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

VOL. LXVIII.

CHICAGO, APRIL 19, 1890.

to its items of news | Don't say "I can't write for the | equal to one another. 1988 Send the facts, make plain what you want to 4 was ment it short. All such communications wile properly arranged for publication by the Editors tices of Meetings, information concerning the organ-"new Societies or the condition of old ones: wearends of lecturers, and mediums, interesting inclitti conomination, and well authenticated acof split paeponena are always in place and will (shy l as soon ay Lossible.

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For the Religie-Philosophical Journal. Looking Backward to More's Utopia

B. F. UNDERWOOD.

Sir Thomas More's "Utopia," though a famous book and one of the English classics, is not much read in these days. Knowledge | earth as is necessary for his subsistence." of it is confined chiefly to scholars. At this time when Bellamy's "Looking Backward" is having a wonderfully large circulation, and the social and industrial theories put forth in it are widely discussed, a summary of More's description of the way the Utopians lived and managed affairs may be of interest to many who have neither the time nor the inclination to read a book written nearly four hundred years ago. I give, therefore, To this market-place is brought and put in the main ideas of "Utopia," partly in the author's own language.

But first, a few words in regard to the work. It was written in 1515-16, when the author was about thirty-seven years old. More was a young man of twenty when Columbus first touched the Continent named after Amerigo Vespucci, who made his famous voyages in the years 1499-1503. Thus when Utopia was written men's conceptions of the world had been suddenly enlarged and their imaginations were wonderfully active. The account of the voyages of the Florentine Amerigo Vespucci, published in 1507 were fresh in the minds of all readers when Utopia was written. More imagined a traveller-Raphael Hythloday—who had sailed with Vespucci on his last three voyages, but had not returned from the last voyage until after separation from his comrades. During his travels he had found the island of Utopia. This name is from Greek words meaning "nowhere." The book was printed in the latter part of 1516 under the editorship of Erasmus. Its ironical praise of English policy, praise for doing exactly what was not done, was enough to prevent its circulation in England when it first appeared. Indeed it was not printed there in the time of Henry VIII. In 1517 Erasmus advised a correspondent to send for Utopia if he had not yet read it, and if he wished to see the true source of all political evils.

Raphael Hythioday, after referring to evils resulting from poverty and wealth says: "From whence I am persuaded that till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed; for as long rest are sold at moderate rates in exchange as that is maintained, the greatest and the for the few things they need from abroad, far best part of mankind will be still oppressed with a load of cares and anxieties.

to me that men cannot live conveniently, sies and producing dissensions among their where all things are common; how can enemies. Having no use for money they there be any plenty, where every man will value silver and gold only for the power it law, would all fall off, if money were not excuse himself from labor? For as the hope gives them over other nations. They will any more valued by the world. Men's fears, of gain doth excite him, so the confidence | not even allow it to be worked into any sort that he has in other men's industry may of plate or drinking vessels, lest the people make him slothful; if people come to be become so fond of it as to part with it relucpinched with want, and yet cannot dispose of anything as their own, what can follow of these metals they make chains and fetters thority due to magistrate's fall to the pulsive and disgusting. ground. For I cannot imagine how that can I The slaves among them are such as are con-

winders of the Journal are especially requested to be kept up among those that are in all things "I do not wonder" said he "that it appears

so to you, since you have no notion, or at least no right one, of such a constitution; but if you had been in Utopia with me, and had seen their laws and rules as I did for the space of five years, in which I lived among them, and during which time I was so delighted with them, that indeed I should never have left them, if it had not been to make the discovery of that world to the Europeans; you would then confess that you had never seen a people so well constituted as they."

There is no property among the Utopians and "every man freely enters into any house whatsoever. Every ten years they shift their houses by lots." Every man has a trade, "and if after a person has learned one trade, he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both, he follows that which he likes best unless the public has more occasion for the other." Six hours are devoted to work, three before and three after dinner. Eight hours are taken for sleep, and the rest of the time is employed in reading and such proper exercises as accord with the various inclinations. Public Anti Trust Bill. A Copyright Law.

Anti Trust Bill. A Copyright Law.

I bectures are given every morning before daybreak "at which none are obliged to appear
break thems. Good Work Done Years Ago. Prospectus.

The Religio-Philosophical Publishing House. MiscelSince all are employed at some useful labor,

They detest war, yet their men and women are both trained up to military exercise and discipline, and when necessary they know Since all are employed at some useful labor, there is a great abundance of all things: of other work vast numbers are sent out to to those who shall kill the prince and other mend the highways. But when no public persons of rank. They have these promises undertaking is to be performed, the hours of working are lessened."

None of the cities are allowed to have more than six thousand families "besides those of the country round it." From cities that grow fast are transferred people to those that do enemies as the best way to prevent a long not otherwise increase. If there is an in- war and the slaughter of those who othercrease over the entire island, citizens are drawn from the several towns and sent to the neighboring continent where if there is uncultivated soil, they form colonies taking the inhabitants in with them, if they are willing, but if they refuse, driving the natives out of "those bounds and hiring troops from nations that are in which they mark out for themselves. For their debt, especially from the Zapolets, a they account it a very just cause of war, for a part of that soil, of which they make no use, but which is suffered to lie idle and uncultivated; since every man has by the law of na- | men for the consumption, of war, and thereture a right to such a waste portion of the

The oldest man of every family is its governor. Wives serve their husbands, and children their parents. No family may have less than ten, and the maximum number is sixteen although for children under age there is no determined number. Children of larger families are removed to those that have fewer. Every city is divided into four equal parts, in the middle of each of which is a marketplace from which every father supplies his family without paying for it or leaving anything in exchange with whatever is needed. manufactured by the several families.

"There is no reason for giving a denial to any person, since there is such plenty of everything among them, and there is no danger of a man's asking for more than he needs. They have no inducements to do this since they are sure that they shall always be supplied."

In every street are great halls that lie at an equal distance from one another. At each of these halls thirty families have their repast, for though any that will may eat at home, yet none do it willingly, since it is both ridiculous and foolish for any to give themselves the trouble to make ready an ill dinner at home when there is a much more plentiful one made ready for him so near at

Both dinner and supper are begun with a short lecture on moral subjects. The people sit long at supper and always have music. While those in the towns thus live together, in the country every one eats at home and "no family wants any necessary sort of provision, for it is from them that provisions are sent into those that live in the towns."

If any one wishes to travel only over the precinct of his own city, to do so, he has only to obtain his father's permission and his wife's consent; but when he goes into the country he must, to be admitted into the houses, labor with the people. There are no taverns, no ale houses or similar places of

According to their plenty or scarcity, the towns of the island supply or are supplied by one another. Two year's stores are kept laid up, to provide against bad seasons. Corn, honey, wool, flax, wood, tallow, leather and cattle are exported to other nations, to whose poor a seventh of the goods is given. The rest are sold at moderate rates in exchange including iron, and for gold and silver which they keep for use in time of war, in hiring "On the contrary," answered I "it seems | foreign troops and in raising mutual jealou-

upon this but perpetual sedition and blood- for their slaves, and such articles as tend to shed, especially when the reverence and au- make the people associate it with what is re-

demned to that state during life for crime, or such as their merchants find condemned to death in countries where they trade, whom they sometimes redeem at low rates, or such of the pour of the neighboring countries as of their own accord, offer to leave them.

Women must not marry before eighteen and men not before twenty-two. Before marriage some grave matron presents the bride naked whether she is a virgin or a widow, to the bridegroom; and after that seme grave man presents the bridegroom maked to the bride." They wonder at the folly of the men of those nations who are so partienlar in buying a horse and who are so care less in the selection of a wife on whom depends their happiness or unhappiness for life. Divorce is granted only for adultary or "insuf-ferable perverseness," and then the state dis-solves the marriage, giving the injured person the right to remarry, but denying this privilege to the guilty party. Husbands may correct their wives and parents chastise their children. The punishment for most crimes is left to the Senate. If any man aspires to office, he is sure never to get it. Monuments are erected in honor of men who deserve well of their country. The Utopians have no lawyers. Every man pleads his own case.

an enemy with the least consequent injur so that it frequently happens that for want | to themselves. They promise great rewards circulated through the enemies' country. They offer large sums for the betrayal of these in high position. They observe the promises which they make most religiously, and look upon this way of corrupting their wise would be killed. They secure thus the death of those most guilty. If they cannot disunite an enemy with domestic broils, in doing which they can use vast sums of treasure, they engage neighboring nations against him, supplying gold and silver plentifully rude, wild and fierce people. The Utopians native to hinder others from possessing a hold this for a maxim that as they seek out the best sort of men for their own use at home, so they make use of this worst sort of fore they hire them with the offers of vast rewards, to expose themselves to all sorts of hazards, out of which the greater part never return to claim their promises.

They force no man to go into foreign wars against his will, yet praise and encourage those women who go along with their husbands and stand with them in the front of the army. They use all prudent methods to avoid endangering their men, letting the brunt fall upon troops that they hire; but if it becomes necessary for them to engage they fight with bravery, for they know that if they fall their children will be well looked after, and the wise sentiments instilled in their minds animate them with invincible determination. The education of youth belongs to the priests, to whom great honor is shown and who are never punished for crime what-

Their punishment is left to God and to their own consciences, for they do not think it lawful to lay hands on any man how wicked soever he is, that has been in a peculiar manner dedicated to God. They have but few priests. The priest accompanies the soldiers apparelled in sacred vestments, and during action kneels in a place not far from the field and prays first for peace and then for victory on their side. There are different forms of religion in Utopia, but the Utopians agree in the main in worshipping the Divine

This traveller after describing Utopia says Therefore I must say that as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich who on pretence of managing the public, only pursue their private ends and devise all the ways and arts they can find out; first that they may without danger, preserve all that they have so ill-acquired, and then that they may engage the poor to toil and labor for them at as low rates as possible, and oppress them as much as they please. And if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws. Yet these wicked men after they have by a most insatiable covetousness divided that among themselves with which all the rest might have been supplied, are far from that happiness that is enjoyed among the Utopians; for the use as well as the desire of money being extinguished, much anxiety, and great occasion of mischief is cut off with it. And who does not see that the frauds. thefts, robberies, quarrels, tumults contentions, seditions, murders, treacheries and witchcrafts, which are indeed rather punished than restrained by the severities of the solicitude, cares, labors, and watchings would all perish in the same movement with the value of money; even poverty itself, for the relief of which money seems most necessary, would fall.

"Consider any year that has been so unsurvey was made of the granaries of all the farthing, both in human life and treasure.

rich men who have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in misery, and that if it had been distributed among them, none would have felt the terrible effect of that scarcity; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretanded. to be invented for procuring them, was not really the only thing that obstructed their

For the Religio-Philosophical Journal. Justice as Related to Right Thinking.

J. R. TALMAGE.

Justice is not an arbitrary decree but a principle; as such it is the equipoise that extends throughout nature. It must have been from all time. All creation seems to exist in its reciprocation. No one thing exists for itself alone; no world revolves in space independent of other heavenly bodies.

The sun of our planetary system was conplanetary worlds revolving around it, as they are dependent upon the sun. As now The rapid revolution of the planets, annual and daily produces waves in the electric ether that react in sunshine; thus a continuous reciprocation is the result.

The earth receives its warmth and light from the sun, but through this reaction the. supply never becomes exhausted, and the sun is as inhabitable a world as our own.

Mechanics are familiar with the experiment of cutting the hardest steel by bringing it in contact with a soft sheet iron disk made to revolve with great rapidity; it melts its way through as a saw would cut through wood, without injury to the soft fron

The earth moving in its orbit at the rat of nineteen miles per second, and its daily revolution of nearly two miles per second suggest in the light of this experiment, how it is that through this law of action and reaction, the light and heat of the sun are produced. Convert water into steam which we use for a motor force—and to do so we liberate just the amount of force stored up in the fuel, that had become so deposited through the chemical action of sunshine-and we liberate this stored up force through the process of burning. When we find we can produce something from nothing it will be the discovery of perpetual motion, and refute the long established statement in philosophy that action and reaction are equal. If red hot iron is immersed in water it is suddenly cooled because the heat is transferred to the water: the same amount of fuel consumed to heat the iron if applied direct to the heating of the water would bring it to the same temperature. You will observe in the examina tion of an electric battery where the plates of copper and zinc have been for some time immersed in the acid, they decompose—the plates become thin, are decomposed by the acid and produce electric force. It has not by this process been created, but the stored up force in the metal has become liberated in the form of electricity. Of course this thought is familiar to the scientific mind under the head of correlation of force. If there is an accumulation of electric force in one locality, balance is restored by a thunder storm, or cyclone, or in some less boisterous manner. All unbalance is destructive; such tendency is only allayed by finding balance. If it was possible for unbalance to reign supreme, total destruction of universes would be the result. We may go on tracing this law in nature wherever we desire and find the same result. The skilled agriculturist knows he must return to the soil elements in exact proportion to those exhausted by his crops. That I may have time without becoming

wearisome to reach the main thought I have in view, and up to which these facts lead omitting farther references that might be furnished without limit, let us consider the position of universal reciprocation, reciprocal action in outer nature as the law. In mankind this law is called justice; and here again we meet with the same mathematical precision, action and reaction are equal This nation fostered the institution of slavery long after the best intelligence and perception and justice denounced it. Millions of wealth was produced without returning an equivalent for the labor so performed. The devastation of the war was equal to it and arms, was the reaction, was equal to the heartless separation of human souls—mother and child sold upon the auction-block, never

to meet again.

The untimely death by cruelty to the slaves was balanced by blood spilt and lives sacfruitful that many thousands have died of | rifised upon the battle-field; so the nation | hunger; and yet if at the end of that year, a paid the penalty of injustice to the uttermost

Linear Control of the Control of the

Pride, arrogance, selfishness, revenge, hatred, ill-will, uncharitableness—are all qualities of unbalance, are subject to and inevitable in this same law of action and reaction that reaches from God's outermost creation in material existence, up and within to the very center of outflow. Thus it is that states of moral obliquity cause results which return or react in discipline that elevates out of that state into one of moral excellence; and thus we pay the uttermest farthing in growth or for growth—the reaction from the state that is cold and heartless, into one of warm sympathy and all of the balanced qualities. One possessing shrewdness obtaining another's property without returning an equivalent, usually thinks he is so much ahead. But not so, somewhere, some time, you must return the equal value, because the justice in your heart prompts you so to do, or go through the inevitable discipline that will develop that state of justice in you; because the individual has put into activity a force, and it must have its reaction. It is not the counterpart of nature, but is counter to nature. It is thus that Nature or God has wisely provided for the inevitable growth of every human soul. If we are poised in all the higher qualities—and they are the qualities of balance earth was warmed—an immense ball of fire that produced the light of this universe, giving warmth and light out from itself way persist in the wrong doing as we term without any return; but through a better it, the penalty we must pay, for our growth knowledge of nature's economic methods it is cannot be escaped. The long, tedious, cirnow considered as much dependent upon the | cuitous route over barren hills and through deep valleys and lonesome gorges of discipline lie before us to reach the high plain of justice where perennial flowers blcom in explained the sun is a centre of reaction, gardens of rare beauty, in which state the mind finds that steady flow of peace, that truly to the unjust passeth understanding or lie enveloped in that mystical glory of absothat beat against the sun and are reflected or lute justice in thought, in word, in deed, wherever our feet touch the earth, or lightly press the shady lawns of heaven.

