungry, grasping ones who eagerly grasp and give only either thoughts, work or money under pressure, and then the gift is worthless. "I've served the Lord for "twenty years, and it has only cost me fifty cents," said a distinguished spec:men of the class. "The Lord bless your poor, stingy soul, brother," was the appreciative response. People go to church year after year and think they get good by doing so, but do nothing to help others to do and get good, except to give a penny in collection time occasionally. "Do you see that man?" said the collector of a Spiritualist conference to a friend, pointing to a well dressed, comfortable-looking person: "he has attended this conference steadily for three years, and has not yet given the first cent." "You have good opportunity as collector of knowing who gives and who does not." "Yes; and in the collection to-day, about one-quarter of all this audience gave nothing; one or two, ten cents; a dozen or so five cents, and the rest one cent." Of course there were a great many people present who were not Spiritualists, and had brought their church customs into the meeting; but this analysis of the collection created an unpleasant fear that Spiritualists were

deteriorating, turning to sponges. Let all who cherish the good name of Spiritualism see that they are not derelict in this matter. Is there a conference needing help, a society requiring means to extend its work, a newspaper deserving more extended circulation that its telling blows may reach more people-just ask "how much can I give?" not how little. "What can I do?" not, what can I escape doing. Let the church have a monopoly of the genus sponge, but among the Spiritualists let the lost art of giving be restored in pristine beauty and usefulness. The zhopbyte is only useful after it is dead, but a human sponge is worthless always. Only after long probation and explation, only when he has learned to care for othere, to give himself to save himself, does he find "it is more blessed to give than to receive;" only then does he begin to be of some use to others, and consequently to progress toward the celestial, the super-celestial, D. M. C. the God-sphere.

More Experience.

To the Editor of the Religio-Philosophical Journal.

Last Wednesday, a friend of mine, a middle aged man, and an old Spiritualist, came to me, and in glowing terms, 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., Les Angeles. He was very anxious that I should go and witness these "genuine materializations," and help to spread the good news abroad. I had already heard vague rumore regarding the manifestations at this place, and had been asked my opinion about them. As business in connection with the State Citrus Fair would take me to Los Angeles in a few days, I promised ing friend that I would seek out No. 4, and see what I could get from the Spirit-world; for, auxious for news from my dear ones over there, I desired exc edingly to find a medium of communication.

Saturday night I wended my way to No.4 --- St. and was pleasantly met by a man who introduced his wife, the medium, and after a little pleasant chat it was decided that I could have a sitting on Sunday at 1 P. M., price two dollars. On hand at the time appointed, I was promptly taken into the seance room. The doors were locked, and dark curtains drawn over them to shut out all light, and the one window carefully darkened by an inside shutter. The madame, robed in a loose, dask outer garment, took her seat in one corner, with a guitar standing against the wall by her side. I was seated a few feet in front, leaving plenty space between us to allow the spirits room to form, as I was told. The man was seated by a stand on which was a music box, with his left leg touching my right. All being ready the last door was closed, and singing begun. After a few songs, sung by Mr. and Mrs. — of No. 4, with what little aid I could give, Mr. — asked me if I had seen the spirit light. I said I had. Mrs. ---- said she didn't see it.

