

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

Readers of the JOURNAL are especially requested to send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors.

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"A Fresh View of the Shakers."

GILES B. AVERY.

The Proverbs' writer of old said: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." And, sometimes this may appropriately apply to him who is first in the cause of others.

We doubt not that friend Gill intended to give a true and just account of the Shakers, their methods of social life and discipline, worship, etc. And, indeed, he has given them their great credit. But, unfortunately, for the public, who, especially in this age, are seeking for facts, there are some important erroneous statements. The present criticisms are made by one who has spent over seventy-two years among the Shakers, and is thoroughly acquainted with the organization of the Shaker Community, its principles, by-laws, methods of the appointment of its leaders, manner of discipline, privileges of members, and in fact, all the paraphernalia of the Shaker communal and individual life.

Our friend Gill truly says: "The Shakers are long lived." True, the average age at demise, in a population of about four thousand, was about 62 years, while many reach to the nineties, and one to 107 years, who was a Shaker some 90 years or more.

Our friend has well spoken of the Shaker worship. But he seems to unstring his own harp; after speaking so well of those habits of life that all cater to length of years, he tells the public: "The women's faces especially, have a general expression of dullness." But, the directly opposite of this has been the frequent remark of many visitors. And, the truth is, there is not one in five hundred of the Sisters who wear that livid, cadaverous,

woe begone countenance which one sees hundreds of thousands of in the world, who are sufferers by abnormal sexual relations, and other demoralizing, exciting and passion stimulating habits of life.

Our Rev. friend sees fit to caricature with the sturring epithet "ridiculous" the virgin life requisition, which is one of the primary regulations of membership; true, he couples the "ridiculous" with the "sublime." But, we opine that when solemnity gets into the company of the "ridiculous" like poor Tray, she got into bad company! Was the virginity of Jesus Christ, and of many of his apostles ridiculous? And, was Jesus' declaration, that "in the resurrection they neither marry, nor are given in marriage" a sentiment for the butt of ridicule? And is the resurrection life a subject for ridicule? But, further, we spare the pastor on this subject, save to refer to Jesus' declaration "I am the resurrection," that is, my life is in the order and spirit of the resurrection. And, "except ye abide in me, and my words abide in you, ye have no life in you." Is the gospel hope of eternal life—the resurrection virgin life, to be ridiculed? Reflect! But, enough, we do not intend this article as an argument on religion.

Friend Gill's statement about relinquishment of property, is misleading. It is true, a person coming into a full covenantal membership, of Shaker society, consecrates all property, with self and services, time and talents, to the gospel's cause, and the support of the community interests, but "novitiates, clothing" is not "appropriated to other persons, and each person's clothing is always carefully and strictly secured to the same individual, and all persons are well clothed.

Novitiates can retain their money, until they get faith and interest enough, if ever, to consecrate it; which if they ever do, it must be an act of their own free will, and not of compulsion; otherwise it were not a consecration. But, as the true life-character of a veritable Shaker is an entire consecration to God's work for the salvation, redemption from evil and error of man, and the upbuilding of the kingdom of heaven order upon earth, which Jesus taught souls to pray for, it is anticipated that every honest and faithful novitiate, will eventually make a full consecration of property, real and personal. But, all the consecrated individuals have no independent money to spend in a selfish way, yet, whenever they need some little luxuries or comforts not furnished by the general society store, they are freely supplied when called for, according to the ability of the family to furnish amounting in the aggregate, in some large families to several hundreds of dollars per annum, and sometimes when needed, individuals are furnished with funds to make long journeys, and tarry weeks among friends, in some cases of months duration.

Friend Gill says, "A third condition is entire renunciation of body and mind to the will and control of the ruling authorities—chiefly the elders and eldersesses of each family. Really, we are sorry our friend Gill was so misinformed in this respect; this writer has spent over 72 years among the Shakers' and been a leader 50 years, and never learned of this state of society. Surely every well organized institution must have a head, or leading authority and principles, and by-laws to guide souls to conformity to primary principles. And, in all the societies and families of Shakers, there are appointed leaders, as a ministry for the society, and elders trustees and deacons and deaconesses for the several families. These authorities are required to live and teach the genuine principles of the gospel of Christ's first and second appearing, as believed in by the Shakers, unto which both leaders and people are required to yield a willing obedience; but, the idea of members of the community being required to render obedience to the abstract personal will of the leaders, as man subject to fellow man, aside from obedience to principles and by-laws for protection is a great error and misrepresentation. A crying sycophantic, obsequious subjugation; is not in the spirit or character of the institution, or consonant with its practice! Leaders are called to be the most obedient members of the community to its principles, as examples of godliness to other members. There is privilege of appeal on application from the family elders to the ministry of the society, in case of grievances, and all persons can have a hearing. It is true there are regular hours for work, rest recuperation and recreation, also for meetings. But, in no case, do these appointments intrude intentionally upon the health and strength of members; none are required to labor when unwell, nor confined to certain fixed hours for repose when sick or feeble, but all are free to act their individual discretion in these respects; and when sick no people are more kindly nursed and cared for; outside physicians, when doctoring members of the community, have often eulogized the Shakers in this respect.

Relative to libraries and reading matter: Although there are no families or societies that have what may be properly called large libraries, amounting to thousands of volumes, yet, members are amply furnished with all the reading matter they can consistently use, and more. In one family of forty persons, at Mt. Lebanon society, there are in the general library in the reading and sitting room, 215 books, and in the library of the medical laboratory of this family 212 volumes. And at desks of private individuals, 71 volumes, making a total of 498 volumes; besides, in the reading-room, there are received for this family, three daily papers, ten

weekly papers, and nine monthly periodicals. In another family of seventy members there are in the common library 473 volumes; at personal desks, 169 volumes; at trustees' office, 54 volumes; at infirmary, physician's library, 185 volumes; at minister's library (as they reside at this family), 284 volumes; making a total of 1255 volumes in reach of members. In this family there are three daily newspapers, eight weeklies and five monthly papers and magazines. In these libraries there are the best American Encyclopedias, both universal and religious, histories of America, England, France, Russia, Germany, Ireland, Spain, Rome, Greece, Ancient History, Egypt, etc., works on literature, science, art, theoretical, moral and religious works, and miscellaneous works, travels, etc.; two copies of Scientific American, one copy of Popular Science News, three copies of World's Advance Thought, etc., taken regularly. In fact 33 periodical papers and magazines are regularly taken by 40 persons; all the people have desire and time to peruse them.

Concerning the appointment of leaders, our friend Gill says "the leaders are not elected by majority vote, and the community has no voice, whatever in their appointment." This is a very grave mistake. It is true they are not appointed by majority vote; but not true that the "Community have no voice in their appointment. The facts are, leaders are nominated by the ministry and Elders and others, prominent members, in council; then, the ministry consult with covenant members individually, and, if the person nominated meets with general approval, thus presented, the appointment is announced in meeting assembled, but unless there is a general approval, all circumstances considered, the appointment is not ratified, and does not go into effect.

A majority of votes, taken in the general method practiced in republican governments, gives full and free scope to wire pulling, intrigue, prejudice and caucus influences, which often bias the real and best judgment of individuals. The spiritual leadership or ministerial leadership of society is considered a theocratical appointment, an unction of the holy spirit, pointing out characteristic fitness. Experience in the history of governments reveals the fact that all merely human governments are corrupt, and republican forms where officials are elected by votes of majorities, not among the least so; millions of votes are the purchase of bribes; the issues of prejudices, often as unjust as martyrdom, or the influences of caucus bias, as untruthful as slander, and leadership thus appointed could never protectively direct a godly people. And, even a popular form of theocracy that is not sustained by a pure life of absolute virginity and devotion to godliness, is a momentous failure. The unction is manifest in the character of an unselfish godly life; and, where this is witnessed, approval is consequential.

Concerning the confessional our friend was also misled; it appears, by some erroneous informant. No adult person is required to confess on bended knees, nor even a child, unless on some special occasion of flagrant error or rebellious disobedience. True, we would have it distinctly understood, that the first act of initiation into society membership of a Shaker Community is an honest confession of all remembered sins of the past lifetime, to God, in presence of an Elder or Elders, each person to an Elder of one's own sex, as a witness for the soul, a recommendation of membership, to the members of the Commune, as a novitiate brother or sister. This confession on the part of the confessor, is a necessary soul cleansing process; and a voucher of fitness for membership in reference to the protection of community from the invasion of unworthy applicants for membership. It is a Christian requisition sustained by the example of Jesus, who made a confession of his life to John the Baptist, and by which he was enabled to declare, "There cometh one mightier than I, after me, whose shoe I latchet. I am not worthy to unloose." Mark 1st, 7th. Also taught by the Apostle John, who said, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Mother Ann Lee's testimony comprehended the same necessity and requisition, thus "A soul under the condemnation of a load of sins, is likened unto a cage of unclean birds; by an honest confession of the same to God, verbally, in presence of a godly witness, the soul is cleansed, and finds a degree of freedom from the bondage of sin, and a mortification to a sinful nature that enables the honest confessor thenceforth to bear a cross against sinful temptations. The experience of over one hundred years, has taught the Shakers that persons who attempt an union and communal relation to their societies, but do not confess their sins, never enter into a soul travel out of a corrupt unrighteous nature, and into a pure, peaceful, and heavenly order of life! This is strong corroborative proof of the necessity of confession. And, because the gospel's gift of moral confession of sin to God in presence of a human witness has been corrupted by man, it is no valid reason for its abandonment by the Christian Church! All the gifts of Christian grace have been misused; the exhortation, prayer, song and dance, all have been misappropriated! But the true and honest Christian finds need of them all.

