No. 5

Readers of the Journal are especially requested to geno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting inciients of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The Religion of the Future. SECOND PAGE.-Madame Blavatsky and Theosophy. Law about Religion on the Witness Stand. "Are You Christian?"

THIRD PAGE.-Misterious Circumstances. The Carpe Weavers. Death by Electricity. Book Reviews. A Vegetable Preventative of Yellow Fever. Madame Blavatsky's Generosity. Miscellaneous Advertisements.

FOURTH PAGE.-Retrospective and Prespective. Prospectus. Richard A. Proctor. What the Struggle Is For. General Items.

FIFTH PAGE. -An'Excellent Test of Spirit Power. Y. P. P. S. Coincidences. Return of Mrs. E. L. Watson to the Spiritual Platform in San Francisco, Cal. Inter-State Industrial Exposition of Chicago. Miscellaneous Adver-

SIXTH PaGE.-One Speaks. A Savior Among the Indians. The Pope Will Abandon Rome, Dr. Dee's Black Stone Rev. J. H. Harter's Obsequies. "God Wrote It." Lightning Shorthand Work. Suicide. Notes from Brooklyn N. Y. Who Is Satan? Earth's Experience. Said to be phobia. Notes and Extracts on Miscellaneous Subjects. SEVENTH PAGE.-After Election. Curious Incidents Con-

nected with the Life of Dr. W. S. Stokes. Miscellaneous Advertisements. EIGHTH PAGE.-Helpful Theism. An Open Letter to

Hudson Tuttie, of Berlin Heights. Ohio. Miscellaneous Advertisements.

THE RELIGION OF THE FUTURE.

An Essay read before the Wisconsin Conference of Unitarian and Other Liberal Churches, by Rev. Joseph Waite, of Janesville, Wisconsin.

I find a fitting prelude to my thoughts in the poetic musings of Emerson by the banks of the Musketaquit:

"Thy summer voice, Musketaquit, Repeats the music of the rain; But sweeter rivers pulsing flit

Through thee, as thou through Concord plain." "Thou in thy narrow banks art pent,

The stream I love unbounded goes Through flood and sea, and firmament; Through light, through life, it forward flows."

"I see the inundation sweet. I hear the spending of the stream
Through years, through men, through nature fleet

Through love and thought, through power and "Musketaquit a goblin strong.
Oi shard and flint makes jewels gay;

They lose their grief who hear his song, And where he winds is the day of day."

"So forth and brighter fares my stream. Who drink it shall not thirst again: No darkness stains its equal gleam, And ages drop in it like rain."

Religion, like everything else outside of Deity, rides resistlessly forward upon the ops according as the light of the soul develthe broad bosom of this mighty stream of lops, according as knowledge is diffused and progress; and though men may stand within | clarified, according as the heavens above the the shallows and upon the sandbars which | soul are swept of the clouds of ignorance. here and there the stream discloses, and to and the sun of beauty and of righteousness which they cling with flattering hopes of | shines down in untarnished splendor. eternalize it in form, fondly labeling it with | yawning sepulchre. the words "Immortal and Unchangeable," cumference of things.

darkness still covers the earth and gross type. darkness the masses of the people. But Not a few persons, marking the radical of tumbling to pieces. The mighty tug of Why should the Jew alone have a tympanum l

istered unto.

tive hand of the mighty law of Evolution, ings. The delicately sensitive, highly comthe deep—no organ at all, properly so-called, God. no lens for the admission and reflection of the rays of light, simply a pigment, the termination of a very sensitive nerve which acted more through feeling than through sight, showing it to you in all its various stages of development until you have it the wondrous thing it is to-day. We call these primitive organs and types imperfect, malformed, hideous, but they were the highest types that could have existed at that particular time. The improvement of the situation during all the past was the necessary forerunner of the improvement of organism. Just so is it with the religions of the past. We shudder as we survey them, so unlovely their mien, so loathsome their form, so dark their conceptions; but they were the very best forms which could find their way into existence at the time. They were adapted to the intellectual and moral capacities of the ages and races wherein they arose. Nay, they were the product, indeed, of the humanity of their day. Religious improve according as the situation improves; the eye of the soul devel-

may anchor themselves within these shal- drive out the darkness from the public hori- will never be without. It is the pitiable which his one pair of eyes have not first dis- you to follow in their footsteps." lows and upon these sandbars, and frantical- | zon. Without this your higher form cannot | conceit of many men, that should the world | covered, or cannot see. Their favorite motto | In conclusion, not because my portrait is

master minds, the pilots, the burning lumin- | the fossil forms of religion, have concluded | young as ever. Courage! faint-hearted one, aries of the time, it demands no very great | that the future will be without a religion | I tell you on the destiny of the world and on | quality of transmitting those vibrations? farsightedness to descry where even the altogether. This is a hasty and unwarranted the destiny of every man in it, is the grip of masses must find themselves in due course of | deduction. Yonder is a miner casting ener- | Omnipotence. "Heaven kindly gave our blood getically from him certain matter which a moral flow." "The whole creation," says I do not predict, however, the cataclysmal | he has long treasured about his person | a keen-thoughted critic, "is made of hooks fall of the old forms of faith, nor do I desire | under the generic name of gold. Has he and eyes, of bitumen, of sticking plaster, and it. I think, indeed, that many hideousnesses | ceased to value the precious metal? Nay, | whether your community is made in Jerusabut many doctrines, false in form, yet having | and a more perfect process of separating | church or a state, as caterpillars a web. a germ of truth wrapped up in them, may as | the two, and 'tis but the dross he is cast- | We are born believing; we bear belief as | everything else, when their time has come; er the false from the true in religious forms, and is the Nemesis and protector of every when they are no longer in harmony with and 'tis but the false they are hurling hence. | society." ister life to things around them or are min- | through the world, that they have long em- | on the lip so readily as the old school of reelse, comes forth under the all-wise, forma- of malediction and astonishment, they are so little. Everywhere I find them with but the adaptation of everything to the surround- while there is thus, on every hand, a hasty God, a prop incessantly in need of splicing. were not in existence in the primeval ages. of the thing surviving the corpse is as dear | momentary expectation of the calamity, that | and creeds, and councils; can not make it Why? Existences were impossible; air and to men as ever. Think not that because a should it break, or should an enemy knock it otherwise. earth and water and food were as yet too conservative church has branded a man with out,—and hark to the sledge hammer blows gross and impure to minister life unto them. its ready-made and always-to-hand stigma raining upon it thick and fast,—the whole The human eye, for example, that incompre- of infidel that he is, for that reason, of neces- must tumble in dilapidation, and chaos and hensibly wonderful little camera, photo-sity an irreligious man. Read history and eternal night brood owlishly upon the scene. graphing with such amazing swiftness and observe that the infidelity of one age has al- I would I could reveal to them that this precision, painting and rubbing out and ways been the religion of the next. The re- world rests calmly, lightly upon the broad world to-day than there was five centuries painting again upon the same retina-canvas ligious heroes of to-day, the men whose shoulders of Omnipotence, Who bears it for-ago; yet is there also vastly more unity and and within the compass of a minute, thous- shrines occupy the niches in our proudest ward with giant strides to its fated destiny good-fellowship; a higher unity than mere ands of perfect pictures, was then a clumsy, temples, were all of them infidels in their of glory and of good. sluggish murky thing, painting slowly, blur- own day; Socrates, Jesus; Savonarola, Wick- There will be a religion in the future. red, broken and uncertain images. Why? lyffe, Luther, all these were infidels; What will it be? 'Twere an easy matter to The light was too impure for the develop- but religion in a few generations had foreshadow what it will not be, what present variety. ment and action of such an eye as now ex- | pitched her tent on the sungilt eminence | elements will be swept away. 'Tis but reists. The hot blood of the fiery young planet | where their firm feet had been strongly | cently I heard a lecture demonstrative of was not yet sufficiently cooled down. He was planted. "Atheism!" ories the old church, the literal fulfillment of Old Testament into the open sea; lift your eyes to the pole fretting and fuming and sweating and send- aghast as she views the progress of the God- prophecy. It struck me as a suspicious ing up from his panting sides such clouds of conception. Why the early Christians, we doubt-engendering circumstance, that every steaming exhalations as poisoned the atmos- read, were all thus branded because their prophecy of alleged fulfillment adduced, was phere and blotted out the sun in heaven. The | God was invisible. Spinoza was an atheist, of the destruction of a city. Is God altogether improvement of the eye kept pace with the as Dr. Clark observes, "because he denied a Destroyer? I pondered. Does He pull down him lift his drooping hands and do his own improvement of the light, and the evolution- that there was anything but God." Every, and not build up? Had I been pointed ist beginning with this organ when it was man is an atheist who will not prostrate the prophecy of a city now flourishing but crab-fruited personality. Her legitimate only a tiny, colored spot in the head, if head himself adoringly before my poor little, yet unfounded at the time of its prediction, it might be called, of some slimy monster of | dwarfish, commiserable conception of a | I might have taken the argument into con-

Men say there is no religion in our day. In Emersonian language, "Tis like saying in cloudy weather, there is no sunshine now, when at that same moment we are will describe the process to you step by step, witnessing one of his sublimest effects, the exhalation and diffusion of moisture." Why, the very skepticism of the age is the finest proof of the fathomless depth, the utter ineradicableness of the religious instinct. 'Tis but an exhibition of the sincerity of the human heart; its agony to find the ultimate truth, and the highest goal of thought and being. No more promising augury of the future. Show a me sincere skeptic,—I say sincere, for there's a pitiable amount of sham skepticism on the part of sciolistic popinjays who do not know enough to doubt, but affect it simperingly, finding it popular -but I say show me a genuine doubter, a man whose soul is agonized with fear that he is wrong, because of intense anxiety to be right, and I'll show you in time a divine ideal specimen of life and thought.

"Perplexed in faith, but pure in deeds, At last he beats his music out: There lives more faith in honest doubt Believe me, than in half the creeds."

It may be without my religion. It may find | infallibility, either in man or book, and | itself without your religion; if I have my hence all progress is excluded. At the close and it will substitute therefor the irrevoca-

sideration; though even that would be within the compass/of the human mind, for many a fortune in the gift thus to locate the confluence of the coming streams of commerce. It takes not even seership to predict destructions. The hand of change and decay is upfulfill this also.

combined. I observe:

The religion of the future will be a con-

edge and increasing effulgence of the coming | popular evangelistic strain:centuries. The prevailing religions are The world will never be without a religion. grounded upon some notion of finality and

when we can see the direction taken by the defection of the leading luminaries from gravitation, spiritual and material, is as to catch the vibrations of the voice divine, or the atmosphere of antiquity alone have the Again I remark:—The religion of the future will duly exalt the individual; it will be emphatically an Individualism, allowing each man, nay encouraging each man, to become and remain a "separate whole." The struggle of religions in the past has been to subwithin them might at once be eliminated but he has learned of late more perfectly lem or in a miner's camp, it coheres in a merge the individual, to efface the heavenwith great increase of usefulness and beauty; to discriminate between it and the dross | perfect ball. Men as naturally make a | imprinted originality, to run all men through a theological planing mill and size them up alike; but nature has struggled in well live on until they die a natural death. ing hence. Men are learning of late a trees bear apples. A self-poise belongs to the opposite direction, and nature is trium-They will die, willingly or unwillingly, like | subtiler spiritual chemistry, whereby to sev- | every particle, and a rectitude to every mind, | phant. The mighty law of differentiation is not to be headed off. From the homogeneous to the heterogeneous is nature's plan, and their environment, when they no longer min- They see, as a brighter effulgence flashes No class of men have the word faith sitting nothing may thwart her invincible purpose. She brings men into the world with differbraced upon their bosoms forms loathsome ligionists, yet no men beneath the beauti- ent phrenological prominences; she educates Religion, as already said, with all things | and repelling, and these, with mingled cries | ful, faith-engendering sun of heaven possess | them differently, circumstances them differently, varies their experiences, gives a dropping from their arms and fleeing. But one solitary prop beneath the universe of different hue to the spectacles she puts before the eyes of each,—they are bound to see burying as in a plague-stricken time of the and bolstering, and bandaging; and they tell things differently; they do see things differplex, and beautiful organisms of to-day, fetid corpses of deceased religions, the spirit | you, while they lift their eyes nervously in | ently, and the howling anathemas of popes.

> This growing individualism by no means implies, as some would argue, a growth of disunity, absence of co-operation and bonded fellowship. It inclines indeed to the opposite. There is vastly more individualism in the sameness; unity of purpose, oneness of sympathy, God's unity, which is unity in diversity; God's harmony, which is harmony in.

The religion of the future will say to every man: "Do your own thinking; launch out star of truth and beauty; lay hold of compass, helm and chart, and find your own anchorage of belief." It will also plant every man down upon his own two feet and bid to doing. Orthodoxy has brought forth only a children all walk on crutches when they walk at all. Always has there been a mediator, and the man has been terrified to lift his own honest, trustful gaze, directly into the a shrewd pioneer, journeying westward, finds | face of the All-father; he must get another man to look for him. A system of dependence! Always has there been a substitute, and the man has been saved, not by his own personal purity and loftiness of life, but by on all things. A hundred cities are beneath | the virtues of another man. Why, I demand. the ground, and not a stone to mark their resurrecting the old question to which burying place. A hundred more are tending | naught but echo has yet brought forth an thitherward. Macaulay talks complacently answer, should one man have a "monopoly of a time when a single naked fisherman of morality," and all the rest of the race be shall wash his nets in the Thames where sent cringing to his feet to borrow? Such a now the four-and-a-half millions of mighty | religion is a degradation of the individual. a London seethe and roar. 'Tis far in the dis- | silly delusion and a hollow sham, for if there tance, but time which fulfills all things will is anything beneath the sun, inalienable by the very laws of its being, and which cannot But purely destructive predictions are be borrewed or transferred, it is that cultineither comforting nor divine. Summarizing | vatable but ungraftable, untransplantable, swiftly, therefore, in positives and negatives | indigenous product of the individual life-

And so I predict that the religion of the tinuously progressive religion. It will exist | future will be intensely ethical. It will in flexible mould; not unstable, rugged, loyal transfer the emphasis from belief to life. to conviction, but ever confessing its falli- from credulousness to conduct. It will relebility, and ready to break its moulds and take | gate to the moles and the bats, among the on higher form with the gathering knowl- puerilities of the world's infancy, the now

"Quit your doing, all is done. Doing is a deadly thing, By doing you'll be damned."

perpetuity and fixity, only to find themselves | If you would bring in therefore a more hand aright upon the pulse of its great throb- of the book is a curse upon all those who ble words of nature, do or die. It will cry to sooner or later ruthlessly undermined by | beauteous form of faith; first improve the | ing thought, it will assuredly find itself with- | shall add unto its contents, and upon the | every man: "The pure lives of the holy, of the the stealthily eating waves, and out again situation. Unlock the chambers of the hu- out the orthotox religion; but a religion and lips of the man an anathema for all those past, and Jesus among the rest, will avail upon the moving mass-I say though men | man mind and store it well with knowledge; | a better religion than any now existing, it | who shall confess to have seen anything | you nothing except in so far as they inspire