Up to this time I had looked upon everything as leased nor paralyzed, the one from its hold, the other greet its particular friend, using the same formal own that we are one of the original subscribers being honest and square; and was strongly hoping from its instrumentality in guidance. courtesy of recognition as is customary in genteel to the RELIGIO-PHILOSOPHICAL JOURNAL. During that I had found a medium through whom I could society. One tall, stately form materialized. Turnthat long time it has taken considerable money; Then there is the idea of organization. It is one get communications from my loved ones gone being to Hiram Mitchell and he through the pantomime that the more it is examined, the more imperative its but we still see that it is the best periodical of the fore. But the moment I saw this so-called spirit bility and rulers. of a finished elocutionist of great power of thought needs appear. With the stupendous combinations kind in the United States, and that we cannot do Thus are the political elements of Europe ruled tolight my suspicions were aroused. But for previous now in process of formation, if not already cerfectwithout it. d emphasis, rising to the climax of percration, he day, and there can be no extended war between na-tions for the reason all is in the hands of those who lutely test conditions, I might easily have been deed, when and how shall they be met? If there is joined his hands at the palms, raised both arms Emma A. Nichols, Barre, Vt., writes: Your excellent paper grows steadily richer in gems will prevent war. There will be internal dissensions, riots, assassinations of local rulers; and this will not as quickly as an expert banker detects at a glance, a above his noble head, and brought them down benot a counter-combination around which all oppotween his lower limbs as though his soul were nents may gather as to a common centre, and preswept by a triumphant storm of thought. Mr. sent an unbroken front to the enemies of not only of thought, purer and sweeter in its teachings, and be radically changed until-the people of each nation | poorly executed counterfeit bill. Next a low, whisits power will help humanity to a higher spiritual plane. I wish every family in the land had it week-Mitchel replied, "Yes, I know you; I have served religious but political freedom as well. It seems as are educated as a mass to step from under the bur- | pered name was heard, coming from the direction of are educated as a mass to step from under the bur-dens that now oppress them, and thus allow the su-perstructure of past centuries of personal aggran-dizement to fall with a crash and mingle with the dust of the past where in this age of eolightenment it belongs. Should it be possible, however, that by any unforeseen event a war between nations should is centuries and mingle with a crash and mingle with the the medium, although the madame tried to throw me off the track by saying she heard some one dizement to fall with a crash and mingle with the the longs. Should it be possible, however, that by any unforeseen event a war between nations should is carned was setting; and by leaning to the possible and and a long life to g ly in their household for it would be a strong appeal to right living here, and better fit one for the life vidual freedom and co-existent with this the prog- | hereafter. I hope that celestial visitors will give you ress of the nation, of the world, toward higher and | strength and a long life to go on with your noble

two daughters, and my wife and self, all recognized believers in materialization, if then any illuminated form of any kind appeared I would pay their expenses and give them five bundred dollars as a present or compensation for their trouble. But no, he didn't want to do anything of the kind. I had told him exactly how all the manifestations were produced, and that I had no father nor little girl in the Spirit-world. He wanted nothing further to do with me at any pr ce! Let readers draw their own conclusions.

I have refrained from giving names because I am certain that it would not be right, as they took no money from me, and I do not know that they advertise. But I do wish to warn people against being imposed upon by such impositions. I believe that such persons would steal the coppers off the eyes of their dead mother's body.

When you visit so-called medlums 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 doubters, and even persist in denying the truth when it is told you. Yet an E. V. Wilson, or a Maude-Lord-Drake will stick to their spirit communication with a persistence and straightforwardness that will compel you to admit that the medium has told the truth in spite of all your doubts and denials. went immediately from this house to Odd-Fellow' Hall, and listened to a good discourse in regard to the Spiritualism of the Bible. And that was followed for an hour by tests given by that grand, true medium, Mrs. Maude Lord-Drake. Several doubted all claims of Spiritualists, and even denied things

that Mrs. Drake told them; but before she was through with them, she compelled them to admit that she told them the exact truth. How different the g-nuine from the false. One claimed that double blocked all the wheels. The other says, doubt all you please, and tell me nothing whatever only when I make a distinct assertion about you, or departed friends, tell me whether or no my assertion is true. We have a mighty work yet before us to clear our curse of these climinal charlatans.

Santa Ana, Cal. D. EDSON SMITH.

Graphic Account of Materializations in Kansas,

fo the Editor of the Religio-Philosophical Journal. I will make a statement of a seance held in my

parlor at 3 P. M., December 20th, 1888. W. W. Aber, medium. The circle at this seance was composed of Hiram Mitchell, E. S. Edwards, wife and wife's sieter, Mayor House and wife, Mrs. Merrit 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 south window casing. The entrance to the cabinet was by a flap door at the east and south side of the cabinet, in plain view at all times of two-thirds composing the circle. The cabinet was made out of gray blankets fastened to four upright strips extending from the floor to the ceiling; the aperture a square of two feet at an elevation from the floor of five feet two to four inches, facing obliquely to the northeast corner of the parlor.

At this séance, the light was turned down a shade lower than for ordinary aperture materializatione. Solid walls were above, below, west and south, enclosing the medium, and a blanket partition between him and the circle. Confederates 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 boarding 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, be entered the cabinet and after a few minutes we all saw radiant vapor issuing from the aperture into the arena of the circle 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, as variable in size, sex, manners, as those composing the circle of inquiry. As each discarnate materialized into human form, as it would do with the same ease and facility as the artist shapes the yielding clay into his thought-model, it would

They come and they go, very much like the seasons, Yet never are retired excepting for reasons.

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 today, 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 revising 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 pulpits and noting the fact that the increase of church memberships is not abreast 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 astir, each to realize their ideal good. But all things exist for a cause, and without a cause nothing can exist, and the natural causes for all these we shall reach fur-DR. C. D. GRIMES. ther on.