Thanks to our friend Gill for his statement that "The Shaker idea is, in one respect, a lofty one, and even sublime." Such truly is the fact. It is to introduce upon earth that Kingdom of Christ, and the heaven for which

Jesus taught his disciples to pray! It is to make religion to consist in a practical life of godly righteousness; to realize on earth an abandonment of that selfishness which is the curse of human society; also that war spirit, and its causes and curses that prompt nations to create armies and navies, with weapons of war, at an expense, which, if applied to the labors and arts of peace, would make of earth a paradise and turn the whole world into joyfulness. But, when our friend Gill says that "anything more than a common, meagre culture of our higher powers, is impossible among the Shakers, and the entire spiritual life must, therefore, undergo a general and unconscious atrophy," he has lauded! and facts of societies' condition, introduce a strong demerit to his statement; for, we make bold to declare, that a higher spiritual attainment of culture, cannot be found on earth, than may be realized among true and faithful Shakers! Neither are the Shakers debarred from that "polishing influence which each sex exerts upon the other, through their desire to please each other," our friend Gill asserts. Every anthropologist knows that those polishing influences that brighten, happily, and grace human society, are the fruits of sexual and social purity! Let any honest observer of the worldly millions of men and women who live in the ordinary course of nature, in its present phases, seeking to please each other, assert if he dare, in the face of human society's experience, that such life conduces to "polishing influences, which each sex exerts upon the other." As well talk of the polishing influence of a tornado.

But let our friend Gill come and live the Shaker life, and he will find "attritions of society" enough to knock off his worldly crooked angularities, and smooth him up a very gentleman, a true peaceful and pure Christian.

And while this Christian Shaker development is in process, we will warrant him plenty of "mountains to climb,"—the hills of redemption from a sinful nature, and abundant "deep dark gorges" to look into. The pit of a sensual life he is called to leave, "where the lightnings (of truth) flash and he can hear the thunders (of the gospel testimony) roll" to his heart's content; and sufficient to awaken a sleeping conscience. Yes, there will be sufficient in his Shaker life's experience to afford him active "struggle and conflict" so he will not have any occasion to feel "like the Indian child, well bandaged and tied on a board to the back of its mother" even though he may "look freely upon the placid faces of some of the Sisters, who entertain us, while we listen to their strange and super-worldly talk!" Thank God, we have Sisters whose minds and spirits are so pure their talk can be, and is, "super-worldly!"

For the Helio-Philosophical Journal. The Reason Why.

PROF. J. S. LOVELAND.

It is a matter of great surprise that among Spiritualists, there is such an apparent wide diversity of views, and an almost entire lack of any union or concert of action. Claiming to have positive demonstration of the fundamental postulate of their system, it would seem that they, of all others, should manifest a oneness of faith and purpose. Why do they not? This question I propose to answer.

Intelligent persons never live an aimless life. They never institute any important course of action without a purpose—an end in view. It is impossible for intelligent beings to act, for any considerable time, along any one line of effort, without an intended result. For over forty years, a portion at least of the inhabitants of the spiritual sphere of existence have been persistently seeking to open up a mode of communication with those still in the physical form. A very great variety of methods have been resorted to, apparently to find out the best. What is the reason of this widespread effort, on the part of translated persons, to establish a ready mode of communicating with us? The fact, the possibility of such communication, is no new thing—it is as old as history. There must then be some new and important truth to make known, or some important course of action needing to be inaugurated among men, or both these objects to be secured, which have caused this new and great commotion in the psychic realm of being. So far as the mere faith in a hereafter is concerned, or, if you please to term it knowledge, there is no greater necessity existing to-day than in the years of the past. Moreover, a mere conviction of the simple fact of continued existence does not seem to have any marked effect upon the great mass of people.

To produce such conviction could not have been the great end aimed at by those who have been the principal promoters of the manifestations from the other side of life. Rather this, in the way by which it is accomplished, is only a means to a more comprehensive end. I say, the way by which it is accomplished, because the method of proof, resorted to by the spirit manifestors, is a revelation of new found forces in nature, and the enthronement of the scientific method of proof instead of the old miracle methods of all past religions. And the fact that the new found forces are the all-potent forces of universal life is, of itself, a revelation of human oneness, necessities and destiny, such as could be made in no other possible manner.

When it becomes clear to the scientific investigator that the force employed in the taps, tips and other forms of the manifestations, is the very same force which carries on all the functions and processes of organic and intelligent life, he realizes that he stands face to face with the great fact of being. The same force which palpitates in every heart beat of all living things, which vibrates in every ray of light from every sun and star in the vast universe of immensity, is the one, which issuing from the blended organizations of spirit and mortal, produces the telegraphic symbols of mediumship, giving proof of immortality. But, while the shallow minded may stop, and go into hysterical ecstasies over the meeting with his dead relative or friend, the thinker sees a more profound lesson in the manifestation. He has learned that all men are his relatives, his relatives by virtue of the same unitary life; and he also sees in the mighty revelation, which every intelligently comprehended spirit manifestation gives, that oneness of spirit sameness of destiny. His life, his destiny, is bound up with that of his race. His happiness, his growth, his ascension to the lofty heights of intellectual and moral perfection, is dependent upon the progress of the whole humanity. There is no single path by which he can scale the empyrean heights and leave the groveling masses in their sin and wretchedness. His entire theology is swept away with one ruthless stroke of truth.

Spiritualism is no mere senseless iconoclast. The very blow which dashes an idol to pieces enthrones humanity in its place as object of worship. Why have the manifestations of Spiritualism come just at this particular era? Is it purely accident—a chance occurrence? By no manner of means. Those who engineered the movement were men and women of comprehensive intelligence, and of prophetic insight. They were more, over largely Americans, and those interested in America as the last born nation of time. Where the waves of civilization, starting in the far east were dashing against the last earthly shore, "The Star of Empire" has risen on the last land of earth and time. The forces of falsehood, despotism and wrong as combined in the theology of supernaturalism, are here making their last stand—preparing to fight their last battle. The hosts of truth and right, must perish or conquer. The contest is with the "scarlet whore of Babylon," Rome is massing her minions for the struggle, which she fondly expects will give her victory. In this great exigency of humanity, in this great climacteric of human history and destiny, Spiritualism comes upon the stage. The heavens are bowed and come down. But the heavens come down that the earth may go up. Spiritualism comes with its revelations. It lifts the standard of humanity, and the winds of time and eternity both catch its unrolled folds. Had Spiritualists been true to the mission devolving upon them, at the very outset, they would to-day be breathing the same grand inspiration, voicing the same revolutionizing, and yet constructive thought. Spiritualism would be in the van of human progress. It would be calling to the confused and uncertain hosts, to come on. It would be standing clothed with the sun of intellectual light and moral glory. No man can be great without a great purpose; no society can be growing without a corresponding aim.

The individual only becomes great when he becomes the whole. The individual growth is measured and determined by the collective growth. Spiritualism has come when the great heart of man is panting for a deliverer. Spiritualists have only to take the position of leader, instructor, savior, to see the world rush to the unfurled banner of truth. But we have not done this. To do such a herculean work demands organization—it requires the use of money—the processes of education the use of the press, the employment of all the available intellectual talent and moral force within reach of the organization. We have very largely put ignorance to the front and relegated intelligence, talent, culture to the rear. We have fallen into the same stupid, headlong folly that we reproach others for; we have trusted to spirits to do the work belonging to ourselves. And even now one can hardly open a paper devoted to Spiritualism without finding the folly repeated that "the Spirit-world will see that the work goes on." "It will select its own instruments to carry on the work." Well, suppose it does select its instruments, and you leave them to starve, or when they deliver their inspired message you pass it by as of no earthly consequence?

Will spirits furnish the funds to print books and papers? Will they establish schools, qualify the teachers, and sustain them in their vocation? Will they support the lecturers in the field, or the editor and writer in their sanctum? We know they cannot; and if they could they would not. To be carried to heaven would be to be landed in hell. All the benefit anyone can receive is through his own efforts. Others may help, but unless we help ourselves the help of others becomes a curse. Spiritualism, as embracing the two sides of life, is co-operation. "It is no subjugation of one to the other, or one being carried by the other. The stalwart souls who stand on the mountain peaks of progress and great attainments in mental and moral greatness in the land of souls were never carried there but by the mighty energy developed by struggle and effort on their own part. Help we need. Help they need. Spirits need ours as much as we do theirs. That mutual helpfulness we can render through co-operation." (Continued on Eighth Page.)



and then he begins to preach. He takes his text from the Bible, naming book, chapter, and verse, all the time lying flat on his back with his eyes shut, and for a half-hour or more preaches, using strictly grammatical and even eloquent language. At the conclusion of his sermon he sings a hymn to an old air, but the words of it entirely new and of his own composition. Then comes a prayer, and he dismisses the congregation. The text for the sermon preached by Perry Thursday night was announced by him to be found in Daniel, vi. 21, and that it read as follows: "They did Daniel unto the King, O King live forever."