ly endeavor to snatch their darling from survive: with this your lower form will un- ever lose that dwarfish, scraggy, shrivelled is, "Nothing new in religion." Why, I de- life-drawn or finished but for want of space the rushing current, and crystallize and resistingly pass to its ever-made and ever-specimen of faith embodied in their puny, mand, should all the petty subjects of human or time; the religion of the future will find drop-in-the-ocean sect, it must remain, ut- investigation be cumulative, and religion, its theology in nature. The religions of the Here is the explanation of the feeble ex- terly and forever, godless and secular. From | which overleaps all others in its swift rush | past have dug up their beliefs from the musty vain is the attempt. This stream is so "un- | istence among the masses of certain high | out of my soul I pity the apologists of these | out into the infinite, tread a dull small round | manuscripts of remoter ages; they have probounded" it encloses all things. Nothing types already evolved. There is already systems in these days of broadening philos- and discover no new continent or hidden ceeded upon the strange assumption that the may be dragged to its bank, for bank it has among us a type of religion thoroughly co- ophy and penetrating thought. When rous | mine? An illustration: All the light of the farther you can travel backward through the none. It is so resistless nothing may with- operative with science and philosophy and ing their votaries to the necessity of increas- earth is from the sun, direct or indirect. darkness toward the infantile conceptions of stand it, and that which has not native buoy- | rationalism, racing neck and neck with the | ing valor and aggressiveness, they point/Years ago you same central luminary shown | the early world the more authority to bind ancy to float upon its bosom toward the goal, foremost thought of the age, and ever in the | them to the alien hosts, to the mighty men | down through a dank and steaming atmos- | the intellect and conscience. I think with a it submerges to be seen no more. The unre- | van of all social and ethical reform, number- | joining the ranks of the | phere, and nourished such a gigantic vege- | critic of the last century that if age implies laxing grip of metamorphosis is upon all ing among its devotees such undying names growth of atheism, the appalling spread of tation as now we see not. Forest grew in authority, then, the present is the most things, and that which is not capable of as Emerson, Bryant, Longfellow, Holmes, skepticism, the black cyclonic cloud of an the lauthoritative point in history, for it is cerever highering mould shall take an ever low- | Cooper, Hawthorne, Bancroft, Jefferson, Frank- | belief fast gathering and threatening their | magic power of chemical forces, were slowly | tainly the oldest. Religion in the future ering one until it be lost in the darkness of | lin, three-fourths of the men who have made | annihilation, and their watchword is, lugu- | transmuted into coal. Thus there were | will take the testimony of David, of Jesus, of unresurrectionable oblivion. "Advance or | the literature of this country; yet is ortho- | briously spoken: "Fight for religion, or re- | locked up in the bowels of the earth vast | Paul, of Calvin, of Wesley, of Channing, as it die," is the imperious, relentless command of doxy evermore, not very sadly, not very be- ligion is no more." When they step out be- treasures of condensed sunlight. And thus, will take the testimony of every man who nature thundered from the center to the cir- reavedly, tolling the bell for its decease be- fore the unbelieving, they blandly prove the as when you unlock the phonograph, you has demonstrated his right to be heard in the cause of its weakness numerically. Numer- divinity of their system by pointing to its hear a reflection of the voice which spake un- trials of human thought; but by no means Even the slovenliest observer knows that ically! According to orthodox philosophy unprecedented prosperity. "Behold," say to it perhaps a century ago, so, when you will it close the examination upon the registhere is at the present moment, especially in | itself there was a time when the wide world | they, "its triumphal march! How it gath- | gaze upon the gas-jet's friendly ray, you be- | tration of their simple testimony, nor will it the higher circles of intelligence, among | contained only one man and one woman, | ers proudly to its train the glory and great- | hold but a reflection of the sunlight of cen- | heed their testimony unless it be found to be men of scholarship broad and deep, scientists, while the lower animals, in seething mil- ness of the earth. Unfortunately, things not turies ago. A good thing to have; but who an accurate paraphrase of the language of philosophers, those who have climbed high lions, howled and gormandized and made the meant to be paralleled will come into jux- would not turn his back upon the gas-jet to nature. It will cease the vain, tantalus task enough to look beyond their father's chip- earth from pole to pole a wild pandemonium | taposition, and these two arguments look uu- | greet the sun in morning splendor! The re- of struggling to enthrone an irfallible book. yard, and who have broken a little ways from of brutality. Numerically! Again and again | easily at each other sitting side by side. But | ligions of the present have shut themselves | Its beliefs will be simple, natural beliefs. the apron string of grandma theology, a in history has one man, a Christopher Co- as men describe themselves more frankly in up in cells and cloisters, and walk by gas- growing out of a scientific root. It will inrapid drifting or rather steering, for it is not | iumbus, a Galileo, a Bruno, stood alone amid | presence of their friends than to their ene- | light, the rays from the Sun of Righteous- | sist upon no doctrine incapable of a scientific aimless, from religious forms. The vast ma- | the race; but the world to day stands where | mies, we must take the badish outlook as ex- | ness which fell upon the earth in remote | demonstration. By this I do not mean a jority of the eminent men of our time are they then stood. Numbers! I care nothing for pressive of the true inward thought. Thank- antiquity, and are stored up in the literature sensuous demonstration, as when you clutch branded by the church with the stigma athe- | numbers. Show me a type, which though it be | fal am I to have no such "infirmity of faith." | of that period. A good thing to have; but | or gaze upon a tangible object. Science ist, materialist, or the more generic term of extinguished struggling for existence down I have a religion, and I believe in it as te- the religion of the future will plant itself holds to many beliefs capable of no such skeptic. The truth is, science and scholar- | there among the ruder forms and sluggish | naciously as any man, and, because I be- | under the broad, free canopy of heaven, and | verification. No man has sensuous evidence ship have discovered so many worm holes in atmosphere of the multitude, yet if it flourish lieve it. I naturally desire to propagate it. drink in with widely opened eye the stream- of an atom or molecule, yet, seeing the divisithe timbers of the ship our fathers sailed in, | vigorously, marching proudly upon the Alpine | At the same time fully persuaded I am, that | ing, noonday revelations from the living | ble aggregates, we know the indivisible parand have so completely honeycombed it by heights of thought and culture and morali- though I and my principles and all the re- God,—the light which comes from nature, ticle must be there. No man has sensuous raking out the rotten wood, that few ship- | ty, where its grand, wide-open eye finds a | ligions of the day were sunk eternally in the | from science, from history. from human | evidence of the interstellar fluids which float wrights or inspectors longer care to sail in | correspondence in the purer light and wider | nether abyss, the bottom would not fall out | souls, from every point of the universe | the worlds and form the medium of transit her. Orthodoxy still exists and shares in- outlook,—show me this, I say, and give me of society, nor would religion be looked for radiant with the divine thought and purpose. for those subtile forces which play from deed a modicum of prosperity, but its exist- | time for the evolutionary process, and I will | in vain. God, all-wise and all-mighty, has | Why, I ask, for there is urgency still to ask, | planet to planet. Many such beliefs, the ence, in its grosser forms, is because show you, the world transformed to that not put things together on that cobweb prin- "should revelation be a something sealed and mind creates per force through the laws of ciple. The Copernican system shows no signs | closed and finished as if God were dead?" | its own nature; it meets with certain effects, (Continued on Eighth Page.)

For the Religio-Philosophical Journal. MADAME BLAVATSKY AND THEO-SOPHY.

> A Reply to My Critics. WM. EMMETTE COLEMAN. Part Two.

As an offset to the abuse, misrepresentation, and sneers with which I was freely facolumns, were the hearty thanks and warm encomiums which I received from representative Spiritualists and others for my critique of theosophy in the Journal of January 14th. right!" In the JOURNAL of May 19th there was published a venomous and silly article by | reply. Dr. J. D. Buck, of Cincinnati, in which he atner. A few days after its publication I received the following from one of the Journ-AL's most critical and intellectual contributors: "I have just read your article on 'Theosophy and Spiritualism' in the JOURNAL of May 19th with my usual satisfaction in perusing whatever comes from your pen. Indeed, permit me to say, you are one of the few contributors to the JOURNAL for whom I have profound respect, and whose opinion I consider worth much on the subject of Spiritual ism vs. Theosophy. Of one thing I am certain; your integrity is sound to the core, your learning I admire, and the way you castigate humbugs and cranks meets with my entire at this time, because of an impudent letter from Dr. J. D. Buck published in this issue. The man raves, and I should like to impale him and would if I had been the subject of his impotent venom. How such shallow minds lay themselves open to rebuke! He stultifies himself in half a dozen instances and hasn't the wit to see it."To this I may add, that not only such minds as Dr. Buck, but even those of a greater intellectual caliber accepting theosophy, are guilty of continual self stultification, fallacious reasoning, and distortion, garbling, and suppression of the truth with which all their writings teem. This Dr. Buck a few years ago undertook to defend theosophy in the columns of the Cincinnati Gazette, but he was effectually riddled by Mr. John T. Perry. Such minds as his rarely learn anything wise; they cling to the exploded nonsense championed by them with as much tenacity as a sapient philosopher clings to demonstrable truth. Poor de-Iuded souls! their mental condition is to be

The statement of the Countess Wachtmeister, in the Journal of May 5, that my "personal spite, a very ignoble feeling indeed." serves to indicate the Countess's ignorance both of the facts of the case and of my mental status. The reply of Lyman C. Howe to the strictures of Prof. Coues is a sufficient vindication of me from the charge of being actuated by "personal spite." an "ignoble feeling" to which I never suffer myself to become a victim. I antagonize Madame Blavatsky solely in the interests of truth and right, and in opposition to fraud and untruthful doctrines. The worthy Countess is evidently one of the Madame's most blinded dupes; since she tells us that she is devoting herself and her life to the thecsophical cause and to Madame Blavatsky, and also that she has "sacrificed much that the world holds

lady! I am sorry for her. A Washington correspondent in the Journ-AL of March 10th, writing over the signature of "Seventeen-Twenty-Six N," speaks of the "depths of depravity or folly into which Mr. Coleman seems to think" the members of the Theosophical Society in America are sunken. This is another instance of the usual theosophical misrepresentation. It seems almost an impossibility for a theosophist to present a thing in its true light. Perversion and distortion seem chronic with them all. No where have I said a word about the members of the Theosophical Society being sunken into "depths of depravity." Nothing was said by me in any manner affecting the moral character of any theosophist anywhere in the world, except in the cases of Madame Blavatsky and her few confederates in India. The term, "depravity" is inapplicable to aught | that I have said about any of the other theosophists. I have charged them with "folly" and absurdity, but not with depravity. On the contrary I have spoken of many of them as "worthy people" who have suffered themselves to be deluded. Again must I protest against the injustice constantly which is done to me by the theosophists. I demand that in criticising me they forbear from attributing to me ideas that I have never enter-

tained or broached. Helen Densmore asks my opinion of Madame Blavatsky's letter to the Archbishop of Canterbury, on "Theosophy and the Churches." The intellectual vigor and the ability, in some things, of Madame Blavatsky has never been denied by any, I believe. It is to be regretted, however, that her talents and intellect are devoted to such bad ends. So far as the Madame, in her letter to the Archbishop, contrasts the corruptions of modern Christianity with the teachings of Jesus and primitive Christianity I can concur with her: but when she claims the oneness of the teach-Jesus had a "secret doctrine," of theosophic. mystical import, which has been suppressed and destroyed, and that to understand the esoteric doctrines of Jesus and of primitive Christianity, we must study the eastern religions and philosophies,—when Madame Blavatsky tells the Archbishop such rubbish, falsehood, and balderdash as this, I am compelled to withold, my approval. The world - has been cursed sufficiently with truth, demonstratable fact. The theosophical movement is a retrogressive one, inimical to the highest welfare of the human race, a various pre-existing materials mostly of an absurd and false character,—a pseudo-religion worthy of the contempt and scorn of every well-wisher of humanity and truth is the natural product of religious evolution, its founders, Jesus and Paul, being honest, earnest, unselfish workers for moral has an undoubted historical basis in ethical reform. It was not a deliberately-prepared forgery manufactured for a selfish end, such as theosophy is. To compare such souls as phy, Spiritualism, or Christianity. Jesus and Paul with a person like Blavatsky phy borders strongly upon the ridiculous.

vored from the theosophists, in the Journal's a very benevolent man, it is said, and gave lifty years old, the converse more nearly ap- what one of the ladies afterwards expressed away to poor people large amounts from the proximates the truth. Spiritualism was as 'a wave of unity of love and brotherhood' day refers, as I have had quite a different long ere the time of Buddha, while theosophy been touched." In the well known "Wilkeson the most zerious workers for pure than that which he relates, given me by those of Dr. Phelon in this matter are a fair sam-highly commended by theosophists generally, of mine in this state that said article of mine that which he relates, given me by those of Dr. Phelon in this matter are a fair sam-highly commended by theosophists generally, ple of the false assumptions, misstatements, I find the following: "There are in Theoso-highly commended by theosophists generally, and the following is the false assumptions are a fair sam-highly commended by theosophists generally, and the following is the false assumptions are a fair sam-highly commended by the false assumpti was the best he had ever read. "Thank God," band, I am strongly of opinion that the ac- bad logic, sophistry, and fallacious reason- phy two central doctrines—the doctrine of was the obstruction leads and the count given by him is one of the Madame's ling with which all theosophical literature is reincarnation, and the doctrine of Karma." said he, "we have such a man as Coleman in count given by him is one of the Madame's ling with which all theosophical literature is reincarnation, and the doctrine of Karma." our ranks to tell the truth and defend the characteristic romances, her penchant for crowded.

who know her" the bare idea of her performing tricks is "unutterably absurd." Our warrior friend is mistaken. I believe that the Coulombs, who so fully exposed her impostwho "know her" much better than do Generdupes. It is those who know her the best

have seen of late, another instance of theosophical distortion and manipulation of osophy signifies the "wisdom of God." Bud-God in his teachings, and he did not claim. nor is it claimed for him by his followers. that his philosophy was derived from any divine source. The doctrines taught by him. which he regarded as ultimate truths, were dear to serve the theosophical cause." Poor | evolved by him from his own inner consciousness, the result of long and diligent reen from Paracelsus, Eliphas Levi, the Kabbala, Spiritualism and Christianity. It is just and fair in criticism of opponents, and ern times. As civilization decayed and the doubtful if there is anything distinctive- logical in argument. Reprehensible loosely Buddhistic in it, save the use of a few | ness of statement appears the universal char-Sanskrit terms. Its doctrine of Karma ap- | acteristic of theosophical writers. proximates the Brahmanic idea more than it does the Buddhistic, and its re-incarnation | day, so-called, is, everywhere and with all its is more Brahmanic than Buddhistic. In adherent, practically Blavatskyism, no matfact, theosophy has no title whatever to the | ter how much some of its followers, partly name of Buddhism, exoteric or esoteric, and | ashamed, perhaps, of the justly incurred its appropriation of the name is in keeping odium attaching to Madame Blavatsky, enwith all the rest of its false pretensions, per | deavor to make others believe that their theversions and distortions. From top to bot-losophy is some species of universal truth distom, from stem to stern, theosophy is one | tinct from the teachings of the Madame. All mass of falsehood, tergiversation, pretense, the theosophy of the day sprang from that of imposture, fraud. As a humbug it has per- Blavatsky. In 1875 she founded the Theo-

haps never been excelled. worse perversion of the truth than the simi- | the theosophical societies of the world are lar claim for Buddha. Did Jesus teach re- | branches of the parent Blavatsky society. She incarnation, karma, the sevenfold nature of is the leader, guardian and guide of the man, the existence of elemental and ele- whole body of misguided mystics calling mentary spirits, the astral body, and the as- | themselves theosophists. It may be that in tral world, or any of the other nonsensical some individual cases intelligent theosojargon of theosophy? Theosophy stole from | phists do not accept all the teachings of the teachings of Jesus a few moral precepts, Blavatsky, but I doubt if there can be found precepts recognized as true by the bulk of one theosophist who is not, partially at least, civilized humanity regardless of creeds; and a Blavatskyite, or who does not endorse the upon the strength of this theft it claims that | general principles enunciated by Blavatsky, Jesus was a theosophist. None of the dis- even though in some matters of detail her ings of Jesus and those of theosophy, that | tinctive doctrines of theosophy can be found | ideas may not be entertained. When you get in Jesus's teachings or in Christianity. There to the bottom of it, it is all Blavatskyism-afties, it has sometimes been a great impediis nothing in common between them except | little diluted in some places, perhaps—but | ment to justice, by using its religious test to lands and creeds. Madame Blavatsky, with religions, and every thing of that character, doctrines; and the other theosophists parrot | theosophy is mysticism. Occultism is used like repeat the falsehood. That any presum- as a synonym of theosophy; and mysticism. mysticism already; this age demands science. ably intelligent person could for a moment occultism and theosophy are three names of seriously entertain so transparent an absurd- the same old serpent-the foe of rational ity as the identity of Jesus's teachings and | thought, the enemy of humanity's best inthose of theosophy is a lamentable commen- terests. The attempts made to induce us to spurious religion manufactured to order from | tary upon nineteenth century rationality and | believe that theosophy is anywhere segregatthat there is no truth in the assertion, but it | ing. All the theosophy of to day is an off- | recently been attempted. is fair to presume that her houest but delud-shoot from Blavatsky's teachings; she is reed followers really believe such arrant non- sponsible for the whole pestilent brood. Some Christianity, with all its corruption and evils, sense. But any person who could believe in of it is not quite as bad as Blavatsky herself re-incarnation, elemental and elementary is, but the weakest and least Blavatskyish of spirits, devachan, the seven principles of it is bad enough, and deserves no encourageman, etc., can believe in anything, no matter ment. The world needs no form of mystipurity and theological reform, Christianity how opposed to reason, nature, science, philicism; it needs scientific truth, not nonsensical losophy, or the demonstrated truths of the universe. The folly of weak-minded, credulous people is amazing whether in theoso-

While it is true that none of the distinctive savors of what is usually called blasphemy, features of theosophy are found in Christianwhile to compare primitive Christianity, ity or Buddhism, it is evident, on the other with all its defects, with present-day theoso- hand, that some of the distinctive features | scope the entire field of Blavatsky's doctrines, | the rule of the State in which it is sitting. General A. Doubleday, in the Journal of work both of Jesus and Gautama Buddha. vention of the American Theosophists held in at once that the first includes nearly all the

April 28th, cites instances of kindness and | Spiritualism is centered in spiritual mani- | Chicago, April 12th last. In an account of this charity on the part of Madame Blavatsky. festations, and spiritual phenomena of vari- convention published in the Inter-Ocean. This is irrelevant to the remark that I made ous kinds are recorded as forming an inte- find the following: "A long autograph letter concerning her, and proves nothing. That she | gral part of the life-line of Jesus and Bud- | from Mme. Blavatsky was presented by her emmay be benevolent and kind-hearted in cases | dha. The lives of these two, as well as prim- | issary, Dr. Keightley, wherein the lady spoke of distress has not been denied. That in no itive Buddhism and primitive Christianity with much tenderness of her watchfulness manner affects the question of her imposture in general, are interpermeated with spiritu- and abiding faith in the aim to do good to and fraudulency. It is no uncommon thing all phenomena. It is not claimed that there the assembly there gathered, and of her infor noted criminals to be benevolent and is historical foundation for all of these phe- ability to be there in esse, concluding with charitably disposed. Boss Tweed, of New nomena. In both cases myth and legend an ardent expression of hope that the result York City, the head of the infamous ring that | play a very important part. Instead of it be- | will be of lasting good. During the reading systematically stole vast sums pertaining to | ing theosophy that dates back to the times of | of this personal missive—for each one presthe municipal government of that city, was | Buddha and Jesus, while Spiritualism is not | ent deemed it a personal letter—there was stolen funds. Regarding the marriage of known and accepted, in its fundamental in the room, and it was plain to be seen that Madame Blavatsky, to which General Double- | features, though not in its present-day form, | the responsiveness of their inner natures had version of the circumstances attending it is about thirteen years old. The statements | barre Letters on Theosophy," a publication