Congrat latory, Retrospective and Prospective.

Fo the Editor of the Religio Philosophical Journal.

I have just read your "I wenty-five years-then and now," and going back retrospectively, with you, there are many recollections revive 1; of hard work well done for the demolition of the strongholds of error, and for the upbuilding of truth. It is now some fourteen or fifteen years since I became a sub scriber 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 approbation, for a so long continued support is better 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 e ents of the past. How well do I recollect the persistent effort of the free lovers to engraft that nastiness upon Spiritual-ism, making it a prominent feature of the move-ment, 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 complete success of their 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 thus far, and that the idea 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 al-ways found, so, in the cause of Spiritualism, the JOUBNAL has never been false to its trust or wavered 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 river. 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, partic-ularly after the failure of the E. A. Wells effort to colminate in any thing save utter defeat to the trickster and her dupes. But it seems you need an Iolas with his buining brand to stop the growth of the hydra heads upon the severed trunks again after they have been severed by the trenchant berculean brand. Yet this is but human nature's refined love of greed, to reap where they have not sown, and to gather the harvest due to other hands. But while there is so much to do, it is to be hoped the hand that has held the reins so long, and the brain that has been the instrument of guidauce, may neither be re-

Books That Helped Her.

To the Editor of the Religio-Philosophical Journal.

In the JOUBNAL of March 8 h you ask what books on Spiritualism to recommend to investigators. I have read over tweaty volumes on the above subject; beginning with "Divine R-velations" by A. J. Davis. I will name three books that were of the greatest value to me, and why? First, a book on mediums by Allan Kardec: Second, "R-al Life in Spirit Land," by Mrs. Maria M. King. These teach us the close relations existing between this mundane life and spirit life. Bead the two books carefully and we can clearly realize why so many evil societies, so much diabolism, and wickedness of every degree and kind exist, and are striving to destroy everything that is moral and good. If we could only know the unlimited influence that unhappy spirits exercise constantly over us, we would strive to strengthen the weak, and have charity for all.

The third and most important book is the "Religion of Spiritualism" by Bay. Samuel Watson, he having been a Methodist minister for over a quarter of a century known in the South and West as a gentleman of superior talent and Christian virtues. The scores of positive evidence of spirit return from the Summer Land, given hun through his home medium in his library surrounded by his family and friends, make Mr. Watson superior authority on the subject of "Christianity and Spiritual Philosophy." Many years after Brother Watson shall have been removed from this sphere to a higher life, thousands of men and women will read "Christian Spiritualism" and rejoice that the author once lived, loved and worked for the better condition of bumanity. **Butherford**, Cal. MRS. D. K. DILLE.

Mrs. L. F. Lindsay says in revewing her sub-scription: I like the JOURNAL very much, and as there are no Spiritualists where I live, no lecturer or circles I can go to, I know how to appreciate its weekly visits. Though I have taken it but a short time, I should hardly know how to do without it. I like the firm, and fearless stand you have taken in regard to all fraud and deception. Am in favor of unity, hope you will succeed in your efforts to organize. You have my sincere thanks for the good you are doing humanity by printing so good a paper, and my best wishes for its success.

Mr. D. W. Craig. Boston in revewing his subscription to the RELIGIO-PHILOSOPHICAL JOUR-NAL, and sending the names of two yearly subscribers, says: Let the good work go on until fraud shall become a stench in the nostrils of the weakkneed dupes, Spiritualism be known in all its puri-ty throughout the land, and no longer be dragged in the mud and sloughs of debauchery.

Mrs. Eliza Powell of Sterling, Ill., writes: l enjoy the JOURNAL very much, and join heartily in denouncing all fraud, political, religious or social. which at the present time seems to permeate our whole social condition. Spiritualism as a truth and basic principle, needs it most of all. Honor, purity and truth, must underlie our social as well as our religious world.

E. P. Wilson of Des Moines, Iowa, in renewing his subscription says: We are not ashamed to

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Louis States

APRIL 5, 1890.

RELIGIO-PHILOSOPHICAL JOURNAL.

Destitution in South Dakota.