The words of the text will be found to be exactly correct, which is certainly marvelous when it is positively known that the negro cannot read a word, or had he ever heard the text in question read or spoken to him by any one. Four reputable physicians of Edgefield—Drs. Trotter, Buster, Strothers, and Jennings—were present on this occasion and made a physical, anatomical, and psychological examination of the preacher, and pronounced the mystery as one beyond their ken. Another remarkable thing is that this uneducated preaching goes on every night, no matter where he may be, whether before an audience or not, except on Friday night, when he is dumb.

An interesting case from the Illinois University of Champaign is before the Supreme Court of this State. The question raised is whether the attendance upon religious services in our public schools or universities may be made compulsory by the enacting of rules by the school boards or faculties of the universities requiring such attendance. Mr. North was a student of the university, but because of his persistent refusal to attend chapel exercises he was suspended and denied readmission. He now seeks to compel a reinstatement, basing his claim upon the constitutional right that no one can be compelled to attend any place of religious worship against his consent. He holds that the university is maintained by general taxation, and his rights are denied him by the refusal to permit him to attend for the only reason that he will not attend religious exercises.

Woman's Department.

OF INTEREST TO WOMEN.

Mrs. Charles D. Haines, President of the Medina Valley railroad, Texas, is the first woman ever chosen to the Presidency of a steam railroad, but in her case there can be no doubt of the wisdom of the selection, her qualifications for the position being conceded by all who know her. She is the wife of Mr. C. D. Haines, senior member of the well-known Haines Brothers, brokers and owners of the street and short-line railroads in several States. Among the roads they now have under construction, in addition to the Medina Valley road, are the Rockport, Langdon and Northern of Missouri, and the Brackett, St. Clair and Rio Grande of Texas.

Hon. Edward Eldridge, in the Walla Walla Daily Journal, points out that under the new constitution of the State of Washington, a woman cannot hold an office of any kind, and he comments severely but justly on this backward step. Judge Eldridge says: "The measures of every nation's advancement from barbarism to civilization and refinement, has been the measure of the elevation and of the condition of woman, and in the present day, those races that show the lowest standard of material progress are those that keep woman in the greatest subjection and degradation. No race can advance in intelligence and morality when the mothers are kept in bondage, and no race will ever attain the high condition that nature has designed for man, until woman is recognized as a free, independent and responsible being, with the right of access to all the boons of nature, and with the same right to the enjoyment of life, liberty, and the pursuit of happiness now claimed by man."

Prof. Richard T. Kly of Johns Hopkins university, Baltimore, issues as secretary of the American economic association a circular, stating that persons interested in the subject have given the association \$500 to be awarded in two prizes for the best essays concerning women wage earners. The prizes will be \$300 and \$200, and any person may compete. The American aspect of the matter is to have precedence, but the experience of foreign countries will not be excluded: "It is desired to know the early and present condition of women wage-earners, their growth in numbers, both absolutely and in proportion to population, the present extent of their sphere of labor, the economic and social evils connected with their various occupations as wage earners, and the remedies for these evils. The essay must not exceed 25,000 words, and must be in the hands of the secretary of the association before November 1, 1890. Each paper must be typewritten, signed by a fictitious name, and accompanied by a sealed envelope containing the name assumed as well as the address of the author."

The first step towards making the ideal real, says Mrs. Elizabeth Cary Stanton in *Arena* for April, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give at least as much thought to the creation of an immortal being as the artists give to his landscape or statue. Watch him in his hours of solitude, communing with great nature for days and weeks in all her changing moods, and when at last his dream of beauty is realized and takes a clearly defined form, behold how patiently he works through long months and years on sky and lake, on tree and flower; and, when complete, it represents to him more love and life, more hope and ambition, than the living child at his side, to whose conception and antenatal development not one soulful thought was ever given. To this impressive period of human life few parents give any thought; yet here we must begin to cultivate the virtues that can alone redeem the world.

How oblivious even our greatest philosophers seem to the well-known laws of physiology. Think of a man like Darwin, so close an observer of every form of life, so firm a believer in the laws of heredity, venturing on marriage and fatherhood while he was the victim of an incurable hereditary disease. That he thought of this while raising a large family is plain from his published letters, in which he deplores his condition and groans lest his physical afflictions be visited on his children. Alas! who can measure the miseries of the race resulting from the impure and unholy marriages into which even intelligent men and women so recklessly enter.

BOOK REVIEWS.

(All books noticed, under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

**THE EDUCATION QUESTION AMONG LIBERALS:** An essay by Sara A. Underwood. Boston: J. P. Mendum 1890, pp. 24. Price 10 cts.

Mrs. Underwood's essay is thoughtful and timely. It contains admirable suggestions for the instruction of youth, so that they shall have religious as well as secular knowledge, without sectarianism, and so that the moral sense shall be quickened and the character rightly formed when the mind is receptive and flexible. The following extracts will give an idea of the thought and style of the essay:

Liberal parents who were brought up in orthodox religious beliefs, and who have had slow to struggle their way out from the dark shades of superstitious dogmas into the sunlight of free thought, do not wish—cannot consent—that the minds of their children should be so poisoned and hampered by imbibing with their first draughts of knowledge, unverified religious theories, while so much that is true and verified needs to be taught them. I recall with pitiful sorrow for the child I knew so intimately then, as if it were some other person, my own experience as a religiously taught child—how often in dreams I saw the dreaded "last day" with all its fearful accompaniments, when always my own fate was left in mystery, and I awoke in horror of suspense. How often after "saying my prayers" at night I lay awake wondering if I should die before I awoke, and if—not being consciously "converted"—I should be sentenced to hell—against which injustice my inmost soul rebelled, knowing that I had tried to do the right so far as I knew it. And my own keen sensitiveness to physical pain, as well as to moral wrong, made the "plan of salvation" seem unjust and horribly distasteful. My sense of honor was outraged at the thought of accepting pardon for real or supposed sins through the suffering of an innocent and generous-hearted being. A darkened childhood is a wrong to humanity; the sunlight of happiness never afterward reaches unclouded the soul which has had bitterness, grief, fear, and terror interwoven into its earliest life experiences. An unhappy childhood usually hardens into a weakly prejudiced, harshly intolerant, or sad and gloomy manhood or womanhood. It seems to me unwise and but another form of religious bigotry to forbid our children any clear knowledge of the Christian forms of faith, or to read the Christians' Bible, if so inclined; indeed, I would advise a department in advance schools where all religions should be made intelligible as a phase in man's intellectual development—a department where, however, no one religion should have any advantage over the others through prejudiced text-books or treatment in study instruction.

One thing is clear and certain—that the moral sense, the conscience, of the rising generation should be in every way pruned, developed, and strengthened, and that children should be thoroughly instructed in the precepts of morality, and as soon as they are able to understand them, in the principle of ethics. . . . Some may say that in limiting the education of the young to the known and proven deprives it of the uplifting impulses which the search after the infinite and the unknown gives. To this our answer is that liberalism does not seek to limit the search after the now unknown, or to forbid making it sure wherever possible. It does forbid building air-castles with no sign of a foundation. Search and enquiry are the legitimate tools.

**LIFE INSIDE THE CHURCH OF ROME.** By M. Francis Clare Cusack. ("The Nun of Kenmare.") New York: G. W. Dillingham, Publisher, successor to G. W. Carleton & Co., 1890. pp. 480. Price \$1.75. From A. C. McClurg & Co., 117-121 Wabash Ave., Chicago.

"The nearer to Rome the farther from God," expresses the view of this author. "If," she says, "Rome is not pure, rather if we should say, if Rome is corrupt, what can the Church under Rome be? I learned even before I went to Rome, that Pius IX. had for his dearest friend and guide, a man whose immoralities were so well known in Rome that even after his death no one was surprised when one of his illegitimate children went to lay with the Papal authorities for a share of his immense property." The Nun of Kenmare was held in high esteem by the Roman Catholic Church. Her efforts in behalf of the poor and the afflicted were unceasing. She is a woman of ability and learning; these qualities were kept in the background by her superiors in the Church. She was robbed of her patrimony, deprived of her earnings, injured in name, and subjected to many petty persecutions. Cardinal Howard said to her in Rome: "It seems to me you have been the Joan of Arc of Ireland; you are trying to help every one. They could not burn you alive, so they only lauded you out." Miss Cusack has a great deal to disclose, and she speaks plainly and without hesitation. She exposes the immoralities of priestly "celibacy" and the historical frauds of the Romish Church, and discusses in popular language the doctrinal errors of the Papacy from the standpoint of the Bible.

Miss Cusack says: "It is the policy of Rome to prevent the only thing which passes as 'scandal' in that Church, the exposure of the fault of a priest, as much as possible. The fault, if it can be hidden, is not considered a scandal." This is doubtless true, but is it not also true of the Protestant Church? Is it not true of non-Christian organizations? Have not liberal leagues and unions suppressed the truth regarding the vices and fraudulent doings of their representatives, and vilified those identified with their movements who have had the honesty and courage to "speak the truth though the heavens fall"? Miss Cusack is evidently a woman of intelligence and integrity, and her work is full of facts showing the true character of the Romish Church.

**PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.** Part XV, December, 1889. Trubner & Co., Ludgate Hill, London. Pp. 227. Price, three shillings.