which was pointed out in Part One of this | I have reserved for my concluding remarks | tries hard to mislead his readers into believ a consideration of the attempts of J. Ransom ing that theosophy is quite different from The worthy General also says 'to those who | Bridge to weaken the force of my strictures | Blavatskyism), published in the Journal of tacked and derided me in a disgraceful man- know her' the bare assumption that Madame upon theosophy by endeavoring to make his April 28th, he speaks with admiration of the Blavatsky is the kind of woman to "engage readers believe that theosophy is really some- theories of Karma, reincarnation, the pan- ries forbidding the use of the religious test. in thimble-rigging performances to obtain thing different from the Blavatsky concoc- theistic conception of God, and the "grand eight—District of Columbia, Georgia, India senseless notoriety from gaping crowds" tien which I have criticised. In the Jour- system of philosophy" the outcome of which ana, Iowa, Maine, Massachusetts, Nebraska, "is unutterably absurd, and does not need NAL of Jan. 28, Mr. Bridge begins an article is the existence of the mahatmas. Is not all refutation." This declaration of our mili- by quoting a statement of mine that "the this Blavatskyism pure and simple? Mr. tary friend illustrates how thoroughly the world needs none of this fanfaronade of pre- Bridge, though he attempts to induce us to wool has been pulled over his eyes, and how | tended mystical truth, and the sooner the | think his theosophy something grander and little he really knows of the "true inward- whole of it is buried in oblivion the better more divine than the teachings of Blavatsky. ness" of this woman. It is often said that for humanity." Mr. Bridge next defines yet "gives himself away," as the saying goes; there are none so blind as those who will not | theosophy as something different from that | and before he finishes he plainly shows that see; and the General complacently shuts his | which I had labelled theosophy. Now it | what he really believes in is simon-pure Blaeyes to the overwhelming mass of evidence was not the so-called theosophy of Mr. Bridge vatskyism, esoteric Buddhism; and so, no proving her a trickster and a sham. Poor de- as specifically defined by him, that I wished | doubt, with them all. They write sweetly inded old man! The distortion and perver | consigned to oblivion. I said "this" fanfar- | about universal truth, the good in all religsion so universal among theosophists is ap- onade of pretended truth. What is meant by ions, the divine wisdom; but when you make approval. I am the more moved to write you parent in the General's remark about the "this" is shown in the next preceding sen- them plainly and squarely confess what they Madame performing tricks before "gaping | tence, which Mr. Bridge did not quote, thus | really believe in, you find that the divine crowds." This is about as near the exact leaving his readers to suppose that I meant | wisdom, the universal truth, consists of retruth as a theosophical writer seems able to that every phase of theosophy was only incarnation, karma, the teachings of the ma The inaccuracy so marked in Madame | worthy of eternal oblivion. Here is what I | hatmas, and all the other rubbish of Madame Blavatsky seems to affect all her literary ad- | did say: "Have done once and forever with | Blavatsky. They prate about Jesus and the herents. The Madame is not in the habit of | the jargon of elementals, elementaries, the | other reformers being theosophists; did Jesus. performing her slight-of-hand tricks before seven principles of man, Kama-loka, Deva- Paul, Zoroaster, Confucius, teach reincarna-"crowds," and the General must know this. | chan, shells, astral bodies, adeptship, Esoter- | tion, karma, the doctrines of "shells," ele Why then does he make a statement so con- ic Buddhism, black and white magic, and all | mental and elementary spirits, devachan, or trary to truth? We all know that her alleg- | the other tomfoolery conjured up by Madame | any other part of the "Secret Doctrine" of ed magical exhibitions are only given to an Blavatsky to deceive and mystify the unwary Madame Blavatsky? Did Buddha teach any aristocratic, select few, sometimes to only and the mystically inclined. The world of this except reincarnation and karma? The sophistry, saying nothing of the wholesale one person. The General says that "To those needs none of this fanfaronade," etc. It is conclusion of the whole matter is, try to disseen that I was referring solely to the Bla- | guise it as some theosophists may, presentvatskyite theosophy as a system of thought. day theosophy is Blavatskyism all through. Mad. Blavatsky did not coin the word theos- Its teachings are primarily derived from ner; ophy, and there have been many other phases her labors and her writings are the mainure in India, "know her" quite well. I have of theosophical speculations in the world be spring and fountain-head of the whole movereceived a number of details of her impos-sides the one manufactured by her. She ment. She bestowed the name of theosophy tures and of her true character from those | borrowed the word and applied it presump. | upon the movement started by her. and all most intimately associated with her, parties | tuously and bombastically to her plagiarized | other theosophists adopted the name from concoction of nonsense and falsehood. It is her. From her every theosophist has his beal Doubleday and the other theosophical not my prerogative to combat all the vari- ing, and from her nearly all other forms of aut theosophical systems that have anisen in present day occultism and mysticism, not that are aware of her life of deception and | the world; it is the special phase of it'that is | calling themselves theosephic, have been promulgated by Madame Blavatsky, the vari- derived. All phases of the occultism and the W. P. Phelon, M. D., in the Journal of ous theosophical publications of the day, and mysticism of the present day can be summed "calumnies" of Madame Blavatsky are due to | March 3d, says: "Theosophy can hardly be | the various theosophical societies in exist- | up in one word—Blavatsky and that is called a branch or offshoot of Spiritualism, ence connected with the parent society in virtually a synonym of imposture as well as for the former was taught by Gautama Madras, India, that I antagonize. It is be- of mystical rubbish; and I repeat, the sooner Buddha and Jesus, at least three thousand side the question for Mr. Bridge or any other the whole of this faufaronade of nonsense years ago, while the latter can hardly count | person to tell me that theosophy means Di- | and corruption is buried in oblivion the beta half-century of assertive existence." This | vine Wisdom, and therefore it includes all | ter for humanity. is about as cheeky a perversion of truth as I | that is true in every religion and every sect. All such misleading disingenuous talk as this is indicative of the truth of my repeatfacts. In the first place, it is untrue that | ed statement, that sophistry, fallacy, perver-Buddha and Jesus taught theosophy. The sion, distortion, misrepresentation and inaccuracy permeate the whole body of theodha was an agnostic or atheist. He ignored | sophical writings. It seems impossible for theosophists to indulge in anything like accuracy or to refrain from false logic, sophistry, and misinterpretation. With genuine theosophy, the divine wisdom found in all religions and every philosophy, I am in full accord, and it is in the interest of this true theosophy that I antagonize the false, spuri- | connection between the use of the oath in flection and study. Moreover the teachings ous, bastard theosophy of Blavatsky and of all court and Christianity, and that, if the apof Buddha are in most matters radically dis- the theosophical societies of to-day. There similar to those of modern theosophy. Aside | are some grains of ethical truth in presentfrom re-incarnation and karma, both of day theosophy, but they were borrowed from which theosophy teaches in quite a different | the current religious systems. It is very manner from Buddhism, there is scarcely easy for Madame Blavatsky to inculcate the anything in common between Buddhism and | higher moral teachings of Christianity, and theosophy. The name "Esoteric Buddhism" label them theosophy, but it would be more barism. When Christianity appeared, its folapplied to the system of thought known as to her credit if she exemplified some of them. theosophy is a misnomer. It is not Bud- such as truth, honesty, purity of thought direct instructions of Christ-refused to take dhism. Nearly the whole of it is borrowed and speech, conscientiousness, etc., in her the oath, and accordingly were allowed to from sources alien to Buddhism. A portion | life-walk; and it would also be more to the is Brahmanism, and the remainder is tak- credit of her theosophical dupes if they would learn to be accurate in statement.

> There is no doubt that the theosophy of tosophical society in America; she subsequently To claim that Jesus taught theosophy is a | transferred its headquarters to India; and all theories born of ignorance and imposture.

> > skyism; all Meosophical societies are founded

In an article by Mr. Bridge himself (who

A Little Law About Religion on the Witness Stand.

San Francisco, Cal.

MASS. PUB. St., c. 169, §§ 17, 18.—"No person of sufficient understanding....shall be excluded from giving evidence" [with certain exceptions not material here]; but "the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness."

There is a general belief that there is some

peal to God is discarded, our faith will have received a shock. The historical fact, however, is just the other way. The practice of judicial oaths goes far back of any historical records to the earliest days of the Greeks and Romans, before they had emerged from barlowers-acting, as they believed, under the use a more moderate form containing no reference to future punishment, somewhat as the Quakers have been allowed to do in mod-Roman law was neglected, the oath became more important again, until the appeal to God sometimes usurped the place of evidence altogether. The Church of Rome took especial charge of it, and lent all her weight to making the supernatural reference impressive and final. In lay proceedings, the earliest form of jury was nothing but a group of neighbors, who, without hearing any tesand retainers sometimes by the score, not that they were right; and their oaths settled it; and thus the jury trial, like the ordeal naturally fell into disrepute, and the witnesses were asked for proof of the facts; but the old forms were retained when the old methods were abandoned. Less and less attention, however, was paid to the form, until now both its pagan origin and its character as an appeal to a supernatural arbiter have been forgotten by all but antiquarians; and it is even defended, as if it were a Christian regulation of our modern judicial procedure. Like a good many other venerable formali-

certain elementary or fundamental ethical the same poisonous virus everywhere. The keep facts from the jury: and many States injunctions common to humanity in all talk about divine wisdom, the truth in all have tried to make it harmless by depriving it of this dangerous power. Twenty-six her usual audacity and disregard of fact, is practically bosh-a sugar-coated pill com- | States and Territories have forbidden the exclaimed and still claims Jesus as a theoso- pounded within of various deadly poisons. | clusion of evidence on account of religious phist, at one with her monstrous plagiarized | The root and branch of all species of current | belief. as follows: Arizona, California, Colorado, District of Columbia, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New York, Ohio, Oregon, Wisconsin, Texas, Utah. Vermont. It will be observed that this includes all the new Northwestern States and common sense. Of course Mad. B. knows ed from Blavatskyism is delusive, mislead- | nearly all of those in which codification has The list of States which retain the old re-

striction is shorter: Alabama, Arkansas, Connecticut. Dakota, Delaware, Illinois, Kentucky, Louisiana, Maryland, New Hampshire, New Jersey, North Carolina, Pennsylvania, Rhode Island, South Carolina, Tennessee, Virginia, Washington, West Virginia, Wyoming. The four Territories embraced in it All theosophical periodicals teach Blavat- | will, in all probability, leave it as scon as their legislation takes shape. If we disreon Blavatskyism. The American theosophical gard, them, the remainder are all Middle or headquarters has published a tract-called "An | Southern States, with the exception of three Epitome of Theosophy," and from beginning from New England. On this point, the to end it is Blavatskyism, including in its | United States courts follow in each State

of Spiritualism are connected with the life- esoteric Buddhism and all. There was a con- l If we compare the two groups, we notice | "

progressive States; while in most of the members of the second group, the standard of culture is low. It is not practicable to compare the morality of the two groups, because in the one which prides itself upon retaining the divine sanction for its legal proceedings, and excluding all facts from its juries that do not come from Christian sources, there is often so little attempt made to punish crimes of a homicidal nature that the criminal statistics are untrustworthy. The statistics of illiteracy, however, are striking. The States which exclude atheistic evidence have an illiterate element of about twenty-four per cent., while the States which set up no religious tests have a percentage of about twelve. In other words, about one-fourth of the first could neither read nor write in 1880; while only half as many, or one-eighth, of the progressive class were in this unfortunate condition.

Of course, we do not argue that the oath has much effect upon culture or crime, but merely that, when a certain stage of mental growth is reached, these restrictions upon the truth are felt to be absurd, and are speedily gotten rid of.

Out of the twenty-six States and Territo-Utah- allow the religious opinions of the witness to be inquired into to affect his credibility, permitting the jury to assume that, if a man is not a believer, he is more likely to be a liar. The supposition is so violent that, in the absence of an express statute, such evidence is too remote and inapplicable to be admitted. One or two States, like Oregon, have forbidden any such inquiries by constitutional provision, which prevents any change by statute. Que or two States, like Vermont, have passed statutes of a similar tenor; but, apparently, such a statute is merely declaratory, and the law would not be altered by its repeal. In some of the States, the court has held that evidence of admissions of infidelity by the witness should be offered before he can be asked any direct questions about it; but, although there are no centradictory decisions, the practice is not always in accordance with it. But the l inquiry is seldom urged before an intelligent jury, because it is apt to prejudice the case with them. It seems odd that Massachusetts should be in this small minority with Georgia and Utah, a minority whose percentage of illiteracy is two per cent. higher than the class it belongs to. HENRY W. HOLLAND.

"Are You a Christian?"!*

A tract was put into my hands in traveling, the other day, with this title. The tract distributor did not wait for an answer. Had he done so, I should have been obliged to reply. "In your sense of the word, probably

Had he been charitable enough to ask, "Are you not, then, in any other sense, a Christian?" (the remark would be charitable, observe, as implying that there might be some other respectable definition besides his own), I should; perhaps, have answered, "I hope so." For many people simply mean by Christian one who "calculates to do about right," as a good woman once said to me. And I should be sorry to be left wholly out from that list.

Yet if he had taken the trouble to follow the matter still farther, and had said, "But do you call yourself a Christian, putting your own meaning on the term?" then I should probably have said, "No, I do not."

To be sure, a general word like Christianity becomes, by much using, like a box with a false bottom, into which you can put as much or as little as you please. There are senses in which I might feel proud to be called a Christian, just as, if I wrote blank verse, l might be called Shakespearian. But as I know that the word is not generally used in that sense, and as we cannot spend our lives in giving definitions. I should prefer to be called simply a man—or, if you like to add an epithet, a good man or a bad man-rather than a Christian.

I remember that once, when studying at Divinity Hall in Cambridge, I happened to meet Octavius Frothingham at the woodpile in the cellar; and we passed very rapidly, as students will, from the knotty wood to some other hard knots. I said. "Why, if we believe Jesus to have been simply a man, should we wish to call ourselves Christians? He answered, "I have no wish to be called a Christian: I am quite willing to go through life as a Frothinghamian." His position then seemed to me very consistent, and I am sure he has adhered to it well.

The trouble about calling one's self a Christian 19, first, that it is a very vague word, used in a great variety of meanings. Secondly, that, if you do not believe Jesus to have been timony, decided from what they knew of the | the Christ (in any but some imaginative, Oriparties whether their oaths were to be ac- | ental sense), you have really no business with cepted. The parties brought in their friends | the word. And, thirdly, that the world has been trying for centuries to outgrow these to give any evidence, but simply to swear | domineering personalities in religion—as in Buddhism and Mohammedanism, for instance -and it seems better to throw one's influence by fire, etc., was essentially an appeal to on that side. Every great religious person-Heaven. As civilization revived, this method | ality first helps the world and then hinders it. When we leave Calvin and Wesley and | Swedenborg, and come among the Calvinists and Wesleyans and Swedenborgians, we are conscious of narrowness and imprisonment. The greater the man, the more he appears to imprison other men. It seems the divine compensation for the good that great men do-this belittling they leave behind them.

The profoundest writers of the age have not missed this truth. Emerson said, twentyfive years ago: "Genius is always the enemy of genius by over-imitation. The English divines have Shakespearianized now for centuries." And Goethe says in the same way, Shakespeare is dangerous to young poets: they cannot but reproduce him, while they fancy that they produce themselves." (Aphorisms, by Wenckstern, p. 111.) What then? Are we not to read Shakespeare? Of course, we are; as Goethe says elsewhere, in same book, "The artist who owes all to himself has very little reason to be proud of his master." We need teachers; but it is the exclusive acceptance of any one teacher, even though he be the highest, that dwarfs a man. It is inevitable, I suppose, that all our sects. in relaxing the severity of dogma, should pass through an intermediate period when the worship of Jesus stands in the place of all other creed. To them, this worship will do good, because it is a step forward. But, to those who have been accustomed to a simple "Natural Religion," this personal idolatry would be a step backward; and it is better to keep clear of it. And it is satisfactory to think that those who decline to take Jesus for an exclusive exemplar really get more good from his example in one way than those who are more exclusive.

"Shakespeare was not made by the study of Shakespeare." nor Jesus by the study of Jesus.. He at least was not a Christian-in the sense of dependence on another-whoever else is. If to be a Christian meant to get

* From The Index of January 25, 1873.

did, the name would be indeed worth assuming. But if his disciples are to be trusted. tian." If this be so, we shall save ourselves from much perplexity by not claiming it. T. W. HIGGINSON.

Mysterious Circumstances.

To the Editor of the Religio-Philosophical Journal: The incidents related below by a writer in the Detroit Free Press illustrates a law not

yet fully understood, though often "explained": "I must tell you something that happened

in our family," said Miss L--, of Jefferson Avenue, to the writer of this article; "which has always been a mystery to us, and especially to my aunt, Mrs. C-p, who was personally interested.

As soon as she removed her hand she saw her husband come in, holding one arm as if it cause of the unaccountable occurrence.

"At noon my uncle came home holding his of modern Spiritualism. arm exactly as she had seen him. He told her he had been to a fire and had a very narrow escape from death; that he had fallen or been thrown from the engine and had saved himself by a desperate effort in which he had severely injured his hand.

"He also stated that his one thought had with their little children."

The only explanation we can give is that of a psychic force which carried a mental photograph on the wave of thought to a receptive subject. In other words, it was mind acting upon mind through the occult forces

of nature. A strange instance of this occurred in the memory of the writer in a family the mem-' bers of which are all dead at this writing. The story was given me from the lips of the aged mother herself, a woman of vigorous mind, a life-long professor of the Christian faith, and as completely without superstition as any one I ever knew.

There were four sons in the family, all men grown. The oldest one was named Levi. The family lived at Laporte, Ind., and were well known and respected. Levi was away | electric stroke for the services of Mr. Berry from home but was expected on Saturday night, and his mother sat up late and at last retired, leaving the front door unlocked. Her room was a small bedroom adjoining the parlor and from which she could see the room distinctly. She had hardly fallen asleep before she heard the front door open and saw | electricity, and had what was considered in Levi come into the parlor. He stood before the open fire place, and divesting himself of his coat and vest hung them on a chair. he seemed to be wet Mrs. G--- called to him and asked him if it was raining. He did not answer and she fell asleep, not waking until

morning. At breakfast she mentioned the fact to the assembled family, who laughed at her, telling her it was a dream, as Levi had not yet | necessary on the farm-sucking pigs, my come home.

Quite positive that he had, the mother sent a little grandson up to see. The child returned and told her that "Uncle Levi" was not home and his bed had not been slept in. Nothing more was said, but before the breakfast was finished Levi rode into the yard on a powerful black-horse—he had gone off on a bay—and soon joined them at the table. He laughed at his mother's conceit that he had returned the night before, and told her that he had slept at a tavern twelve fore sunrise that morning.

The mother felt a dim foreboding, but what could happen? Here was her boy at home. What warning was meant to be conveyed?

After breakfast the young man invited the family out in the yard to see his new purchase—the coal black horse. Sa the other boys led him out prancing and curveting. on the ends. and the younger sons. Edward and Edgar. ran to assist. The mother, proud of her handsome boys, stood placidly by. Levi step. | fear and trembling-held one of the dischargped to his horse and touched it on the flank, | ing plates at the intersection of the tail. the brute kicked wildly, and after one distraught look and without speaking a word the young man sank down among themdead. The iron hoof of the vicious animal left a black impress over the young man's heart. Now what did this vision mean? If a warning it was insufficient. If a mere presage of doom it completed its mission long afterward. Of the four young men there met, three died violent deaths. The rationalist will pass it by as a dream caused by the mother's anxiety and expectancy. But what are dreams? Can any one tell? Detroit, Mich.