To the Editor of the Religio Philosophical Journal. About one fifth of this (Brule) county raised a About one fifth of this (Brule) county raised a fair yield of crops; that portion bordering on the Missouri Ricer. This fact te us against the balance of the county in its distress. Another thing that bore largely against the destitute ones getting aid was morigage 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 drouth and name. Who would have suffered if the drouth and u-ury. Who would have suffered if 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 cry was raised in my county by that class of men. Again, the county made an effort to pro-cure coal in the forepart of the winter at the time the railroad made the donation to South Dakota. but our commission ers were too late in the appeal. the coal being exhausted by dietribution, the tail road company claiming they had done their share. The governor no doubt has procured considerable seed in conations for distribution. A meeting was called for the needy counties to send 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 seed wheat bill 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 light-house, with every prospect of remaining there. Feed 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 as-istance be rendered outside our state, our constitution prohibits us helping ourselves by bonding either state, county or town. The several townships will make appeals for assistance. Kimball, S. Dakota. E. W. SHULTZ.

Kimball, S. Dakota. E. W. SHULTZ. We, the under-igned, citizens of Plainfield town-ship, County of Brule, do assert, that the foregoing article is not exaggerated or overdrawn; but on the contrary much more could be truthfully told; and we further assert, that the names of the persons signed, a e in need of assistance for seed, feed and provisions: Berjamin Booth. Charles H. Sacket, Andrew Jackson, Mrs. E. T. Booth, Abner R. Wells, E. W. Shultz, Win. McCalliard, J. M. Bourcy, J. H. Shultz, John McKae.

Shuliz, John McKee. Bro. Bundy if anything can be raised to relieve these people, you will please send to the address of Mr. B-ojuniu Booth and E. W. Shultz, committee. Kimbail, S. Dak., Brule Co.

First Spiricual Society of Lowell.

To the Editor of the Religio-Philosophical Journal:

At the annual meeting of the Spiritualist Society of Lowell, Mass., holden at Post 185, Gar Hall, on Monday evening, March 3rd, 1890. N. S. Greenleaf was chosen moderator; Thos. f. Shurtleff, clerk; Amos Green, treasurer; Mis. Mary E. Diy and Ed-mund Pickup, assessors; Albert E. Jordan, Mrs. Carrie Shurtleff, Mrs. Mary E. Day, Elmund Pick-phoned Miss Hattin Daying conducting acompicteup and Miss Hattie Davis, prudential committee. The treasurers' report showed a balauce of \$239 in the treasury, and all blue paid. The membership has been increased thirty-two during the last year. The annual meeting was largely attended, and everything points to a very successful year coming. If you will kindly print the above, you will greatly oblige, M. H. FLETCHER. Lowell, Mass.

\$75.00 TO \$250.00 A MONTH can be made working for us Persons preferred who can fur ish a horse and give their H. M. Overton writes: I can't do without oaber. You are uning a good work not only

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> mediately relieved by the use of this wonderful remedy. It strengthens the vocal organs, allays irritation, and pre-vents the inroads of Consumption; in every stage of that dread disease, Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."—Capt. U. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medi-cines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, it being more salable now than it was twenty-five years ago, when its great success was considered marvelous."— R. S. Drake, M. D., Beliot, Kans.

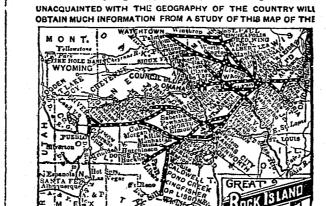
"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lepper, Druggist, Fort Wayne, Ind. For Colds and Coughs, take

Ayer's Cherry Pectoral,

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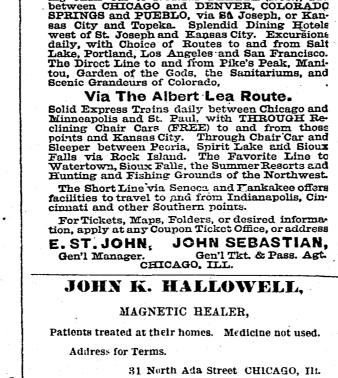