The opening paper of this volume is Prof. Sidgwick's address on "The Canons of Evidence in Psychical Research" delivered at a general meeting of the Society for Psychical Research held in London last May. The Professor says, "It is not only that we are attacked with equal vigor by Materialists and Spiritualists, but that each of the opposing parties attribute to us an extreme and irrational bias in favor of the other extreme." The fact shows the vast intellectual interval between the opposing extremes when the intermediate position is viewed on either side as hardly distinguishable from the opposite extreme. Some of the difficulties attending researches of a psychical character are

pointed out and some of the rules important to be observed in such investigations are clearly indicated. He thinks that if at the end of the next seven years, as much progress shall be made as has been during the seven that have elapsed, "the whole attribute of at least the progressive part of the scientific world in relation to the subjects we are studying will be fundamentally changed." There is also an address by President Sidgwick on "The Census of Hallucinations." Very interesting is Mr. F. W. H. Myers' paper entitled "Recognized Apparitions occurring more than a year after Death." "Further Experiments in Hypnotic Lucidity or Clairvoyances" by Prof. Charles Richet and "Duplex Personality" by Thomas Barkworth are of value for the facts they give and the suggestions they offer. "Notes of Seances with D. D. Homes" by Prof. Wm. Crookes, and "Experiments in Thought-Transference" by Prof. and Mrs. H. Sidgwick and Mr. G. A. Smith show the most painstaking care in the investigation of spiritual and psychical phenomena. Among the other papers are "International Congress of Experimental Psychology" by A. T. Myers, M. D., Prof. Pierre Janet's "Automatisme Psychologique" by F. W. H. Myers, and "Binnet on the Consciousness of Hysterical Subjects" by the same writer.

**PRACTICAL TYPEWRITING.** By the All-finger Method, Which Leads to Operation by Touch. Arranged for Self-instruction, School Use and Lessons by Mail. Containing also General Advice, Typewriting Experiments and Information Relating to Allied Subjects. By Bates Torrey, author of "A Plan of Instruction" in Shorthand. Bound in clo., price, \$1.00. New York: Fowler & Wells, Publishers, 775 Broadway. From A. C. McClurg & Co., Chicago.

An expert in the use of the typewriter, Mr. Torrey has prepared a manual of instruction in typewriting which those who use the machine want to know, while it is overburdened with useless information as is the case with some of these manuals. In this work the "All-finger" method of typewriting is recommended and taught. The many "Experiments and suggestions" and the chapter on fac-simile forms will interest all typewriter operators and be instructive to most of them.

**HUMAN LIFE or "The Course of Time"** as seen in the open light by Caleb S. Weeks. New York: Samuel C. W. Byington & Co., 334 Fourth Avenue, 1889. Pp. 359. Price, \$1.25.

This is a poem in which Pollock in angel life is supposed to present the history of the earth and of man from a higher standpoint than that from which he wrote his celebrated poem, "The Course of Time." The book contains much good thought and some strength of expression, but the verse is not of a high poetic character. The volume is dedicated "to all students of human life who love the truth, and risen above the fear of error, can welcome every effort, to shed the fullest light on the career and destiny of our race." The spirit and tone of the work are admirable.

**ON THE CHAFING-DISH.** A Word for Sunday Night Teas. New York: G. W. Dillingham, Publisher, 1890. Pp. 70. From A. C. McClurg & Co., 117-121 Wabash Avenue, Chicago.

The author of this little book, Harriet P. Bailey, has found the receipts she gives successful in making the informal Sunday night tea a desirable meal. "In twenty minutes" she says, "or at the longest, half an hour at a small table-set either in the pantry or in a corner of the dining-room—upon which is placed the chafing dish or the blazer, one can prepare any of the following receipts, thereby producing a hot dish for tea, much more delicate and appetizing than when cooked over the range." The receipts are numerous and offer all needed variety, while the directions in each case are clear and brief.

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

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CHICAGO, ILL., Saturday, April 12, 1890.

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

Prof. Thompson's "Study of Spiritualism."

The Rev. Robert Ellis Thompson, of the Seybert Commission and of the University of Pennsylvania, has furnished "A Study of Spiritualism," for the readers of The Chautauquan, for April. His account is not less noteworthy for what it admits than for what it denies; and the influence of his theological beliefs in biasing his conclusions, is very obvious. Prof. Thompson apparently accepts the Bible "as an expression of divine wisdom for our guidance," and thinks it is not necessary to be skeptical as to certain occurrences of the spirits of the dead returning to this world, "either in Scripture times or our own," as they prove nothing for Spiritualism. We think that they prove a great deal, as they are an important part of the evidence of the Spiritualistic belief, which is that the dead live, and do, under special conditions, hold communication with the living. It is, "machinery by which we can hold communication" with the so-called dead to which Prof. Thompson specially objects, and the machinery that he means is manifestly "mediumship." It is hardly necessary to remind the JOURNAL's readers of the extent to which "mediumship" is simulated, by gross and vulgar tricksters, any more than it is to remind them that there are, and have been, throughout history, genuine mediums, through whose peculiar faculties one may communicate with one's departed friends. Prof. Thompson is plainly much influenced by the Scripture prohibitions of resorting to mediums, but these prohibitions will hardly serve him as an argument to show that mediumship does not exist. He would surely find it hard to explain the prohibitions without admitting that the writers of them believed in the existence of genuine mediumship. However, we do not know of any prohibition in the Christian dispensation, and passages might be quoted from the New Testament which indicate that pure mediumship, of one kind or another, was a thing desired by the disciples of Christ. Indeed, were Christ living to-day, he would doubtless himself be regarded as a unique medium. William Hewitt well writes in his "History of the Supernatural": "Christ broke the law of Moses regarding 'seeking to spirits of the dead,' so far as good spirits are concerned. This He did in a most emphatic manner. Let the reader especially note this: for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate, that express abrogation of the Mosaic law regarding the spirits of the dead." Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. Christ conducted His disciples, Peter, James and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead; but Moses, we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ went to seek this Spirit, as if the case was studied literally. He might have commanded Moses to appear before Him in His own room; but no, as the law against seeking to the dead was to be abolished, He went to the Spirit of the great dead—to Moses, the very man who prohibited such an act by the law in question, and there, on the mount, broke the law before his face; and by His ex-

ample taught His disciples, the future proclaimers of His new law to the world, to do the same."

So much for the theological aspect of Prof. Thompson's article.

In the next place, Prof. Thompson's examination of the phenomena of Spiritualism has led him to certain conclusions which suggest that were it not for his theological bias, he would soon be driven to accept the fundamental fact of spiritualistic belief. He admits that "it answers to some want in human nature, and has on its side some genuine facts of experience," but he thinks that the phenomena can all be accounted for without assuming the agency of those who have passed from mortal to spirit life. He accepts the evidence which proves the direct contact of mind with mind, (i. e., independently of the recognized channels of sense), and he tells the following marvellous story in illustration of the view that will-power extends far beyond the limits commonly supposed:

A former member of the Irish police, a man of marked sobriety and trustworthiness and of little imagination, told me a story that may illustrate this. He and two others were directed to proceed to a village near Dublin, to take possession of the gate-house on the residence of a gentleman named Wilson, and to stay there all night. They did so, and as they sat around the turf fire, with the light of a candle, telling stories and comparing notes, they were put out of the house by a force which they could neither see or feel except in the common sense of a deep horror, and a common impulse to get up and go. They found themselves standing in the middle of the road, "staring in each other's faces like so many fools," he said. Up to that moment they had had no communication by word or sign on the subject, and then not one of them suggested that they should go back. They afterward found exactly the same thing had occurred a night or two before this to the former tenant of the gate-house, with whom Mr. Wilson had quarrelled, but whom he could not eject until the lease had expired. And they were told he bore the nickname "Wizard Wilson" in the neighborhood, and that no servant would stay with him an hour longer than he must. But they were so ridiculed by the other police that my friend gave up his place on "the force" and came to America.

Prof. Thompson also seems inclined to admit that the will of a living human person may act upon matter not in contact with the body; and he would seemingly explain "the famous experiment of the London Dialectical Society," on this hypothesis. We venture to predict that Prof. Thompson, if he pursues his investigations further, may one day discover that if the spirit of a living person may act upon the spirit of other living persons, independently of the recognized sensory channels, the spirit of a "dead" person may act in the same way upon the living; and the same power that in exceptional cases enables the spirit of a living person to move matter not in contact with his ordinary material body, may enable the spirit of a "dead" person to do the same. Some of the leaders of the Society for Psychical Research, appear to be well on the way to this conclusion. Thus Mr. Myers writes, in the last published number of the English Proceedings S. P. R.: "I believe that telepathy—the transference of thoughts through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought-transference experiments and hypnotism at a distance, proceeding through experimental apparitions, and apparitions coincident with crisis or death, and ending with apparitions after death; the result, in my view, of the continued exercise of the same energy by the spirits of the departed." We cannot take our leave of Prof. Thompson without referring to his closing paragraph, where he states that: "To a genuine Christian, Spiritualism is unimportant, even if true." If this statement is correct, there are few genuine Christians in the world. There are millions living to-day who would surrender every earthly possession for the absolute assurance that their dear "dead" are living, and waiting to welcome them on the other shore. This is an age of evidence, as Prof. Thompson's article itself is enough to show, and if the phenomena of Spiritualism do not contain a residuum adequate to establish the continued existence of the departed, the analogous phenomena of Scripture history may be relegated without more ado to the limbo of childish myths and superstitions. Those who reject the evidence for Spiritualism, and at the same time accept the marvels of the Bible, are straining at a gnat and swallowing a camel.