Now let us see how this account takes place, so nothing escapes registration upon the soul. The best thought in spiritual science establishes the fact that "thoughts are things." First it is considered or affirmed by all classes of thinkers-who are not materialists—that the essential man is spirit, inhabiting for a time a physical body; not that he will become a living soul but that he is a living soul now, the soul having built up for itself a physical body to use upon this plain of life, which is all it has to do with it—simply its instrument; so all the success there is is the success of the spirit. Thoughts are things, and because of this fact the quotation "as a man thinketh so is he," becomes an inspiration most profound. We find it imbued with significance that volumes would not exhaust in elucidation. "As a man thinketh so is he," because it is thought that builds up the character of the spirit. The spirit or character of spirit built of the kind of thought indulged in as systematically as bricks are laid one upon another in the con-

struction of a dwelling. A house is builded in the mind of the builder by his thought; then he brings the material together and makes real in outward form, that which is just as real in his thought. Can a man build in his thought

and build nothing; construct in his thought, expend force in his thought and it be nothing? The thought—house is the substantial house, the shadowy one is the one constructed out of material substance; and it will pass away with all material things. Therefore it is that we call the thought-world, the subjective world; the cutward or material world the objective world. The objective world is the product of the subjective, and must correspond to it. The subjective world must exist before the objective can be made manifest. The house must be builded in thought-substance before it can be constructed in material substance. God's thought to create a world, was before the world so created. Call to mind the Board of Trade Building in Chicago or some of those magnificent blocks of buildings adjacent to it, and then entertain the thought that those grand structures existed in the mind of the architect-a real existence, and still will be the real existence, when those granite columns shall have returned to dust; all so that thought, spirit only is permanent; all material things fade away while spirit is the enduring substance. I repeat again that all success is of the spirit. Millions piled up, worldly fame, or what we call a successful life may have nothing to do with it. I will make use of a little incident in illustration. A gentleman said to me, "Gen. Fremont has always been too previous; he has never been a successful man because his thought was so in advance that he could never bring it into objective existence. In his thought he built the Pacific Railway but could not get capitalists interested in it, and that magnificent project was carried forward by others later on; and we say, they were successful. Again, he led the Republican party—was its first nominee for the presidency; another later on won the victory of success. Still as a general in the army he was sent into Missouri; he said, "we are here balanced the account. The tearing asunder to defeat the enemy," and he armed the negroes; for which he was at once appropriate fell either victims to disease or in combat of the groes: for which he was at once superseded; arms was the reaction was equal to the I took the matter for a text. First it cannot be true that nature cheats us in that way, some logical reasoning is to be found by which it will be made plain. I applied the principle heretofore referred to, namely; that all success is of the spirit. In thought Fre-

mont built the Pacific Railway, thus all that (Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

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

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY A. J. LANGWORTHY. 1. My paternal grandfather was an Elder in the Baptist church, preaching the doctrine of fore-ordination, which briefly means that God has selected before their birth which of the men and women born, he would either save to sing psalms on His rostrum, for His edification, or else thrust them into a molton furnace, where he might forever delight to hear and see them fry in torment, because of His own mistakes. My grandfather was a watchmaker and jeweler, making it a business. He preached also his life time nearly, in Saratoga county, New York. for which he never took one cent, even refusing to take a pair of shoe-strings from one of his deacons, unless he would take a cent for them. He was an eccentric man but earnest and honest in all his work. He died in 1822 and the writer has no recollection of ever seeing him smile, but he was ever grave and thoughtful. As I look back over these early scenes, it seems to me that my grandfather was not altogther sure whether God had buttered his bread or not. I relate these details of his nearly obsolete though peculiar religious faith, because my father and several of his brothers did not follow in his footsteps. Father was an atheist all through life, and died one without fear and trembling at the age of 93. My mother was a staunch Episcopalian, and the majority of her eleven children sided with her, but I preferred to wander in the woods and fields with my father, on Sundays, who was interested in gelieved such phenomena were produced by spirit agency, and that it was undeniable When fourteen years of age I had carefully and conscientiously read the Bible with a view to develop some religious tendency as my guide through life. The result was, although I had never exchanged ideas with my or of feeling compelled to learn the truth, father, I nearly adopted his views, becoming a strong materialist, clinging to that belief

with a strong materialist, clinging to that belief with great pertinacity, until proofs that no forced me to believe in the continuity of life beyond the portal of death. I could not then yield the point until I was satisfied that vield the point until I was satisfied that there was no personal, brutal God, bristling with venom and vengeful ire against his creatures, lying in wait with fiendish intent to do them injury. I had taken the Boston Investigator for many years, made Tom Paine and Voltaire my text books and thoroughly ignored the God of the Old Testament. It is a difficult matter to pull up and eradicate root and branch, thoughts that have bred and imbred in the human spirit for threescore years, especially those endowed with the deeply penetrating roots of strong prejudices. which are well nursed by a vigorous will power. And yet I did it. It was the long and strong guns that forced the rebels to evacuate Petersburg, so the well directed guns of spirit power, with truth for ammunition drove me after a struggle of forty-five years from a position I had considered impregnable. It is just fifty-five years agone the latter end of the present March that the batteries opened on me, and I have believed in the continuity of spirit life not quite ten years. I prefer the words continuity of life for Spiritualism, because we know so little of the better life thus far: huge errors and strange truths are so inextricably mixed together, that those words would prove a better term until we can get word from a higher

RESPONSE BY R. LANNING HUTCHINS.

plane with more of truth.

1. Hard shell Baptist. In my youth 1 joined the Methodist church; afterwards was baptized in church of England, and studied honestly two years for the church. But my study made of me what the church calls a skeptic, for which I am thankful. Nine years.

3. I never doubted the continuity of life. became a Spiritualist from first being led by strange spells coming over me, lasting sometimes three weeks.

4. There are many incidents among which are the fact of the controls of Mrs. Sadie E Ranh (trance, writing, stigmata, indpendent voice, medium) of Kirksville, Mo., coming to meet me at points 100 miles from residence of the medium, then afterward telling me what I had been talking about, and who with, the day before I visited medium at her home. Also the control by Mrs. Lull, of Topeka, Kan., following me, and controlling Mrs. Rauh in Kirksville, Mo., 300 miles away on my account; also on the fact of a peculiar physical clairvoyance that was with me for three years.

5. I do not. I regard Spiritualism as a ph ilosophy, because it treats of facts. Philosophy equalizes itself. Hence it is fact.

6. First to roll out the stumbling-blocks and tear down the barriers which ancient priestcraft has built across the pathway of man that he may have a clear way to the true

7. That a knowledge of psychic laws may tend to help man in the conduct of this life. It seems to me necessary first to sweep from his mind all fears, that he may boldly step out in his investigations, and researches like one treading on his own grounds which he tknows are not beset with pitfalls and snares. Paula, Kata.

All Should Read It.*

"As interesting as a romance, of more practical utility in this age than the Bible," is a laid down.after hours of uninterrupted read-ing. I refer to a recent English publication, responsibility of the individual to God alone. It is also the incarnation of harmony. Sucentitled 'The Gift of D. D. Home," by Madame

No matter if these individuals did not bear ena they beheld to the truths of the messages they received. Within their minds was imways, and in various forms did grow, flourish and have borne fruit. One can, however, thor makes regarding this, and which one is impressed arises from the intense interest felt in the man, and the consequent prayerful desire to have him wholly and fully justified by all who came in contact with him. With this fact she can console herself, that the work of D. D. Home was not alone for those who witnessed the phenomena, but also for those of a succeeding generation; and had these men of known reputation, world wide as it is, of many of them, publicly given the testimony at the time Madame Home thinks it should have been given, those of the coming generation would not have had what will be of more interest and value to them,this narrative of facts, incidents, and dates so pleasingly presented, and of the truthfulness of which, no one who reads the work, can for an instant question. It is certainly most valuable in this respect, that it makes an indisputable historical record of many men who stand before the world in this day as teachers, educators, moulders of thought in others, and who thus evidenced that they that individualism is the essence of all selfwanted to know the truth. Fortunate were they, whether they used the truth learned or not, that these phenomena were illustrated through one so earnest, so truthful himself, and so unselfish as D. D. Home.

There is nothing to be regretted to my mind that so many kept silent, but much to be thankful for. In this age there is much still of the effect of centuries of church teachings, the tendency of which is to let some one else do our thinking, instead of investigating, noting, and thinking each for himself. Therefore, had a Trollope, a Brewster, a Lytton, a Buckle, a Ruskin, and many more whose names are mentioned, borne public testimony to what they witnessed through D.D. Home and other medievidence of the continuity of life and immortality of man, then tens of thousands would have accepted such statements as final, without desire of further knowledge personally,

Surely it is this latter part that is the mission of modern Spiritualism that each one should be able to say, I believe because I do

dates recorded, "they builded far more wisely admirable compilation to be published by Madame Home, and thus show a practical example to all men, that these noted men of the progressive world sought for themselves the truth they wished to know, each for himself, not that they might bear testimony, but that for the satisfying of their own natural needs, they might have personal evidence of an individual immortality.

With such noteworthy examples as is therein recorded, this book should be in the hands of every clergyman, of every politician, in short in the hands of all who are able to read, and are capable of thinking, that they may get a clue as to how to learn the truth of this great fact for themselves; and having learned may they be as D.D. Home, "True to the end."

* The Gift of D. D. Home. By Madame Dunglas Home. London: Kegan Paul, Trench, Irubner & Co. Chicago: R-ligie-Philosophical Publishing House. Price, \$2.75.

> For the Religio Philosophical Journal. ORGANIZATION.

Difficulties In The way.

PROF. J. S. LOVELAND.

In undertaking any enterprise, it is the part of wisdom to make a careful inventory of the obstacles to be encodatered, as well as the helps anticipated. That there are difficulties in the way of a spiritualistic organization the experience of the past and the conditions of the present abundantly demonstrate. In a recent article, I hinted at some of the obstacles and attributed the divided and warring condition largely to the fact, that, as a body of people we have no formulated, common purpose; are working for no definite end, not even to convert people to an acceptance of the phenomenal facts; and, that this was due to refusal and neglect, at the commencement of the modern manifestations. This neglect has become a chronic ailment and affects nearly all who come under the influence of so-called Spiritualism.

But what we are deploring must have some priorly existing cause or causes; and we are now concerned to find what are those forces, which have wrought such results, and moreover, seem to retain there power and continue their demoralizing influence over our spiritual movement. Unless we can counteract it, all efforts at organization will be a waste of energy and time. The primary cause is the faise philosophy of individualism, or, as it is sometimes termed "individual sovereignty." Individualism is the core, the basis of protestant Christianity. Indeed, we may say of Christianity without any prefix. Luther, in his controversy with the Romish church, was compelled to assume the supreme authority of the Bible, and the right | or we must admit that it has no life of its of the individual reason to interpret that authority for itself. This was a legitimate deduction from the Christian system, which tive work and effort. And we need not to consequently no third person have any business to interhave any fere between the individual soul and its bodies the principle of perfect equality-"we quotation that comes to my mind from some | ruler and judge. The intense vehemence | meet upon the level" there-no one takes source, as I sit thinking of a work I have just | and acrimony of religious differences, grow | precedence of another. The great and the

A creed was an interpretation of God's char- cess depends upon it, in the most absolute acter and will, and also of human duty and sense. The circle is co-operation. It brings utmost historical value to the literature of Spiritualism, and we are most fortunate that the work of this compilation fell into the man, 'but who gives perfect evidence in these pages that she also truly loves the cause to which D. D. Home devoted his life; and through whom the truths of spiritual phenomena were made to so many of the leading minds of the leading

years has had so little of dogmas, creeds, and | the other extreme, and published a book on | all the functions of life, in its highreligious cant as its dominant features, that one is inclined to ask within themselves, was not D. D. Home's mission and work even New York city adopted enthusiastically the nothing broader in human relations than is greater than appears on the surface of a doctrines of Warren. In Boston and in Ohio included and developed in the conditions and mere historical narrative? early converts, were or became Spiritualists public testimony to the facts of the phenom- at a very early period of the movement. Of course, the protestant tendency of nearly all the original Spiritualists predisposed them planted the seeds of a truth, which in many to the ready acceptance of the specious fallacies of individualism, while their experience with the tyranny of ecclesiastical organizaheartily sympathize with the plaint the au- | tions of association. We had therefore the most rampant form of anarchical freedom thrust upon the movement at the very start. And there was no one to stem the tide,—all seemed to accept the fallacies as the very truth.

Another influence came into the Spiritual-

ist movement at the same time, and by the same persons. Several of the persons I have mentioned, and others, had been connected with the Fourieristic movements, and were deeply indoctrinated in the theory of "passional attraction." But, the "Oneida communists" had, at that time, an establishment in or near New York city, and were publishing their system of "complex marriage," and they termed it "free love." The "sovereigns" lay aside their "passional attraction" terminology and adopted the communist term of free love. Anarchy is the basis of the teaching, and, it leaves no room for the assertion or enforcement of ethical princi-ples; the individual is his own principle. It does not require any great sagacity to see ishness, and that it would necessarily, antagouize all organizations which included the idea of order or duty. "I hate the word duty" is a common expression of the sovereigns. Fully to comprehend the utter falsity and badness of this philosophy, one has only to reflect that what is termed individuality is not the sum of attributes which make you a human being, but it is the dif-ference in strength or weakness of those attributes which make you John Jones instead of John Smith, it is the sum of your unlikenesses to others. Sovereignty is not predicated upon your essential humanity but upon your idiosyncrasies; and hence, freedom means that exercise of those peculiarities in accordance with their tendency and strength, instead of their exercise in subjection to ethical law, is it any wonder that intense opposition should be manifested toward any system which, in any way, would be likely to interfere with this enlarged freedom? Such has been the fact, such is the fact to-day. This subtle poison has permeated the spiritual movement everywhere, and many who revolt against some of its most abominable inferences still uphold the basic principles. Those who understand the system do not scruple to affirm that there are no tion of duty, and without consecration to that | much hope and pleasure the advance of such dence by the investigators of the times and duty, is worthless; it is no organization, but men as Mr. Roberts which enables him in a simply a mere business arrangement. So it few years to abandon the above creed and than they knew"; for they left the way clear | has come to pass that the protestant Chrisand the materials in existence for this most | tian individualism has gone to seed in Spiritualism. And in enumerating the difficulties | pit. in our way, we must not overlook the development of overweening egotism. The Christian repudiation of the scientific method in investigating spiritual matters, has placed faith and opinion above knowledge. And yet in spite of the self evident fact that not one step can be taken in the investigation of Spiritualism by any other method, vast numbers are found slurring the methods of science, and ventilating their opinions as being as good as those of anyone else. And. then, they make the uncertainty of opinion a reason for opposing all organization. "I have" they say, "one opinion to-day, but to morrow I may possibly entertain the precise opposite." That might be possible as to mere trivial notions, but it is not possible so far as any well considered system of thought is concerned But common sense people do not when they are fixed upon some great and well consid ered policy of life and duty, change their position in a day.

It is urged, over and over again, that any organization, based upon any affirmed princi ples will result in despotism. This comes from a real fear on the part of some of old church discipline, while with many it springs from the false theory of individualism. But there is a point here which needs careful guarding. One great trouble with early christianty was the foisting of jewish notions on the new converts. The old seeks to mould the new. But the new must entirely change the old if true to its mission. Spiritualists must organize on a purely spiritualistic basis, and not on any dogmas of the old church. Otherwise we shall not fence ourselves in, nor fence others out, so that we shall be unable to co-operate in everything where we agree in purpose. To organize on the basis of either Unitarianism or Universalism or with them, is simply to make one more Christian sect. Spiritualism is not Christian, is not Sectarian. It is not included in any existing sect or religion. It is the interpreter of all sects, and all religions, hence, it includes all the truth and good of all religions with all their sects. Spiritualism cannot go to them—that would be retrogressive, but they must come to it. It may seem a very severe and even repulsive saying that the cultured ministers of the old church es must come for instruction to Spiritualists, with all their disorderly condition, but it must be done. There is no such thing possible as constructing either a correct religion, science or ethics with the basic truths of Spiritualism left out. The real Spiritualist has been born again, out of the falsities of the old religious, and he cannot go back into

them again. Every fundamental or basic principle is a living seed. It must germinate and produce a form-in other words an organization. Spiritualism must take on some organic form cwn. Its primitive form is the circle, and it must become one universal circle of co-operatheir endorsement in that they co-operate with us in and by the circle. The circle em-

and by it, we have developed a profounder philosophy and a more exhaustive and all included science. And, I may also say, a natural, scientific and all embracing religion. We must be especially careful then to guard against limiting this universalism of principle and method by adopting any of the specious statements of the old limitarianism. Am I told that we must not exclude any of the race? I answer, Spiritualism will exclude none. The excluded will exclude themselves. Those in the galling chains of any form of specialism cannot embrace the universal. The universal is harmonic—is order, law. The special is disorder and crime. The universal is right relation, hence, right action. The special, the individualistic is selfism, despotism, disorder. The universal is consecration, devotion, enthusiasm, inspiration. The special is segregation, cliquism and sectarian bigotry, sometimes lapsing into indifferentism.

ably a more superstitious witness never lived.

As to Mr. Calef of Boston, who wrote

But, further specification is unnecessary. Enough has been stated and suggested to show that the work of organization is no easy task, it must come in some way, unless our present civilization is buried in another cycle of dark ages; for Spiritualism alone can lead the upward march now possible to man. It only can furnish the elements necessary for the development of that lofty ideal of ethical perfection of character which alone can solve the mighty problems now pressing for solution. The question which must be answered, finds in our Spiritualism its last resort.

From the Baptist Church to Unitarianism.

to the Editor of the Religio-Philosophical Journal: Rev. J. E. Roberts of this city graduated from the Baptist college at Alton, about fifteen years ago under the strict denomination influence of Dr. Kendrick its president. In 1880, he was called to the pastorate of the first Baptist church of Kansas City of which I was a member and former pastor. Mr. Roberts was then a very strict and strenous close read and comment upon the New Hampshire articles of faith as usually adopted by the the creed until a course of sermons on the history and doctrines of the Baptist church led him into a line of thought more critical and thorough than is usual in ordinary ministerial work. He is a most careful and safe thinker and allows no fact bearing on a candid presentation of a subject to elude his nowithout a moral basis—without an affirma- plete a religious character, but we hail with adopt in its stead the following which he reads each Sunday from his Unitarian pul-

"We the undersigned unite as members of the Unitarian church known as All Soul's Church of Kansas City Mo. By thus uniting we desire to promote the public worship of God and the practice of

the principles of Christianity. We hereby pledge ourselves to employ our individual and united efforts to attain to and encourage right and noble living, and to this

end to establish and maintain Sunday schools, charitable and literary institutions, and all other agencies calculated to promote true Christian life and thereby the advancement of the highest good of society. We unite for the promotion of these objects without requiring of each other any creed or

confession of faith and we claim no rights to | the groans. It was a bright moonlight night, exclude anyone from this church on account of difference in doctrinal opinions.

All persons signing this covenant shall be regarded as members of All Souls Church.but the minister may, with the assent of applicants for membership adopt such service of initiation as he and they may desire."

But little fault can be found with this Uni tarian creed formulated by Mr. Roberts for the church of which he is minister. While he is yet honestly lacking in many of the spiritual elements well understood by many of the members of his church, yet he is broad enough not to discourage them in their belief, but claims to hold himself open to the influence of any convincing proof that may come in his way. Unitarians are not cowards, for they stand firmly by their convictions in the face of all opposition, and when Spiritual ists have put their claims on a sufficiently scientific basis to commend them to their sense of right and good morals, then Unitarians will open wide their doors to a full fraternity with Spiritualists.

S. D. BOWKER. Kansas City.

Early Spiritualism.

To the Editor of the Religio-Philosophical Journal. About thirty-five years ago, with the en

thusiasm of early life, I read and saw some thing of the phenomena of Spiritualism. It did not take very long to discover that such investigations excited prejudices which were liable to injure my material interests and as I was not desirous of any degree of martyrdom I directed my efforts thence forward to the ordinary pursuits of life.