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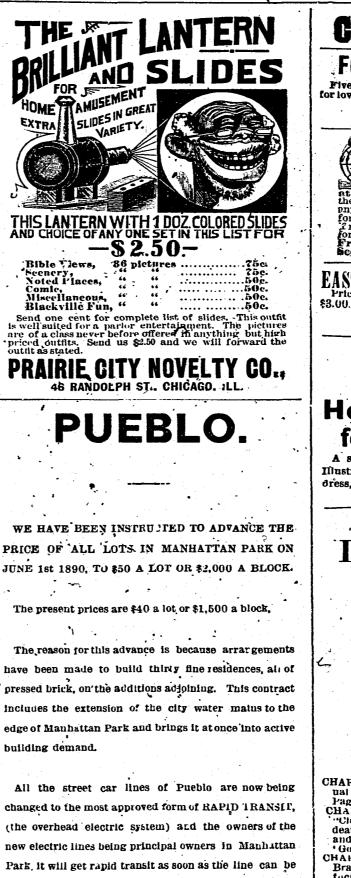
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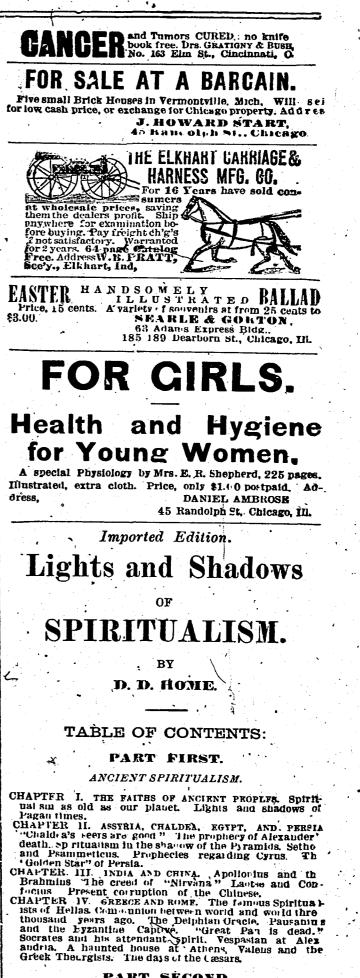
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PART SECOND.



(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. An enemy to our common schools is an enemy to our State government. It is the same hossility that would cause any religious denomination that had acquired the ascendency over all others, to remodel our constitution, and change our government and all its institutions, so as to make them favorable only to itself, and exclude all others from their benefits and protection. In such an event, religious and sectarian instruction will be given in all schools. Religion needs no sup-port from the state. It is stronger and much purer without it.

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. Those provisions should be pondered and heeded by all of our people, of all nationalities and of all denominations of religion, who desire the perpetuity and value the blessings of our free gov-ernment. That such is their meaning, and interpretation, no one can doubt, and it requires no citation of authorities to show it is religion and sectarian instruction that are excluded by them. Morality and good conduct may be inculcated in the common schools, and should be. The connection of Church and State, corrupts religion and makes the state despotic.

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." as Gladstone calls our friends of the Great Republic. To write for the JOURNAL was a sacred promise, but until now "the stars in their courses" seemed to fight against it. But the busy life that the rostrum worker leads in this country is not calculated to leave much time for literary labors. Hence the delay, which has not implied forgetfulness. By no means.

American papers in abundance-spiritual and secular-reach us by every mail, serving to show that the writer and his family are still kindly remembered by their hosts of friend, across the sea. The writer is thus kept fairly posted as to "the how" of things pertaining to the cause in the land he lately left.

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. As was then urged, we stand burst from a dozen places in the house and believer, a corroboration of which subsein "need of unity, organization, fellowship," har building is tor aevola ol su of loose bricks. Personal predilection would insist most on "man the universal brother." elanse, for we have wrangled over "God the universal Father" all too long. Can we comprehend the Fatherhood of God, the major, ere we have comprehended the brotherhood of man, the minor? Unity, yes, as to meanings, aims and objects, but with room for honest difference, but unity in essentials; organization, yes, and yes, again, and again. If the spirits organized their work for our benefit, we must catca the spirit of their organizing and so complete their labors by intelligent organized co operation therewith. Men, money and labor, are all wasted by being drifted here and there and every where, instead of planned, and placed, in a businesslike method, economizing strength and means, alike. But most of all organization is needed so that the cause may protect itself from the harpies who have entered its ranks. If not, a "Black List" may some day be printed by our enemies! Fellowship is needful, too. Based on our common hopes and mutual needs. Also resting upon us, as a unit ed party, having definite aims, and a defined place. Lacking this unity we are a rope of sand. Liberal Unristians and Reformers, Theosophists, et al., will absorb many of our numbers, and the rest, lacking the support of numbers, will become demoralized. These are but thoughts in brief, neither new, nor brilliant. Another time will see more, and faller. The masterly contribution to Theosophical criticism by Wm. Emmette Coleman, in his lengthy review of Blavatsky's "Secret Doctrine" was deeply interesting. We, here. 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. I am more than ever convinced that the Theosophic cult is an unmitigated evil to its own devotees, as well as a predaceous enemy of rational Spiritualism. I am confilent that if Theosophy was not well sustained – financially – by one or two in this country, it would speedily demise, to no one's great loss intellectually. Again my | ning Creek, but the disturbances continued deliberate conviction is: it contains nothing true that Spiritualism has not preached any time these forty years. The Mahatmas are a poor foundation, for such a grandiloquent scheme. Curiods as two of the Fox girls have acted, at least we know they exist. But of Blavatsky's Mahatmas -? The old sickening tale of exposure still keeps to the fore. The Devil Charmer of Boston. the Bunco "boy" of Springfield, and the latest "materializer" come to grief in Chicago. form a nice dish for our friend the enemy. It is a notable sign of the effect of the JOUR-NAL'S persistent work that Alcyone of Springfield, Mass., was brave enough to let daylight into the Bunco "boy's" trick, and the JOURNAL'S commendation thereof, and also of the Chicago Tribune's work, was just and well deserved. Some think mediums ought to be silent on such subjects. Why? Because they are brothers in the same work. Bosh! Every honest medium trying to do what is right, to live cleanly and honestly, is in duty bound to protest against the presence of the "ill birds" who foul the brotherly "nest." Mend your ways abire your wrong doing, honor your cause by honorable lives, then talk about the "brotherhood" of medinms. Forgiveness is noble, but it should be deserved by repentance. I cannot call a trap door "materializer" sister, or a bunco steerer brother, but if either amend, and attest the