Colby's Hysteria.

We clip with some amusement, which we are sure our readers will share, the following serio-comic editorial from last week's issue of the Banner of Light:

A STRANGE JOURNALISTIC BREAK.—We have seen many strange journalistic ventures in our time, but it has been reserved for the R. P. Journal, of Chicago, Ill., to out-herod them all by securing the editorial services of a pronounced Materialist.—Mr. B. F. Underwood—who now, it is said, drives the pen of assistant editor of that sheet. He is a fearless, outspoken Materialistic writer and lecturer. What business he has on the editorial staff of a professedly Spiritual paper is a conundrum of the first water!

Yes, indeed! the editor of the B. of L. Boston, Mass., U. S. A., has seen "many strange journalistic ventures" in his seventy odd years of life. His idea of a Spiritualist paper is no doubt colored by his early editorial work on a low-class sporting paper. He appears to think a Spiritualist paper should have but one object, to wit; the indiscriminate laudation and endorsement of alleged spirit phenomena and the blind but robust support and defense of vendors of commercial Spiritualism. In the identical B. of L. in which the editor pulls his hair and utters hysterical screams over Mr. Underwood's supposed relations with the JOURNAL, there appear the advertisements of such notorious characters as Dr. Stansbury, Mrs. Bliss, Mrs. Stoddard-Gray, Geo. T. Albro and others. Such a paper has of course no use for an editorial page and does not require high-class editorial tal-

ent. Anybody who can do the hack-work of epitomizing a sermon, whipping it into the semblance of editorial matter, and can also write puffs and defenses of inconsequential or dissolute people, as the case may be, or who can weep over poor Lo, any such person—if only he profess Spiritualism—is qualified for a place on the staff of the B. of L. of Boston Mass. That Spiritualism means much more than phenomena, that in its broad and all-embracing scope it is the philosophy of life has never yet dawned upon the editor of the B. of L. of Boston, Mass. That a psychical science is being slowly and surely evolved is a fact almost beyond the apprehension and wholly past the comprehension of the editor of that paper. That the spirit of Spiritualism is in close touch with all the great reforms—religious, sociologic, economic and political—seems unknown to the fossil of Bosworth street, Boston, Mass.

The RELIGIO-PHILOSOPHICAL JOURNAL is devoted not only to technical Spiritualism, but also to "the Arts and Sciences, Literature, Romance and General Reform." It is wide in its scope, and aims to keep abreast of the best and most advanced thought of the day, on all subjects of current interest and of public importance. To do this work the JOURNAL has to bring to its aid the best talent that it can secure. There are numerous subjects discussed in the editorial columns of the JOURNAL, with which Mr. B. F. Underwood is familiar, and on which he is, in thought, in full accord with the editor, and with the ablest representative Spiritualists. His talent is not more conspicuous than his candor and fairness, as thousands of Spiritualists, who have heard him, can testify. The JOURNAL, therefore, has been glad to avail itself of his ability and willingness to contribute to its editorial department on social, economic and other current themes and to render such literary aid as his other duties have permitted. The JOURNAL has but one editor, and he holds himself personally, professionally and legally responsible for all editorial matter. Mr. Underwood has, during the past three years, written for the editorial columns of several papers, which have valued his work, although they are no more in sympathy with his views of some subjects than he is with theirs.

The B. of L. speaks of Mr. U. as a "materialist." This is a mistake. To our knowledge, Mr. U. regards materialism as a philosophically untenable system. Instead of believing that matter is the only existence and the cause of mental phenomena, he holds that matter is but phenomenal of a deeper reality underlying it. In short, his position is much like that of Spencer, which ignorance only confounds with materialism. When in 1881, the Index announced that Mr. Underwood was to be one of its editors, Mr. W. J. Potter, who was then in charge of the paper, said:

"He [B. F. Underwood] has been in the lecture field so long, and has won such favorable regard therein, that his name has become a household word in liberal circles in a majority of the States of the Union. As a liberal lecturer, there is none in the country who has a better reputation for fairness, candor, and logical strength in argument. He is one, too, who keeps up with the times in his reading, and well knows that the problems pertaining to religion which confront the human mind to-day are not the same that they were a hundred years ago. He is a thorough student and admirer of Herbert Spencer, and may be considered as the popular interpreter of the Spencerian philosophy in this country.

For several years Mr. Underwood was the managing editor of the Index and many of our readers know the high character and tone of the paper during that time. With emphasis we will further say that Mr. Underwood's attitude toward Spiritualism is extremely hospitable rather than antagonistic; and there is as little reason for the objection of the Banner of Light to his writing for the JOURNAL as there was for that paper's unfriendly remarks when Mr. U. assumed charge of the Index. The JOURNAL's subscribers will, we are sure, appreciate our enterprise in securing the services of one of whom the Salt Lake Tribune says, "More than any man in America, this gentleman fills the role of a teacher of scientific free-thought," and whom the eminently respectable and conservative Boston Daily Advertiser classes as "one of the ablest of the radical leaders both with his pen and on the platform." Had our arrangement with Mr. Underwood been of a permanent nature we should have been only too glad to herald it to the JOURNAL's readers. Our hope is that we may be able to retain so competent and judicially fair a writer. The demand of the hour is: Not to sing so much of the "sweet by and by," but to grapple with the perplexing problems which beset this world and hinder the diffusion of comfort and happiness. In this work, than Mr. Underwood we know of no one better qualified. His heart beats in full sympathy with the pulse of humanity and his work in the complete development of psychical science, religious and social reform, is as important and effective as that of any writer in America. The JOURNAL will continue to "out-herod"—if the B. of L. likes the word—all its contemporaries in its efforts to promote the uplift of the world; and this even though it makes the Boston sheet blubber.

A Severe Lesson.

Last Saturday's press dispatches from Grand Rapids, Mich., contain the following: Dr. Walter E. Reid, President of the Michigan Spiritualists' Association, was convicted of using the mails for fraudulent purposes in the United States Court here to-day. This was his second trial, the first having resulted in a disagreement. Reid published a Spiritualist paper, in which he inserted an advertisement to answer letters addressed to persons who have "passed to spirit life," without breaking the seals. His fee for answering questions in a letter sealed in the ordinary manner was \$1. If sealed with wax or sewed with thread, \$5. He did an extensive business and reaped rich profits until his methods were brought to the attention of Postmaster-General Wainmaker. About a year ago an investigation resulted in his indictment by the grand

jury. Sentence was deferred to give counsel time to prepare a motion for a new trial, the respondent being required to give bail for \$1,500.

Spiritualists of Michigan how do you like the attitude in which this places you before the public? The President of what claims to be your State Association convicted by a jury of your fellow citizens! You have only yourselves to blame. You allowed a little coterie to pose before the public as the Michigan State Association, and to elect as President a vender of commercial Spiritualism who was at the time of his election under indictment. It is your duty individually and collectively to show to the world that you are capable of better things! Your numbers are large, your intelligence unquestioned; but you lack interest in the public work of your cause, you lack proper local and State organization, you suffer for want of healthy organic life. You sit supinely and let rattle-headed politicians and vendors of spurious and adulterated Spiritualism run affairs to suit their purposes. Rise up now before it is too late and do your duty to the cause for which you profess loyalty!

The Clap-Trap of Charlatanry.

The JOURNAL's readers will remember we published several weeks ago a copy of a bill calculated to suppress fraud in materializations, prepared by Hon. A. H. Dailey of Brooklyn and by him presented to the N. Y. legislature. We again reproduce the text of the proposed law:

Every person who, for profit or gain, or in anticipation thereof, for the purpose of representing what are commonly known as spirit materializations, shall present to the spirit of a deceased person, or shall by means of any device, trick or contrivance, present anything to represent the spirit of the deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300, or imprisonment for not exceeding ninety days or both, in the discretion of the court.