Within the last twelve months I have resumed my inquiries and have been astonished at the stores of accumulated information bearing upon the character of man's material existence and his probable future destiny. Omitting, for the present, all occurrences and authorities of the last half century I will now in the library of Wisconsin Historical Society by John Beaumont on "Familiar Spirits, Apparitions etc." London, 1705, a work which shows the author to be a man of learning and partly free from the superstitions of makes everyone directly responsible to go to the spirits to enquire because we have this time. He first cites a great number of ancient writers from the time of Socrates | secular sphere of instruction, and leave all downward and some of his citations appear worthy of notice. Apulcius, Lib. de Deo. Socr. says. "In a certain sense the mind of man, even while it is in the body, is called a demon." Porphyrius speaks of good and evil demons. Agrippa, Occult Philos L. 3, says that each man has a three fold genius p. 77. He cites the case of Mary Goffe about 1641 Biographical sketches like this are of the destiny. If not, true and perfect, woe to the two conditions of life, embodied and dis- who said she visited her children in her utmost historical value to the literature of unlucky believers. A people's government embodied, into direct relation and effort for sleep or trance. P. 79. He cites the case

gard the bewitched as "specter sighted." Referring at length to himself he says: "I am convinced by my own experience that there is such a thing as spectre sight." He claims to have seen hundreds of persons or spirits in a period of three months. "They called to me,rung bells, sang to me, played on music(?). Two women and three men teld me they would kill me if I told any person of their being there. I made a servant sit up four nights with me." A female spirit laid on his bed and threatened him with death if he slept, but sleep was stronger than fear in the end. They at last appeared to have left him. He mentions a woman in London as clair-

voyant, who seems to have acted in the capacity of a "business medium," and he says "she was very correct." He quotes from Cotton Mather the case of Anne Cole, of "serious piety," who in 1662 was taken with strange fits, "her tongue being guided by a demon." Also the case of William Morse of Newbury in 1679, who was infested with demons, not unlike the demon of Tedworth. Physical objects were thrown about violently. It is fair to add in relation to Cotton Mather that prob-

against the Salem Witchcraft delusion, Beaumont thinks Calef did not give due weight to Mather's witnesses as to Margaret Rule having been lifted up to the ceiling, and he rejects Caler's bible argument that miracles have ceased; thinks "it not good against a visible fact." He gives an account of T. Tasso, who believed he both saw and heard a good spirit. He quotes Thyraeus thus: "The manifestations differ in excellency according to the dignity of the Powers they are made to." He quotes Wierus, De Praes; Daemon L. 7. c. 13: "Spirits appear sometimes invisibly, so that only a sound, a voice, or noise is perceived by men, viz: a stroke, or breeking or whichling and processing or which in a stroke or breeking or whichling and processing or which in a stroke or which is a stroke or which i knocking, or whistling, or sneezing, or groaning, or lamenting, or clapping the hands to make men attent to enquire or answer."

Several quotations from ancient writers refer to an inner sense, not of the body, but of the mind. He cites John Poidage, Necromancy. London, 1655, as teaching that there is a "light world" and a "dark world," that there are other internal faculties beside sight, and that his own spiritual senses had continued open for more than four years. erts was then a very strict and strenous close Beaumont concludes his work by saying "I communion Baptist and lost no occasion to firmly believe that, as the whole visible world has proceeded from the invisible world so that spirits both good and bad are con-Baptists. Mr. Roberts was honestly loyal to cerned in the administration of it as agents subordinate to the first cause.'

The foregoing extracts give a somewhat kaleidoscopic view of ideas which have floated in different minds in past ages, and show that there is less novelty in the teachings and discoveries of modern Spiritualism than most people are aware of, yet Beautice; of course we Spiritualists are satisfied | mont's work is only one of a great number moral principles—no standard or moral ob-ligation binding upon men, organization, very vital facts needed to round out and com-spirit origin have existed in every age.

The Reading Apparition.

The New York Sun of March 23, says that there is considerable excitement at Reading, Pa., near where Mrs. Lebo was shot by her husband, caused by the appearance of the headless ghost of the murdered woman. The family of William Ruppert and others declare that they see apparitions beyond any doubt. Mrs. Ruppert says:

"We had already retired when I heard a number of groans out in the alley as if some one was in great pain. I thought of my sons and at once went to their room, but I found both of them sound asleep. I heard the groans again, just outside the house, and then thought that probably some neighbor was lying out on our front step in distress. I opened the second-story window and looked out. I saw no one on the step, but still heard with very little air stirring.

"I looked across the alley near to the spot where Lebo shot his wife and there I saw in the alley a sight I shall never forget. The figure of a woman was near the gate, which was swinging, while further on in the alley I saw a light which was bright one moment and the next it was quite dim. The groans continued and I closed the window and went to bed. The figure I saw had no head and I truly believe that it belonged to the other world. When I went to bed I was taken with convulsions, which continued for two hours. Several of our neighbors have seen the same figure, and they all believe that is the wandering spirit of poor Mrs. Lebo, wha was murdered.

Mrs. Ruppert was corroborated in her story by her husband. Their son Oscar, aged 17, says he has seen the spectre two or three times.

The Bible in Our Public Schools.

America takes a very narrow view of the decision of the Wisconsin Supreme Court against the use of King James's version of the Bible in the public schools of that State. It says: "There can be but one explanation of this monstrous decision, and that is, that the Supreme Court of Wisconsin has proved recreant to its high trust and has yielded to the political pressure brought upon its individual members by the Roman Catholic hierarchy." More reasonable and truthful is this statement from the Independent: "The ground taken by the court is, that the reading of King James's Version of the Bible in the public schools, whether as a means of instruction or as an act of worship, is as it respects Catholics who do not accept this version as correct, to introduce a sectarian book into these schools, as really as if the Donay Version of the Bible, which the Catholics do accept, were thus used. This is the pith of present some notes and extracts from a work | the principle laid down in this decision; and we think it to be entirely correct, and, as a principle, just as applicable in this State as it is in Wisconsin. The simple truth is, that our public school system, sustained by general taxation, and regulated by State authority, should confine itself exclusively to the questions relating to religious instruction and religious worship absolutely untouched. There is no other ground that is consistent with our political system or with equity as between different religious sects. Protestants make a grave mistake in dealing with this question, when they claim for themselves what they deny to Catholics. Let the State have a public school system for secular purposes, and stop there. Let religious instruc-

Woman's Department.

OF INTEREST TO WOMEN.

An Arab Saying

Remember, three things come not back: The arrow sent upon its track— It will not swerve, it will not stay Its speed: it flies to wound or slay.

The spoken word, so soon forgot By thee; but it has perished not: In other hearts 't is living still.

That cometh back no more to thee. In vain thou weepest, in vain dost yearn, Those three will nevermore return. CONSTANTINE E. BROOKS, in The Century Bric-a-Brac.

Mrs. Sarah E. Wilkins was recently sum moned to appear before the session of the Presbyterian church at Meadville, Pa., for holding and expressing views of religious be-lief contrary to the doctrines of that church. She replied by letter that she had never assumed an obligation not to hold or express religious views contrary to the doctrines of that church; that she had been received into its fellowship by letter from the Methodist church, which was not the best evidence that she had accepted, without qualification, all the religious tenets of the "confession of faith." Especially when fundamental doctrines of the Presbyterian church were being called in question by its most distinguished scholars, she could not understand why an "obscure and unpretending female of the communion had been called upon to answer to a charge that might be urged with equal force against Prof. Schaff and Dr. McCosh. When "doctors disagree who shall decide"? she asked. The concluding part of her admirable letter

is as follows:

"I came into your church, assuming no pledge that I would not think, or utter my honest thoughts. I came as ore who had "not already attained," but as a learner, a disciple in the school of Christ. My only sin—if it be a sin—is that I have larger, more exalted and creditable views of God and homen dection. human destiny. My faith has been strengthened by new evidence; I have added to my faith knowledge, casting no discredit upon God's witnesses in past ages. I do not close my eyes to the light, nor refuse to listen to the divine messages in the present age.
"In the church where the council of Trent

was held, this blasphemy against the Holy Ghost has been engraved on a marble slab: 'Here spoke the Holy Ghost for the last time.' It seems to me that every creed cr confession of faith which assumes to be final and conclusive of all religious truths is but a repeti-tion of that blasphemy. Therefore, I do not believe that even in the Presbyterian confes-sion of faith the Holy Ghost spoke for the last time; and if not, why should I be ar-raigned before you for holding and expressing religious views contrary to its state-

"In conclusion I will quote the words of Whittier, as expressing my thought:

> Oh, friends with whom my feet have trod The quiet aisle of prayer, Glad witness of your zeal for God And love of man I bear, I trace your line of argument, Your logic linked and strong; sigh as one who dreads dissent, And tears a doubt as wrong.

"But still, my human hands are weak To hold your iron creeds Against the words you bid me speak My heart within me pleads. ho, fathoms the eternal thought Who tasks of scheme and place The Lord is God. He needeth not The poor devise of man.

"I wa'k with bare, hushed feet the ground Ye tread with boldness shod, I dare not fix with mete and bound The love and power of God, Ye, see the curse which overbroods A world of pain and loss, I hear the Lord's beatitudes

and prajer upon the cross. "I long for 'household voices' gone, For vanished smiles I long, But God has led my dear ones on. And He can do no wr ng.
And if my heart and flesh are weak To bear an untried pain— The bruised reed He will not break But strengther and sustain.

"And so beside the silent sea I wait the muffled oar. No harm from Him can come to me

Mrs. Wilkins has received a letter of dismissal from the First Presbeterian church for "Holding and expressing religious views, contrary to the doctrines of said church."

Twenty-five young women graduated from the Women's Medical College of Chicago, the past week. For best examination in medical microscopy, prize to Emma T. Miller, M. D., by Dr. Rosa Engert. Honorable mention is made of Mary Ida Stevenson, M.D. Gynecological prize to first assistant in the clinic, to Annie Sage, M. D., by Prof. Marie J. Mergler. First prize for best examination in sanitary science, to Emma T. Miller; second prize, to Lu C. Chase, by Prof. Eliza Root. Honorable mention is made of Louise C. Druillard, Ella Camp, and Elizabeth Matthews. Elizabeth Matthews delivered the valedictory address on "Woman's Motives." The doctorate address was delivered by Prof. William H. Byford.

The first convention of working Women's Clubs ever held in the world will be held in New York City, April 15th, 16th and 17th. Clubs from twenty-five cities will be repre- her season of trials. sented. Ten clubs were started six years ago with thirteen members. These clubs do not permit "fairs" or benefits in their behalf. Everything is done upon a dignified basis and the following platform has been adopted: "A working girl's society is an organization formed among busy women and girls to secure by co-operation, means of self-improvement, opportunities for social intercourse, and the development of higher and nobler aims. It is governed by the members, for the members, and strives to be self supporting." It would be hard to find a better or more concise platform and we wish the working girl's club success.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of the Belieso Philosophical JCURKAL.

THE GIFT OF D. D. HOME. By Madame Philosophical Publishing House. 1890. Pp. 388. Price, \$2.75.

have been witnessed in modern times. Many have come into use since Webster produced of these phenomena were witnessed by men his great work.

of science and learning, men of keen and dis-criminating intellects, and they can no more be successfully denied than they can be explained by sleight of hand or fraud of any kind. Prof. Crookes after a most rigid scientific investigation of some of these occurrences accepted the belief that the governing agent in producing them was a postmortem human intelligence and power. This was also the view of Varley, the famous ocean cable electrician. Much has been said, in proof of the genuine and marvellous character of the phenomena, of their occur-rence repeatedly in the presence of crowned heads and members of the nobility of Europe, for the reason probably that with the public generally the names of such have more weight than those of uncrowned and untitled people; but the testimony of those held in high esteem for their intellectual and moral qualities has the greatest value with those who see through the sham of titles. Such testimonies are numerous in this work. The former volume "D. D. Home, His Life and Mission," published about two years ago, contains a large number of facts; the present volume adds to them and gives the testimony of prominent witnesses too numerous to quote or even to name here. Complaint is made often—rather petulantly sometimes—that while many who had experiences in Home's presence, have given the facts over their own names, others through fear of ridicule or criticism have declined to allow their names to be published with their accounts of what occurred while with the medium. Faithful to the memory of her husband, Mme. Home exposes many of the falsehoods which were put in circulation in regard to him.

WAS EVER WOMAN IN THIS HUMOR WOED? By Charles Gibbon. Lovell's International Series. New York: Frank F. Lovell & Co. Paper, pp. 193. Price, 30 cents.

A well told story in which a polished and cool-headed villian's carefully planned scheme to get his trusting friend slain by African natives in Zanzibar, to enable him to return and wed the beautiful and wealthy widow, is skillfully foiled; and a former sweetheart plays detective. A skillful physician's interest in psychologic study is made the means of hastening the denouement and bringing the story to a happy ending. Mr. Gibbon's well earned reputation as an excellent story writer is sustained in this work which is fully up to the standard of his earlier productions.

THE TWO SIDES OF THE SCHOOL QUES TION as set forth at the Annual Meeting of the National Educational Association held at Nashville, Tenn., July, 1889. By Card nal Gibbons and Bishop Keane on the one hand, and Edwin D. Mead and Hon. pendices from other sources: notably U.S. Senate Document 12053-1, Religion and Schools, and the Encyclical of Leo XIII.

Just Published Restor 1900 Britanian seconds a family inheritance for generations. It is, therefore, the duty of every scrofulous person to cleanse his blood by a thorough and persistent course of Ayer's Sarsaparilla. Just Published. Boston. 1890. Price 10

"Help us," the publisher says, "to scatter this as the wind does the leaves of the forest." It is a timely and valuable document, and reference is made to it in another column of the Journal this week.

MISADVENTURE. A Novel. By W. E. Norris. Lovell's International Series: New York; Frank F. Lovell & Co. pp. 396. paper,

In this long novel of English life and Russian plot and politics, there is introduced a singularly large number of cold-blooded people, doubtless for the purpose now so prevalent in recent fiction of character study. and the author has done his best in that direction, but to the average story readers these creations are none the less unpleasant in this process of ethical and intellectual dissection, than they would be if met under-standingly in real life. Every character in the book meets with more or less "misadventure," but the best and most lovable one of these kills his unworthy relative accidentally and in self defense; loses the girl he loves, and the fortune that should come to him, and finally dies as the victim of a secret society. Of the two heroines one is cold, wellmeaning, goodish; the other warm-hearted, intellectual and unprincipled. The characters are all carefully drawn.

COSETTE. By Katherine S. Macquoid, Lovell's International Series, No. 61. New

York. pp 313. Paper, 30 cents. Cosette, the heroine of this story is a charming creation. None can read of the troubles of the little French laundress in choosing between her good, elderly admirer and her young, handsome, and idle lover, without falling in love themselves with the pretty, warm-hearted, pure-minded, industrious little maiden. All the characteristics of the personages in this French story are strongly but kindly brought out, and while we sympathize with the warmth of devotion shown by the younger lover, we are shown so plainly the fatal weakness of his nature that we are led to draw conclusions therefrom, which make us somewhat resigned to the temporary sorrow which his sudden defection in favor of a richer rival, causes the sweet and tender Cosette. She emerges from the clouds that envelope her for a season a stronger and even more winning woman than before, and we even grow to love and admire the man whose faithfulness to her is intensified by his pitying tenderness during

IF A MAN DIE SHALL HE LIVE AGAIN? A Lecture Delivered by Prof. Alfred Russell Wallace at Metropolitan Temple, San Francisco, June 5, 1887. Albert Morton, San Francisco. 1888. Price, 10 cents.

Whatever comes from the pen of Alfred Russell Wallace on the subject of Spiritualism is worthy the attention of all who can appreciate rare ability combined with sterling honesty. This lecture contains nothing new, but it is a strong statement of some of the evidences and arguments for the truth of the essential claims of Spiritualism.

A copy of a new edition of Webster's Dictionary has been issued by G. W. Ogville, 9 to 15 River street, Chicago, for the Texas Siftings Publishing Company. This com-HE GIFT OF D. D. HOME. By Madame Dunglas Home. London: Kegan Paul. Siftings and this Dictionary, which in itself Trench, Trubner & Co.; Chicago; Religio- is worth \$10 will be delivered at the residence of any person who sends to us the sum of \$5." The only way to get this Dictionery The readers of the Journal know that is to subscribe for the Siftings. Although Daniel Dunglas Home, whose death occurred | printed on paper of rather inferior quality at Paris in 1886, was a medium for spiritual | the volume contains all the words Webster manifestations as remarkable as any that | defined, with 10,000 additional words which

Magazine for April Received.

The Eclectic. (New York.) This is a solid and brilliant number. "Two New Utopias," by Emil de Lavelaye, and "The Marriage Question from a Scientific Standpoint," by Alice Bodington are among the

The Unitarian Review. (Boston.) Among other instructive articles for April, is one on "The Respective Damage of D.fferent Educations," by Alfred H.

Current Literature. (New York.) A number full of good things taken from many publications.

The Home Maker. (New York.) This popular monthly has among its contributors, Arthur Cleaveland Coxe, D. D.; Mrs. Elizabeth Custer and Frances Willard. In its various departments, literary, artistic and housewifely, this magazine shows the taste

St. Nicholas. (New York.) Treats its readers to stories of adventure, poems, etc., from Mary Hallock' Foote, Ernest Ingersoll, Tudor Jenks, and others. The beautiful frontispiece gives a night scene near the Congo River, in which Henry Stanley figures, in illustration of the leading article by E. J. Grave, "Six Years in the Wilds of Central Africa."

The Phrenological Magazine. (London.) Articles on "Miss Amye Beade," novelist and lecturer, with portrait, "The Fowler Institute," and "Physiognomy and Expression," are among the articles for March

The Freethinkers' Magazine, Buffalo, N. Y. The Esoteric, Boston. La Revue Spirite, Paris.