As showing the interest here in things American the writer's pamphlet on, "The Status of American Spiritualism, as seen during a four year tour." has had threefourths of the edition consumed inside of four weeks, the publisher predicts it will be quite "O. P." in a week or so. Our English papers reviewed it most appreciatingly. There ought to be a close bond between the Spiritualists of England and America. Why J. J. MORSE. not? Liverpool, Epg.

The Belledoon Mysteries.

Near the beginning of the present century, about thirty miles from the source of the river St. Clair, on waste lands through which flowed the Channel Ecarte, so called by the early French settlers, was built a house which was the scene of strange occurrences known as the "Belledoon Mysteries." Lord Selkirk, the philanthropist in 1804 founded a settlement at this place, and built a residence for his agent which he called Belledoon, a name by which most of the outlying settlements were soon known. The house which was the scene of the events that made it famous was built by John T. McDonald, son of a sturdy Scotch emigrant. For some years John and his family lived in this house happily, but at length they were surprised by doings that greatly annoyed and frightened them.

Leaden bullets came through the windows, making round holes in the glass, and falling on the floor; the tramp of men with measured tread was heard, followed by silence, and then resumed again and again; a cradle with a little child in it rocked so violently that it was with difficulty two men could hold it still; dishes of water rose without visible cause, and chairs and tables fell over each other with a loud crash; the lid of the kettle on the hearth tipped over on one side, and the kettle itself, as it by unseen hands was violently dashed to the floor. A snower of lead sinkers detached—as subsequent examination showed-from a seine, without the breaking of a single thread, was thrown into the McDonald house. Guns went off with a lond explosion and then moved about in various directions, evading the grasp of the excited owners. At one time a pint cup of water rose from the table and went round the room in the air, and coming back emptied itself on the floor. Balls of fire floated in the air, bundles of flax, corncobs and other combustible articles were found burning, and the harassed family had difficulty in subduing the flames. For days the family was kept in wondering excitement by fires found in closets, and other places. Cotton batting was discovered ignited beneath the clapboards, and smoke often issued from the walls; and at last when the family were worn out with constant watching, the flames

says, "I saw the house take fire up stairs in ten different places at once. There were plenty to watch the fires as people came from all parts of the United States and Canada to see for themselves. Not les than from twenty to fifty men were there all the time....I saw the pot, full of boil-ing water, come off the fire place and sail about the room over our heads and never spill a drop, and then return to its starting place.' Thomas Burgess says, "All at once I saw two wooden audirons that were in the fire place rise up to the ceiling and one lodged on each side of the house. I saw all I wanted to see. I was much frightened, but after a while picked up courage and looking out the back door, I saw a number of people out by the wheat stacks, for they were on fire. so I called to them and told them about the fire in the house and then left."