Very naturally all the pseudo-mediums, dishonest mediums, and the dupes of both classes were deeply perturbed immediately after learning that such a bill was before the legislature. The frauds and tricksters saw at once if a statute specifically named certain acts as misdemeanors and fixed a penalty, that magistrates and juries could no longer be relied upon unwittingly to assist them, as in the past. These vendors of bogus spirit wares have heretofore relied largely for their safety in case of trouble upon the ignorance, or prejudice against, Spiritualism on the part of police magistrates and grand juries where the culprits were arraigned under existing statutes. "The alleged phenomena of Spiritualism are fraudulent and everybody knows or should know it; hence those who attended the seance of the accused did so knowing it was trickery, therefore there was no criminal deception." This reasoning, substantially, has been used by magistrates and grand juries. Another dodge that has been successfully worked is for the defendant to plead that his, or her, seance was a religious exercise, a part of their religion etc. Time and again have these materialization tricksters escaped punishment under existing statutes, where had there been a law specifically naming the offense and fixing a penalty, they would have been convicted and punished. Whenever a "materializer" is exposed, the first step on the part of the culprit is to declare that the fogger was surreptitiously brought in by the exposers, or the "poor meedy" was controlled by Jesuit spirits, or the wicked and malicious opposition and skepticism of sitters attracted spirit tricksters, or the paraphernalia was introduced by mischievous spirits; these and similar excuses are offered and usually accepted by some of the patrons of the show. The second step is quietly to pass the word among the "faithful" that a "test seance" will be given them—and that only—in order to disprove the exposure by showing still greater wonders under "crucial conditions"—conditions artfully suggested by the "medium," in such a way as to make the sitters think they dictated them. Of course the "test seance" is a grand success and the sitters vie with one another in drawing up vindictory resolutions or in supplying the Spiritualist press with glowing accounts of the affair. The third step is a "reception" to the "grand instrument of the spirit world" at which gathers a motley group of devotees, and where all the talk is in the superlative. Presents to to "the grand instrument" are expected; a watch with the names of the favorite disciples engraved on the case is offered at the shrine, or it may be a diamond, or a ring; for these "grand instruments" are very fond of material embellishments, notwithstanding their calling. Many of the dupes of these tricksters are honest people, fully up to the average in ability, and in rare cases superior. But it is easier for them to accept the sophistry and casuistry of these tricksters, than to exercise the prudence and common sense characteristic of their acts and opinions in other matters. These dupes may always be relied upon to antagonize any law which increases the hazard of fraudulent practices—not because they desire to promote fraud, but their minds have been subjugated and dimmed by an environment of deception and sophistry until they are unbalanced in this particular direction; there is a clog in their mental machinery; their cerebration grows defective in proportion to the time they spend with these sharks and tricksters. They imagine they know a vast deal more than others about psychical affairs and dogmatically expound laws which have no existence except in their diseased imaginations or in the fertile brain of some pet purveyor of spurious phenomena and pseudo-spirit messages; or if there is a genuine basis for their reasoning they so warp and distort it as to

render their arguments more specious and dangerous than if they were without a modicum of truth.

Now that a prominent lawyer who is an experienced Spiritualist, and whose loyalty to Spiritualism cannot be questioned, has, after mature deliberation and consultation with other representative Spiritualists, presented a bill to the legislature of his State calculated "to suppress fraud and deceit in alleged spirit materializations," it ought to be enacted and placed in the statute book without a protest from a single self-respecting Spiritualist. But in this crisis the exhibitors of false faces and cheap muslin, the prostitutes and pimps who cloak their nefarious practices with the mantle of Spiritualism, sound the alarm; and forthwith people who when clothed in their right mind would sooner have died than champion the cause of such creatures, spring to the defense and exert every energy to defeat the passage of a law which every sensible Spiritualist and every honest medium should rejoice to see enacted, and fairly and rigidly enforced. In New York City is a skeleton concern called "The American Spiritualist Alliance." It has never had any strength in its own city and is useful mainly in manufacturing sentiment for provincial and foreign consumption. At one of its late meetings in which certain disreputable women who pose as mediums took part, Judge Dailey's bill was denounced "as being liable, in its execution, to lead to very great injustice, misconception and wrong." Among the resolutions adopted was the following:

Resolved, That the Spiritualists of this, as well as of every other State, should most emphatically protest against the adoption of this most unwise measure as looking directly toward and affording the means of a persecution of public mediums, by the exercise of whose gifts the truth of spirit manifestation can alone be demonstrated, and the free and safe exercise of the religion based upon spirit communication can be carried on as guaranteed by the provisions of constitutional law.

There are very few readers of the JOURNAL who will see anything dangerous or inimical in Judge Dailey's proposed law, or who will endorse the Alliance resolutions. The framers of the bill very truly says in reply to criticisms by a member of the Alliance in the Banner of Light:

Honest mediums have nothing to fear from such a law, but everything to gain. As a class, they suffer in every way from these materializing frauds, and to them it would be a shield and protection. Punish those who are detected in this most detestable of crimes, and they will cease to ply their vocations, and Spiritualists will command a respect they have long since lost through the vile creatures who are filling their pockets by a species of inexcusable larceny. When confederates, who have been "materializing" since they were born into this world, pose as evanescent forms from the nether spheres; when surplices, wigs, whiskers and rubber babies are seized as part of the paraphernalia of spirit-materializations, there is nothing required but the exercise of common sense to determine the question of guilt or innocence. The placing of the responsibility for these confederates, tricks and devices upon conditions brought by the sitters, is a plea so often made, so devoid of reason, so libelous and untrue, that it becomes astonishing that persons otherwise sensible will tolerate or listen to it.

The danger now is that Spiritualists and mediums in the State of New York who favor the bill will remain passive and inactive in the face of the zealous efforts of the opposition to defeat it. Every Spiritualist in that State who desires to see fraud and deception suppressed and honest mediums given a fair show before the world, should immediately bestir himself and send to his member of the legislature an urgent demand for the passage of the bill; and he should not rest content with this alone, but exert himself to secure like action on the part of all who have the well-being of society and the good of the public at heart. Unless this is done the tricksters may continue to fatten upon their spoils and to debauch the minds of their dupes.

The Stock Company.

Some progress is making in the stock subscriptions, but it takes a good many single share subscriptions to make \$1000. It is hoped that those who are contemplating subscription will come to a decision soon and forward their orders. There are to our knowledge many on the JOURNAL list who could readily take from \$1000 to \$5000 in stock without inconvenience. As we have often said before, we have unusual opportunities for carrying forward a work such as will delight the heart of every well-wisher of psychical science, liberal religion, sociologic and economic reform—in a word, everything covered by Spiritualism in its expanded definition. But we cannot do this profitably without larger capital. Every year marks an advance of the JOURNAL's work, and a broadening of its field, and consequently, an increase in expense. There is already an accumulation of business which needs attention and fostering.

The office force needs increasing and improving in order to relieve the editor and publisher of desk-work and give him time to attend to matters which only he can handle, and which properly nursed will greatly augment the revenue and influence of the concern. Friends of the JOURNAL should not forget that it has to contend against bitter opposition, and all the machinations of charlatans, whose trade it has largely suppressed, as well as against the unreasoning prejudice of the weak and uninformed who do not appreciate or comprehend scientific methods, and who look with suspicion and dislike upon fearless and independent journalism. With a capital stock of \$50,000, all paid up, we can promise the public a paper as much superior to the JOURNAL as the JOURNAL now is superior to any of its American contemporaries—and this is saying a great deal. We can also promise fresh stimulus to rational Spiritualism in all sections of the country, more orderly development of mediumship, and great improvements in th

work of propaganda. Friends of Spiritualism as represented by the JOURNAL, friends of free-thought, lovers of humanity, now is your chance to promote the good work by joining with us in making the Religio-Philosophical Publishing House strong enough to meet the demands of the age, and to overcome all obstacles which beset reform work.

George Bancroft, the historian, who will round out his 90th year if he lives till October next, said in answer to a question a few days ago: "Will I write my own life? No, not that I know of at present. All the letters I wrote to my family during my foreign mission were destroyed. It's a pity too, for I would like to have them now."

Hon. Milton L. Rice, passed to spirit life from Spokane Falls, Washington, on March 16th. Judge Rice was for many years a prominent figure at the bar and in politics. Born in New York, he removed to Kentucky where he lived at the outbreak of the rebellion. He was a strong Union man and did much to prevent his adopted State from seceding, raising several companies for the union army.

Mr. Richard Hodgson is kept very busy during his western trip. Last week he examined a number of witnesses, secured much corroborative testimony as to cases already reported to him, and gave a public exposition of the aims and progress of the S. P. R. to a large audience at the Sherman House.

The Chicago Institute for Instruction in Letters, Morals and Religion, announces a course of Home Lectures to be given at the Chicago Architectural Sketch Club Room, (Art Institute, entrance Van Buren Street), as follows: April 9, Mrs. Ella B. Bastin, subject: "The Dispersion of Plants;" April 23, Mrs. Celia P. Woolley, subject: "Voltaire;" April 30, Mr. Henry O. Badger, subject: "Henrik Ibsen;" May 7, Mr. A. O. Butler, subject: "The Myth of Prometheus."

In a lecture given in this city recently on the "Testimony of the Sciences to Evolution; Its Scope and Influence," Prof. John Fiske said that great as Herbert Spencer is elsewhere, he is greatest as a psychologist, in spite of the erroneous conceptions in many minds in regard to this part of his work.

We invite serious attention to the candid and forcible words of Mr. Loveland on organization, published on another page under the pertinent heading "The Reason Why." No one can impeach Mr. Loveland's loyalty to Spiritualism or deny his ability and great services to the cause. He cuts severely, but tells only the truth. Nothing is so brutal as the truth to those who don't want to hear it.

The notorious Bangs Sisters of this city have been on a visit to Cleveland where they were advertised in connection with Eliza Ann Wells to help out the celebration. The Bangs women conducted themselves so disgracefully at the Hollenden, so the Cleveland Leader says, that they were ordered to leave.

Subscribers in arrears are once more kindly but very emphatically asked to do the publisher justice by squaring their indebtedness and renewing for a year in advance. They will greatly please the publisher also by sending in a new yearly subscriber. Nearly every day come letters saying "carelessness" is the cause of delinquency and hoping it will not happen again. We agree to forgive this "carelessness" in all cases where a new subscriber is secured.