Scrofula is transmitted from parent to child, and



Children Growing

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the

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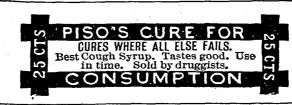
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The Forum. (New York.) Opens with "The Degradation of our Politics," by F. A. P. Barnard. Francis Minor has a plea for woman suffrage and a reply to Goldwin Smith. "Hypnotism and Crime," by J. M. Charcot and Charles Dudle,'s protest against the sensationalism of a portion of the American press are timely and of much interest. An interesting and are timely and of much interest. An interesting and discriminating paper by Richard Hodgson, "Fruth and Fraud in Spiritualism," is worthy of careful

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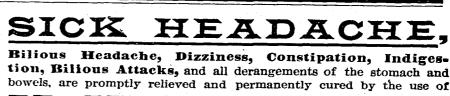
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From Materialism to Theosophy.

Some months ago Mrs. Annie Besant of London, made a public statement that she could no longer believe in materialism. of which she had been an able representative. and she further stated that she had become deeply interested in theosophy. The announcement rather startled the English secularist organizations, one of whose favorite writers and lecturers she had been for a number of years. She was also popular with the working classes on account of the interest which she had taken in reforms for their | are intelligent and considerate and it is not education and elevation. Some two years ago she was elected a member of the London School Board, and she was very prominently identified with English socialism, which she | structed in the English language. had advocated by pen and voice with eloqence and effect. Naturally her change of | should be willing to qualify themselves to views, her rejection of materialism and her declaration that her studies had compelled her to look beyond matter to mind for an explanation of the commonest phenomena, provoked from her old associates, criticism which often took the form of denunciation and personal abuse. But Mrs. Besant is a lady of unusual intellectual ability and of rare controversial powers, and she has replied to her critics in a way that should teach some of them good manners and lead them all to reconsider their philosophical posi-

Unfortunately Mrs. Besant has become as sociated with Madame Blavatsky, but the association will not probably be of long duration. Mrs. Besant has the reputation of being a woman of discernment and of thorough honesty; and she is not likely to be long imposed upon by pretension and fraud. In the future the Journal will have something further to say in regard to Mrs. Besant's recent essays. The following extract from her paper on "Theosophy for the Profane," in Lucifer, for March, is given to indicate her intellectual attitude toward phenomena which she had long ignored:

"The danger of encouraging superstition is sometimes urged as a reason for meeting all these alleged phenomena, with unbelief. I, for one, would never ask anyone to believe them without the fullest investigation. No one has a right to believe without having carefully examined the evidence on which rest the alleged facts. Neither has anyone | policy of the Church as to American schools. the right to deny their occurrence without investigation. Superstition is far more likely | things, is determined at Rome, and the bish- 13 and 14, \$75; between 14 and 15, \$100; beto arise when facts, which many know to have occurred, are met with a blank denial, and in the absence of careful investigation often acquire a greater weight than should really belong to them. Abnormal circumstances looming through the twilight of partial knowledge may appear miraculous where the clear light of full investigation would reduce them to their proper proportions. Superstition is never the child of knowledge; it is | claim to temporal power—the last poor exbegotten of ignorace and is fostered by fear." These are sensible words. If Mrs. Besant | pire and the sword." pursues her investigations in this spirit, she

will, the JOURNAL believes, come not only to recognize the facts but to accept the philosophy of Spiritualism.

Lutheran ministers in Wisconsin go further than Roman Catholic bishops in misrepresenting the spirit and object of the Bennett law. The law requires all children between seven and fourteen years of age to receive education in the public school or in some other school in which shall be taught, "in the English language, reading, writing, arthmetic, history of the United States and geography." The law further provides that "if instruction has otherwise been given to any child" in the branches commonly taught in the public schools, the act shall not be operative to such child. It is left with the parents or guardians to say in what school or by whom children shall be educated, but education by some person and by some means is made compulsory, and the less important officers are chosen. English language. Children must learn the language of the country, without knowledge of which they will lack a qualification necessary to the performance of the duties of American citizenship.

And yet the Lutheran clergy have issued a pamphlet which says: "Citizens of this State Wisconsin] no longer have the right to send their children abroad to attend schools; no citizen has a right to educate his children at home by a private tutor-unless the prove or show to the school board that one of the legal excuses exists. This is worse than negro slavery." It is such stuff that the Lutheran ministers are distributing among those of their faith. Remember under the law nobody is called upon, to give "excuses" or to make defence except upon complaint of an officer, and the only defence required then is the answer with the proof that the child is taught in the English language." When Bismarck took in hand the control of the course of instruction in Roman Catholic seminaries where young men were prepared for the priesthood, on the ground that a priest's education should include what is necessary to prevent his being a danger to the State, the German Lutherans everywhere applauded Bismarck's policy. Now in Wisconsin they pretest against a law which in no way interferes with the religious instruction of children, the value of woman suffrage. At Russell, for present dynasty, or in conforming to the but which merely requires that they shall be instructed in the English language.

There is one defect in the law which should be remedied. The power to decide whether the instruction in a private or parochial school is what the law requires, now in the hands of boards of school directors, should be vested in some State board or representatives, where it would be less liable to be abused than it is in the hands of local directors. But the defect is one that can be easily corrected, and it is no reason for unqualified opposition to the law itself. Indeed the Lutherans so far as is known to the Journal have not objected to the law our this account. The main reason for their clamor against it seems to be that it will lessen their influence and authority over the German people. And certain German papers are evidently inspired by no higher motives in their opposition to a wise law for the education of children who are to be American citizens. The Germans likely that a very large number of themwill fail to discern the importance of requiring that every child in this country be in-

When foreigners become citizens they perform the duties of citizens. The laws of the United States are in English and they are administered in that tongue. That language should therefore be taught so that all children, including those that attend parochial or private schools, shall grow up with a knowledge of the English language and shall be first of all American citizens.

The Two Sides of The School Question.

The Arnold Publishing Company, Boston, has issued a phamplet which, without editorial comment, gives two sides of the School question, one the Romish side by Cardinal Gibbons and Bishop Keane and the other the side of the American free school system by Edwin D. Mead and Hon. John Jay. The pamphlet also contains a series of extracts from the encyclical letter of Pope Leo. which was issued at Rome, Jan. 10, 1890.

The American system is declared by the representatives of Romish ecclesiasticism to be invasive and despotic in setting the State above the family in the education of children. Mr. Mead finds no difficulty in showing the superficial and sophistical character of the Catholic statements. There must be some power to control school affairs. family is not in the controversy.

the children into parochial schools by threata galvanic assertion of the old ecclesiastical hibition of the old claim of the priest to em-

by the people, who choose the teachers and the books and control school affairs. The object of the public school system is to give to those of the rising generation education Lutheran Ministers and the Bennett Law. | enough to make them intelligent citizens and enable them to meet the common requirements of life. And yet this system, under directions from Rome, is opposed, because the Roman Catholic Church is opposed to the education of children unless instruction in her mediæval dogmas be made a part of the education.

The Kansas Election.

The only interest attaching to the elections in Kansas this month was in the exercise of the suffrage by women who are pereducation must include instruction in the This is the "off year" in the politics of that state and the vote was light. There was a decrease in the women's vote, a fact referred to by some papers as proof that woman suffrage is a mistake, but if this is so the light vote proves too much, for there was a decrease also in the male vote. The women's ticket at Edgerton was elected. Miss Lydia Stockwell was elected on the Atchison School beard At Oskaloosa the members of the city council, all women, retired and helped to elect their male successors. A despatch from Oskaloosa says: The women "leave the city with improved streets, better walks and more of them, a better meral sentiment as to Sunday observance, a prehibition of offensive stock exhibitions, and a full treasury instead of an empty one." [Evidently the spirit of reform has brooded over Oskaloosa of late. The despatch further asserts that the women's ad ministration "has been as good as the best and much better than the average. They have/shown great firmness, and a decided disposition to have their own way in official life. They tetire with the good will of a large majority of the people." When those women took hold of the municipal government a year ago the city was in debt. Now it is out of debt and has booney in the bank. With improved finances, improved streets, and imexample, the women defeated the whisky element's candidate for police justice and elect ed a, prohibitionist.

A Suicide Club.

The papers have printed dispatches from Bridgeport, Conn., to the effect that there is a "Suicide Club" in that city and that Wendall Baum, the secretary of the club has just made away with himself: that of the original organization of five German American citizens only the president is left and he has but one year to live. According to the rules of the club one member must die each year. There was an organization of this kind in Paris called "The Friends of Suicide" which was composed originally of twelve members, pledged to self-destruction. They decided by lot the order of their leaving the world. Candidates for admission had to submit to these three tests: They must be men of honor. They must have experienced one of these thingsthe injustice of the world, the ingratitude of a friend, or perfidy of a woman. They must be afflicted with that vacuity of soul which comes from an utter weariness of earthly things. These men evidently believed with Hume that "It is no crime to turn the course of the Nile or Danube, and where is the crime in turning a few ounces of blood," and with Montesquieu who said that it is man's own fault if he suffers, since there are one hundred ways of going out of the world and only one of coming in. Seneca, himself a suicide, said: "The wise man lives as long as he ought, not as long as he can.". Suicide was common in the ancient world. Although there is not a word in the Bible forbidding or condemning it (if that commandment "Thou shalt not kill" does not cover it) early Christianity denounced it as agreat crime, and its influence checked and for a while almost prevented the evil. During the decay always of old faiths suicides are numerous. Whatever influence strengthens belief in the immortality of the soul tends to destroy the disposition to seek relief from trouble in selfdestruction.

A Novel Educational Tax.

Col. Augustus Jacobson before the Union League Club of this city one evening last week, gave an address in which he advocated a novel educational tax. His main idea was that poor parents should be compensated for the loss of the labor of their children while Shall it be the Church or the State? The the latter are at school, compelled to attend by law. The compensation should be derived The Catholic authorities say that the from a graded tax on bequeathed accumula-Church should have charge of the education | tions, and the scale of compensation. he of Catholics, and as Mr. Mead says: "The thought, should be about as follows: For parents who have a child at school between let it be remembered, as well as to other 12 and 13 years of age, \$50 per year; between ops here have simply to fall into line." | between 15 and 16, \$125; between 16 and 17. Again, "Deep down this whole question of | \$150; between 17 and 18, \$175; between 18 parochial and public schools is the question and 19, \$225; between 19 and 20, \$300. To whether we shall admire most the Italy of | pay this the following graded tax should be 1850 or the Italy of 1889. The attempt of the laid: One quarter per cent on estates less Catholic Church in America to-day to force | than \$25,000. Half per cent above \$25,000 and less than \$50,000. Three-quarter per ening parents with religious disabilities, is cent above \$50,000 and less than \$100,000. One per cent on \$100,000 to \$200,000. And then 1 per cent more on every additional \$100,000 up to 50 per cent on \$5,000,000 or over. New York and Pennsylvania, he said,

taxes, which yielded each of those states over | rate the Senate Judiciary Committee and the a million dollars last year. "No accumulation," said the speaker, "no tax; small accumulations, small tax; large accumulations, large tax." From his system would result, he believed, growth in wealth producing, the abolition of the parochial school, and greater equality among men.

The first effect of such legislation as Col. Jacobson proposes would be to cause most rich men to divide their wealth among heirs and relatives so that there would be nothing subject to tax at their death. Such a tax would be a sort of premium offered for large families. Would it be wise or just to tax the thoughtful and the prudent in a way to encourage reeklessness in bringing children into existence, 'without the means of rearmitted under the laws of Kansas to vote for | ing them? Would it be in the best interest city officers and members of the school board. I of society or of those thus favored, to pay Kansas cities of the first and second class from \$100 to \$300 per year according to age elect the most of their officers every other | for all boys and girls who are kept from work year, and on the intervening year only a few and in school between the ages of fourteen and twenty-one? Col. Jacobson's plan carried out, would, it is feared, do more harm than good.

The Short Sighted Policy of the Czar.

The Russian Czar is mad at the university students and threatens to close all the universities for a year. He is evidently in an excited state of mind, and no wonder, in view of the several attempts which have been made to kill him. If he imagines that by suppressing knowledge and getting up a war, which he is beyond doubt anxious for, between Servia and Bulgaria to divert attention from the grievances of his people, be can resist the liberalizing tendencies of the times, he is sure to be disappointed." Railways, the press and the telegraph, make it impossible for natious to remain isolated, and when the Emperor of Germany is discussing industrial reform and military disarmament, and when the Latin nations of Southern Europe are looking to the examples of France and the last-born republic, Brazil, the Czar and his advisers, blinded as they may be by their associations and traditions, must realize the precarious tenure of the present despotic Russian policy. The reign of the present Czar is a disgrace to civilization. It is herrible beyond description, and must end either proved morals, it is in a position to testify to i'in revolution involving the extinction of the tendencies of the times by an abatement of the present tyrannical rule. The real enemies of the Russian Czar are the Russian people, and not Servia or Bulgaria. He had better, therefore, conform to the spirit of the times. If he does not, it is reasonably certain that he will not escape the fate of other despots whose cruelty and folly have destroyed them.

"The Watseka Wonder."

Mr. Hodgson visited Watseka last Satur day for the purpose of interviewing Mr. and Mrs. A. B. Roff, Mrs. Alter and others, concerning the very remarkable case of Lurancy Vennum. Old readers of the JOURNAL will re-call the startling phenomena connected with this case as reported for the JOURNAL by the late and greatly lamented Dr. E. W. Stevens. Lurancy Vennum was painfully and most strangely affected; she would have paroxysms during which she would double herself back until her head and feet touched. In connection with her affliction she seemed to be obsessed by illy developed and malicious spirits; so thought Watseka Spiritualists, but people generally considered the child insane. Spiritualists plead with the friends not to send the young girl to the insane asylum, giving as a reason their theory of spirit influence as the cause of her seeming insanity. The account of how Dr. Stevens, Mr. Roff and others finally came into the case, and how the poor girl was taken possession of by the spirit of Mary Roff, and at last through their beneficial influences was fully restored, has been graphically told in these columns, and the account is now in pamphlet form, duly authenticated and published under the title of "The Watseka Wonder."

Dr. Hodgson reports his interviews as very satisfactory, confirming the published account. He also secured valuable corrobora. tive evidence not before published, and which he will embody in his report to the Society for Psychical Research. He made the investigation at the special request of Mr. Myers of the S. P. R., who, with other members, had been greatly impressed by the Jour-NAL'S account.

Sherman's Anti-Trust Bill.

The general opinion was that the Sherman anti-trust bill would be strangled by the Senate Judiciary Committee and that it was referred to the committee with that expectation, but it was promptly reported back in an amended form, and it has passed the Senate. If it becomes a law it will greatly increase national control over dangerous combinations of capital, especially conspiracies formed to restrain trade or to extort money from the public by illegitimate methods. The bill as reported back differs from the original in omitting the section which specially | Germany, long before Christianity came to released associations of agriculturists or workmen from the penalties to be incurred | be easily traced back to the goddess of Spring by persons engaged in combinations to lessen production or raise prices or discriminate in less a joyous festival. Among the Saxons of the cost of transportation of things marketa- | England it signified the return of Spring, the ble. How far the terms of the bill, as amended, could be construed to affect associations | goodness over the god of darkness, cold, of laborers and farmer's alliances as they death and all that is bad. It brought the now exist is not clear. Whether the bill will songs of birds, the fragrance of flowers, the pass in a form to suppress the evil at which | budding of trees, the annual resurrection of it is aimed without giving rise to other evils still worse, or whether it will pass in any to the mythology of our heathen ancestors, The public schools are for the people and | furnish precedent in collateral inheritance | form whatever, remains to be seen. At any | during the first twelve nights of May, the two

Senate have unequivocally committed themselves to the doctrine that the government can and should suppress combinations known as trusts and conspiracies of every kind relating to inter-State commerce. The danger obviously is between the Scylla of over-legislation and the Charybdis of no legislation. The law should protect the people from the evils of powerful combines to enrich a few at the expense of the millions.

A Copyright Law.

This country ought to have an international copyright law, "which," to quote the words of Geo. Bancroft, "will protect the rights of authors and will enable American writers to ask the same act of justice from foreign nations." Literary property, like all other property, is entitled to legal protection. American publishers who have reprinted a large amount of foreign literature under the present system, have joined with others in the petition for a law to raise the United States to the national moral standard, in this respect, of those nations that have united in the Berne International Copyright Union. The copyright bill favorably reported by the House Judiciary Committee, grants copyrights to foreign authors to publish their works in this country, as soon as, or before they are published abroad, but it does not directly secure to American authors any advantages abroad. It lacks, therefore, something necessary to make it really an international copyright measure. But if should be said that the imperial and colonial copyright act gives the British executive orlicials discretion to admit foreign authors to the privileges of British copyright; a discretion pretty-sure to be exercised in favor of American authors, if the American copyright bill is passed and the rights of foreign authors are thus secured.

The practice of crueity tends to harden and debase. This may be illustrated by its effects upon executioners in China where the legal manner of punishing a woman guilty of runder is as follows: The victim is bound upon a public stake, naked and her eyes blindfolded by the skin of the forehead pulled down over them. Then the executioner slashes of her cheeks, next the ears and nose. The flesh of the arms and legs is stripped off, Disemboweling follows. The executioners are trained for the business, and after years of work the torture finally becomes so much of a mania with them that they become partly demented, and, to satisfy their desire for blood, kill their enemies much in the same way as they legally torture their victims. It has frequently occurred that an executioner has left his regular place and gone about the country on a killing expedition of his own. Recently their was a fiendish murder near Aix-la-Chapelle, Rrance, committed after the fashion of "Jack the Ripper." It is now thought to have been the work of an executioner who left China to escape punishment for his crimes. The victim had been drinking with a Chinaman in the afternoon in a low den and the pair parted apparently on friendly terms. Thirty laborers of the Chinese Colony were arrested on suspicion of. being accessory to the crime. The London police are now inclined to believe that such a character also committed the Whitechanel butcheries.