However the foregoing statements be regarded they have in their support the written testimony of some score or more persons who declare that they witnessed the performances related, besides the verbal statements of a much larger number. Several of these witnesses to the alleged events that occurred at Belledoon from 1820 to 1833 are still alive. All who have spoken of the McDonalds, refer to them as worthy people. They were members of the Baptist church. Their belief in regard to this matter was that J. T. McDon ald having purchased a piece of land which others had wished to purchase, these persons took this way to wreak their revenge upon him and his family and relatives, and that this was done by witchcraft. A full description of the troubles was published some years ago by Neil T. McDonald in a work entitled "The Bel/edoon Mysteries, An O'er True Story.'

William Lloyd Garrison a Spiritualist.

Herman Snow writes thus to the Christian Register in regard to the great American abolitionist:

In order to give further completeness to the inquiry recently introduced into your columus in regard to Garrison's religions views. will you allow me to make the following statement from my own personal knowledge? Early in the year 1853, after having sausfactorily gone through with my own first investigation of the then novel claims of modern Spiritualism, I published a small volume upon the subject, and also opened a public room in Boston for a further satisfaction of myself and others in regard to the truth and nature of this new claim to the public faith. Here I had a good opportunity to find out the views of several persons of note upon the subject, among whom was Garrison who in his converse in my public hall showed as deep an interest and faith in Spiritualism as the rest of us. He was evidently a sincere the building was burned to the ground so quently appeared in the columns of the Lib-quickly that there was not time to save the *erator* in an editorial notice of my book the



household goods. Hundreds prompted by curiosity visited Belledoon, and the strange performances became the theme of conversation in Eastern cities.

John McDonald, with his family after their own home was destroyed, found a home with his brother in-law whose house was not far off. There the smaller annuoyances began at once and were kept up until it was feared they would culminate in the same kind of disaster that had befallen John's own home; and he sought quarters elsewhere. At one of these places of refuge, as testified to by Isaiah Brown of Chatham, Ont., one of the large stones used in place of andirons, on which to build fires in the open hearth, flew from its place and dashed through the door, scattering the fire and smashing a panel to splinters. Afterwards John McDonald sought a resting place for his family with his old father, Daniel McDonald. For some weeks they were not annoyed, and there were people who were not afraid to stay with them; but, after a while, persecutions, similar to those mentioned, were repeated at the house of the old man. Capt. Lewis Bennett, a British officer, visited the place with Mr. John Jones of Corunna to investigate the performances. He reported that he saw furniture move about and heard loud shot-belt, tied it with a string and wore it over his shoulder; nevertheless it was, in a few minutes, empty and the builets fell on the floor cradle and heard it suddenly scream. Examination showed that under it was a hot stone, so hot that "when it was thrown into the river it sizzled." The stone was in a was done repeatedly.

So notorious became the mysteries that the Toronto anthorities sent qualified persons to the place to take measures to allay the their families left the premises and went into temporary quarters on the bank of Runthe new quarters. Mr. McDongal and John McNeil of Wallaceburg who volunteered to keep watch of the McDonall residence at this time, saw smoke issue from a small on the floor with corncobs and coal. They put it out but smoke began to come from the wall. They tore away the laths and plaster, and there found another fire, and so it continued for some time. The law officers went away in wonder about the mysterious doings of which they could give no explanation. The McDonalds, annoyed at Running Creek, resolved to return to Belledoon and again took up their residence on the farm, but in a tent not daring for a time to live in the house. The severe cold of a Canadian winter compelled them soon to seek shelter again indoors-the old man in the homestead and John in a small log cabin. Fires coutinued to break out, and the men we e kept busy extinguishing them. The barn with a large amount of grain was soon in ashes. Finally the persecution ceased.

Many persons have testified in writing to the reality of the occurrences. Mrs. Ellen Brown who lived with Dani-1 McDonald says: "I saw the dishes move from the cupboard and other mysteries too numerous to mention. Stones came through the windows, all wet as if just out of the river." She tesfact. I will be ever ready to help a weak fellow | tifles also to the fires. William S. Fleury creature up. The objects of phenomena are | says, "I saw stones and brickbats coming in to convince the enquirers, primarily; to af- | through the doors and windows, making a ford us educative communication with our hole the size of whatever came in. Parties spirit friends, secondarily, and to help us | would take these same things and throw arrive at a proper knowledge of the laws gov- them into the river and in a few minutes erning mediumship, spirit control and com- they would come back again. I saw a child munion. There is nothing inherently im-proper in the paying of mediums; all that is ever asked by the most exacting critic is that mediums abstain from palming off upon us men undertook to stop it, but could not, still their own devices as spirit phenomena. If a third took hold, but stop it they could not. honest mediams do not repudiate their tricky imitators, or cheating fellows, public opinion will make short work of them all indiscrim-inately.

erator in an editorial notice of my book, the opening and closing sentences of which were as follows,-the rest of the article being a synopsis of the contents of the volume:

This is one of the most interesting of the works which have appeared in relation to spiritual manife tations, and we commend the perusal of it to all candid inquirers upon the subject.... The phenomena related as witnessed by Mr. S. are curious surprising, and inexplicable we think on any other theory than that of independent spiritual agency.