Hon. James Johnson passed to the higher life from his home, near Sturgis, Michigan, on Saturday, March 29. Mr. Johnson was respected for his ability and integrity. He was a member of the Michigan legislature in 1883 and 1885. It was a favorite saying with him that a public office is a public trust, and in his official life he lived up to this motto. Mr. Johnson was a Spiritualist, and a long-time subscriber to the JOURNAL.

Mr. Edwin B. Haskell, editor of the Boston Herald, recently described the difference between Universalists and Unitarians. "One," he said, "thinks God is too good to damn him, the other thinks he is too good to be damned." Thad Stevens called Unitarianism "the varietaloid of religion." Mr. Haskell said that he was willing to accept the phrase. These facts are gleaned from our excellent contemporary, the Christian Register.

Garrison a Spiritualist. To the Editor of the Religio-Philosophical Journal. I see in the RELIGIO-PHILOSOPHICAL JOURNAL a word from Herman Snow in the Christian Register as to the spiritualistic belief of Wm. Lloyd Garrison. The testimony of so true a man as Mr. Snow has great weight, yet I would add to it. I knew Mr. Garrison well for twenty-five years, once visited a medium with him, when he expressed entire satisfaction in what we saw and heard, and had talks with him on the subject a score of times.

A year or more before his departure we sat in his parlor together for two hours, he leading the conversation to the subject, and our time was almost wholly spent in conversing on Spiritualism. He told me of his valuable experiences, declared his full belief and the great enjoyment and help it had given him. From this, and other interviews, I should say that he had been a firm Spiritualist for nearly twenty years, using care and judgment; yet clear and settled in his belief in spirit-presence. One of his sons once said to me: "Father's belief in Spiritualism is unshakable." G. B. STEBBINS.

Telepathy. The following is from a report of an address by Mr. F. W. H. Myers, at a meeting of the Society for Psychical Research, London, published in the Journal of that Society: To the speaker it appeared that telepathy should be regarded, not as a law standing alone and self-sufficing, but as a first hint of discoveries which could not be circumscribed, a casually reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, might be but incidental examples.

The first of a series of articles on the Bible from the pen of Mr. Gladstone is printed in Sunday School Times of March 29th. General John Edwards of Washington has our thanks for a fine cabinet photo of himself, which has been placed with our large office collection. We are in receipt of a draft drawn by the People's Savings & Loan Association, Cleveland, Ohio, on a New York bank, but without advice as to the sender. It will be credited when the information is received.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL will be shocked to learn that Mrs. Lounsbury, the person referred to as Mrs. L. by Mr. Thomas Harding, a few months since, as having cured him of vertigo and rheumatism, was cruelly murdered in her own house on the afternoon of March 8th. "It was," says Light, "the special dignity of John Stuart Mill's character that he lived above the petty prejudice of man's lower life, in a purer and serener air than most of us reach. 'The saint of the liberal party,' Mr. Gladstone called him. He was much more deserving of the appellation than many who have been canonized in due form and order."

According to Geo. P. Rowell & Co.'s American Newspaper Directory for 1890, Illinois is now the second State in the Union in the number of newspapers printed, having 1809 while Pennsylvania has but 1281. New York has 1778. Homeseekers' and Harvest Excursions West, at One-Half Rates, via Illinois Central R. R. On April 22, May 20, September 9 and 23, and October 14, 1890, the Illinois Central Railroad will sell excursion tickets at one fare for the round trip to all stations west of, and including Iowa Falls, Ia., which embraces the following prominent points: Webster City, Ia. Fort Dodge, Ia. Storm Lake, Ia. Le Mars, Ia. Cherokee, Ia. Sioux City, Ia. Sheldon, Ia. Onawa, Ia. And Sioux Falls, S. D. Tickets are limited to return within thirty days and are good for stop-over privileges west of Iowa Falls, both going and returning.

Solid trains, consisting of elegant free reclining chair cars, and Pullman palace sleepers, leave Chicago at 1 p. m. and 11:35 p. m., and run through to Sioux City without change. For through tickets, rates, etc., apply to nearest Ticket Agent; and for copy of pamphlet descriptive of towns in Northwestern Iowa, entitled "Homes for Everybody," apply to F. B. BOWES, General Northern Pass. Agent, 194 Clark Street, CHICAGO.

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

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

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

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PART SECOND. SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS. CHAPTER I. THE SPIRITUALISM OF THE BIBLE.

PART THIRD. MODERN SPIRITUALISM. CHAPTER I. INTRODUCTORY. CHAPTER II. REVELATION.

APPENDIX. This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote a portion of a high order.

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(Continued from First Page.)

tion. But co-operation means plan, purpose, system, in word, organization. At the outset of Spiritualism it was announced again and again that the end sought in the new departure was the renovation of society. It was pointed out, as clear as light, wherein the old religious system was not only a failure but a positive force for evil, and that at this particular period in history those evils were becoming more and more potently developed. That the inherent immorality of the Christian system was working out, through governmental and social form of life, the ruin of the people; and the new idea was to antagonize and overthrow this towering system of lies and error.

This was given at almost every circle and proclaimed from every rostrum. But Spiritualists didn't heed it. Some tried but were overborne by the tidal waves of fanaticism in various forms. Self-seeking, false philosophy, commercial mediocrity, etc., all came in as distracting factors to prevent the true work from progressing. The old notion of miracle was rampant and prophecies were abundant that in ten years the churches would be converted into schoolhouses or halls for spiritual and scientific lectures. The spirits were going to do the work. Crankism, another term for individualism, ran wild and wilder than in any silence. These, and other things distracted and divided the Spiritualists so that they have failed to become a power amongst the working bodies of the people. The principles of Spiritualism have, more or less, permeated the world's thought, but we can't claim even that, for there is no recognized body to put forth and establish the claim. Destitute of any organic unity no one is authorized to speak to the world for Spiritualism. The most he can do is to express his own personal opinion, and the very next person may give an entirely different one. The world has no means of knowing the principles of Spiritualism. And as to our purposes and aims, we have none. Can such a movement live and flourish? Is it any wonder the thinking world looks on us with indifference and contempt? We are nothing but a mob, and are destitute of what most mobs possess—a leader. The world asks, What do you want? What have you? We can't tell what we want, for we have not formulated our wants; and if we answer Spiritualism to the second question, we are at once asked, What is Spiritualism? Has it any principles, aims, purposes? There is no answer to be made; there is no one with authority to answer. Who are Spiritualists? How many are there in number? No one can tell. There is no definition, except individual ones, of what constitutes one a Spiritualist. Some cry one thing and some another. We are a set of stragglers—a band of bushwhackers fighting each on his own hook, without discipline or concert. It is a convenient arrangement for cranks and the dishonest and vicious to find shelter in; and they have improved it in a wonderful manner. It is very much as the Irishman wrote to his friend to come to "Ameriky," because "one man was as good as another, and a d—d—d—d better." There are no principles of truth and right to accept, and no consensus of thought and feeling to enforce the same. And this latitudinarian individualism is the result of lack of unitary aim and purpose. Neglect at the start of Spiritualism has brought us to the deplorable condition of to-day; and to continue, will leave the world without the semblance of a spiritualistic movement within the next twenty-five years. The principles will be taken up by somebody and applied, in part at least, to the world's progress. We have one more opportunity to organize our strength, and take our proper place in the army of progress.

As our misfortune has been the lack of an understooc and formulated purpose and end of action, as the reason of our comparative failure is self-evidently the absence of such an only resource is to supply that lack by at once formulating our principles, and organizing for action upon that basis. If Spiritualism has no distinctive principles of its own—if it is only a "hash" of old notions, then it has no distinctive work to do, and the sooner we know it the better. But if we have not been in a dream for forty years, it has principles, aims and methods of its own, and it is neglect and inattention to those principles and aims, which have placed us in the confused and demoralized condition of the present.

Scientific Theism.

M. C. SECKEY.

The writer has recently read with profound pleasure a work by Francis E. Abbot, bearing the above title. It is small—the forerunner of a larger work on the same subject. It is a summing up of the latest thought and conclusions of scientific theism. Dr. Abbot evidently believes he has made an important contribution to the literature in this direction. He confronts Kant's doctrine of the noumena with force and with logic. The only difficulty is that he entirely mistakes Kant's position as to its correlative phenomena. He is to be pardoned, for it is the common mistake of all who have never studied Kant and who, like Sir Wm. Hamilton, reviewed him at second hand—without ever reading the "Critique of Pure Reason." Most writers, and Prof. Abbot is no exception, suppose that Kant had no objective world distinct from the knowing ego; that the whole phenomenal universe existed in the mind of the thinker and no where else. This was Berkeley's view but not Kant's. Kant, it is true, made the origin of the world of phenomena to exist in conceptions of the ego; but when thought, it also existed in the world of objectivity—apart from the knowing subject—a phenomenal material object—discreet in the scientific sense from the thought originator. In a word, that the collective thought and affection of the entire race of man in the unseen and seen worlds have taken objective form in what the senses call nature. This view is in accord with the traditions of the race, with the theosophy of Jacob Boehme and with the teachings of Swedenborg who probably was the greatest thinker and scientist of his day. In Swedenborg's early studies he exhausted all that modern science claims and pronounced it unsatisfactory and misleading so far as finding God is involved, and that noumena could not be found as a demonstrable fact in the domain of nature. He fell back upon revelation as the only solution of the theistic problem and abandoned both his inductive and deductive methods for ascertaining the origin of the soul or spirit. In this new departure he started the race with what he calls the Adamic church—the Golden Age—the purest and highest of all the thought and affection of man. This church declined and was succeeded by the Silver, Bronze, and Iron churches or ages, all falling out into that "Wasty of all churches, the Jewish or Israelish church; the last rung in the ladder of

descent of the race—the consummation of its "fall" or lapse from its original integrity. During the long ages of its decline nature, which was the objectification of man's thought and affection, successively passed from a stage of almost fluidity to its present normal condition of hardness and materiality, with all the concretions and accretions which science now surveys with so much certainty, when it sticks to facts and coordinates the phenomena to the ascertainment of knowledge in its legitimate field of investigation. Kant was right. We know nothing of the "Thing-in-itself" in the natural consciousness; or in nature. If we do we must like John Stuart Mill, find two gods instead of one; one good, the other evil; for both principles are at work in all the processes of Nature's field of operations. Evil at present seems to hold a firm grip upon her unsubdued territory.