The Carpet Weavers.

ing bitterly of the large amount of worth- source of current for judicial purposes. palmed off as originating there.

mense heap or cairn, which was made up of | such plate and the other to a plate or skull colored rags and tatters, scraps of ribbon, cap applied to the head. Coils are now made cloth, paper, pieces of broken glass, china, capable of giving a flash eighteen inches or stones, wood, and old metal; rusty nails, two feet long. Such a flash, rightly directtarnished finery, new and old ends of carpet, ed, would, I should say, kill a mammoth inwool, and some few flowers. handfuls of stantly, as the "tension" of the induced curleaves, and here and there a piece of some | cent is very high. really rich or useful material. For some time this vast heap kept growing larger and | merely adds to the "quantity," not the "tenhigher, being supplied continually with con- | sion"—whether this is of consequence I cantributions from all sorts, kinds, and condi not say. I much wished to experiment on a tions of persons, who came to cast in their fat "beast." but the butcher who had bought gift or refuse to the heap. Lawyers brought it objected, thinking, no doubt, it was unpiles of torn papers; grocers, fishmongers, canny and out of the regular order of things, and every description of trade threw in a bit | as it certainly would have been. I believe of their produce, whilst old and young, rich he was quite right to object, though he did and poor, cast in something characteristic of know why, because in animals killed by electheir special calling, age, or state.

At length the mass appeared to have grown | great rapidity." so large that it could receive no more contribution, and then by a process of internal | the House of Commons as follows: fermentation, it exhaled from every part vast pletely enveloped it. Then there appeared | which has been heightened by the latest through the rolling clouds of vapor, multi- hanging scandal and Mr. Matthews's replies. The method by which it occurred to her in her tudes of little creatures like fairies busily It is admitted by the Home Secretary and by dream to escape from the recording angel and his engaged at the top and sides of the heap. Berry, a superior practical authority, that untrampling it under their tiny feet until its | der the present system certain accidents are height began to diminish. Pressed into an inevitable under certain conditions, and that indistinguishable pulp, the fairy creatures | the swiftness of death may be complicated in continue to trample down the mass, until it a way which grievously offends decency. Prof.

spiritual knowledge at first hand, as Jesus | out over the whole earth. Then it was ap- | to dislocate the neck a long drop must be parent that the imprint of the fairies' own used, and unhappy experiences show that in beautiful forms were being stamped into this old people, or when the tissues are in a pliahe ended, like inferior other prophets, in carpet, until from an unsightly, shapeless | ble state, the head may be wholly or partialteaching that no one could come to the Fath. heap it became a radiant, many colored, and | ly severed from the body, whereas, if the er but through him; and it is now too late by exquisitely wrought tapestry, in which every short drop is preferred, strangulation is slow eighteen centuries to disentangle this sub- image that the earth had ever known was and painful. Mr. Matlhews is no doubt tile thread of error from the word "Chris- magnificently portrayed. And yet, wonder- teachnically right in answering that since ful to behold, the original shreds and patches which had contributed to form the cairu. though now exquisitely transfigured and combined in marvelous beauty in the pattern. were still distinguishable for what they had

originally been. It was evident this glorious carpet was to represent the whole earth and all humanity upon it, and so the pieces of iron, brass, and other rusty scraps of metal were now combined into lovely mosaic work; even the broken bits of glass were used up as glittering gems, and the old junk, cordage hemp. refuse, and shreds of coarsest material were and stray painlessly out of the world; and I neatly woven together to form the ground- think the time has come for reconsidering work of tapestry.

All was treasured up; all was put to the "My uncle, Mr. C-p, was a volunteer | beauty, and this the secress was introducted | that with humanity and certainty which the fireman in the old days of Detroit, when all to tell her friends were the shreds and patch- | clumsy rope so often bungles." our best young men 'ran with the machine.' es of a life they had so scorned. Piled up One morning my aunt was sitting in her | into a vast heap representative of all the vahome engaged in the domestic occupation of | rious gradations and classes of humanity, shelling peas, when there came a feeling in | the cairn reached the heavens. Fermented her eyes which caused her to brush them | together in one common destiny, the labors with her hand as if a mist were before them. of the kind angels transformed the whole corrupting mass into the splendid mosaic work which forms the floor of a new earth were injured. She asked him if he was hurt, and soars away into a new heaven. In a when, instead of answering, he disappeared. word, all the waste trash and rubbish of past She again rubbed her eyes as if they were the lages is thus gathered up, and transfigured into use and beauty in the new dispensation

In conclusion the guardian spirit said: "The fairy laborers are spirits. The carpet which shall cover the whole earth with its beauty is Spiritualism, and the destiny of this race is to weave this divine flooring out of the faults, failings, good and evil, of the present generation, that the next may tread been, as he thought he was about to be killed, thereon, and read in its wonderful woof the what would become of his wife left alone | meaning, good, and use of every atom in creation."—The Two Worlds.

DEATH BY ELECTRICITY.

Experiments of an English Farmer on Turkeys, (alves and Other Animals.

3 Editor of the Religio-Philosophical Journal: It will not be long, I am sure, before the people of the United States will adopt electricity as the most humane method to execute criminals, and also in the killing of cattle, hogs, chickens, etc. In England the

set forth in the following: "Now that it is proposed to substitute an perhaps my experiences in that line, 'writes C. Mostyn, of Huddersfield to the Pall Mall when farming in a remote district of Herefordshire. I beguiled the leisure hours by researches and study in various branches those days a tolerably complete outfit. Among other apparatus I had a fine Rhumkorff coil, capable of giving, when excited by five or

seven cells of a Grove battery, a 'spark in air' -'volt' and 'potential' were unknown, at least to me, in those days—of over five inches. With this instrument, aided occasionally by a Leyden battery. I 'removed' at various times all the animals and birds whose death was Christmas turkey, and so forth. The turkey was rather a troublesome subject, and had a marked aversion of being placed in position.

"The largest subject I operated on was a young calf. I had always an objection. on humane and other grounds, to the usual process of slow bleeding with a view to "bleaching" veal. And death by electricity has the peculiar effect of preventing the coagulation of the blood, so that the animal can be bled afterward. As a good many people came to see "the calf struck by lightning," I made miles distant, leaving for home a little be- | my arrangements with great care, to avoid all chance of a fiasco. The primary coil, was | connected wtih a seven-cell Grove battery.and each side of the "contact breaker" with a safe, well, the picture of health and long life. | condenser of about fifty square feet of tinfoil. The terminals of the secondary coil led to the coating of a Leyden bettery of nine largish jars, and also to two discharging rods with long ebonite handles and plates of metal

> held by a halter. A friend—not without Pressing the button that put the coil in cir cuit with the battery. I brought the other discharging plate rapidly to the calf's forehead and the calf was veal without a struggle. I never observed any effusion of blood or other symptom of the shock such as I have read of in other cases. Death seemed instantaneous and painless. It must be remembered that an animal body is a good conductor, and that it is absolutely necessary that the current shall pass through the brain and spine. It is astonishing what powerful currents may be passed through the limbs, etc., apparently

centres are not involved. "I think that even with our improved dynamos, which require considerable power to drive them, the older "induction coil," exci- greatest value to the cause of spiritual science. Some years ago the editor formed one of a | ted by a primary battery, will be found the company of Spiritualists who were complain- most convenient, portable and economical less matter, or, as they call it, "trash," which | should pinion the condemned man and was either received from the Spirit-world or leither let him stand barefoot on a metal plate, or sit in a chair with a metal plate in Upon this a vision was presented of an im- | the seat, one pole of the coil connected to

with slight danger, as long as the nervous

"The interposition of a Leyden battery tricity decomposition is said to set in with pecially interesting is the dexterous way in which

"Mr. R. Farquharson, M. P., writes from

"Your recent article on execution by elecvolumes of steam, which for a while com- tricity awakened an interest in the subject becomes an enormous flat carpet which spread | Haughton pointed out long ago that in order of which is well carried out. One whole chapter is

1878 only two bad accidents have occurred: but what have we to say of those cases where the rope has been too long or too short, or has snapped in the middle, or where the executioner has been obliged to lend his own weight to that of his victim to insure a successful result? The fact is that, if it is really necessary to take away life judicially. hanging is an antiquated, barbarous and cruel way of performing the operation. treat even our dogs better nowadays for a half-crown fee, and a short journey through the lethal chamber sends the canine waif our position toward ourselves. Let us get at the time, and our neighbors on either side all Dr. Richardson to compound some deadly gas | died, masters, slaves, and all. We were there quite fluest use, and elaborated into matchless or let the 'short sharp shock' of electricity do alone with our negroes, surrounded by the fever,

> London, Eng. ANTI HANGING.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHI-LOSOPHICAL JOURNAL.

D. D. HOME, HIS LIFE AND MISSION, by Mme. Dunglas Home, London, Trubner & Co.; Chicago, 8ve. pp. 428. Price \$2.

not always mingling emotions in the mind of the careful and discriminative reader. First will be a woman with two children, evidently in great disfeeling of satisfaction that the compilation fell into such sympathetic hands as those of Madame Home. who has acquitted herself of her evidently loving task in a manner which abundantly compliments lious. The woman was without funds to sail or to her affections and her judgment. A judicious use return. Madame Blavatsky had no money, but she has been made of Mr. Home's previous works "Inci- had her first-class ticket. She went to the company's dents in my Life, vols. I and II, but the quotations, office, exchanged this for steerage tickets for the though somewhat numerous are, on the whole, not woman, the cuildren, and herself, and came to this too frequent. Next arises a satisfaction at the clear | country as a steerage passenger. Those of your record of the incidents occurring in the life of a most | readers familiar with ocean travel know what this side of life,—whose particular place in Spiritualism | name a man or a woman, high-born or lowly, capwas undeniably unique. The records of well-at- able of a sacrifice like this? tested phenomena occurring in Mr. Home's presence form not the least among the many chapters of marvels in Spiritualism that are gradually making up a volume the like of which the world has no counter-

While, also, there will be no small feeling of pleasure that, in spite of opportunities that would have been greedily availed of by many, Home appears, from the record, never to have lost his selfrespect, been carried away by vanity, or, in any way, denied—at any time---the source of the phenomena occurring either in his person or presence. That he matter is beginning to receive attention as | was intimately associated with European royalties, and moved on terms of friendship among them, and retained his simple Scotch sincerity to the end is the best of testimony to his honor and personal rectitude. While his generous disposition led him at all times, to carefully shield from hostile criticism those who, investigating the phenomena, were yet un-Gazette,' may be of some interest. Long ago, willing that their names should become published in such connection. Indeed his generosity and modesty were among the conspicuous traits of his even singularly gentle nature. Turning for a moment, and in no carping spirit either, to two other points that occur after perusal of the book, it plainly evident that neither the facts occurring through his mediumship, or the part he had in the spiritual movement, exci ed any very deep convictions of a progressive or reformatory tendency in his mind. Doubtless his large association with much that was aristocratic and conservative in society nipped in the bud any such tendencies, while his friendly relations with the clerics he encountered may have had the effect of imparting a color to his thoughts that would not otherwise have been given thereto, as would be natural to a sensitive and impressionable nature, such as his, naturally inclined to meditation, and inheriting the religious inclinations of his Scottish progenitors. He passed away in Paris on June 21st, 1886, receiving the sacrament from a priest a few days previously. Throughout the book there are frequent references to the prie ts of the Catholic and Greek Churches, and it is emphatically stated be lived and died a Christian. But for progressive humanitarian Spiritualism, for the American and English spiritual periodicals that made his life so widely known, there appears no mention, except in one case. Doubtless this omis sion is due to Mme. Home being unacquainted with the movement as a working factor in the same direction in which her husband's extraordinary powers were directed?

The work will, however, be of considerable value in future years, as it is full of valuable testimony not only to Mr. Home's powers, but as to the attitudo, and it must be admitted, in some cases, the mendacity of certain prominent people, in England and on the continent of Europe. While the portions devoted to an account of the experiments of William Crookes, F. R. S., with Mr. Home will be deeply interesting as they prove the honesty of Mr. Home "All being ready the calf was led up and and the bona fides of Mr. Crookes, whose personal character is, certainly, above all suspicion or reproach. While the trenchant paragraphs anent Theosophy and Re-incarnation, in the closing chapter, form a literary picture that will not be appreciated by either the followers of the Russian Helene or the French Allan!

The work supplies an important chapter in the literature of modern psychology--or more correctly spiritual science. Its facts are wonderful; but the testimony in their support is practically unimpeachable. The spirit in which it is written is admirable. It is a complete history of Mr. Home from his birth in Edinburg, Scotland, to his demise in Paris. I recounts his journeyings in America. England France, Italy, Switzerland and Russia, details his acquaintance with various crowned heads, literary celebrities, men of science, and people of note in various ranks of life. It is nicely printed on excellent paper, strongly bound, and for its size most moderate in price. That it will find a ready sale is beyond question, as is the fact that it will form: fitting tribute, rendered by a faithful heart, to a life and work that were alike truly honorable and of -J. J. Morse in Carrier Dove.

OUR UNCLE AND AUNT. By Mrs. Amarala Martin. New York and London: G. P. Putnam's Sons. 1888. pp. 225. Price, \$1.00.

The "Uncle and Aunt" to whom Mrs. Martin in troduces us in this story are a very whole-souled well-intentioned and likable pair, in spite of so me weaknesses, mistakes and foibles on the part of one or the other, and we feel as we close the book that the author has quite fully carried out her desire, expressed in the preface, to "represent the average man and woman of America" in Uncle Sam and his wife, as well as in their large circle of relatives and dependents.

The story has a distinct moral which is never for a moment lost sight of, whether in Jessie Bell's piquant letters on points of law and gospel, addressed to ber uncle. Prof. Wolf's many matrimonial adventures, the badinage of Uncle Sam's servants, or the prattle of the little ones—and that moral is woman's right to self-representation in all life's various departments and phases.

We wonder as the story proceeds at Mrs. Martin's ingenuity in bringing forward in natural sequence almost every conceivable wrong that can be inflicted under the sanction of the law, upon women; esthe tables are turned on those who, on Bible grounds, oppose woman's right, in the chapter entitled "Bible Proofs."

Jessie's nightmare dream of the ludicrous American Heaven" was a quite legitimate outcome of her investigations of American laws regarding woman, and of her pondering over the wrongs done her sex. office, will be read with special interest by the Smith family. The author atones for introducing this woeful male ideal heaven by another dream of one more in unison with our human hopes and longings. Among the most entertaining episodes of the book is the story of Gracie Prim's double, the plot of

devoted to a poetical arraignment of Uncle Sam by his wife for the non-fulfillment of his early vows to her; this is also a short epitome of American histo-

ry in regard to women. In spite of its serious purpose the story is written in a sparkling, lightly humorous vein, and is neither acrid nor unjust. The author is a Spiritualist freethinker in belief, and while never antagonizing or deriding the religious faith of others, does not hesitate to give free and full expression to her own. The book is nicely bound and printed in clear easily

Vegetable Preventive of Yellow Fever.

"Now that yellow fever sooms to be spreading be-youd Jacksonville," said a Southern gentleman yesterday in the Astor House rotunda, 'I am reminded of a simple remedy my mother used when I was a child during an epidemic in my native city of

"What was that?" asked a bystander. "Lemons and garlic tied around the neck. My mother used to say that we lived in a corner house and she preserved all of our lives by adopting a plan she learned from an old woman who came from St. Domingo. She compelled every one of the family both white and black, to wear a necklace composed of alternate lemons and garlic cloves. She use i to say in after years, again and again, that none died, nor were any of us attacked by yellow fever."- New York Herald.

Madame Blavatsky's Generosity.

to the Editor of the Religio-Philosophical Journal: Will you permit me to contribute an item towards RELIGIO-PHILOSOPHICAL Publishing House. Large | the settlement of the question of Madame H. P. Blavatsky's unselfishness? Some years ago, when The perusal of this volume will excite varied and about to board the French steamer from Havre to New York, Madame Blavatsky saw upon the deck a tress. Upon inquiry she learned that the woman had bought in the interior a steerage ticket to New York, which ticket was found at Hav. e to be spurremarkable agent in the great influx from the spirit | means. Is it unfair to ask whether any of them can

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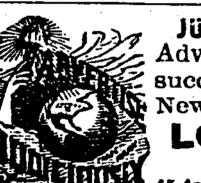
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True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at | terests are linked with the old order their work. It is error that dies. Truth lives.

CHICAGO, ILL., Saturday, September 22, 1888.

RETROSPECTIVE AND PROSPECTIVE.

In the First Person Singular the Editor and Publisher Addresses His Constituents upon Matters of Mutual Interest.