The closing part of the sentence would seem to imply that Mr. G., was at this early stage of the movement a decided and outspoken Spiritualist. It is true that he did not give special prominence to his belief, as his energies were taxed to the uttermost in his specialty of the anti-slavery reform. But it would be easy to show from the testimony of friends-including Oliver Johnson, who was himself a believer-that to him this new faith was a choice reality, and doubtless it went with him to the end.

The bill for the admission of Wyoming as a State passed the House of Representatives March 27th by a vote of 130 to 127. An attempt was made on motion of Mr. Springer to eliminate the clause of the Wyoming Connoises, that bullets came into the room and stitution providing for woman suffrage, but that he picked them up and put them into a the attempt failed. This is the first time that provision has been made to admit into the Union a State whose Constitution gives dripping with water, as though having just woman the right to vote at all elections come from the river. He saw an infant in a State and national. On the benches immediately next to the press gallery Susan B. Anthony and other woman suffragists watched the debate in the house with deep interest. minute thrown into the room again, and this and they were doubtless greatly gratified with the result. The Constitution of Wyoming was adopted by the people of that Territory with the aid of several thousand women. excitement. By request, the McDonalds with | It has been questioned whether it will, on this account, stand the test of national law, yet all the Republican votes in the house, at the deserted homestead and broke out at two or three only excepted, were in favor of leaving suffrage in the hands of the women of Wyoming. The Democrats voted solidly against the suffrage clause, and they are closet and on examination found a fire built likely to hear from the women in regard to this matter.

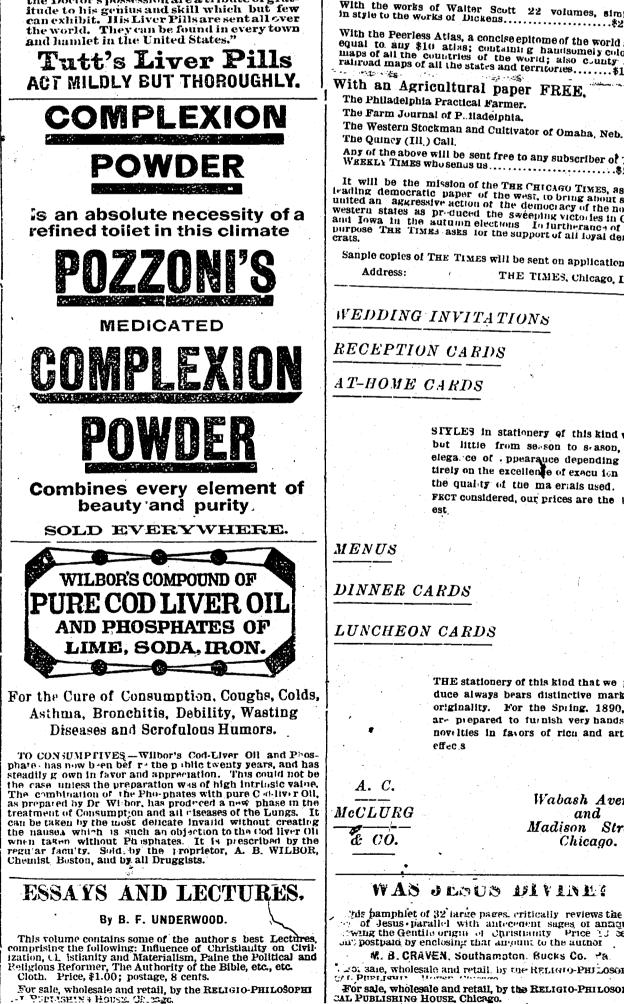
> Robert Ellis Thompson says in the Chautauquan: It is pleaded by some good people that the phenomena of Spiritualism are well timed as a corrective of the skepticism which calls in question the existence of a life after death. For us our Lord's saying is final on that point: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" With due respect for Mr. Thompson the JOURNAL must say that thousands and bundreds of thousands whom Moses and the prophets failed to convince of the immortality of the soul have been led, by the proofs afforded in the phenomena of Spiritualism, to accept this doctrine joyfully.

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