True Christianity is the only solution of the problem. The God of Jesus was the Father of the race—birthing it into His own likeness and giving to the human soul itself, by His indwelling, the evidence of His existence and the nearness of His personality to every regenerating heart. "You must be born again" is as true to-day as when Jesus uttered these remarkable words. Born out of Darkness into the Light; born out of Time into Eternity; born out of the finite self into the infinite Self. This birth gives the knowledge of God; for it is a lowering of Himself to man's comprehension and necessities. Jesus was our exemplar. He became a God-Man that we might be birthed into the same realization. When the races thus related, God will be revealed as He exists in Himself. It will be a marriage of the infinite and the finite—in reciprocal relationship—each canceling each in the Unity of both, God-Man and Man-God. This is the revelation of the Life of Jesus. True Christianity is nothing more than true Spiritualism. In fact, spiritualism is to this age what Christianity was to the ancient. In one was embodied that which to-day is the privilege of all. He proclaimed all men to be brothers, and that by seeking God in the heart all could find Him. This Spiritualism teaches: It does this and more. It demonstrates the continuity of personal existence and that spirit is the immortal element which gives man true immortality. Spiritualism, when rightly understood and applied, gives a theism which is truly scientific. Naturalism is no part of its faith. Temporal nature is only a shadow of God. He is reflected negatively through man. He is in nature but He is there mediately through the human mind. According to Swedenborg the incarnation wrought a Divine nature which is gradually transforming the good and evil, which we see in nature, into harmony, thus saving fallen nature, as well as fallen man. But it is all done through man, God is not there, as He exists in Himself; and all of our hypothetical scientists will find this out, as Swedenborg found it out, when wearied with the sensual claims of the materialistic but sophisticated God, as He exists in Himself, above all nature and creature; and His infinite Personality is only known to those who unite themselves to Him in "Patience, Humility, Meekness and Resignation."

The Invisible.

This invisible part, in fact, the larger and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing anything but the crude skeleton forms of the grasses, flowers and trees about us. How can we bring this fact home to our minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of different colors. Imagine the optic nerve affected—responding only to the stalk color—then we would see the plant only as a branching stalk; leaves and flowers would all be there, but not for us, because we should be blind to them. We may watch and study this skeleton form of a plant, leafless and flowerless, and count it very beautiful in its graceful, varied branchings and tendrils; though all the while this plant is clothed upon by a higher, more perfect form of organism than that which we see.

Could our eyes be opened but for one moment to behold this plant in its higher organism of leaf and flower, what a glorious new world of beauty and use would dawn upon us. Let us carry this lesson of law of life upward a step. To-day we behold our trees and plants in stalk, leaf and flower, as organized in those forms of matter visible to us, but we are still very blind to a more perfect world of forms over and about us; for the stalk leaf and flower of every tree and plant, wears an ethereal garment, or organism, more perfect and beautiful than any we can yet behold. Bearing this thought in mind, the world becomes vital with a higher meaning, a more glorious promise of good. The wayside flower and the overshadowing tree are lovely and wealth-giving. As the magnet has unseen arms and hands in ethereal form, through which it works in marvelous ways, so the rocks, trees and plants about us, have their unseen arms and hands, so to speak, ministering to their higher growth, invisible to us. In wonder and delight we accept this lower growth into our grosser world of matter and sense, which for the grander and richer vision of the ethereal world of forms and being, above the lower, we wait and grow.

We rest assured in this, that ever the soul, striving for clearer vision and larger living, reforms and perfects its organs of sense and action, so that more and more the higher world of forms and beings through those processes of spiritual growth and awakening, we call living and dying, appears and becomes our own.—W. A. Cram, in Unity.

Looking Forward.

To the Editor of the Religio-Philosophical Journal.

Perhaps a person who has participated in seven legislative sessions and filled several other offices that required some knowledge of political economy may be permitted to look forward and suggest some remedies for the irrepressible conflict between capital and labor. Bellamy imagined himself a hundred years ahead, and looking back described conditions quite correctly as they are; but to me his description of the twentieth century is a visionary scheme of impracticable socialism, and does not seem in the line of evolution or the progress of reform. I propose to show what I see as the congressional legislative remedies which I think can be adopted as soon as the people have a congress and legislatures to work in the interest of the whole people as they now do under the guidance of the best legal talent of the country employed by monopolies to secure legislation for them. This talent, both inside and outside of the halls of legislation secures nearly all legislation for capitalists while the laborers have none of this talent to help them. A change must come, and I think I see the signs of its coming. To me the remedies

seem easy with no disastrous results and I will point out some of them.

First I would stop the eight hour agitation for regulating labor by the day, as the working day is not a uniform measure of time being long in summer and short in winter and the farmer could regulate his labor by an eight hour law and many kinds of mechanical labor could not have justice by such law. Let all labor be paid by the hour, or piece work, as the hour is a uniform measure of time and the parties in contract could adjust the hours of the day to suit both parties. Other and greater evils seem to me equally easy of remedy. Next comes the land question which has been a study in many articles and speeches by me for half a century, and I think I have a remedy for land monopoly much easier of adoption than that of Henry George whose first book I like very much. Soon after its publication I nominated him and voted for him for United States senator in joint session of the legislature of California, as we were then both citizens of that State. I should fear no evil from the adoption of his land tax system but I propose one that need not cost anybody nor injure any land owner. All titles are legal enactments and give the only right to exclusive control of land, when legislatures and congress declare no title valid that does not have two certificates instead of one as now, and one from the purchaser certifying that he is not the owner nor made the owner by this deed of more than so many acres of farm lands or so many village or city lots, and the number of acres and lots is limited by law and all fraudulent titles forfeited the remedy is secure. I got a bill of this kind through the senate in California which alarmed the speculators and they hired two senators to change their votes and they did and kill it. It is a well known fact that each year the land owners in all of the older States decrease in proportion to the population and the price of land rises and in a few years no poor man can earn and purchase a homestead for his family. As this article is long enough I will show up the remedy for trusts and monopolies in my next.

Cobden, Ill. WARREN CHASE.

The Savannah News is authority for the following: Some time ago there was a lady from Macon visiting relatives in Athens. She had been there about a week when she suddenly received a telegram one morning from her home in Macon saying her nephew was quite sick.

On reading the telegram the lady suddenly grew pale, and appeared unduly excited about the news received. She did not speak, however, about it until she was leaving Athens on the Georgia Railroad. Then she told another lady from Athens who accompanied her that on the night before receiving the telegram she had had a most frightful dream about this same nephew. She said that she dreamed he had become engaged in a row, with one or two other men, and had been horribly shot and fatally wounded. The frightful vision was so impressed on her mind that she could even at that moment see her nephew shot down like a dog, and bleeding on the floor. The sight made her sick, and the lady almost fainted on the car. She was told that it was only a dream, and that it could have no bearing on the telegram whatever, as the telegram had only stated that her nephew was sick.

When the ladies changed cars at Barnett for Macon a friend of the Macon lady came in the car, and in the presence of the Athens lady, told that the nephew had been shot, and in very much the same way that the dream had recounted.

The phrase "blood and iron," as applied to Bismark, was derived from a speech which he made in the Prussian House of Deputies in 1862. In that speech he said: "It is not by speechifying and majorities that the great questions of the time will have to be decided—that was the mistake made in 1848 and 1846—but by blood and iron."

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A clergyman, after years of suffering from that loathsome disease, Catarth, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

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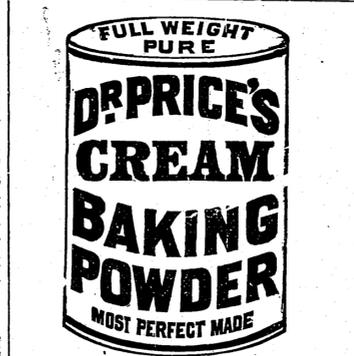
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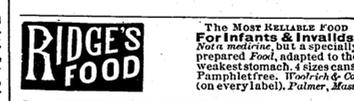
Among the list of books that Hugh O. Pentecost Editor of the "Twentieth Century," values highly are the following: Our Heredity from God, by Rev. E. P. Powell, price \$1.75; Liberty and Life, by the same author, price 75 cents; and Child of the World by Edward Clodde, price 40 cents. He cordially recommends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

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