SUBSCRIBERS AND READERS OF THE JOURNAL: I address you in a straightforward, candid 7ay, and bespeak your patient attention and earnest consideration for what I have to say. As most of you know, I was suddenly called to my present position in March, 1877, under circumstances calculated to test the metal of any man. I had been for the ten preceding years business manager of the RELIGIO-PHILOSOPHICAL JOURNAL, and a close observer of the Spiritualistic Movement and its personnel. I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spiritualism; and had quite clearly defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least reduce to their minimum, the maleficent agencies which were eating at the very vitals of the Movement. I soon began a vigorous effort to place Spiritualism so far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly fortified with prestige, influence and general credence. Many of the Journal's readers will recall the storm which my course evoked; a storm whose thunders, appalling to faint hearts, may still be heard rumbling faintly in the distance as the clouds retreat before the refulgent rays of the sun of rational thought and scientific methods. A considerable number of reputable, and more or less representative, Spiritualists stood aghast at the course of treatment the Journal had adopted to remedy the evils. They wrote in terms like this: "For God's sake hold on! For the sake of Spiritualism, pause! Your course will destroy the Movement. All you assert is true and you do not begin to portray the real rottenness; still it will not do to expose it to Spiritualists even, much less to the mocking, critical world." While respecting these good friends, I felt the imperative necessity was upon me; and I had such perfect faith in Spiritualism that I was ready to pit it in its purity and simple truthfulness against all the world; confident of its vitality, and power to withstand the severest scrutiny and to endure the capital operation necessary to remove the cancerous fungi that had attached to it. I felt-that delay and procrastination would only defer what was inevitable, and in the end bring irretrievable aches and never-ceasing strain; the history of sirable repository of his trust. In this conrnin, whereas, if the exigencies of the case were at once fearlessly grappled and rewould be successfully met and Spiritualism would stand firmly anchored on a 'scientific | foundation, impervious, impregnable, immovable; a white shaft, with its base resting agent, with potent influence in the Spiritual- leave bequests. One of the important pur- voters of the district. Mr. Thomas has been organizations without forfeiting their reon the earth and its apex in the beautiful Summer Land, a monument of purity, a guide to happiness here and hereafter.

hosts of rational minds and brave hearts still need your assistance and co-operation in on both sides of life, only waiting for some channel through which to reach the world and do their work. I claim therefore, no past few years is near completion, neare originality of conception of the situa- than any one not intimately conversant with or gift is unconditional. tion; I only say that being so placed I the esoteric workings of the Movement can did not shrink from the task which believe. The time for building is come; conseemed mine, by force of circumstance or structive (not sectarian) work can soon be that I have labored unceasingly and as wise- the most promising and safest center from ly as I could. The wide-spread awakening, which to prosecute it. the increasing moral sense, the grand refor-Pacific, is full justification of the wisdom alist press, and naturally the Journal carduring years of struggle which tried the and is a severe tax, yet is of vital conse-45 moral support which has been given the should be continued. With adequate finan-

during as eternity. Before much constructive work was possisible it seemed essential to do a large amount of tearing down; the iconoclast had first to destroy the idols set up on every hand in the Spiritualist domain; the work of discrimination and differentiation was the first to be done. Necessarily this was an educational work, and not to be successfully accomplished except by long and persistent effort. In carrying forward this work the JOURNAL has occupied a peculiar and somewhat unique position, one full of hazard and perplexity. Reformation within sectarian or party lines has in the past been all but impracticable; history is full of failures; and those who essay such a work are sure to be misunderstood and misrepresented by many, and maliciously abused by those whose selfish in-

The Journal's task has been doubly difficult, and for these reasons: (1) The general to regard all papers as purely business enterprises and consequently to class the JOURNAL in the same category with newspapers in general, as being published for the profit in the business or to afford occupation and pleasure for the owner; (2) hence I have had to meet the public on its cold, hard, strictly business side, and as a publisher, struggle to maintain the financial side of the paper; (3) while on the other hand, as editor I have, by virtue of the position, been doing a purely educational work and one which sharply antagonizes the financial side of the concern at times. It is needless to say that never in the slightest degree have the pecuniary interests of the Journal colored or warped the editorial policy; you already know they have not. I could tell you of instances where have declined large benefactions because their acceptance was coupled with conditions that would have committed the Journal to courses detrimental to the best interests of Spiritualism, as the would-be benefactors will eventually see; indeed as they already begin to realize.

The result of the steadily increasing demand of rational Spiritualists seconded and emphasized by reasonable requirements asked by a vast body of intelligent, interested inquirers, and voiced through the RELIGIO-PHILOSOPHICAL JOURNAL, has been to narrow the field of uncertainty, lessen the traffic in commercial Spiritualism, quicken the moral sense of the Movement and turn the course of Spiritualist work toward higher and safer grounds. The outlook for pure Spiritualism is most encouraging. The time is at hand when systematic, orderly and general conin the past. In this work I feel that the JOURNAL must take a leading part; and in order to do this promptly and effectively it needs increased resources and continuous cooperation.

have been spent by antagonists of the Jour-NAL in attempting to ruin it and drive me from a work which I never sought, but which | will in time grow into a gigantic concern, a when thrust upon me I strove to do to the license has been secured from the Secretary best of my ability. In spite of the powerful of State of Illinois to organize the Religioand vindictive opposition, born of ignorance, Philosophical Publishing House in Chicafraud and immorality; in spite of the harm | go, with a CAPITAL STOCK of FIFTY THOUly or maliciously made, has worked me and | FIFTY DOLLARS each. The Commissioners | the Journal among good people not in a posi- have opened books for subscriptions. Twelve tion to mistrust or readily discover their er- Thousand Five Hundred Dollars have alror, in spite of all this, the Journal has stead- ready been subscribed. Two of the subily held its way and to-day has a wider influ- scribers are men prominent in Chicago busience, a higher standard and is an abler palness circles, and another is a wealthy farmper than ever in the past. The cost of this er and stock raiser who desires to give or be measured by money. A very few know and who may make this publishing house his something of our trials, sacrifices, heart- trustee should it give evidence of being a dethese years can never be known in its full- nection it may be well to call special attenness by any but ourselves; neither is it es- | tion to the desirability of having a stable, |

a work which is as much yours as mine.

With no general bureau of information, or mation in the ranks of Spiritualism, now for missionary purposes, supported by a speclearly discernible from the Atlantic to the cial fund, the burden falls upon the Spirituof the Journal's course, and a rich satisfac- ries the most of it, for reasons above given. bravest hearts. I desire right here to grate- quence to the cause of Spiritualism, indeed is (as is the case in the present instance) until out which I could neither have endured the of many avenues of profit now either closed spiritual kingdom on earth. The depth of aries. To accomplish this, as well as to immy gratitude to these dear friends, a majori- prove the Journal and widen the field of its ty of whom I have never met, is unspeaka- influence and the general work carried on in ble: the warm magnetic currents constantly its office, I feel that a stock company should flowing in upon me from them, feed my spir- | be organized and that the time is propitious with strength sufficient for the task. I feel tention to the prospectus of the Religio-Phistronger than a three-fold cord and as en- | prompt and liberal subscriptions to the stock.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by accensiderable number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thorpublic, including Spiritualists, is accustomed oughly equipped; and backed by capital sufficient to command every resource of success promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far-reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena great authority in that special field. 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 psychic science. comprehension of causes, the better able are economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

To lay the foundation of what it is hoped itualism my views were but the echo of and a future full of glorious promise, and agreements, obligations, and choses in action may find many supporters.

generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in The special work of the Journal for the accordance with the terms of the trust when

fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liabilition to those who have steadfastly aided it This work, while it does not show publicly, ty on subscription to stock of a corporation, the amount of whose capital stock is fixed, fully acknowledge the warm sympathy and second only to that of the Journal itself and the whole amount of stock is subscribed. it and body and inspire me in hours of trial for it. I therefore invite your favorable at | will pay a fair dividend is highly probable; | demption here and hereafter. and subscribers to the shares will be guaranbound to this host of co-workers by ties losophical Publishing House, and ask your | teed five per cent. annual dividends, payable | and efforts? Undoubtedly you do. Then do in subscriptions to the Religio-Philosophi- | your level best to show your goodwill, both LAL JOURNAL. This will secure to each sin- | by word and deed, but especially by deed. gle share-holder, and to his heirs or assigns | Action, diligence, determined purpose alone after him, a copy of the Journal without | can give value to your latent goodwill and further cost; and to larger holders in propor-

> promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notify- | these deeds to-day, to-morrow and every day ing him of the amount they will take. as opportunity offers, and see how quickly There are, no doubt, friends so interested in the Journal and all that promises to advance the interests of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

> > Richard A. Proctor.

last Thursday, that Richard A. Proctor, the ophy. The Journal does not share his fears. astronomer, had died the previous evening in | as to the effect of Theosophy upon Spiritual-New York City, a victim of yellow-fever, as ism; and does not anticipate any dire results the physicians report,—was a surprise and a from the coquetting which is going on beshock to millions; for he was not only a discov- | tween Theosophists and Spiritualists in variand to work every desirable avenue that erer and an authority in his special domain, ous quarters of the globe. If vagaries dubbed but one of the ablest and brightest populari- | theosophic can make fools of Spiritualists, zers of science of the present age. He trans- | then is Spiritualism better off without them. of others, those of thinkers working in dif- | velopment sometime. If good and capable peoferent fields of science, in a manner to in- | ple are more attracted to spiritual studies and all the fields of human life, in which there | the Journal bids them God-speed; knowing was nothing too minute for his microscopic | that at some time near or remote, they will vision, he was able to communicate in langu- | reach the temple of knowledge and wisdom, age as simple as it was charming, and there- by whatever path they travel. fore peculiarly adapted to average minds. He was like all men of genius, a theorizer, and the Journal likes him for this. One and often ventured far beyond demonstrated | always knows where to find such a man and science; but several of his most daring theo- knows he will make a good fight either for or ries, although at first treated lightly by some | against one's views or purposes. Such men of his contemporaries, have been substan- are never counted as doubtful upon any tiated,—such as the now accepted theory of issue; and once convinced of mistake or the nature of the solar corona and that of error, they hasten to acknowledge it. Their the inner complex atmosphere of the sun, very intensity sometimes weakens their proved true by Prof. Charles A. Young, the cause, for human nature is loth to be stirred

Twenty years ago Proctor constructed a onslaughts upon its pet toys. It were better chart of 324,000 stars, and was led thereby to often to distract attention from the old by a new theory of the universe, which has been | presenting a newly painted plaything of a a subject of much controversy. His investil a different pattern; but some of us can't do gations of the transits of Venus in 1874 and | that, it isn't our way. 1882 are of special value. He was the author The keener the apprehension and broader the of a dozen or more valuable publications. such as "Half Hours with the Telescope," we to deal with the perplexing sociologic, "Saturn its Systems," "Other Worlds than Ours." "The Moon." "Borderland of Science," and the new and elaborate work now in course of publication entitled "Old and New A first-class publishing house can be made on astronomy in the latest edition of the En- Topeka, Kan. structive work is possible, beyond anything the promoter of all the agencies necessary to cyclopedia Britannica, and wrote several litcarry forward such a work. With its news- tle treatises; one on "Chess Problems," which paper, magazines, books, branches for psy-interested him mathematically. He was chic experiment, missionary bureau, etc., etc., born at Chelsea England, March 23, 1837 it can satisfactorily and with profit accom- He was thoroughly educated. In 1872 and He was on his way home from a well earned plish what is impossible by such inadequate | 1873 he was honorary secretary and editor of During the past ten years, fully \$150,000 | methods as now prevail, and as have hitherto | the proceedings of the Royal Astronomical marked the history of Modern Spiritualism. | Society. He lectured in the United States | his already wide awake paper. with great success in '73, '74, '75 and '76. A few years ago he married an American lady | people are not flocking into Jacksonville, and made America his home, living most of | Fla., in any considerable numbers to stay the time at St. Joseph, Mo. About a year ago the progress of the yellow-fever. Do not he femoved from that place, where he had | those who criticise these healers know that lost two children and was himself suffering some of the most remarkable of their cures which misrepresentation, whether innocent- | SAND DOLLARS, in ONE THOUSAND SHARES of | from malarial disease, to Orange Lake, Fla., | are effected by means of what is known as where he built an observatory and had an | the "absent treatment"?-Chicago Tribune. ideal home, pursuing his observation of the heavens and at the same time his varied literary labors with great enthusiasm. When taken sick in New York he was on his way to England to meet lecture engagements. Proctor | past month or two) in public debate. He has was brought up a Catholic, but years ago he long struggle to my wife and myself, cannot bequeath a large sum to benefit the world, publicly repudiated church dogmas and was thereafter a radical and pronounced freethinker. His death is a loss that will be felt over a very wide area. Personally he was one of the most agreeable of men.

What the Struggle Is For.

The Journal is struggling to establish a imposed, or discretionary when the bequest | broad and rational religion—not a theological sect—posited on a scientific basis, a re-The Commissioners have decided to publicly | ligion which shall bring prosperity, comfort announce the enterprise and to solicit stock and happiness to every enlightened soul on subscriptions from the Journal's readers. It | earth and make of heaven a better place than spirit design as one may choose to think, and begun; and I honestly think the JOURNAL is is hoped that a considerable number will be it now is by peopling it with those who have found ready to take not less than twenty lived rightly here from the pure love of right; shares, or one thousand dollars each; and a religion which shall stop the hegira tothat a goodly number will subscribe for not | heaven of the spiritually pauperized, the less than ten shares each; while those who soul deformed; stop it by stopping the propawill be glad to subscribe for a single share, gation of such mal-formed creatures here. When Spiritualism in its purity shall be universally dominant in the hearts of men, the lower spheres of the Spirit-world will be vastly improved and the veil between this life and the next will grow thinner and more transparent. The Journal acknowledges no See Temple vs. Lemon, 112 Ill. 51. There- allegiance to any sect or party, but only to Bandolph Street, Chicago. All communications Journal in its Herculean efforts and with- cial resources, enabling it to take advantage fore no one need fear being caught in a truth and right conduct. The exposition of the scheme which is only partially a success. phenomena and philosophy of Spiritualism ever present strain nor have remained the or only partly developed, the Journal could Subscribers to stock will not be called upon is its largest purpose, for therein lies all else; agent of mortals and spirits in the great | make these dependent activities self-sup- | to pay for it until the whole amount is sub- | and in this work it knows no racial, political, work of regeneration and upbuilding of the porting and even revenue-producing auxili-scribed. No one in any event assumes by sectarian or class obligations. It cannot be subscribing, any pecuniary responsibility governed by venal considerations, nor inbeyond the amount of his stock. It would | fluenced by personal interests. It aims to seem as though the entire remaining stock, stand as the true and loyal representative thirty-seven thousand five hundred dollars, and exponent of a host of noble souls on both ought to be promptly taken. That the stock | sides of life who are working for man's re-

> Reader, do you sympathize with these aims render it effective. Circulate the Journal. among your acquaintances, secure their sub-Those desiring to subscribe will please scriptions, contribute your best thought and choicest experiences to its columns. Do the habit of doing will become fixed, and how greatly blessed you will be in blessing others.

The Journal is an open court wherein opposing advocates can freely ventilate their views, within the limits of its jurisdiction and subject to its rules. On another page an esteemed and learned correspondent, W. E. Coleman, concludes his rejoinder to his theosophical critics and completes his sup-The announcement in the daily papers of | plementary bill of complaint against Theoslated not only his own discoveries, but those | for the fool germ was in them and sure of deterest the common people. What he saw in psychical research along lines labeled theothe stellar heavens and what he observed in sophical than by those branded spiritualistic,

> Mr. Coleman is always intensely in earnest, against its inclination, and rebukes too bold

GENERAL ITEMS.

Mrs. S. R. Stevens, trance medium, who has been spending the summer at Onset, called at the Journal office last week on her way west. She will spend the winter with the Astronomy." He was author of the article | family of Mr. F. P. Baker, 1015 Quincy street,

> Mr. F. P. Baker, editor of the Topeka daily Commonwealth, enlivened the JOURNAL sanctum with his genial presence the other day. summer vacation, and from all indications is prepared to put fresh fire and snap into

It has been remarked that the faith-cure

B. F. Underwood has been requested to visit Oregon to meet Rev. Clark Braden (who has been having everything about his own way the authorized the committee who wrote him to challenge the theological bulldozer for all the debate he wants, and it looks now as though fossilized theology in that region would soon be put upon the defensive.

It is reported, apparently on good authority, that Cardinal Gibbons's ideas concerning formation begun in earnest, the danger sential that it should. My only purpose in well managed and confidence-inspiring cor- James W. Thomas, of McKinney, Texas, an the Knights of Labor have been so far adopthis paragraph is to show you, briefly, how poration to act as trustee for those who Anti-Saloon Republican, is a candidate for ted by the pope as to insure a relaxation of the Journal may be rated as a great suc- desire in the interest of Spiritualism to Congress, in the 5th Congressional District, the laws of the church so that Catholics may cess, a powerful educational and reformatory | make donations during their life-time or to | and respectfully asks the support of the | become members of this and similar labor ist ranks and commanding the respectful at- poses of the Religio-Philosophical Publishing a reader of the RELIGIO-PHILOSOPHICAL ligious standing. This advice by Cardinal tention of the secular press and the world at | House is: To receive, hold, use and convey | Journal for many years and one of our | Gibbons, it is stated, has been incorporated large, how it may be all this, with a splendid | any and all property estates, real, personal | stanch friends. We know him to be a firm | in a decree soon to be promulgated. If the Fortunately for the Journal and for Spir- | record behind it; a present healthful strength | or mixed, and all bonds, promissory notes, | advocate for truth and right and we trust he | mountain will not come to Mahomet, Mahom et must go to the mountain.

An Excellent Test of Spirit Power.

Harry A. Kersey furnishes the Two Worlds, England, with an account of an excellent test given through the mediumship of Mr. Eglington, the slate-writing medium. Before going to the room of the medium, he screwed two slates securely together. The first effort to get writing on the inside failing, Mr. Ker- | says: sey, casting about in his mind what to do, it occurred to him that Mr. Eglington had not seen the inside of the slate, and therefore suspicion might linger in his mind that a trick might possibly be tried to be played upon him. As there was still no apparent prospect of getting any results, Mr.K. invented an excuse in order to set Mr. Eglington's mind at rest if his surmises were correct. He therefore suggested that possibly the piece of pencil which he had inserted might not be sufficiently magnetized, and that probably they might get better results if he exchanged it for a piece from a small heap of such lying on the table. To this Mr. Eglington assented, and gave Mr. K. his slate. Taking from his pocket a small screwdriver, four inches long, which he had brought purposely with him, he withdrew the screws and requested Mr. Eglington not to touch the slate while open, and kept it out of his reach so he should not do so. Mr. K. then opened the slate, took out his own piece of pencil and inserted a similar piece from the heap before named. and in so doing he took care that Mr. Eglington should see the inside of the slate, but not touch it. Mr. K. called his attention to the fact of the slate being clean, and embraced the opportunity to write his initials and the date at one corner; he closed and screwed up the slate securely as before and returned the screwdriver to his pocket. As he was in the act of handing the slate to Mr. Eglington, the latter said that he would try, with both holding it above the table. Mr. K. most gladly assented, as it had not left his grasp since he screwed it up, and he accepted this as proof that Mr. Eglington felt more at home with him, and was getting interested in the experiment. Mr. K. now held the slate at one end, grasping it at each corner, thus assuring himself that if screws could be withdrawn or hinges taken off, it could not be opened without his knowing it. The side was uppermost which contained the heads of the screws. He placed his thumb on one to keep it from being touched, and watched the other, near Mr. Eglington's hand, narrowly, the whole time. In a short space of time, he was pleased to hear the sound as of writing going | That very day came a letter from Oxford, on inside the slate, and felt, most distinctly, the vibrations caused thereby. Three tiny raps sounded on the slate, and Mr. Eglington stated that it was finished, remarking that Mr. K. must allow no one to open the slate but himself. He took it, and again taking the little screwdriver from his pocket, he withdrew the two screws therewith. On opening the slate, he found the following message written partly on one side, and partly on the

other: "We trust this writing will convince your friends that we have the power of writing under exceptional conditions. We have done this at great expense."