Tornadoes have been numerous this season and have appeared in unexpected quarters. Wind, rain, hail, snow and electric storms have been destructive of life and they have done a vast amount of damage to property. The Ohio and the Mississippi have overdowed their banks and thousands have had to flee for their lives. Alkali sand blown into heapshas blockaded trains in Colorado and Wyoming, and furious storms have raged on the seas. Disaster and death have been the result. Some of the religious cranks see in these disturbances the vengeance of God and they declare that worse things are yet to happen. Erickson, the crazy fellow who is frightening weak-minded people in California, has predicted the destruction of Chicago, as well as San Francisco, this week, by a great tidal wave, and Schweinfurth, the self named modern messiah, says: "I here prophesy the speedy destruction of that wicked little city, Rockford. The wrath of the Lord is great. It will be wiped from the face of the earth. The fate of Sodom and Gomorrah will be hers. Thus saith the Lord." Prophesying is hazardous business, especially when the statements in regard to matters beyond human foresight are definite and clear —hazardous for the reputation of the prophet. among even the more intelligent of his fanatical followers.

The Lenten rest came to an end the first Sunday of this month, and the Christian world hailed the advent of Easter, with flowers, music, religious service, pleasant greetings and many expressions of joy. The fact that this gladsome spring festival was observed by the Teutons, especially the Anglo-Saxons of England, and the old Saxons in them, and that the observance of Easter can of the old Teutonic mythology, makes it no triumph of the god of light and heat and nature from its wintry grave. According

sun, the other representing mother earth, united, and from this union in the springtime, Summer was born. The word Easter worshipped by the Anglo Saxons. When the Teutonic tribes were converted to Christianity their beliefs and customs, too firmly established to be given up, received new meanings. The resurrection of nature was the resurrection of Christ; the egg, which was the symbol of nature's reproductive power awakening into activity, came to be a symbol of Christ's return to life after he had been three days in the grave. The gods and goddesses of our fore-fathers have disappeared and religious beliefs have changed, but Spring has lost none of its magic charm, and Easter the festival of Spring still makes joyous the hearts of millions. All may celebrate it, for it symbolizes that active principle, recognized by every philosophy and every religion, which is manifested to all in the germination and growth of the myriad forms of life.

Transition of Heury Plowman,

On Sunday night, April 6th, Henry Plowsition of foreman in the Journal's compositime probably in his life he shrank from climbing the stairs and waited until he could | why not organize?" ride to the top floor. He tried to do his work, knowing it was publication day, and that his services could illy be spared, but after repeated trials he gave out and before we knew it, had gone home, never to return in the old body, never again to take up his task. We do not know what his religious views were, nor whether he believed in the continuity of life beyond the grave; we never asked him. We know he was a man of noble spirit, and good life, we know he did his duty to the best of his ability; and we feel equally sure that he is now in the enjoyment of the fruits of a long and honorable career. He leaves children and friends who can speak of him with pride and affection. The world is better for his

having lived in it. Henry Plowman was born in York, Pa., November 7, 1815. He learned the printer's trade and went to Harrisburg where he worked on The Reporter, and thence he went to Washington, D. C., where he was employed on The Globe, being at that time barely of age. At Washington he joined the Columbia Typographical Union, the first body of the kind in this country. In the spring of 1838, he formed a partnership with Henry B. Welsh, and came West, locating at Mineral Point, Wis., where they started The Miner's Free Press, the third newspaper published in Wisconsin. In March, 1841, Mr. Plowman bought out his partner and changed the name of his paper to Mineral Point Free Press. In his "American Notes," Charles Dickens speaks very highly of the newspaper. He sold the plant in 1844, and in 1845 was appointed post master at Mineral Point by President Polk. and held the office until the expiration of Polk's term in 1849. He then had a bad attack of the new disease, "gold fever," and in 1850 made the overland trip to California, returning home in 1853. President Pierce appointed him receiver of public moneys, which appointment was renewed by President Buchanan, and the office was held by him about two years, when it was closed as the public land in his district was about all sold. While Receiver of the Land Office he handled a very large amount of money, and U. S. officials, while allowed to accept foreign gold, could deposit it only at mint valuation. As a sample of his correctness, the Sub-Treasurer at Chicago told him that he was the only official who knew how much money he had. He was Democratic Mayor of Mineral Point in 1859 or 1860, City School Superintendent 1866-67, and subsequently one of the lowa County Supervisors of the Poor. He moved to Chicago in 1869.

A petition is in circulation, sent out by "The Siberian Exile Petition Association" to the Czar of Russia, calling his attention to the cruelties practiced under what is known as the Siberian Exile System, with the hope that his attention so pointedly and urgently invoked, may lead to a revision and reformation of that system. The JOURNAL does not approve the language of the petition which is rather sycophantic in tone, undemocratic in thought, and theological in phraseology; but the officers of the association, of which Rev. W. N. McVickar is President and Rev. A. J. P. McClure is *corresponding secretary, say that the "form of the petition has been carefully drawn up, under the supervision and correction of persons well versed in diplomatic and Russian affairs and will have the best chance of respectful attention on the part of the Czar and his government, at the same time leaving the way open for further effort." Those in sympathy with the movement (and who in this country is not?) are asked to asist by the formation of local committees and liancy it is not purpassed by any of them.

supreme deities, one representing the warm auxiliary associations, by kindling of public sentiment in its behalf, by circulating the petition and by sending money toward meeting the necessary expenses of the undertaking. is the name of the heathen god of Spring | The address of "The Siberian Exile Association" is 1407 Locust St., Philadelphia, Pa.

> It is announced that at Clark University, Worcester. Mass. a course of lectures has been begun by Dr.McDonald of the sub-department of "Criminal Anthropology." The theme includes hypnotism, as the consideration of crime would be incomplete without it. Indeed, the practice of hypnotism so as to induce crime, has been made a part of the French penal code. According to W. Q. Judge, president of the Aryan Theosophical Society, of New York, this wonderful power was a factor, and a powerful one, in causing the wreck of the Sixth National bank of that city. It would probably be difficult to prove this statement, and it may be but a fancy. Dr. McDonald's lectures will, it is stated. treat crime as a disease, and the punishment of crime, (penology) will be one of the topics of the course.

M. C. C. Church, Parkersburg, W. Va. writes: "If the Journal can spare the space I would like to emphasize the magnificent man departed this life and joined his wife and | letter of Prof. Loveland in its last issue. For other loved ones in the Spirit-world. Just the first time in thirty-five years I have read as the grass was growing green, the buds be- something that has the ring of the old time ginning to start and the robins to sing in | Spiritualism-the Spiritualism which had a token of Spring, our aged friend bade adien | purpose and an end to accomplish. What he to mortal life, to the world in which he had announces with so much clearness we were so long and manfully wrought, and passed to told in our experiences in the Nashville the land of eternal Spring. He was, indeed, | movement nearly forty years ago. We were our tried and trusty friend. For more than told that no compromises could be made with sixteen years he had filled the responsible po- the errors of the past; that its truth would live in the divine illumination of the prestion room. Industrious, faithful, always ent; that if man would be honest with himcheerful and obliging, he won the respect and | self and consult his higher nature, he would affection of all who came in contact with find God; and that the spirit of truth would him. Although frail in appearance, he never | lead him into all truth; that God is the comcomplained, or gave sign of weariness. On | mon Father and mankind form one brother-Monday, March 31st, he came to his duties, | hood-with one destiny open to all; that reaching the building before the elevator | these simple basic truths are the foundation started-at 7 o'clock A. M.-but for the first of the principles of Spiritualism. The Journ-AL's creed covers the whole ground. Then

> Samuel J. Randall entered Congress twenty-six years ago. When jobbers infested the lobby, when Oakes Ames had his little red memorandum-book, wherein was noted the placing among congressmen of the Credit Mobilier stock where it would do the most good, Randall preserved his integrity. He was a protectionist from conviction as is attested by the honorable poverty which was his portion. Once his name was proposed for a presidential nomination. He was true to his convictions and personally respected by political opponents and friends alike.

> The Presbyteries have expressed themselves generally, in favor of a change in the form of the Church creed at certain points, and a revision may be regarded as a settled fact. The statements of doctrine in the "Confession of Faith" the most likely to be modified are those which relate to predestination and the future of infants. The old Calvinistic Creed implied the original decravity of both God and man, and the fact that the Presbyterians even are becoming ashamed of of it is alike creditable to them, and a sign of intellectual and religious advancement.

> Dr. Mary Walker, the papers say, now lies on a bed in a little attic room in Washington suffering from a serious accident which befel her more than a year ago, She is penniless. For fifteen years she has been trying to get \$2,000 from the government for services she performed during the war, in the early months of which she was the only woman surgeon in the field. To the value of her work Lincoln testified in most favorable terms. Her claim ought to be allowed and there is now reason to believe that it will be, the House committee on war claims having already decided in her favor.

> The Chicago public schools were closed by the authority of the school board on April 4 so-called "Good Friday." "America" writes to one of the daily papers thus: "It is a well-known fact that very many Christian sects do not recognize Good Friday at all, and that there is a great conflict of opinion about any days or dates commemorative of great events in Christian history. For this, and other reasons, many Christians do not observe the day. But, aside from that, why should the public schools recognize any par ticular day only observed by certain sects. when the schools are supported by citizens of all kinds of beliefs and some perfectly good citizens of no church belief?" There are none too many holidays in this country, but what right have the school authorities to recognize sectarian days as holidays. Why can not the schools be kept on a basis entirely secular. Should the schools be closed on exclusively Catholic or Jewish holidays? At this time it is especially important that the public schools be conducted under the fairest and wisest direction possible.

> The University of Michigan Glee and Bango Clubs, as heretofore announced, will give an entertainment on Saturday evening the 19th at Central Music Hall. These clubs, made up of University students, are great favorites with the amusement-loving public. They give a really excellent entertainment, and it is worth more than the price of admission to see so many fine looking fellows on the stage. Among whom are men who will help to make history, and whose names will go down to prosterity.

> The Arena has taken its place, although but five numbers have been issued, among the very best magazines published in this country, and in ability, solidity and bril

GENERAL ITEMS.

Mr. and Mrs. E. H. Dunham have kindly added their cabinet photographs to our collection, and they have our thanks.

The bill in the Iowa Senate substituting death by electricity for hanging as capital punishment was indefinitely postponed last week. The idea evidently was that hanging is good enough.

Mrs. Kate Blade, the well known slate-writing medium, is now located at 58 Thirtythird street, Chicago, where she will be pleased to see friends and inquirers. We are unable to speak from personal knowledge of Mrs. Blade's mediumship, but she has eften been commended by sitters.

April 21st is the anniversary of the birthday of Friedrich Froebel. He it was woo founded the "Kindergarten-child garden." Says the Kindergarten for April: "In 1837 he opened the first Kindergarten in the little town of Blankenburg. From this time on the progress was rapid, and pupils come to him for training preparatory to taking up this work."

In some unaccountable manner many of the newsdealers' packages of the JOURNAL, dated April 5th, failed to reach their destination. We were unable to locate the responsibility as between the Post Office department and the mailing room, but at once duplicated orders as fast as informed of non-arrial. Such episodes are as annoying to the publisher as to his patrons.

The overthrow of the present Spanish cabinet within a few months appears to be inevitable. There is a strong belief in the best informed circles that Republicanism will be given another trial. A despatch says that the coolness and deliberation with which the leaders of the Republican party in Spain are acting, give hope of a revolution there as complete and as bloodless as that in which the Brazilian monarch was deposed.

Mrs. Mary C. Morrell is now located at 310 W. 48th street, New York City, where she will be glad to see her friends and patrons. Thursday evening circles will be held. The people's spiritual meetings are held Sundays, at 8 P. M., and the Soul Communion meetings, Fridays, at 3 P. M. Dr. Paul Collins also holds eircles Tuesday evenings. Spiritualists visiting New York City can find accommodations at Mrs. Morrell's at reasonable rates.

Subscribers in arrears to the Journal are urgently requested to square their accounts and renew. We are obliged to continue the credit system owing to the exigencies of circumstances always besetting subscribers in one section or another. Drouths, cyclones, blizzards, insects, floods, etc., all play their part in keeping the Journal's treasury from becoming over plethoric. But we expect every subscriber to remember the Golden Rule in dealing with us.

Good Work Done Years Ago.

Fo the Editor of the Religio-Philosophical Journal. Allow me to thank you for inserting the article from the pen of Judge Orton of Wisconsin in the celebrated "Edgerton Bible His copy of articles from the State constitution recalls my early work in that State as a member of its two conventions. The journal of the last convention which got up the one referred to, has more references to me than to any one member, and the article which the Judge quoted from, Art. I., Sec. 19 is from my own pen in an amendment which offered to the report of the committee which followed the old State constitution in saying, no person shall be rendered incompetent, etc., on account of his religious opinions; and I reversed it as it is-on account of his opinions on the subject of religion. think many of the liberal sentiments could be traced to me as can some of the statutes especially the divorce laws. I got the usury law repealed but it soon went back when was out. The homestead law was credited to me but I was not entitled to it more than WARREN CHASE. Cobden, Ill.

In a paper on "Truth and Fraud in Spiritualism" in the Forum for April, Richard Hodgson says:

It is just because I am convinced that there are genuine psychical phenomena, that it seems to me imperative not to ignore in the smallest degree the chicanery and immorality that pervade the professional ranks of spiritualistic mediums. The majority of the most intelligent Spiritualists have never adequately appreciated this. A few are alive to the fact; Mr. Crookes, for example, when he writes the words which I have quoted at the head of this article; and Col. J. C. Bundy, the well-known editor of the chief spiritualistic magazine in this country (the Religio-PHILOSOPHICAL JOURNAL), who has for years been endeavoring to purify Spiritualism by exposing fraud wherever discovered, and by declaring that "the uncompromising demand for accurate observation and scientific methods in the study and development of phenomena is indispensable to healthy and perwhatever of new truth may lie behind Spiritualism, the element of conscious imposture (not to speak of unconscious imposture and self-deception) must be rigorously eliminated. At the present time, the chances are that any investigator who begins by visiting professional mediums will meet with experiences very much the same as my own, at my first sittings with a professional medium for physical phenomena. Of these it is enough to say that they were well calculated to produce the contempt so prevalent among scientific men for the whole subject.



Readers of the JOURNAL who want a copy of the original Webster Unabridged Dictionary will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

Removal of Wabash Ticket Office. The Wabash people are fitting up elegant new offices at No. 201 Clark street, where their friends will find them from and after May 1st. As at present, the Niagara Falls Short Line will occupy the same of-

fice with the Wabash.

The University of Michigan Glee and Banjo Clubs will appear at Central Music Hall, Saturday April 19th, under the suspices of the Chicago Alumni Association in one of their novel entertainments comprising a melange of vocal and instrumental music and mirth, including college songs, glees choruses, drills, etc. They draw full houses when ever they appear.

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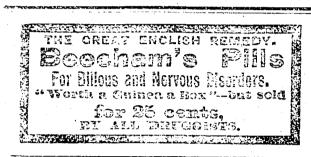
On April 22, May 20, September 9 and 23, and October 14, 1890, the Illinois Central Railroad will sell excursion tickets at one fare for the round trip to all stations west of, and including Iowa Falls, Ia. which embraces the following prominent points: Webster City, Ia. Storm Lake, Ia. Cherokee, Ia. Sioux City, Ia. Onawa, Ia. Sheldon, Ia.

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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 neares Ticket Agent; and for copy of pamphlet descriptive of towns in Northwestern Iowa, entitled "Homes or Everybody," apply to

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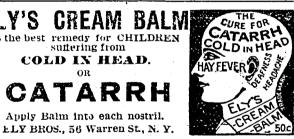
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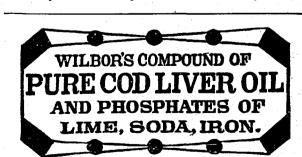
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The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now yexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

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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 confidenceinspiring

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

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Voices from the Beople. INFORMATION ON VARIOUS SUBJECTS

Reassurance.

Yes, there is a world beyond this, where our souls will one day be. For in visions of my chamber its sweet angels come Then I have immortal greetings, and eternal spirits Take these words of love to others, we shall meet them by and by." ahi then mourners, do not murmur o'er the dead ones whom ye know, As their waiting souls will greet you, for the angels tell me so. Still at very thought of leaving, all one loves or ever row still.

There's a feeling of deep sadness, and a sigh of sor Pondering thus one solemn mid-night, I lay dreaming on my bed, When a loving hand of heaven, held a light above my head.

And there seemed to come a glory, and a mystery to my brain. When I saw my angel mother, on this lowly earth again. And she said, "I would not waken thus thy midnight elumber deep, But I come to hush thy sorrow in the darkness, do Lo! I bring a benediction and a laural wreath of Then she smiled and bending o'er me, laid upon my brow a kiss.

the night; I awakened to the knowledge of eternal life and light. And no mortal can deprive me, of that knowledge or its worth. Since the thoughts of my dead mother, brought her angel form to earth.

Then I wakened and the spirit, wandered back into

NETTIE PATTERSON. Maumee, Ohio.

Modern Astrology.

To the Editor of the Religio-Philosophical Journal.