The New Church Pacific says the first cremation under New Church auspices which has come in its notice is that of James Edwin Perry, aged forty, of San Diego, California. whose decease took place June 27th last. His body was sent to Los Angeles and there cremated. The ashes were brought back to his mother, and when the proper receptacle is obtained, will be interred at Mount Hope Cemetery, San Diego. On the following Sunday, a very interesting memorial service was held at the residence of his mother, conducted by George W. Barnes. The New Church Pacific says: "We hereby record our approval of this act. When prejudice, originally founded on the irrational dogma of the resurrection of the material body, shall have fully died away, cremation will become a universal Christian custom." New Church · Life says: "This is by no means the first cremation under New Church auspices. The first occurred nearly twenty years ago, and comparatively recently the body of a well known physician and New Churchman of Pittsburgh, was by his own wish cremated after his death."

J. J. Morse who lectured here on Sunday some sixteen months ago, on his way to San Francisco, has been engaged by the Y. P. P. S. for the month of October. Mr. Morse is an sive Society should be supported by the public in the heavy expense involved in supplying lecturers and test mediums. The small admission fee at the door is inadequate to cover the outlay.

The Banner of Light appeared last week in a beautiful new dress. We are glad note a growing disposition on the part of our | her'l had not, and could not explain how it esteemed contemporary to follow in the Jour-NAL'S footsteps in some important particulars. May the light grow stronger and the new courage of the veteran editor never again be shaken.

Y. P. P. S.

It the Editor of the Religio-Philosophical Journal: the many friend on that occasion. A. L. COVERDALE, PRES. COINCIDENCES.

J. E. WOODHEAD.

In an article published some years ago in the New York Independent, and afterward revised for, and reprinted in, Mind In Nature. The Right Reverend Arthur Cleveland Coxe

"Who can solve mathematically the mystery of coincidences? I mean the mathematical chances in a given case, which are against its ever existing. Are there not, psychological and other mysteries concerned which must account for the fact that against all mathematical probability, or even possibility, coincidences the most marvelous are known to our daily perience and occur in every human history? Nay, they are so frequent as to be a law-of life and one which must be daily reckoned for, socially, economically, morally, and in many other ways, as a rule of life." "I wish to speak of coincidences and to open my own mind on the subject. For years have explained it all.

have had a philosophy dear to my heart, because of its practical value; and I think others have a like philosophy, which they would be more sure of if they only knew how many millions of men, who are not fools, live and die in this philosophy and are the happier and the better for it. Entrenched in this faith, I am willing to study other philosome and blow me up, if they can; but, as yet, I have seen nothing to alarm me in the blank nothingism of the agnostics, much less anything to persuade me that they are true philosophers. I can put two and two together as well as they, and, therefore, all I want of them is their discoveries of facts, and for these I am thankful to them; but, when they no evidence of a contriver and a first cause, I feel their want of reality."....

"Is the telegraph wire, even under the ocean, a rude material symbol of other mysspirits? Out of scores of striking experiences that often suggest this question, let me relate just one. More than thirty years ago, in the company of several eminent gentlemen, I had the happiness of visiting the reputed home of Milton, at Forest Hill, in Oxfordshire, where a very intelligent young woman did the honors and showed us over the apartments and the grounds adjoining, either give his authority for the statement pointing out the 'removed place' of Penseroso and other points illustrative of that exquisite poem. The next day one of my companions gave me a drawing of the scene which he had kindly made for me during the night-watches. It so happened that, soon after my return to America, the drawing was mislaid; but, after twenty years, it turned up one day, as I was examining some papers in an old trunk. 'Treasure trove!' this shall I sent it to be framed. It came home in due time, and I hung it in an honorable position. signed by a worthy matron, introducing herself as the young maiden of other days who had received us at Forest Hill, and asking whether I had forgotten my promise to sen her any description I might write of that day's adventures. She must have written her letter just about the very day I found the picture and had been thereby led to wonder whether she were yet living."

"A friend who had guarded his children against anything that might offend one of his guests, a strong sympathizer with 'The lost cause,' found, to his horror, that not less than three times, before he could interpose a caution, some friends, who had been asked really looked as if purposely aimed at his was so anxious to find. somewhat obsolete peculiarity. When these persons who had unguardedly 'committed themselves' beyond all power of self-extrication, found a chance to explain to their host how innocently they had offended, each one substantially remarked. 'I am sure I can't account for my unlucky speech or how I came to make it. This subject is one on which have not spoken for years, and in which I am passionless and even without interest; yet unhappily, I seemed to take pains to misrepresent myself and to talk like a fool just for this occasion."

In another article on the same subject th Bishop says:

"Unaccountable are the coincidences often brought to a parson's attention, where a sermon hits somebody's case, not in a single sentence, but with specialty and circum- any time, he could not find at all. The last that he was not singled out and portrayed with malice aforethought. A coincidence of another sort once occurred in my experience which, I think, may be worth narrating."

Psalms for the day, in our service, may be followed by the Gloria in Excelsis, instead of the Gloria Patri. But the morning sera week day, with no music one never hears it. Once, however, on a week day, I was present, when it occurred to me to close the Psalter with the longer doxology. I had never done such a thing before; I have never thought of repeating it. The service that day had nothing special in it; nothing inable speaker. The Young People's Progres- | spired me with unusual emotions of praise: it came into my mind to do so that once, and I read the Gloria in Excelsis. During the day I was called upon by one of the worshipers, a venerable widow and a lady of high position in society, of a family eminent in the history of our country. With some agitation she apologized for asking me whether I had been desired by any of her family to lying. gratify her by departing from my custom in this respect on this particular day. I assured came to pass, though if it gratified her. was very glad, of course. She then said, she had always made this day one of special private devotion, as it was the anniversary of want for there is no index.' 'Then it is of her husband's death. He died many years before, in her comparative youth. She had at random. There before my eyes, was the made an effort to be at church that morning | very thing I wanted; namely, the account of on this account. 'What was my surprise,' the Phantom Ship at New Haven, Book she said, 'to hear you break out with the chap. 6. I wrote a poem on the subject in Gloria in Excelsis.' My husband, very re- the evening." ticent as to his religious emotions, lay dying, The second social and dancing party of the | and I had longed to gain some expression of | Young People's Progressive Society will oc- his hopes and confidence in his Redeemer. cur on Thursday evening of this week, in but forebore to elicit anything of the kind by Martine's South-side Hall where its meetings | questions. Suddenly he roused himself, and | ner had returned, and that I had seen him. are held every Sunday. In connection with to the amazement of all he recited the Gloria I was awakened suddenly by the sound of the dance, Mrs. Foye will be tendered an in- in Excelsis entire, dwelling upon the ejacu- two cannon shots. It was the salute of the formal reception in the private parlors of the lations, 'Lamb of God that takest away the British steamer in the Boston harbor. So afhall. At 9:30 a short entertainment will be sins of the world,' etc. Soon after he ex- ter breakfast I went into town; and sure given, after which all will participate in the pired. Reflecting on this as I went to church enough, in the little parlor in Hancock dance until midnight. Those having invita- on this anniversary,' she continued, 'imagine street I found him. looking hale and hearty tions to the reception will not be charged ad- my surprise when, for the only time in a and calling himself 'a well man.' He came mission. Mrs. Foye will be pleased to meet long life, I found that Gloria so used by the out to dine, and after dinner gave us a long []

you for so kindly considering me.' I had never heard of the incident. Her husband was a total stranger to me, and I had never heard him spoken of, save in some casual mention of his name."

Science must continue to ignore these coincidences, and their bearings on human experiences, and beliefs; they cannot be tabu lated and arranged under their appropriate headings, as things that are known, yet, they are too constant and important a part in the lives of most of us, for us to feel that they are all merely chance happenings. We need not believe that we are each of us unneed not believe that we are each or us un-der the special charge of a Socratic demon, promise of the abundant success of her combut there are very few who are not conscious that there is a "something" that shapes our ends, and brings things to pass different from our planning. Oft-times we can trace this "something" to the conscious mental action of our fellow man, whereupon we label it "Telepathy" or "Hypnotism," and think we

But what is this mysterious subtile power that enables us to transfer our thoughts to another mind without any known means of communication? Knowing this can be done, and finding that there are many of these cophilosophic fortress, built on the rock of incidences and experiences, that cannot be traced to conscious or unconscious thought of phies, and am willing to let them undermine our fellow man, may we not safely argue that there is a power greater than ourselves which does influence and bring to pass results not intended by us?

Scientists, unable to weigh, measure or analyze this influence, deny it altogether, and brand all faith, or belief in it as superinsult my common sense by pretending to see | stition, but so long as men continue to have such experiences as those related by Bishop soul, and tended to upbuild it in beauty, Coxe, and the following by a noted Chicago | purity and usefulness, would be an importdivine, they will continue to hug the superterious communications between human stition, without stopping to find out whether it be scientific or not.

> A few years ago one of Chicago's most prominent preachers made a statement in one of his sermons, the truth of which was afterward denied, and he was called upon, to or to retract it. He had read the statement somewhere and believed it to be true, but when called upon to verify it, found that he had failed to note where he had found it, and was utterly unable to recall where he had seen it; whether in a book, or pamphlet, or newspaper, he did not know, and had no means of tracing it. The positive manner in which that his memory entirely failed him; it had. been long since he had read the statement, and chances very slight of his ever being able great Exposition. to find it. Two or three months of mental purgatory, failed to aid him in the matter in the slightest degree, and forced him to conclude that it would be best for him to confess that he had made a statement that he could not verify, and which was pronounced to be false. On consulting with his wife, he concluded first down; the prayer was sincere and earnest Before he got through, the answer came; he arose from his knees, went to a shelf in his library, took out a book, and turned at once

A distinguished Chicago lawyer gives the following coincidence:

He was retained in a case in which it was necessary to prove the prior use of a certain mechanical movement. He was certain as to this fact, and believed he could readily produce the proof. When the time came to use it, he looked, but to his surprise was unable to find it. Knowing that his "case" depended on this one fact, he began to search in earnest; went to Washington and spent eight days, looking into every patent and book liable to contain what he wanted, and finally was obliged to give it up; that which he supposed he could find in a couple of hours at stance, so that it is hard to persuade the man | evening of his stay in Washington, he wandered down one of the avenues in no comfortable frame of mind. Aimlessly he went into a book auction room, just as a lot of old "By the rubric of morning prayer the English magazines were put up for sale; after some delay a bid of 20 cents per volume was made. Mechanically our Chicago friend vice is so long that one very rarely hears it | bid 25 cents, and to his surprise and chagrin, in this place. When the Psalms are read on they were knocked down to him; uncertain what to do about it, he asked that they be officiating, only a handful of devout persons | set aside until morning. After breakfast next morning he went to look at his purchase, to see if they were worth the freight to Chicago; picking up one of them, he opened it, and the first thing that met his eyes was a cut and full description of the movement he was looking for.

How these "chances" can be explained scientifically, I confess I do not know, so it is perhaps wisest for science to deny these reports, and declare that the narrators are

Henry W. Longfellow in his journal for Oct. 11th. 1850, records a similar incident.

"I was in the college library to-day asking for Mather's Magnalia. Dr. Harris gave it to me, saying, 'You cannot find in it what you no use to me,' said I, and opened the volume or black as may be desired. Try it.

The entry in his journal for November 21st,

"This morning I dreamed that Charles Sumofficiating clergyman. I joined in it with account of his visit to Tennyson in the Isle of feelings greatly excited, and come to thank Wight."

RETURN OF MRS. E. L. WATSON To the Spiritual Platform in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

The Golden Gate Religious and Philosophical Society of San Francisco resumed its meetings in Metropolitan Temple, on Sunday evening, September 2nd, with Mrs. E. L. Watson as its regular speaker. Mrs. Watson returns to her labors upon this platform, af- "Tippecanoe" ter an absence of over a year, with renewed zeal and enthusiasm for truth and humanity. She was greeted the opening night with one of the largest audiences that I have ever ing ministrations.

Before commencing her regular discourse she made a few preliminary remarks in which, in feeling terms, she alluded to the great bereavement that had befallen her since she was last seen upon that platform: | Sold at Manufacturer's Prices for Cash or on Terms to Suit and she expressed the desire and determination to utter no word during her ministry at the Temple that should in any manner increase the burdens or sorrows of any of God's children, —to say nothing that did not tend to the improvement and betterment of

Her opening address was upon "The Rock on which we Build, or the Coming Religion." It was an able, eloquent, and earnest discourse, and elicited repeated spontaneous outbursts of applause. The immutable laws of nature were affirmed to be the rock upon which we build, in contradistinction to the creeds and bibles of past religions. The coming religion, she said, had its seat in the human soul, and it was in correspondence with the demands, needs, and aspirations of that soul. The coming religion would not be based primarily, upon any class of physical phenomena; but the genuine phenomena of Spiritualism, so far as they ministered to the needs and aspirations of the indwelling | fruit sweeter, bunches more perfect, better profits. Good for 1 vine or 100,000. 2,000 vines to acre, 5 to 25 lbs. to vine, ant factor in this religion.

Mr. J. J. Morse is speaking this month in San Jose. He and his family, it is very probable, will leave California for the East early in October. WM. EMMETTE COLEMAN.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. 100 doses \$1.

Inter-State Industrial Exposition of Chicago.

For the sixteenth consecutive year Chicago opened up its great Inter-State Industrial Exposition, replete with the best products of Science, Industry and Art, on Wednesday, September 5th, and closing Saturday,

The immense structure is now laden to its fullest capacity with the finest and most magnificent exhibits ever displayed; from almost every quarter of the civilized world, illustrating as it does every not be lost again; I cried, in my delight; and it had been denied, had so disconcerted him, avenue of human industry in its most complete form, it is almost a necessity that they who would keep abreast of our most advanced ideas in both industry, science and art, should not fail to visit this

> Every railroad and transportation line running into the city have made reduced rates, and there is every indication that a much larger attendance will

follow than any year that has preceded. The design and construction of the Corn Palace at Sioux City, Iowa, has attracted wide attention and Sioux City proclaims itself the Corn Palace city of the world. In all that has been written of this famous Corn Palace, the predominating thought of all who have seen it, has been its surpassing beauty. to make it a subject of prayer. They knelt | The corn Palace of 1887 was grand and beautiful in the light of experience and increased enthusiasm. the Corn Palace of 1888 will be grander and more beautiful. It will be built on a grander and more elaborate scale; it will contain all the good and successful features of the Palace of 1887, together with all the new effects which experience and the taste to meet him, stumbled upon remarks which to the page containing the statement he of its architect, builder and decorators can suggest The Corn Palace will open September 24th and close October 6th, 1888. Special excursion trains at low rates on all railroads. Special ámusements and attractions each day The whole world is invited.

> The Relation of the Sexes to Government, will be discussed by Prof. E. D. Cope, in the leading article of the October Popular Science Monthly. Prof. Cope shows from psychological and social facts, which every one has noticed, that women are not adapted mentally or physically for the functions of government, and that if they were to take an active part it would react unfavorably on the vastly more important interests of the home

Under the title Ethics and Economics, in the October Popular Science Monthly, Mr. Robert Mathews will give a thoughtful view of our social outlook, maintaining that the doctrine of individualism, which has just been having its day, involves too much selfishness, and that each member of society must, in future, pay attention to his duties, as well

as insist on his rights. The Century is to publish in early numbers, a short serial novel by a writer new to its readers, Mrs. Mary Hartwell Catherwood. The story is based upon events in the early history of Canada, and Mr. Francis Parkman, the historian, has written for it a preface in which he says that "the realism of our time has its place and function, but an eternal analysis of the familiar and commonplace is cloying after a while, and one turns with relief and refreshment to such fare as that set before us in Mrs Catherwood's animated story." The romance will be illustrated by Henry Sandham, formerly of Montreal, and both letter-press and pictures are said to introduce the reader to a comparatively little known time and scene.

Mr. W. L. Cowles has accomplished something little short of a miracle; he has made for Cassell & Company, a miniature Cyclopedia that gets within the space of one 12mo. volume the cream of the information contained in such works as the Britannica and American Cyclopedias. The man or woman seeking information, will find here biographical. historical, ecientific, geographical, statistical and other facts that he would have to delve through libraries of volumes to find. Mr. Chas. DeKay has written an introduction to the book that explains its aims and character with a conciseness that is in harmony with the compilers' work.

Many imitators, but no equal, has Dr. Sage's Ca-

When the system is debilitated by disease, it should be strengthened and renewed with Ayer's Sarsaparilla. This medicine invariably proves itself worthy of all that can be said in its favor. Sold by druggists and dealers in medicines. Price, \$1. Six

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Persons of proper qualifications who desire buisness positions)to know that the Loomis National Library Association will soon appoint their Congressional District Managers in this state, and are now ready to receive applications for the positions. Managers handle large amounts of money, and each controls at least \$1,500.00 (wholesale) worth of goods and must furnish at least \$750.00 cash capital. The salary is \$150.00 per month. Although this company has only been imcorporated since 1886 its income from membership fees alone has already reached the enormous sum of over twenty thousand dollars per month. Address The Loomis National Library Association, 364 Wabash Ave., Chicago; 2 Cooper Union New York.

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This is the well-known Author's latest work—being six interviews with him on six sermons by the Rev. T. De Witt Talmage, D. D., to which is added a Talmagian Catechism. Price, cloth bound, \$2.00 postage 15 cents extra; paper \$1.00. postage 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI. CAL PUBLISHING HOUSE, Chicago

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BY J. J. MORSE.

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Toices From the Leople. INFORMATION ON VARIOUS SUBJECTS

ONE SPEAKS.

I have heard all your teachings of wisdom. I have listened in silence and fear. Of the wrath of the One you call righteous, Till I shudder at all that I hear.

You preach of a God without mercy, You talk of a doom without hope, You show us the torments of helldom, And preach of a death without scope.

Then blame me not wholly, I pray you, If I strike down the phantoms you raise; My God is of love and of patience, To whom I yield glory and praise.

You show all the anguish transgressors— Unknowing and knowing---endure; I think of forgiveness and pity, Of a life now restored and pure.

Forgive me if all your dark teachings I turn from, to tenderer love, But I stand by the portal of mercy And watch for the glow light above.

A Savior Among the Indians.

--- Annie B. Bensel.

An Indian Rurning-A Curious Custom Still in

Vogue Among the Ancient Concows.

To the Editor of the Religio-Philosophical Journal Every autumn, if they are allowed to do so, the Concows have a "burning" or burnt offering to their dead, says a writer in the San Francisco Altu. They erect a brush house in the graveyard, and upon a night selected by the "medicine" men all repair thither laden with askets, beads, pinola, and acorn soup. The baskets and beads are hung on poles, the pinola and acorn soup being set at the bottom in the big baskets, that are fashioned so closely as to hold water. Again we see what they have gained

from the white man. After the white people, who come to see the "burning," have bought the finest and the best of the baskets, the rest are thrown into the large fire in front of the brush house and each one seeks the graves of his dead relations and there they sit and cry till morning. The noise can be he and for miles distant. The half-breeds or younger ones generally spend their time in gambling. This is carried on either with cards or by means of the grass game, which is thus played: Two or four men, relected by some one, seat themselves on the ground where the grass is long, or, if the game is | tiess, and he was personally the most amiable and carried on in the sweat-house, they pull a quantity | kind-hearted of men. Wherever there was a case of the grass and lay it in piles in front of them. of poverty and distress that he heard of he could not Then one side---having decided by lot which---be- rest until he had made an effort to relieve it. H gins. Taking four small sticks in his hands---two in Pmethods were original with himself as was his each -- he sings a monotonous chant, the words of speech and general habitudes. His life was passed which have little or no meaning, in the meantime in a world of his own, and it was a pleasant one rapidly changing the sticks from one hand to the for although it was in woven with trials he seemed other, rubbing his hands together, snatching up constitutionally disposed to make light of them. handfuls of grass, sometimes burying his hands in | The writer of this remembers forcibly the last time the grass, then tossing a small bundle of it over his | he met Mr. Harter. The latter alluding to some of head, and going through all sorts of maneuvers to the anxieties of life, still seemed so thankful for conceal the change of the sticks or deer bones. One | what he had and so serene in his trust in an overof them is peculiarly marked, and the game is to rolling Providence that it inspired in his hearers the guess in which hand it is held. At a given signal | feeling that there were some men after all who liv from the opposing side, the motions are stopped and in a world of their own, and whose happiness the guess is made, and the player loses or wins the | comes entirely from within. Never, in the numerous pile of beads or money in the center, as the case may | times that he has met and conversed with Mr. Harthan a good "grass game," and they will play for festation of that spirit of impatience which the best days at a time, bardly stopping to eat or drink, and of men seem subject to. His face was like a ray of their legend of the game tells that in olden time men played for men, a chief betting his men and finally himself, till all were lost or became captive to

"love one another" and look for his coming again. Whether this savior who came to win Indians back to him, was crucified like Jesus, no one knows. The list of saviors is increasing. San Francisco, Cal.

won all men back and gave them to themselves again

to be free, and then left with them a message to

The Pope Will Abandon Rome.

the Editor of the Religio-Philosophical Journal-It is exceedingly gratifying to Spiritualists to learn that Catholicism is losing its foothold at Rome. Soon the Vatican will be known as a relic of the past, and the great struggle will be resumed in this country, resulting finally in a victory for free thought. Dispatches set forth as follows:

Rev. Father Schuck, pastor of St. Mary's Church at Millhausen, Ind., neur Indianapolis, was in the city en route to his home after a visit to Rome. where he had been granted a private audience with Pope Leo on matters concerning the church. Father Schuck consented that the following information should be published:

"I can not express my sorrow at the lamentable condition in which I found the affairs of the church in Italy, and especially in Rome. The only property now owned by the church is the Vatican, where the pope lives. His former summer palace is now being used as a residence for King Humbert. The Italian government and people are continually subjecting the pope and priests to every insult they can on the streets. Priests are spat upon and insulted by the people. I escaped this myself, but know it to be a common occurrence. As matters now stand I have positive information that the pope will not remain in Rome more than two years more, and from the way matters now stand I expect ne will have to leave there within the next six months.

"He will go to Spain, where he has been invited to come, and is sure of a cordial reception. The headquarters of the Catholic Church will then be located in Madrid. Even now preparations are being made and the departure is liable to take place at any moment."

It is known by well-informed Catholics in New of the young German emperor to Rome. The German and Italian diplomats have been engaged in negotiations on the subject ever since the announcement of the emperor's purpose to visit King bert. The question is as to the ceremonies to be adopted at the emperor's reception by the pope at the Vatican. The former has objected, as a Protestant, to certain traditional features of the ceremony in which he is required to render homage to his holiness. The pope refuses to permit any change in the way in which his predecessors have been accustomed to receive royal or imperial visitors. The Italian government has sustained the objections of the German emperor, and in doing so has given great offense to the Vatican. It is there regarded as the crowning act in King Humbert's policy of hostility to the authorities of the church, and as sufficient to require Leo XIII. to seek protection from some friendly power.

Dr. Dee's Black Stone.

Pittsburgh, Pa.

The Daily Telegraph in commenting upon the famous stone, gives the following:

"This speculum has been known through the ages as 'Dr. Dee's Black Stone.' In reality it is only a piece of Cannel coal bewn into a circle, with a kind of handle at one extremity, with a hole by which to attach it by a string or on a peg. It is fixed in a round leather case with a label on the back in the for fast shorthand writing, to be competed for at handwriting of Horace Walpole, and signed with his | Lake George, N. Y., on August 22. The contest was initials, setting forth that the Black Stone was the open to the writers of all systems. At the appointed one into which Dr. Dee used to summon his spirits, | time four contestants presented themselves. The every relic of the bygone art of magic that has so | Stenographers' Association. The test was conducted Betty the speculum was transferred to John, the each writer, only one person writing at a time, while great Duke of Argyll and Greenwich, whose son, the other contestants were excluded from the hall. Lord Frederick Campbell, presented it to Horace | The committee have just declared the prizes-first for twelve guineas to the Lord of Brockley Hall, wrote at the rate of 267 words per minute for five Somerset, at whose sale in 1853 it was bought by consecutive minutes), and the second prize, \$125, to Lord Londesborough; and at its latest appearance at | Fred. Irland of Detroit, who wrote 261 words per Christ'e's this veritable black diamond was knocked | minute for five consecutive minutes. Both these down for the comparatively amazing sum of seventy | gentlemen write Graham's shorthand, and by it have guineas, the purchaser being, it is stated, a well- attained a speed heretofore unequaled.--New York known archæologist in the West of England."

REV. J. H. HARTER'S OBSEQUIES.

A Glowing Tribute Paid to a True Philanthropist—1 Friend to All.

To the Editor of the Religio-Philosophical Journal The following, as given by an Auburn, (N. Y.) pa per, is an account of the funeral of Rev. J. H. Harter, which took place there at Trinity M. E. Church Sept. 6th. The church was tested to its fullest seating capacity with a large and sympathizing assemblage of friends. At the hour appointed for the funeral, the procession filed down the church aisle, Rev. J. C. F. Grumbine leading, followed by the remains of the deceased, the following gentlemen acting as pall bearers: S. M. Rose, William A. Kirby, John J. Gardner, William H. Ernesberger, Reuben Cronk and Richard L. Whiting. Rev. J. C. F. Grummany obstacles thrown in the paths of those who ciples required many sacrifices.

which all present viewed the remains of the kindly little pastor of "The Church of the Divine Fragment." who tried to be a friend to all humanity. The his countenance when living was noticeable in death, and could not bely thinking the world was better for his having lived. As the scribe looked for a last time on the face of the dead, the following lines from Tennyson seemed most appropri-

> "How e'er it be, it seems to me, T'is only to be good: Kind hearts are more than coronets,

And simule faith that Norman blood."

A heautiful broken column made of choice white | votion to this pernicious weed. flowers and sheaf of wheat was laid on the casket. The remains were followed to the grave by a long line of carriages, the interment taking place in Fort Hill cemetery.

Mr. Harter will not soon be forgotten in Auburn, for he had a hand ever ready to relieve others' disbe. To an Indian there is nothing more exciting ter on all sorts of subjects has there been any mani-

Mr. Harter was fond of young men, newspaper men especially, and he furnished them with many a the enemy, till Un Koi-to (the Savior) came and | pleasing incident or description, sometimes in special communications and sometimes by word of mouth. He had a very favorable place in their regards and they have several times co-operated with him in measures which he suggested for the relief | must go deeper and farther than we have yet learnof the suffering.

Mr. Harter had a wide acquaintance, not only in | but I confess the eight of the poor babydom of Auburn and Cayuga County, and in Herkimer his | masses of men patiently sucking away at a cigarette native village but also throughout Central and South- or cigar looks to me such a stultification of life that ein New York. He was full of anecdote and pleas- I wonder, not that we may have been a monkey ant repartee, but no attacks, however caustic, outgrowth, but whether we have not also a monkey could extort from him one barsh word. Mr. Harter was gifted beyond most men of a ma-

terialistic age, with a profound belief in the overrulir gs of Providence, and some of his friends were not unfrequently surprised to see bow implicit was this feeling, and how constantly it sustained him. Much that marked Mr. Harter as different from other people was really his quickness in turning every little circumstance into an occasion for a pleasant remark which pointed to some sort of moral. It was hard to understand, how any one, girt about as he was with anxieties could be so uniformly bright and

friends. Every one of them remembered some of so many at camp and rural retreat. The "stay kindness he had shown to others, or something that at homes" like a gathering place within doors, he had volunteered to try to do with no earthly ex- though for one, it seems to me the more we can get pectation of reward, but simply for the pleasure of out doors and keep out, the better for us in the being useful. His best eulogy would be found in | heated term. Then when we do start up afresh the simple story of his life. It ought to be a legacy | how new all seems and with how much more satisthose who mourn the devoted husband and father labors, duties and pleasures. and the genial and self-forgetful friend.

long be remembered by them for his self-sacrificing efforts in behalf of humanity. SPIRITUALIST. Auburn, N. Y.

"God Wrote It."

Sag Harbor, and situated on an arm of Long Island | biring a fit e hall on a leading avenue away from known as Hog Neck, but which latter-day dwellers | the rush and roar and rattle of the cars, and met tofind pleasanter to call North Haven. It is here that gether for that purpose though few in number; but Mrs. Harriet Beecher Stowe, declining in health, is it was deemed wiser by those few to take a smaller passing her time in the enjoyment of that repose hall and be under less expense than we would and quiet which is deemed so essential in her present | naturally incur in the larger one; therefore we or-York that there has recently been a serious misun- condition. Two weeks ago when the steamer Sun- ganized under the name of the "Peoples' Spiritual derstanding between the Vatican and the Italian shine, from Hartford, arrived at the unpretentious Meeting," with the aim of utilizing home talent al government, growing out of the forthcoming visit | dock at Sag Harbor, the crowd that waited its com- | ready cultivated and with the further desire of stiming was unusually large. Some event was about to | ulating that now latent among our numbers. If you happen, for there was a marked degree of expecta- look at some people, both in the church and in our tion on the faces of many who waited. Among the own meetings, Sunday, it would seem as if we had first passengers to land was an old lady whose hair | had enough of preaching and talk, and that the was frosted as white as the foam blown among the time had come for a change and for the giving off pebbles on the beach. She walked slowly, leaning of ourselves and our substances to others less forupon the arm of a bearded, muscular-looking young | tunate than we. So we that meet every Sunday man of about thirty, her son, Rev. C. E. Stowe.

"that her trouble is merely temporary, and that she town hall in the Johnston building, where the Conwill return to Hartford in the fall fully recovered." | ference is already located. One evening about twilight, as Mrs. Stowe was walking alone in the garden, as is her custom, she was approached by the captain. He held his hat

respectfully in his hand. great deal of satisfaction and instruction 'Uncle Tom's Cabin.' The story impressed me very much, and I am happy to shake hands with you, Mrs. | to earn their support in some other way, so as to Stowe, who wrote it."

gently, as she shook his brawny band. "You didn't!" ejaculated the captain in amazement. "Why, who did, then?" "God wrote it," she replied simply. "I merely did his dictation."—The New York World.

Lightning Shorthand Work.

Four months ago Andrew J. Graham, the author of "Standard Phonography," offered \$500 in prizes and that the speculum was cited in the catalogue of | writing was done in the presence of a large and ex- | tion of man. Our leading speakers teach him at the collection of the Earls of Peterborough, from cited audience. The committee consisted of the the Sunday Meetings, but the Conference alone ofwhom it passed to Lady Betty Germaine. It is not | president and two members of the New York State full a pedigree as this piece of coal. From the Lady | with entire fairness. The same matter was read to | is something more than speaking, and that is doing Walpole. At the Strawberry Hill sale it was sold prize, \$225, to Isaac S. Dement of Chicago (who recognize as coming from our mediums, there are

Suicide.

to the Editor of the Religio Philosophical Journal. Mrs. Elizabeth Oakes Smith has an excellent article in the Christian Register, setting forth many

leads the boy of ten and the man of fourscore to tan is described as being familiar with the Albezard a leap into that vast, unknown silence, mighty: "And the Lord said unto Satan, whence which Pascal declared filled him with terror? What comest thou?" (Job, i., 7.) During the reign of

duced by alcoholic stimulants; but there is another an angel he saw Satan by his side to resist him. and more subtle poison, now of such general use bine, paster of the Universalist Church, Syracuse, | that it is accepted and indorsed by the very elite of conducted the funeral services assisted by Rev. Ar- our social communities, and we are not at all perstitions belief which has taken deep root, not thur Copeland. The services consisted of reading of shocked to see the Doctor of Divinity of the pulpit, only in the hearts of our people, but also in the Scriptures followed with selections both prose | the literary man, merchant, and banker regaling | those of the numerous adherents of Christianity and and poetic from the ritual of J. Minot Savage, Rev. | themselves with the fumes of the deadliest of poisons | Islam.

was a masterly effort and was delivered with fine | their curtains or carpets are not made yellow or | believed to be as ubiquitous and powerful as oratorical effect. The reverend gentleman took oc- nauseous by the aroma. More than this, they are himself. In Matthew iv., 1, Satan is reported as casion to refer to the life work of the deceased and learning to like a cigarette; and men, with a foolish | having tempted Jesus. St. John calls Satan a murin feeling words offered consolation to the bereaved lack of discernment, are learning to call a woman derer, a liar. And in Revelation xii., 78, it is said, family. He paid a fitting eulogy to the indepen- who smokes "charmingly piquant." True, many "And there was war in heaven, Michael and his andent spirit shown by Mr. Harter in his religious as women of the Revolutionary period did smoke a gels fought against the dragon, etc. And the great opposition met with he was never afraid to advo- women of our day, and could bear it. Their brains devil and Satan, etc." It is most astonishing that advocated temperance a quarter of a century ago | told me that, if people could see the process of mak- | In the second and seventh chapter of the Koran, we when to be a temperance man and advocate its prin- ing a cigar, they would never touch another. There read that Satan, who is called there Eblis, having is no pretense of cleanliness; and the saliva is as | disobeyed God's order to worship Adam, was hurled The service closed with a touching prayer, after often used in shaping a cigar as water, and that down from heaven, etc." Thus has Satan become without any regard as to the healthfulness of the fauces. Can we fail, then to see the risk which the | America, corrupting the innocent, defiling the pure, consumer incurs who smokes it? Can we wonder and degrading individuals as well as communisame kindly expression that at all times beamed on | that men die of cancers of the throat, like Gen. | ties. Grant, or cancers of the lip, like Rev. Dr. Buddington of Brooklyn?

merely that this question of tobacco is to be met. such a demon? In order to solve these questions, we crowds. They are regarded as a startling innova-Insanity, suicide, inertness, softening of the brain, destruction of nerve tissues, swell the category of the evils that have sprung up in society since the growth of the intemperance that springs from tobacco has become so all pervading in our day. It is time for every man to begin to inquire how much more of a man he might have been but for his de-

"Certain it is that crimes proceeding from states of the nervous system have greatly increased of late years, and breaches of commercial trust, accidents upon the road, and social misdemeanors have been augmented tenfeld the last twenty years; and there can be no doubt that much of this may be laid at the door of tobacco. The brain becomes dazed, a mental blur falls upon the moral sense,—a sort of mental mirage that confuses distances and obliterates moral proportions. I could cite a case where a noble youth became conscious of something of this kind, and then cast his cigar into the gutter, and has never touched one since; and that was more than

twelve years ago. "Much that passes for insanity and culminates in suicide is merely the result of tobacco using; and is a misleading of public morals when our coroners call it "insanity." The last act may be from insanity; but who shall say the man is not guilty who fails to guard his steps thereto? It is not the last step alone that plunges him into the whirlpool below: the preceding audacity or dullness must be taken into consideration. We must consider in how far the man has been true to his manhood and obedient to the laws of life. He who takes no thought of these things may be insane at the last, but he is responsible for the steps that lead to the final catastrophe: and, if he has poisoned his blood and muddled his brain by the use of tobacco, we are defrauded of our sympathies and confused in our moral ideas

when we call such a suicide 'insanity.' "Alcohol, tobacco, prison bar, and suicide are al along the same road; and our reforms of to-day ed to go. I have great reverence for our humanity; retrogression."

Mrs. Smith is acting wisely in attacking so vigorously the evils that lead to suicide.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: Since my last writing the summer has fulfilled its mission, and the time for resuming our regular meetings has again arrived. The conferences in both the eastern and western districts of our beautiful city have kept "open house" all the season not Mr. Harter had no enemies, and many warm | withstanding the heat of the room and the absence good cheer and comforting remembrance to faction do we engage in the same routine of life's

Some few gathered in our Prospect Park, so true Mr. Harter was a devoted Spiritualist, and he will to nature, on a Saturday afternoon, and once a party of us were picuicing without the city's limits and ters: within sight of New York's great place of discipline for refractory citizens-Blackwell's Island in the East River.