Quite in accordance with common usage a writer n the Encyclopedia Britannica attempts, on all the bases except the proper one, to account for the rise, progress and acceptance of astrology. His specuations are interesting and ingenious but they do not deal with the facts in the science, and its principles, as understood and practised by its sincere and educated students of these times. It rather suits his purpose to confine his animadversions to the beliefs of the aucients. Of what use to us is the astrology of the ancients, any more than their religion, their chemi stry, their geology, their mechanics, except so far as we find it consistent with present day experience, and a juminous aid to the developing and understanding of humanity, and the material and spiritual conditions of these times. Would we judge the scientific value of modern chemistry by the alchemical jargon of the past, or our present medical standard, however imperfect, by the ignorance which characterized the ancients of the commonest of medical requirements of there times? We trow not. How absurd the value of modern knowledge weighed in such unbalanced scales. That writer overlooks the facts, first, that we possess an astrology based upon contemporary conditions, suited to and interstative of nineteenth century civilization; second, as betrayed in his ar icle, he possesses no acquaintance with the first principles of the science he would handle. We would direct its claims to consideration upon but one basis; viz., the facts in the science, in the hands of its enlightened students and masters. Contemporary astrology covers ground undreamed | been 1879. of by the ancients; it is ten times more complete and far reaching than that of the ancients. Modern resources facilitate the collection and classification of data scientific to an extent the ancients would not | To the Editor of the Religio Philosophical Journal have believed, far less understood.

A recognition of some of the principles of astrology is world-wide. It permeates, more or less, the diterature of the whole past, and is found contemporary with history, traditional and monumental The mere enlightened modern literature devoted to this science, makes up a very respectable library Advancing times display accentuated interest in the ecience. With the unfolding of the spiritual realm, as a tangible reality, and an enlightened expression on the more mental, intuitive and occult plane comes this interpretation of astronomy-astrology, advancing into prominence. At no time within centuries has astrology taken so prominent a position in the progressive mind that is not contented with the mundane alone, as in these times, and the interest is on the increase. And yet the wisdom of its students would disclaim anything like perfection for it. They know better, whether they say so or not. Their theories to account for the facts in the science have coined an expression which is susceptible of no proofs, "the influence of the stare."

.All that can be claimed in this connection is, that certain solar, lunar, astral and planetary positions and configurations and movements taking place at the time of birth, are found to be coincident with certain definite mental and physical and spiritual peculiarities in persons and animals. The relations aubsisting between astronomical bodies and us, is as much a mystery as the nature and constitution of God. A rational theory is not forthcoming to account for the fact that by the astronomical conditions at the time of birth can be indicated a great deal in the life and unfoldment of the person and

The practise of astrology, however, needs no theory any more than the practise of chemistry needs a substantiation of the atomic theory. Enlightened astrology, if anything, is practical, and practicable. While all the absurdities demanded of it cannot be satisfied, its educated and conscientious teachers prove its usefulness in all the walks of life, in all which concerns humanity, and, what is of importance, that a knowledge of the science is attainable by the masses, that in no degree is its acquisition dependent upon extraordinary intentive penetration on occult knowledge.

A Test of Spirit Return.

the Editor of the Religio Philosophical Journal. Your comments in the Journal of March 15, on Dr. Boynton's dream, remind me of an incident in explode your theoretical bubble that I helped you my own life. I was an orphan boy and lived with an uncle; my sister two years younger than I also lived with him. She was ten; I was twelve. We were constant companions. The fire fiend came in the night. Three forms came to me in a dream, my mother and two sisters, and demanded that I should go to the barn, I was a stable boy at the hotel. They led me out and saved my life. I remember s eing the flames shooting up from the burning building and of hearing the screams of my aunt, "that child!" that child!" But it was hours before I was really awake and realized that sister Mary was burned to death. And for weeks I heard or thought I heard her voice calling to me. They tried to tell me of the appearance of the body, and that her head, arms and lower limbs were burned off, and that just the trunk remained. But I tried not to hear, and I would not see. I gathered, however, the charred bones of her hands and kept them for years. By and by, I learned of spirit return, and Mary came to me through Mand Lord, who knew nothing of my history. She came in flame, so the spirit control said, out before she came there was that same sensation of smoke filling the room that Dr. Boynton speaks of. It was noticed and remarked by every one in the room. When I recognized her the smoke sensation passed away and I felt her touch and heard her voice just as I had heard it years before. Old Gen-W., my great-grandfather, was noted for his great weight, and it was said that he weighed 427 pounds. Mrs. Lord referring to me said, a very large man stands beside you, who must have the crowd as we often see a turkey gobbler among weighed over 200 pounds. "Yes," said a voice, the admiring females. The queen was exasted they told you I weighed 427 pounds, but it was perated, but believed the mother had approved it, not true, I weighed but 360." It was a long time and demanded that she be placed in her power. The before I found the truth, but I learned that General W. weighed 360 pounds, and wore the powered wig lips tongue and breasts were cut off, and in this conanything of him.

would seem to fill with smoke and I learned to but was persued by the King's forces and all lain. know of Mary's presence by that token. I was at | Again Xerxes was invading Greece with an army of 3 my desk one day and the insurance agent came to | millions. He was held at the mountain pass at Therone and said my insurance, had run out. I declined to re-insure and dismissed the agent, but the smell of fire and smoke came and I rushed down-stairs

turned to his office and so the policy was not written. The next morning my house was in ruins. But the company paid the insurance. One night the smell of fire filled my bed-room and I got up and dressed myself and went down on the street, and into a room where five men were plotting to smirch me in an official position through false affidavits. No intelligent man can investigate the subject of spirit return without convincing himself of its truth unless he persists in deceiving himself. But we need organization. I am at a loss for words in which to fittingly express my appreciation of the article of Rev. A. N. Alcott in the JOURNAL of March 15, on the Church of the Spirit. "God, faith, religion, hunger for the higher, truer and purer, and enthusiasm and earnestness and desire" directed by organization would work wonders in this world of ours. Scoundrels, fakirs, and frauds could not stand before such a power. Spiritualism would then be judged by what it is, not by those who prostitute its phenomena for personal gain. L. A. CLEMENT.

Another Significant Incident.

to the Editor of the Keligic-Philosophical Journal In the early spring of 1887, about 2 a.m. in the morning, I was suddenly awakened from a sound sleep; every faculty of my mental being seemed intensified. I arose from my bed as silently as possible; went from my room into a large hall, walked over to a table on which a night lamp is always kept burning at night and extinguished the light. I then walked over to the head of the stairs and looking down into the lower hall saw there was a bright hard coal fire in the grate in the lower hall. I stood at the head of the stairs for a few minutes, and wondered what had possessed me to blow the lamp out. I said to myself, "I will light the lamp again and return to bed," when I went to my room to get a match to re-light the hall lamp, a feeling came over me that I must not light the lamp; but must return to bed. I went to bed, and without thinking of anything wrong immediately fell asleep. The servant called me about six in the morning, and with much excitement said that burglars had been in the lower part of the house. They had made an entrance through the basement kitchen window, and gathered up all the solid silver and left it on the dining-room table; while they went through the sleeping rooms above. That was what they were about to do, when I went into the ball and blew the lamp out. They must have seen me for they left the house without taking the silver showing they were frightened away. We found the hall door unlocked and ajar the next morning. They must have made their exit that way instead of through the diningroom-had they gone out through the dining-room they would have taken the silver they had previously left there. Three times in the last ten years I have frightened burglars away from my house before they had succeeded in robbing the home. On one occasion, I found myself walking up and down the hall with a lighted lamp in my hand; when I woke up, I supposed I was walking in my sleep-until the next morning, when I found burglars had made an entrance through the library; but the door being locked between the parlor and library I must have succeeded in frightening them off by going into the parlor with a large, lighted lamp in my hand, before parior with a large, lighted lamp in my hand, before they had time to get the door open between the library and parlor. Was the above recorded incident, only a mere accident? The skeptic may think so, but I believe there was a foreign intelligence controlling my physical body as well as my mental faculties. It is not likely that the same thing would occur so similar, and with like results three different times, if it were mere chance.

MRS. C.

In Mrs. C.'s former communication in the Jour-NAL of March 29, the year in which the incident related occurred, was printed 1889. It should have

From Horace Seaver.

In reply to the question asked, what are the sensations of a Materialist upon first entering the spirit

world the following purporting to be from the spirit of Horace Seaver, late editor of the Boston Investigator, came to me by impression and I believe it is genuine communication. During my life in the body, I had no proof of the existence of the so-called spirit life, and to me, man possessed no sense by which such a state could be demonstrated or comprehended, that as we were of material origin our nature could not sustain such an existence; and therefore, there was no necessity for it. Thus I lived and expected to die. At the end of life I expected to be no more forever, but as the light of the material world faded away, and the shades of physical death clustered about me, there

came a new light, not wholly unlike the light of physical life; but of a character that seemed to be urloined from it. When darkness closed my physical sight this new light succeeded it with such adaptation to my condition that I was aroused to a sense of my first breath, as it were, in the spirit state. Not being fully assured of my power to decide or my sense to perceive, I did not at once conclude that it was the real life of the spirit of which I had heard so much; not until I had met some of the many whom I had known in life, and having had their assurance in various ways, added to my own semiconsciousness, did I conclude that it must be the reality of spirit life after all. Can you wonder at my discomforture as I turn back to my past life. I did not regret the course I took in regard to immortality; so much as that so palpable a fact should escape my knowledge, but after once settling upon the fact of spirit life, I concluded that much of my life had been vainly spent, and I wanted to return to physical consciousnes that I might proclaim the reality of life beyond the grave, and was restrained only by the laws of spirit life. Thus ended my physical and commenced my spiritual life, and I want to say, to such, as entertain materialistic views as I did: you are viewing nature only upon one side of her many phases. If you will turn the picture around you may be able to see the spiritual aspect in her. Those who knew me in life, and believe as I believed, will not, cannot accept this as a message from the spirit of Horace Seaver. I do not expect you will for you do not recognize the fact of life beyond the grave, nor the means by which this message is transmitted, neither will you admit that it resembles my manner of expression. Be this as it may, it will not affect my happiness nor augment my greatness. So friends, I shall not expect you to create and swoop down upon this humble statement as coming from one whose star has set in the shadows of death, and whose form lies beneath the moss clod-earth beyond which he had no hope for future life; but when the dews of death shall settle upon your brow and the golden rays of a higher life shall steal over your vision the mighty riddle of death will be solved with unerring certainty.

An Optimistic View of the World.

To the Editor of the Religio-Philosophical Journal. As I cannot see to read, allow me to rake among the sands of memory. This may be my last, as eyeeight is going out. A multitude of incidents in ancient history comes to my mind which prove human progress, and tell us through what mankind has passed and what mankind has been. Xerxes was a Persian Emperor. He fell in love with his brother's wife, a virtuous and noble woman, who scorned his vile proposals. He then turned his lustful eyes upon her daughter, who embraced him. While dallying with her, he made as was common the proposal that she make a demand on him for some great thing, swearing it should be granted ber. She demanded an elegant robe which the Queen had worked for him and which he wore on all great occasions. This demand was terrible, but the harlot persisted, and he granted it. On the next state occasion she appeared wearing this robe, and no doubt moved among King granted it. This noble mother's ears, nose, just as described by Mrs Lord. None present knew dition was sent to her husband. The moment he anything of him. I have been in many séaucessince where the room | his retinue, attempted to escape to his own province, mopalæ by Leonidas the Lacademonian King, but finding pathways over the mountain, the Persians soon

The second secon

then past five o'clock and it was dark when he re- | bravest, sending the rest of his army back to Lacademon. There stood Leonidas, uttering to these 300 men the never-to-be-forgotten words, "come, tonight we shall sup with Plato." Here is a recognition of our philosophy without the passport of a creed to ad-

mit them into good society.

The history of man is a history of war, and in most part either for conquest or in the interest of so-called religion. Edward I of England entered the city of Nazareth with a large army and massacred every Turk within the city because they did not be-lieve that Jesus was God. To-day with the thought-ful, true religion is a true life, simple, though com-plete. The true inspirations of to-day are not tinc-tured with hell fire, but with the love that casteth out fear. There is more progress in a single year, and discoveries in all things contributing to human welfare, than in centuries of the long ago. We are getting prepared to receive it. Commercial intercourse and railroad ties are bringing us together. I rode on the first car, placed upon the first track laid in this country, between Albany and Schenectady. The engine was a horse, the propelling power the whip. To-day a 50 car train seems to need only a whistle. The growth of the spiritual element in man is fast converting the hitherto waste places into gardens of bloom. Our spiritual powers, finite though they are, can act in concert, as they are a part of the infinite.

I miss my old spiritual associations of Saratoga Springs, where I resided for 35 years. But few here would understand you when saying Spiritualism.

PETER THOMPSON.

How I Avoided Bad Spirits.

To the Editor of the Religio-Philosophical Journal. I had had but little experience. I at first was using the "talking board." My spirit son came to that, and I asked him to send us a high minded Christian spirit to teach us. Little did I expect what was coming. Soon a new name appeared, Henry Darling. We had never known such a person. He seemed present every evening we experimented. After a while he said one evening: "You get a pencil and paper next time, and I think the medium will write." We did so, and to our astonishment, she did, and our son and others came nearer still to us. We were filled with joy. We soon learned that this Mr. Darling was the spirit our son had sent, and that he had full control of the medium, and that no

one could use her, with the pencil, without his permission. We had not learned what the word control meant, and we called him our manager. He was a gentleman and a Christian. For ten months he served us, our daughter being the medium. No bad spirits troubled us with her and him. Why? We began by prayerfully seeking to know the truth. We were lovers of the truth. Our manager could keep them away. He built an enclosure around where she sat and none could go out of it, or come in, without his permission. We had ample confirmations of this in many interesting ways. Our son would declare Mr. D. had left for a short time and he could not go out, though he could have the medium. We wished to have the medium sit thirty miles away. It was told us by the control and our son that, if it was for a long time, they could arrange for it, that they could write just as well their as at home, only they were not sure of getting

to the medium. No enclosure. It takes a powerful spirit to control a medium thus, and a more powerful one would break through. The control assured us, on asking, that he had seen many such enclosures like his, but could not see what was going on within. In many other ways, this was incidentally confirmed. A sarcastic spirit, a relative, who could not come as often as he wished, called it Mr. Darling's "pig pen important to start right. Get a control as soon as possible. If bad or interfering spirits are numerous,

leave off a while till they get tired of coming.

I might add here that for ten months we generally were able to obtain such spirits as we wanted through the politeness of our control, by giving the names, at one seance, for the next. We did not send for any of the old patriarchs, knowing we could not identify them; but for old friends and relatives. By this means we were able to persuade twenty-one to go to a higher grade and be happy. Who has had a similar experience? W. H. Cummings. In the with an amendment with a first found that is, there is one, encouraging sign, and that is, there is one, encouraging sign, and that is, there is one on the condoning of fraudulent mediumship. similar experience? Halifax, Mass.

Mazzini.

To the Editor of the Religio-Philosophical Journal. Setting alone, pondering the mystery of life; its deceptions, its disappointments, its doubts-dejected in spirit, I picked up a volume of Mazzini, and my eye fell upon the following beautiful thoughts. It had a significance which I cannot express in words, and that the readers may divine its meaning I copy

it for the Journal: "The souls who have loved you and whom you have loved to the last moment of their earthly existence, are appointed, in reward of their love and yours, to watch over you, to protect you, to elevate you one step nearer to God in the scale of your progressive transformations. Have you never, in some solemn moment, been visited by an intuition, a thought of genius, an unwonted and brighter ray from the eternal truth? . It was perhaps, the breath of the being whom you have loved the most and who has the most loved you on earth, passing across your burning forehead. When soul-sickened by delusion and deception, you have shivered beneath the icy touch of doubt, have you never felt a sudden glow of love and faith arise within your breast? It was perhaps the kiss of the mother you wept as lost, while she smiled at your error." Parkersburg, W. Va.

Spiritualism in South Florida.

fo the Editor of the Religio-Philosophical Journal: The first Spiritualist meeting ever held in Polk county, Florida, occurred at a little school house in the pine woods five miles from the county seat, Bartow, at a settlement called Bonnie Lake, so named from its beautiful lake. This meeting was conducted by Dr. S. B. Gould of West Randolph, Vt., assisted by Mrs. E. B. Duffey, formerly of Troy, N. Y., but now of Bonnie Lake, known to your readers as the author of "Heaven Revised." Dr. Gould is an enthusiast in the cause, thorough-going and full of vim, but genial, and with a happy faculty which draws around him the young and at once wins their friendly regards. His morning and afternoon lectures were fine efforts, the latter being given in a partial trance condition. Dr. Gould and Mrs. Duffey ardently desired to make a record for Florida by holding anniversary services at some point on the peninsula, but circum-

The Forty-Second Anniversary at Titusville, Pa.

To the Editor of the Religio-Philosophical Journal

stances were adverse.

The Independent Spiritualistic Society of Titusville, Penn., under the leadership of that indefatigable worker Walter Howell, observed the fortysecond anniversary of the advent of Modern Spiritualism with appropriate services. 'Rouse's hall was tastefully decorated for the occasion, and on both Sunday and Monday, the 30th and 31st., Coleman's full orchestra was present, and the inspiring music did much towards making the celebration a success. Iwo services were held on Sunday, Rev. Howell alone occupying the rostrum. The hall was crowded both morning and evening, and the speaker was equal to the occasion. He took up appropriate subects, and upon them built eloquent and instructive discourses. As most of his hearers were not Spiritual

he is held, not only by those of our own faith, but by thinking people outside of our ranks. Services had been advertised for Monday evening March 31st. Almost at the last moment, telegrams were received from Miss Jennie B. Hagan and Judge R. S. McCormick, who were expected and had been announced to speak, both saying that they were ill favorite in Titusville and her many friends there felt as if they had been deprived of a rich treat by her illness, and that the sunshine of her presence would have made our meeting a still grander suc-

ists, their presence testified to the esteem in which

About 500 people came into the hall Monday evening, taxing its seating capacity to its full extent. H. D. Barrett of Meadville, was the first speaker. He recounted the progress of Spiritualism during the past forty years and mentioned some of its efof fire and smoke came and I rushed down-stairs poured down upon him in overwhelming numbers. fects, upon the theology of the present age. Bro. and called to him to write the insurance. It was Leonidas, seeing the situation, collected 300 of his Howell following showed the true relationship of

modern to Biblical Spiritualism, and placed the people, who accept the latter but reject the former, in an uncomfortable position. Entering the field of science, the speaker compared our movement with the theories of materialism, and showed the utter inconsistency of those who cling to one idea, and refuse to enter new fields in which can be found an abundance of evidence to establish the verity of the claims of the Spiritualist. Taking up the great personalities who have figured conspicuously as religious instructors and reformers, he paid a glowing tribute to John Wesley and to several of the leaders of the movements distinctively liberal, and non-theological. These anniversary exercises complete Bro. Howell's engagement in Titusville. He has called out large audiences, and has awakened a great interest among many of the best people in the place. It seems a pity that a work so well begun, should have to be given up at the very time when it should be most successful. Lack of financial support must be given as the cause of Bro. H.'s departure, and this lack speaks loudly in favor of closer and better organizations among the Spiritualists. Diffusion of force can never accomplish what concentration has done, or would do for us, if we, as a body would but try it. We understand that Bro. Howell is about to resume platform work, and is open to engagements for the coming season by the month. May the good angels be with him, and crown his efforts with a glorious success, is the wish of his many friends. Spartaneburgh, Pa.

Against Fraud.

to the Edit or of the By ligio-Phikesaphical Journal: Spiritualism needs revision as to character and morale infinitely more than Christianity needs revision of its creeds. This statement is fully proven by the recent attempt to strike down the RELIGIO-PHILOSOPHICAL JOURNAL, (only twenty thousand dollars wanted wherewith to salve a shady reputation), by the doings of that delectable trio, Sawyer and Burke in the West, and of the notorious Algerton (an assumed name) in the East. Proven by the countless instances of both fraud and sensuality, of which, want of space forbids mention; but known to all Spiritualists who have eyes to see. The statement may be harsh, but that, in nowise detracts from its truthfulness. The time has fully arrived for every true Spiritualist to declare himself or herself an uncompromising foe of all spiritualistic shams. There is, there can be, no middle ground, to take. The Spiritualist, whose voice is not heard in condemnation of the practices of so-called spiritmediums who basely trifle with the finest instincts and holiest aspirations of the human heart, is, to all intents and purposes, with them. Any attempted compromise of light with darkness, good with evil, spirit phenomena and fraudulent materialization. can but result in moral disaster and shipwreck, to all who attempt the unboly compacts. Upon this, the threshold of the forty-third year of Modern Spiritualism, let every management of our societies and our camp-meetings resolve that, henceforth, no lecturer or medium of doubtful reputation, shall occupy their platforms, even though such lecturers possess the eloquence of Demosthenes, and the medium sufficient medial powers to occasion the swift materialization of all spirits, ancient and modern, at a single sitting. For, to-day, is Spiritualism crucified afresh and put to open shame. All hail! to Alcyone in the East, as it clasps hands with the JOURNAL in the West, making common cause against the vampires who are sapping the lifeblood of a great and beneficent movement. Too long have disreputable characters presented themselves before dupeli assemblages, as spirits from ce-lestial spheres, and displayed their toggery and tinsel as the latest importations from heaven. Too long spoken of as being outside of it. I will add that it is have occult telegraphic trick-boxes been regarded as veritable shrines for spirit communion. Too long, have dubious spirit-postmasters been regarded as martyrs, when brought to book. Too long, have Spiritualists kept silent, in a wilderness of fraud and superstition. We hear the cry of charity! charity! from deluded Spiritualists until we are nauseated; charity without justice, is a misnomer. Charity for frauds is not so much needed, as sympathy for the outraged victims, consideration for the bereaved and afflicted who are most foully trifled with. not so much condoning of fraudulent mediumship,

Brooklyn, N. Y. W. C. BOWEN. The Reading Ghost.

as formerly, but there is considerable ignoring of it; and simply to ignore it, is worse than foolish, it is

criminal. The writer is well aware that some

Spiritualists will consider this article, a jeremiade

wholly inappropriate to an anniversary-tide, but he

is persuaded of its truthfulness, its timeliness, and

its entire applicability to the present spiritual crisis.

In regard to the Reading ghost, declared to be that of the murdered wife of Harry Lebo, Mrs. Ruppert, a plain matter-of-fact woman--who with her husband and grown sons, lives directly opposite the scene of the tragedy, gives this account of what she has seen:

"I don't believe in ghosts or goblins, and am not superstitious. My health is excellent and I am not at all nervous—at least I was not until after what I saw on Friday night. To be sure the murder of young Mrs. Lebo was horrible, but we had nearly forgotten it until we saw her awful apparition just across the way. I was in bed and dozing at the time. Suddenly I heard groans as if some one was in great pain out in the street. I arose, thinking it might be some one in distress. I first went to my sons' room door and knocked and they answered. I next opened the second story window and looked out, I saw no one on our stoop, but still I heard agonizing

"It was a bright moonlight night, with hardly any air stirring. I looked across the way near to the spot where Harry shot his wife, and there I saw the figure of a woman near the gate. The gate was swinging backward and forward, and yet no air was stirring. The figure of the woman had no head. It appeared then to be leaning over the gate. "All the while the groans continued. Filled with horror, I again looked at the figure. I was sure it looked like the form of the murdered woman. I closed the window and dropped into convulsions,

which lasted for two hours. "I was never before affected in that way. Several of our neighbors have seen the same figure and they all believe it to be the wandering spirit of poor Mrs. Lebo."

Mrs. Ruppert was corroborated in her statement by her husband, their son Oscar, aged seventeen, and another older son. Peter Ruppert, aged nineteen, says he saw the apparition, but that it had a head which was the exact counterpart of the murdered wite's. She was dressed in black. The murderer's body was buried in Alsace Cemetery, and residents in that section say strange voices are also heard there at night, sounding like, "Oh, Harry! Oh, Harry!" This ghost business is the entire talk of the people in that neighborhood, and owing to the reliability of the people it is being seriously considered and a committee of citizens is on the watch to-

Attested Phenomena

I send you the following narrative and experiences, and for the literal truth of every particular item you may hold me to rigid responsibility, the substitution of fictitious for real names excepted: James Brown descended a long ladder into a unused well. Isaac seeing something wrong with him, went down for his relief. Choke damp killed them

A month later the mother of James, alone in her room, apostrophized: "If my dear boy can hear me, will he meet me at Mrs. W---'s an hour hence.?" The ladies had never seen each other, and no intimation of the intended visit had been given. On entering her outer room Mrs. W-, in an excited manner, said, "Here you are," as if she had expected that she was coming—led her into the adjoining room and immediately became apparently unconscious, and said: "My dearest mother, I am so glad; that was a terrible affair. The last I remembered and could not possibly be present. The disappoint- was putting my arm up out of the water; the next I ment of the audience was keen. Miss Hagan is a stood by you on the porch at home. I was surprised at your refusing to answer nor seeming to see me. Then came brother Sam and grandma, and grandpa with grandma W—, (the two last passed away forty and fifty years ago, thousands of miles away). I was amazed; could not conceive what it all meant. Then they told me I was dead. Good Lord! how I felt, to leave you all so suddenly and so unexpectedly, with all the bright prospects before me."

And he went on speaking of family and business affairs, much of which was known only by him

"Mre. Brown, don't you know me? I am Isaac; I have no friends here as James has, but I tried harder to save him on your account and went further down that ladder because I knew how terribly his death would affect you, and you were always so good to me. I have tried often to make you see me since I died, and one night I thought you did see me."

(Mrs. B — claims that she saw his ghost once. She s mediumistic).

Now came an Indian control and gabbled: "Miss Jula B—, I knows you, I knows your papa; he, the old Doctor live good while yet. Tell him next time he write Bundy, sign his name, do good, folks believe him...."
I had just sent a column or more to Col. Bundy,

of the Religio-Philosophical Journal, signed "Old Spiritualist," requesting him to california her me in cog., and I am sure no one in California but my wife knew anything about it.

We have hundreds of the above kinds of tests, but the following is more remarkable and demands a preface:

In 1854, a ten-year-old orphan, homeless girl applied to us for protection. After years of fruitless endeavor to train her into good behavior, we gave it up and placed her in a Catholic asylum in San Francisco for care and discipline. We had found that her heredity was bad-her parents were from the English Penal Colony in Australia and had died in San Francisco. She escaped from the Institution in which we had placed her. Her brother found and took her to Elko; where she married and became a notoriety; for the last twenty years we had not heard a lisp about her. She had passed out of mind. Now, at the above scance, Mrs. Brown was aston-

ished by being addressed by the ward of her own girlhood in language so characteristic of the girl, that her identity could not be mistaken. "Miss Jula, I am Susan; you don't know I am dead, but I am;" and she went on in the use of language and references which proved beyond one doubt that it must be Susan or some mind and heart that could counter-

feit her exactly.
I wrote to Elko inquiring. Nobody could tell me whether she was living or not until last week, a letter from J. F. Triplett, a prominent citizen of Nevada, informed me that he had obtained "reliable information" of her recent death at or near Oklahoma, in the Indian Territory.—G. B. Crane in Golden Gate.

Jacob Rummel writes: Mr. E. P. Powell's work, "Our Heredity from God," will bear re-reading by thoughtful minds, as often as the most radical orthodox would re-read his Bible.

Mrs. G. W. Stoutenburgh, in renewing her subscription, writes: Your paper is by far the most ably edited that I have seen on the subject of Spiritualism.

T. writes that the forty-second anniversary of the advent of Modern Spiritualism was celebrated at 810 Spring Garden St., Philadelphia. Congratulatory remarks, selections of music rendered by the choir, recitations, and lectures, were among the exercises. A supper and a dancing programme were provided by the Women's Progressive Union, over 400 participating in this part of the celebration. The hall was beautifully draped and artistically decorated. Mr. Willard J. Hall was the lecturer and his addresses were much admired for their strength and eloquence.

J. F. Fowler, Oakland, Cal. writes: I am not a subscriber to the JOURNAL, but my much better half is, and therefore I read it, as I do everything that is interesting and instructive. I am not entirely a stranger to Spiritualism; some years before the war, while living in Brooklyn, N. Y., I rented a hall) a society of Spiritualists, and there I saw much of what now has become a power in the land. Among those who spoke were Judge Edmonds, Profs. Brittan, Emma Hardinge, Andrew Jackson Davis, Stephen Pearl Andrews, Warren Chase, Foster, Randolph and others. There was much that seemed wonderful. and much connected with it that caused disgust, for "Free Love" was rampant.

Mrs. Wodworth came here and pitched her tent on the out-skirts of the city. She began to lay them out right and left. It got into the papers, she came further into the city, had a new tent holding 5,000, it was crowded, and persons would become entranced and lay about in a careless manner. It frightened the minister. Rev. Mr. Wendte called upon the authorities to stop this fakirism in the name of religion, and published a letter calling her a fraud, etc. Rev. Mr. Wendte is a Unitarian minister. This woman had as much right to preach and throw pecple into trances as Mr. W. and B. have to preach and can't do it. I have seen these things more than fifty years ago at Cape Cod camp meetings. The Shakers of Canterbury, N. H., and the Negroes South. The Catholic priests say they are real but of the devilwhile the Protestants say she is a humbug. I go in for the greatest liberty, Salvation Army and all, if honest. For I am agnostic as to the whole business. Don't know anything about it.

After criticizing some of the mediums and expounders of Spiritualism, Mr. Fowler says: One lady on this coast does honor to the cause. She is capable, and by nature, fitted to appear before an intelligent audience—Mrs. Watson, I mean. She adds grace and honor to the cause.

Notes and Extracts on Miscellaneous Subjects.

For toothache or neuralgia blow a pinch of salt up the nose.

Mme. Patti sleeps with a silk handkerchief round her neck. She uses a very salty gargle of cool water every morning. King Lobengula of Africa is progressing. When

he receives white visitors he is in full dress—a rug thrown over his lap. The following short sentence contains all the letters of the alphabet: "A quick brown fox jumps

over the lazy dog." It isn't any use to go into hot argument over the matter in midsummer; but solid facts are cold truths

at all times and in all seasons. Both the Greeks and the Romans had a space on the walls of their dwellings painted white on which

to write advertisements. This was called album. The phonograph is to be utilized in preserving the language of the Fassamaquoddy Indians, by a plan arranged by the Massachusetts society. The language used by some of them is so strong that it may

strain the machine. Mme. Tolstoi must, if the report be true, be a most remarkable woman. She is her husband's amanuensis and translator, sees to the sale and distribution of his books, manages the estate and her household and looks after the education of her children.

This is from a religious paper: A little nine year old Junior soldier said at a meeting lately, 'Won't it be terrible when the world is on fire? Jesus will raise the saints above the fire, but the poor sinners will be right in the fire; and I feel so bad when I think that my dear unsaved brother will be in the fire." Try to keep him out little one.

A young lady journalist in London, who was seeking admission to the reporters' gallery in the house of commons, scored an important point in securing the admission from the speaker, through Mr. Bradlaugh, that there was no law or order forbidding the admission of women to the gallery. She has shown so much pluck in pushing her claim that she has received four requests for "interviews" in the interest of other journals, one request for her portrait for publication, and one offer of marriage.

A laughable incident once occurred in a Southern church. A guest who had accompanied the clergyman's wife suddenly noticed her turn very pale, and then glancing at the aged pastor was horrified to see several drops of blood trickling down his forehead. As the preacher proceeded and waxed warm the blood fairly streamed down his face, to the consternation of his congregation, who were amazed at his composure. Not so his wife, who, after the first horror, remembered that her husband's new wig was lined with red silk.

The following classical composition is ascribed to a Kentucky school-boy of twelve years: breathe with our lungs, our lights, our kidneys, and our livers. If it wasn't for our breath we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys who stay in a room all day should not breathe. They should wait until they get out in the fresh air. Boys in a room make bad air called carbonicide. Carbonicide is as poison as mad dogs. A lot of soldiers were once in a black hole in Calcutta and carbonicide got in there and killed them. Girls sometimes ruin the and his mother..... breath with corsets that squeeze the diagram. A Then the medium's manner's changed. She said, diagram is best for the right kind of breathing." breath with corsets that squeeze the diagram. A big

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Donations Solicited for a Mediums' Home.

To the Editor of the Religio-Philosophical Journal: Will you kindly permit me through your valuable JOURNAL to call attention to the building of a Medium's Home, at Haslett Park camp-grounds. The lot is secured and also considerable material for building as well as services from workmen. But we are in need of help to complete and furnish. We also solicit books and literature for the readingroom. The ladies hold a bazaar for the benefit of the house, and ask every one interested to aid them in the work of making and donating articles for the same. We anticipate, occupying and clearing any remaining indebtedness during the coming camp season. Any information will be cheerfully given

in regard to the enterprise by Dr. A. W. Edson, Lansing, Mich., who is president and treasurer, or EFFIE F. JOSSELYN, Sec'y. by myself. Grand Rapids, Mich.

Expose the Spurious and False.

to the Educar of the Religio-Philosophical Journal In the COURNAL's issue for March 29th appear two articles on mediumship which to me are especially interesting, and replete with the most nutritious food for thought. W. W. Potter's words are true, and should rivet the attention of all Spiritualists under whose observation they come. Indeed, ignorance, cupidity and unreasoning credulity are operating so powerfully in the ranks of Spiritualism, that the beauty, and grandeur of our glorious philosophy are rendered undiscernible to the outside world. It seems to me, every true, and right-minded Spiritualist must realize that the hope of the future for our cause lies in the uncompromising and outspoken exposure of the errors, and conditions which now bring it into disrepute. And such articles as from time to time appear in the columns of the Journal, will ultimately kindle a flame which can never be extinguished until the dross is eliminated, and only pure gold remains.

I read in a previous issue of the JOURNAL, W. W.

Currier's article on mediumship. I then felt that I would like to write something in commendation of it, but my ideas have been so perfectly expressed in "A Medium's Views," it is better I remained silent. I was also pleased to notice a correspondent's mention of Mrs. Hanson, whom we met at camp-meeting, and soon discovered that she not only possessed rare gifts, but also a conscientious manner of exercising them. Which is indeed com-LENA BIBLE. . Grand Rapids, Mich.

Lynden Reckless, San Francisco, writes, that the celebration of the forty-second anniversary of the advent of Modern Spiritualism in that city was this year the grandest ever held in the State of Cali-fornia. The meetings in Metropolitan Temple, March 30th and 31st, were largely attended, the floral display was rich, and the music grand, and numerous satisfactory tests were given by Mr. John

Cleveland Plain Dealer says the word "hell" among Germans is not looked upon with the horror that it is among Americans, and even the most cultured German would not besitate to use it any more than he would the word "heaven." A young lady who learned the English language in her home in the old country, and can speak it fluently, went to a fashionable party the other day. A grate fire had been kindled, and the room was uncomfortably warm. There was a pause in the conversation, when, in a rather loud tone of voice, was heard the remark in English, but with a pretty German accent: "It is hot as hell in this room." The electrified guests sat as if stunned for a moment, and then, as if by prearranged eignal, all broke out in a laugh. Up to this date the German girl doesn't know what the laugh was all about.

The editor of *The Writer*, the Boston magazine for literary workers, has undertaken to compile a "Directory of American Writers, Editors and Publishers," which will be published at the earliest possible day. The desire of the editor is to make the directory as nearly complete as possible, but the army of minor writers is so great that it will be necessary to limit the number of addresses in some reasonable way. It has been thought best, therefore, to include in the first edition only the names of writers who have had a contribution printed in some one of the leading magazines or weekly periodicals during the last five years, who have or had a book published within the last ten years. Writers who are included in either of these classes are reques ed to send at once to the editor of The Writer, P. O. Box 1905. Boston, Mass., the following items of imformation: (1) Name of writer; (2) Present residence; (3) Permanent business address; (4) Literary epecialty; (5) Titles of principal articles or books printed and dates of pu lication.

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Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage 10 cents.

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The first of several geological papers by Teresa C. Crofton, will be published in the April St. Nicholas.

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

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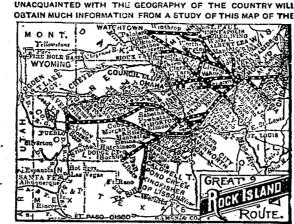
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OPINIONS OF PRESS AND PEOPLE. "A noble, philosophical and instructive work,"—Mrs.
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"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection. - Hartford Daily Times.

"This book is respectfully commended to the American Theosophical society."—St. Louis Republic. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production.....The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that r lates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser, "It is an Occult work but not a Theosophical one.....It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and: it comes at an opportune time to eliminate from the "Wisdom Religiou" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosephy." Kanene Horald phy."-Kansas Herald. "The work makes a very good counterfold to Theosophie publications"—The Theosophist, (India). 4 "What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Biavatsky school."—San Francisco Chronicle.

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

WORK." Mrs. Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is

what she says:

what she says:

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

ity to attain to.

It is bened that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and "x; lale to him the anious with which his comments on the fantastic theories of the day are received. ed by a prominent theosophical journalis.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Ges. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

eWo feel as though we must give this remarkable book a brief notice in this number of L(p) on the Way, and in fature numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorb-ingly interesting a defenoes much needed light upon subjects of vital into reace. It is not written like many these sephical works, he the purpose of exciding curiosity in the ignorant, but instead appears to the highest in man and certainly is uplifting and existing throughout. Instead of a review wo is tend to allow the book to speak for itself and will follow may be a reach to allow the book to speak for itself and will follow.

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MIND. THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER

- West and the second

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(Continued from First Page.) Justice as Related to Right Thinking.

could come to him he realized in his spirit. He led the Republican party in his thought

found short lived glory.

Much of the Emersonian philosophy is founded upon the idea that thoughts are things. As a man thinketh so is he; so station in life may count nothing in the law of the spirit—in the realm of the real. It would be difficult to decide which represent most the unbaianced qualities, the King that looks down upon his subjects or the subjects that have the King big station. jects that envy the King his station. The thought of Deity is justice, balance. The central idea of Christian motaphysics, is that to realize growth and establish health ve must possess the prize that is the deific method of manifestation, and thus bring one with Deity. To borrow an illustration; suppose a tube be immersed in a flowing stream of water, parallel with the direction of its current, the flow through it will be interrupted. ed; but in proportion as the tube is placed out of a parallel line, is the flow retarded, when at right angles stagnation nearly is the result. Ill-health, antagonism, all the woe of mortals arise from the cross purposes established to this defic flow of being. We do this by our thought. Think right and we have health; think right and no matter what our earthly position may be, we are bappy; because we escape the pain of reaction. We are one with Deity. All discomfort mental or physical must be reaction from this state of balance—or justice; the magnitude of it constitutes the amount of our suffering at any time. Balance in the physical world is no more indispensable than its counterpart, justice, in the mental world or realm of the

Action and reaction being equal in the condition of balance there can be no unhappiness or discomfort—it is a state of poise—without conflict. You cannot depart from this balanced state called justice one iota in thought or deed without sometime, somewhere suffering the exact ratio of reaction.

Great unselfish balanced souls have occu-Great unselfish, balanced souls have occupied high station, and equally great in that most divine kingdom of balance are found those scarcely known to the world. The latter through his benevolence, hopefulness, trustworthiness bringing into exercise all the qualities that constitute balance of justice, may be building in his spirit as successfully as the one in high position in life, and usually more so; for too often as yet success in life is attained through injustice. because her thought was the sweetness of pure benevolence, one of the qualities that build permanently in the spirit. There is a large philosophy of life not yet completed. We may not know why some awake to consciousness in an humble position and another in affluence and wealth; but we may rest assured that each is on an equal footing, in the realm of the real, the enduring. One with abundance of this world's goods having no thought of benevolence, builds to poverty: another with the same opportunity watchful to find a place where he can relieve want; another still with the same pure thought, rich; deep and abiding, has but the widow's mite to bestew. That which each does-the act is the fleeting, with each it passes away, while that which they have thought is the wealth or poverty of the soul. The servant that was made ruler over many things because he had been faithful over a few, was so rewarded in his spirit; for in his thought while occupying a humble position he was building his monument of faithfulness equally with the man who was aiready ruler over in this I took an active part. We had varmany things-they builded alike unto riches of spirit. This is why it is no matter what we do, but the manner of doing.

I am inclined much to think there is many a one in the retired walks of life with no apparent gifts of intellect-though grown in the balanced qualities of spirit whose wealth of intellect even, we may not dream, which for the time is only eclipsed by the environment of body or brain formation—the gift of heredity or some material influence. Its activity may not be necessary while taking the experience of this one earthly discipline. It would be an excellent motto to put up in conspicuous places in our homes "thoughts are things," "as a man thinketh so is he.".
The balanced thought builds permanently in the spirit structure—the temple of the soul; each stone of enduring granite hewn and fitted for its permanent place of cornice or arch or column; while the unbalanced thought is of material that will decompose, must be dug out of the structure and be replaced by the enduring. The result of this balanced state or justice is the counterpart in nature of the warmth of spring with its balmy breezes ladened with odors from blossoming trees; or of the June-time with its rich fresh foliage and wealth of wild rose buds and flowers that had delayed their earlier approach that they might add to the glory of the most favored season of the year. While the result of the unbalanced thoughtof injustice, is the counterpart in nature of accumulating forces that react in thunder storms, in rushing winds, in cyclones, in upheavals in the earth that must find their distribution of balance. The just thought is unity, harmony, is smooth in its action, is noiseless like the mighty currents upon worlds revolve in space; while the unjust thought is conflicting, combating, contenda ing. The former operates upon the line of God's direct methods, while the latter lingers reaching the same point by the reaction of wearisome discipline. The just thought admits of no discussion, no argumentation. The soul poised in this divine kingdom of balance is not moved or disturbed by condemnation. Praise and censure are to it alike. for it has overcome self—that which would separate self from the universal good by striving to encompass some benefit without returning an equivalent. The unbalanced thought of selfishness is separateness; is striving to build a little world of its own, vitalizing itself from the great general storehouse; like a cloud gathering a volume of electricity out of the ocean of electric force, which through concussion must return to the great electric volume. It was noiseless in its mightiness servation and Lapse of Memory with special regard to the testimony to marvellous phenomena occurring in the presence of mediums, and the result was published in Part XI, Proceedings of S. P. R. In the monthly Journal of the Society I reviewed in detail a only when balanced with the universal. If each individual member of society oc-

cupied this state of growth—balance—in the | I also contributed papers on philosophical | faith? Did he believe that he could obtain place of contention, strife, conflict, confusion, society would be as noiseless in its intercourse as the planets of our universe that | the American Society for Psychical Research, give and receive. Whenever the student of | which in last January was transformed into | bearing upon the question; and you are the nature opens his spirit for the reception of | the American Branch of the English Society. | sole judges of its weight, credit, and the eftruth, of facts, whether he looks above toward the stars that give to infinite space, unithan ever, and it seems to me highly probable proof and determine the issue, by the exerverses revolving about their centers, and that before many years have elapsed there cise of your own sound sense. You must not can publishing house, Chicago.

these still magnificently sweeping their orbits around other centers until the mind is tion of our planet, or notes the conditions of

I was born in 1855, in Melbourne, Australia, and received my first education in public schools there; afterwards entering the Melbourne University, where I took the degree of M. A. and LL. D. I orginally intended to devote my life to the law, but while prosecuting my law studies. I gave some time to science and philosophy, and finally resolved that I would make research along these lines my special study. Almost as early as I can might be very great if the friends of psychical remember I was strongly attracted by prob-lems concerning the "occult," and a sympo-sium in one of the British monthly maga-zines on the question of a future life stimu-lated me to make this question the main obbe definitely settled one way or the other; and that it the individual survives death, our belief in a hereafter should not have to depend on a mere blind faith or a trust in some long past authority. About this time I became intimate with a university student, now are of the most preminent and henere. now one of the most prominent and honorable politicians in Australia, who had had some remarkable experiences in connection with spiritualistic phenomena, and it was through him that I first began to make a serious study of the literature of Spiritualism. I cessfully as the one in high position in life, and usually more so; for too often as yet success in life is attained through injustice. Thought is the architect and builder of the soul, says Dr. Holland, "build up more stately mansions, oh, my soul!"—build them out of your thought. The widow's mite was counted to her as much as the large sums than the nature of any test communications. After completing my law studies at Melbourne, I went to the University of Cambridge, England and there graduated in the mental England, and there graduated in the mental and moral sciences. I learned most from the lectures and personal instruction of Prof. Henry Sidgwick, (professor of Moral Philosophy in Cambridge, and president of the Society for Psychical Research), and the philosophy of Herbert Spencer-in defence of which, while an undergraduate at Cambridge, I published an article replying to some criticisms made by Prof. Green of Oxford. After the completion of my Cambridge course I spent six months at Jena, Germany, attending the university there, and soon after my return to England, lectured for six months at different towns in the North of England in connection with the Cambridge University Extension Lectures, my subjects being literary and scientific,—"The Development of Poetry_Since 1789," and "The Mind and the

> An undergraduate society, called the Cambridge University Society for Psychical Investigation, was started, I think, during my second term in Cambridge; early in 1879, and ious sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory, and the society died out, partly from the difficulty in obtaining mediums, partly from the fact that the members of the Society could not spare the time from their examination work. The exception was a medium who gave some remarkable tests, sometimes in an apparently normal state, sometimes under "control,"-whom I met in London at the close of 1880, and persuaded to give two sittings to our small society. This society had no connection with the now wellknown Society for Psychical Research, which started early in 1882, while I was in Germany. After my lecturing in 1882-3 was over. I joined the S. P. R., and served on the council and some of the committees, and began to take an active share in the work, in which for years I had been so profoundly interested. Before this time I had several spontaneous experiences, two of which left me with the conviction that communication from the "dead" to the living does occasionally at least occur, though I am conscious that these experiences would have no evidential value for other persons.

> In 1883-4, while giving much time to psychical research—I began a work on "The Organism and the Ego," the main thesis of which was that the human ego is a much wider and profounder being than is indicated by the ordinary manifestations of the organism. Other and more necessary work compelled the postponement of the part which I had set myself on this. In 1884 I was appointed by the Board of Mental and Moral Sciences as lecturer on the philosophy of Herbert Spencer, a course which I was giving on this subject, when interrupted by my departure for India, towards the end of the year, for the purpose of investigating the marvellous phenomena alleged to occur in connection with Madame Blavatsky and the Theosophical Society. The details of my investigation, made on behalf of the Society for Psychical Research, were published in Part IX of its Proceedings.

After my return to England, in 1885, I lectured again in Cambridge on Herbert Spencer's philosophy and then spent a year in London engaged to some extent in political work, as well as in psychical research. Here I conducted an investigation, assisted by Mr. S. J. Davey, into the Possibilities of Mal-Observation and Lapse of Memory with special slate writing and analogous phenomena.

will be much new and valuable testimony abandon the search of truth upon the sug-before the world as the result of the labors of gestion that the elements of inquiry are not lost in the unthinkable, or he looks beneath our society, in favor of the spiritualistic open to your pursuit, if your reasons seem to and notes the wondrous facts in the forma- claim that it is possible for our departed to you sufficient to see the facts. In other friends under special conditions to make words, you are not to disregard or fail to give their continued existence known to us. It effect to your own convictions, upon the testrepresenting its then splendid principles: again all that could affect his real self he received by the thought of those principles building within his spirit. He would march to success by arming the negroes. In his thought all the real success that could come to him he realized, though another later on found short lives glory.

It out of our planet, or hotes the conditions of the conditions of the conditions of the continued existence known to us. It heir continued existence known t Elkhart Lake. Wis.

Elkhart Lake. Wis.

Richard Hodgson, f.L. D., A Sketch of His Life and Work.

5 Boylston Place, Boston, March 1, 1800.

To the Editor of the Retign Philosophical Journal.

In reply to your request that I should give you a sketch of my life up to the present time, and state how my interest was first awakened in Psychical Research, what conclusions I have reached, etc. I have somewhat hastily written the accompanying sheets, which I hope may be suitable for your purpose.

Yours sincerely,

RICHARD HODGSON.

It was born in 1855, in Melbourne, Australia.

It was born in 1855, in Melbourne, Australia. future occurrences the testimony must be called upon to elaborate any more fully in made better. Persons who have experiences these instructions to the jury in this case,

lems concerning the "occult," and a symposium in one of the British monthly magazines on the question of a future life stimulated me to make this question the main object of my inquiries and reflections. It was, I thought, a matter of supreme importance to the human race that this question should be definitely settled one way or the other; lems dead, and if they would remember that its without regard to the question of his ability work is new limited by lack of funds. There appears to be much opportunity in this country for experimental investigation, and the society eight to have an income of \$10,000 a year where it now has but one. I am very grateful for the kind sympathy and co-operbe definitely settled one way or the other; ation which you have already extended to me ation which you have already extended to me in my work, and I trust that as the real investigations of our society become more generally known, we may receive hearty assist-States in the forms both of much valuable testimony in the case upon the point which evidence and of targe pecuniary donations. has been presented as the issue. evidence and of targe pecuniary donations.

United States vs. W. E. Reid.

In the case of the Government against W. E. Reid, for using the mails to defraud the public, the defendant was found guilty, as of Judge Severens is of interest to Spiritual- leans. ists generally, and is here reproduced from

Gentlemen of the Jary:-The indictment in this case, in several counts charges what, for practical purposes, may be regarded as substantially the same offense. The substance of the charge is that the defendant, having contrived a scheme to defraud the public, employed the mails of the United States in the prosecution of that scheme. That, strictly stated, is the substance of the offense with which the defendant is charged. There is a statute of the United States upon which the indictment is framed, which in effect, makes the use of the United States mails in furtherance of a scheme to defraud previously formed by the party so using the mails, an offense, the policy being to prevent the facilities afforded by our postal arrangements from being employed in uses which are prejudicial to the interests of the public.

The defendant in this case founds his defense upon the claim, as urged by his counsel, that this was not a scheme to defraud. In order to lay the foundation and establish the first ground of the accusation contained in this indictment, as the jury will see from what the court has just said, it is necessary that the scheme should be fraudulent and, secondly, that the mails should be used in the prosecution of that scheme. The question of fact is, upon this first head, what was the intention, or more precisely, what was the belief of the defendant as to his capacity or power to get answers to questions contained in sealed letters from the spirits of the de-

Now, gentlemen, every man has an absolute right to believe what he will. It is a phase of religious privilege which is guaranteed by the fundamental law of the land to every citizen. This right of belief and the right of association for its promulgation is complete, and the party holding any belief may engage in any practice founded upon it unless he thereby injures the peace and welfare of the public. A man may not carry his belief into conduct which is injurious to the public and contrary to law. This is a distinction of great importance, in view of the guarantee of religious freedom and of opinion in all matters of belief which is secured by the constitution of the several states, and in large measure by the constitution of the United States. It is the difference between belief and action, of opinion and conduct, in practical matters. If a man carries his belief into a practice or business involving a fraud, and known by him to be such, he is liable to be dealt with by the law, and if he also uses the mails to promote his business. he is liable to indictment and punishment in the courts of the United States. The interests of society demand that every man's conduct should conform to the law; and while it protects him in his freedom of opinion and belief in all religious or spiritual matters, it will not permit him, under the guise of that belief, to do a thing which the laws of the country condemn. To permit this (to employ the language of the Supreme Court of the United States is dealing with an analogous question), would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself. There could be no government under such circumstances, and it could not be tole-

Upon the question whether there is an intent to devise a scheme to defraud, the rule is this: If the scheme be adapted in its plan to work a fraud upon others, and the defendant knew that a material representation therein contained, and calculated to deceive, was not true, or if he did not believe that it was true, then the intent is made out. So that large number of reports of independent | the material question here is, did the defendant devise his scheme or business in good subjects to the quarterly journal Mind. Early answers to sealed letters from the spirits of in 1887 I accepted the position of secretary to | the departed relatives and friends of the inquirers? Evidence has been laid before you

made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before for instance a prediction which has been made, has been fulfilled, so much the better.

The progress of the American Branch might be very greatif the friends of psychical research would help in this way, and also, I must add, if they would remember that its without regard to the question of his ability

tised he could do, then there is no fraud. Now, gentlemen, you must apply your own sound discretion and common sense to the case, and determine it in view of what is ance from many throughout the United | conceded, upon the effect which you give the

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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 Childhood of the World by Edward Clodds, price 40 cents. He cord-

ially recommends them to his readers. They are for

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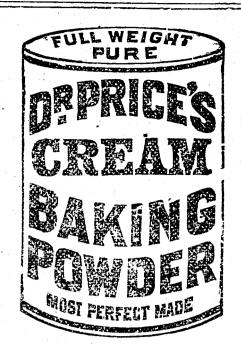
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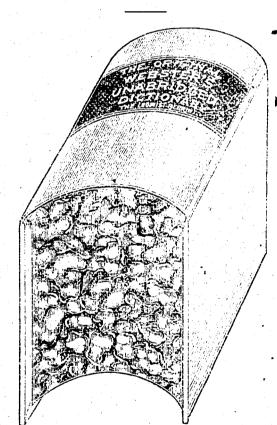
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