Last year's society having disbanded, and the Conference having been driven from piliar to post in order to get away from the noise of the rapidly Capt. Lewis Corwin's farm is three miles north of increasing system of elevated roads, we thought of evening without a paid speaker, except it be by way "We are in hopes," says the young clergyman, of variety, rather than a steady diet, and at a down

Mr. James Burns, of London, and editor of the Medium and Daybreak, is agitating a good deal lately in his paper (and I suppose outside of it as well, for he is a speaker and a very hard worker "When I was younger," said he, "I read with a on the question of paying speakers. He favors volunteer speaking, and does a great deal of it himself, and even goes farther and wants mediums avoid the temptation of overdoing (and I might say "I did not write it," replied the septuagenarian of practicing fraud) in order to increase their incomes. While the volunteer speaker inspires others with the unselfishness of his labors for the good of others at the same time I cannot help feeling that the paid speaker has his or her place in the movement. and that the question is not so much that there shall be no paid speakers as that they shall not te unjust in their demands, and seem to see the almighty dollar more than the fact that they are ministering spirits, and though in the form. servants of a higher and diviner power, and that the nearer they approach that divine life in its unselfishness the nearer they will be to that "way,

truth and life" Jesus spoke about and lived. All effert tends finally toward the individualizafers him the opportunity of personally expressing his thoughts for the enlightenment of others. But there -that something wants to go hand in hand with it and help in a material way where material help is needed. Besides the "gifts of the spirit," which we others that are truly also of the spirit, but should be of our own, namely: gentleness, long suffering, meekness, charity-all Christ named so long ago, and others besides him-which come only through the discipline of life: through sorrow, suffering, the animal soul. W. J. Cushing.

WHO IS SATAN?

The Question Discussed by a Learned Jewish Rabbi.

facts worthy of consideration:

"The alarming increase of this crime of late years ought to call out an expression of opinion from the better mentally balanced part of the community.

What is at the bottom of this state of things that the bottom of this state of the community. is the habit of mind or body that precedes the final David, Satan is reported to have worked against Isact? If the last act be the act of a madman, how | rael. "And Satan stood up against Israel." (Chroname the man mad?

"We can see and understand the mischief pro- in a vision the high priest Joshua standing before

(Zechariah iii., 1.) These biblical passages have given rise to a su-

Arthur Copeland making the prayer. The funeral in the shape of some preparation of tobacco.

In the New Testament Satan is identified with address on Life and Death by Rev. Mr. Grumbine "Even women cease to rebel against it, so long as the devil, derived from the Greek Diabolos, and is well as his secular beliefs, and notwithstanding the pipe; but they had better balanced brains than dragon was cast out, that old serpent called the cate what he thought right. His work as a tem- were not addled by love-sick stories; and they had Jesus, in whom Christians believe as having been perance reformer was also referred to and the no time for lazy luxury, and less for perilous flirting. God himself, was powerless in the presence of Sax "A woman working in a cigarette manufactory | tan, while Michael and his angels vanquished him! the invisible ruler of Europe. Western Asia and

But the question rises spontaneously: Who is Satan? Has Judaism given birth to such a phantom? Are "But it is not in a physiological point of view | the people of Israel responsible for the existence of must concur in the conclusions to which our great historians and modern Bible critics have arrived, with reference to the period when those books which mention Satan as a proper name were discovered. It has been ascertained that the books Job. Daniel Chronicles, and Kings belong to that time when the children of Israel with exception of a few who were permitted to remain in Jerusalem, were transported by Nebuchadnezzar to Babylon. There they came in contact with the Persians, whose religion consisted in fire worshiping and believing in a deity of a dual form in Ormuzd, the creator of light and good, and Ahriman, the originator of darkness and evil. This belief of the Persians was during the time of Jeremiah and Ezekiel improved by Zoroaster, who was the propagator of Monotheism, teaching that there was before the world's creation, but one omnipotent God who, by his word, called into being two good angels. Ormuzd and Ahriman. But the latter corrupted his ways, and thus became ruler of

darkness and evil. Now, as the people of Israel found in the land of their captivity a nation whose principal belief in God bore such a striking resemblance to their own, they soon became closely attached to them, and imbued with their belief in Ahriman, whose name they changed afterward into Satan, which found entrance in the Bible. Persian superstitious religious ideas took a strong hold on our people's imagination, yes, even that of our prophets. "The names of the angels"--says the Talmud Jerushalmi of Rosh Hashana—"did-the people of Israel bring with them from Babylon during the raign of Cyrus" Thus the Christian world is indebted for the invention of Satan, who embellishes their Testament.

not to the Jews, but to the Persians. Also the believers in Kabbalah are indebted for the nomenclatrines of angelology and demonology have impressed the majority of our people so that they adhere to | ceived in the football field should terminate fatally. it up to the present day. This doctrine has become the nucleus of many of our prayers. The Kabbalistic rabbis have even gone a step further, and have identified Satan with the serpent which enticed Adam and Eve to trespass against God's commandment. And gradually they have advanced him to the high position of Malach Hamovess, angel of death. Hence one of the sages says: "Hu. Hasatan, Huhajezer hora, Hu Hamalach hamovess." "The Satan enticer to evil, and the angel of death

are one and the same being." This view, however, was not shared by all rabbis. There were many who bitterly opposed it. Talmud B'rochoth, page 33, relates: "In the place where Rabbi Chanina ben Dosa resided a serpent en- steel pen in executing the work dangered the lives of the people. The rabbi succeeded in doing away with the serpent and convincing the people that not the serpent killeth, but sin." This story intimates the idea that Rabbi Chanani ben Dosa worked to destroy the prevalent belief that the old serpent Nachash Hakodmony, was the Malach Hamovess who hurls people into untimely graves. The rabbi endeavored to show that untimely death is due to some *cheth*, yes, some deviation from God's precepts which are compatible with the laws of nature.—Menorah Monthly.

Earth's Experience.

Lately at a spiritual circle in my own house the following message was directed to one of the sit-"Dear Sister: I have sometimes regretted that

have not had more of earth's experience. Your message was from a younger brother who had passed away at the period of eighteen months, and whom she had never seep, and had only heard of by name. This begot reflection on spirits thus circumstanced, as there must be untold millions of them. The orthodox Christian makes short work of these immature infantile existences. The pious mother after grief has exhausted itself in fruitless sorrow if she thinks at all upon the subject, in her imagination she clothes her darling infant with a pair of orthodox wings and will only recognize it to be a

The atheist or materialistic mother gives herself little trouble on the subject; but to the more thoughtful Spiritualist it becomes a subject of as much importance as his own future existence. The commencement of human existence, from all the facts gathered on this point, commences at a very early period: How many in their ignorance or criminality are entailing perplexity in existence to untold thousands in the Spirit-world. It is true the infant spirit or waif under the careful tuition of spirit friends grows to mankind maturity; but, alas, lacking the vigor of earth's experience. DAVID BRUCE.

Said to be an Excellent Healer.

To the Editor of the Religio-Philosophical Journal: Having witnessed the wonderful haeling powers of Mrs. Dr. Peck, of Long Beach, Cal., not only in my own case, but that of many others, I desire to express through the columns of your paper my high appreciation of her skill in treating diseases by means of her sanitary baths and magnetic influence on her patients. Cases of the most violent typhoid form were restored to a normal dition in five days; also a case of erysipelas, in | their desires of the government. The King of Pram the face and head, one of the most severe on record, healed so that the patient returned home in | required the exhumation of the dead; the people of three days. Another case, of blood-poisoning, that | Quetta wanted the tax on spirits reduced from a of a young man who had been told by several doc- shilling to sixpence; Addah wanted a reduction of tors he must lose his hand, was spared from that | the rum tax, a road to the beach, a school, a bell to sad calamity by her medical skill.

suffering humanity are so widely known and appre- of Odumassie and Akropong each begged for a pair ciated that the demands upon her time and strength | of handcuffs and a lamp. are greater than she can possibly attend to. Norwalk, Conn.

A Curious Treatment for Hydropho-

I recently met a gentleman of high educational attainments, who stated that, in six years' residence in the East Indies, he had known of three severe cases of hydrophobia, and that each case was perpatient to a pool or stream of water, plunge him in and allow him to just about drown and then resuscitate him. In each case, as before stated, a perdenial and self-effort for self-mastery over self--over | manent cure was effected. - W. T. G., in Scientific |

Notes and Extracts on Miscellaneous Subjects.

The largest railway station in Europe and probably in the world is the new Central Railway sta-

tion at Frankfort-on-the-Main. "Conundrum parties" vary the monotopy of the

usual summer amusements. They are composed of guests who "never give it up." While out boating on the St. Lawrence, near Gananoque, Mrs. Pierpont Morgan, of New York,

lost jewels in the river valued at \$15,000. A fashionable game among English women is cricket. This season there have been many match games among the high-born dames and damsels. Nearly all the old black "mammies" in New Orleans are expert nurses in yellow fever, and the city is said to owe its low mortality in epidemics to

The curio dealers of Kioto, Japan, bave decided to open a show-room near the Kitano Temple, where "no article will be admitted that is less than 1,000 years old."

their care.

It has been computed that during a lifetime of three score years and ten the blood of a human being travels 4,292,400 miles, that his heart beats 2,538,-

Two citizens of Harris County, Georgia, have each become the other's father-in-law. They lost their first wives by death, and for a second each married the other's daughter.

The express companies have changed the phase of the liquor troubles at Lawrence, Mass., by announcing that they will no longer transport liquors of any kind to that city.

Goodnight is the name of the nominee for Congress in a Kentucky district. "As he is a Democrat," says a Georgia journal, "it will probably be 'all day' with his opponent."

Five Argonia, Kan., young ladies were recently caught in the middle of a long railroad bridge by a passenger train and forced to jump twenty feet into the water to save their lives. Open-air experience meetings on the steps of a

Methodist Church in Brooklyn have attracted large tion by the people who live on the street. The stuffed skin of a black pony which belonged

to the Queen of Spain, makes a novel hobby herse for the little King. In the portrait of his majesty the riding horse is a prominent feature. The Provincial Bank, of Buenos Ayres, has a capi-

tal of \$33,000,000 and \$67,000,000 of deposits. It does more business than any American bank, and more even than the Imperial Bank of Germany. The first man to use a toboggan in this country. Arthur J. Torkyns, of Auburn, N. Y., has just made a great improvement on the ordinary caute. He

has changed the angle so as to increase the speed. This item is not especially timely, but it is interest-A man who has been in the habit of lying awake nights has discovered a remedy for sleeplessness. He throws aside the pillow and adopts, the practice of

level. Only men, among the animals, seem to require a pillow. The State of Wisconsin some time ago ordered a statue of Father Marquette, to be placed in the Capitol at Washington, as one of the two representatives of that State in Statuary Hall. It is now found

sleeping with the head and body nearly on the same

that under the law the statue is not eligible to a place there. William B. O'Dell, a coal black negro, astonished a Brooklyn police justice the other morning by speaking a rich Irish brogue. O'Dell says he was born of negro parents, at Ballysia, Wexford County.

Ireland, and, not having been naturalized since his arrival in America, was still an Irishman. An Australian football club has arranged with an accident insurance company to pay any of its memture of angels and demons which they possess to bers who are disabled while playing the game 30 nobody else but to the Persians. The Persian doc- | shillings per week as long as they remain on the sick list, and £200 to the relatives if the injuries re-

Owing to a failure of the hog crop City of Mexico bakers have been using, in place of lard, oil of ajonjoli, a much cheaper vegetable product, and the worshipful butchers of the city have petitioned the authorities to forbid it on the ground that "Mexican stomachs are not used to grease," so the practice must be against public health.

Samuel Kauffelt, of Wrightsville, Pa., who is eighty-three years old, has written the Lord's prayer on a piece of cardboard but a trifle larger than a gold dollar. Under a magnifying glass every letter is as legible as if it had been written a quarter of an inchin size. The venerable penman used an ordinary

A gentleman of Americus, Ga., who, by the way, has a fad or two, was walking down the other day with a witty lady, the intimate and guest of his wife, when he began to revile facetiously the gait and carriage of her sex. "Even you," said her "walk with a very mechanical step." "Yes," she instantly replied, "I-going with a crank."

The Gaekwar of Baroda has decided to become the possessor of the finest garden in the world. He has employed Mr. Goldring, a well-known English landscape gardener, to lay out a plaisance and park overlooking Baroda from the hills. It is to exceed in beauty and extent anything ever attempted. Before beginning his task, Mr. Goldring is to visit all the native courts of India to see what he has to compete with.

Robert Leeson Porter, who had been imprisoned in jail at Raleigh, N. C., having been mistaken for Scott Parton, the murderer of his wife, is now identified as the rich heir of an Irish estate, but the On inquiry of the young lady we learned that the | fright and excitement have driven him crazy. After being released from imprisonment he walked morethan one hundred miles in four days. He has been placed in an asylum and is gradually recovering his

> John Stokes, a Georgia farmer, had a queer dream, and a negro not only interpreted it to mean that there were \$75,000 buried on his ground, but located the treasure by means of a peculiar divining rod, and predicted many circumstances that would attend the digging. The excavating party were rapidly nearing China at last accounts and everything came out amazingly like what had been predicted, except the golden treasure.

> A half dozen young Indians who live at the Educational Home in Philadelphia, and whose fathers and brothers are members of the Wild West Show. got on a spree on Friday night last and made things lively for a time. They indulged in genuine warwhoops and danced the war dance in true frontier style. They were after great difficulty lodged in the station house. The superintendent of the home states that the young braves had behaved themselves nicely until the advent of the Wild West Show.

> The inhabitants of Oakland, Cal., who a few years ago imported large numbers of gum and eucalyptus trees from Australia as fever destroyers, have come to the conclusion that the roots of these Australasian monsters do more harm under ground than the branches do good above, and have set to work to destroy them. The roots have a playful way of strangling those of other trees within their reach. breaking drain pipes, cracking pavements, and loosening foundations in an extremely alarming fashion.

The Governor of the Gold Coast made a visiting tour among the native chiefs in his district to learn Pram wanted to revive an old custom, of which part mark the time, and a free ferry across the Valta The blessings she has the power to bestow upon | River, and increased salaries to the chiefs; the Kings

Some one, it is said, took advantage of the eccentric acoustics of the Statuary Hall in the National Capitol to play a cruel joke the other day on John J Joyce, the poet, who claims to have written one of Mrs. Wilcox's poems. Mr. Joyce was standing uncovered in the middle of the hall, when suddenly a voice from over the marble clock, another from the arched roof overhead, and yet another directly under his feet, repeated in measured tones the first line of the disputed poem: "Laugh, and the world laughs manently cured. The means used was to take the with you." A look of great distress came over the poet's face and he trembled violently. He stood spellbound until the voices had repeated the poem throughout. Then the man who was playing the trick came from his place of concealment and explained that the echo elfin had part in the trick.

AFTER ELECTION.

Georgie, dearie, since we're engaged, I'll tell you for what I hanker, A tiny diamond finger ring-Just as a sort of an anchor. Well, well, my tootey wootsy, dear, Of course I have no objection, But now, my mind's not extra clear -Flease wait till after election.

Then Georgie, what say to a trip A few miles along the river— With music, on some moonlight night? O, my, wouldn't that be so clever? No doubt, my lovie, it would be-Under your too sweet direction, But I'm at caucus nights, you see--Just wait till after election.

We're bound to seat our men this time, And save this illustrious Nation. I've only got a few more days To get up a grand oration. Nay, do not droop, my lily bud,

I cannot bear your dejection; You shall have everything you want Right after this great election.

Kiss me good-night before I go, I will see you soon, my sweetie: Nay, why so shy, my heart is low— Just one for love or for pity. No, sir, no-not a single one-I'm solid for self-protection. Drop around in a month or two-After you're through with election.

--William Lyle in Detroit Free Press. Curious Incidents Connected with the Life and Death of Dr. W. S. Stokes.

To the Editor of the Religio-Philosophical Journal I don't remember of ever having seen anything in the Journal in reference to the life and death of Dr. Warren S. Stokes who died in Boston some time ago from poisonous virus in the matter with which he was vaccinated. It is a curious fact, as related in the Boston Globe, that as he one afternoon in the latter part of May called on a lady friend who lives in Beacon Street, and who has known him for years. she saw with perfect distinctness directly in front of him an apparently luminous and semi-transparent form. It was his "double" his Doppelgaenger, as the Germans call it, or his "spiritual body," as Buddhists would say. It was his exact counterpart, except that it appeared clothed in white, whereas the doctor was diessed in black. When he had gone the lady said to her busband: "Dr. Stokes had on his burial clothes. I know it. I am sure of it.". The awful words proved true.

Two or three days after this premonitory incident there was a meeting of a secret brotherhood to which Dr. Stokes belonged, and which has for its object the study of occultism. VHe was present, with five or six others, including the lady above-mentioned and two well-known Boston physicians. It is not amiss to state that one of the aims of this brotherhood is the development of clairvoyant powers in its members by means of thought focalization. They concentrate their minds and eyes upon some object -a glass crystal, or prism, or sphere-raised on a pedestal in the centre of the room, and see what will there be revealed. The ghastly revelations on that night buded no earthly welfare to one of the loved members of that brotherhood, and showed how fixed and sure is every man's destiny. When the moment of focalization was past Dr. Stokes was the

"Why, I saw nothing," he said; "the crystal seemed to dissolve into mist. "I saw a man on a bed of sickness," said another; "be leaped from his couch, and I saw his busby, brown hair."

"I saw a coffin," said the third who spoke. "And I saw the letter S," said the fourth. "That must be our friend, Dr. -," said Dr. Stokes, mentioning an aged physician whose name begins with S. "I heard that he is in feeble health." But the other members of the company knew that Dr. Stokes himself was the fated one.

There was an astrologer present, and he was asked to look at the ductor's horoscope. On referring to his books and getting the year, month, day and hour of the doctor's birth, he said to him: "The month of June will be a dangerous one for you: heware of infectious diseases."

Dr. Stokes scouted the idea, and turning to a physician who was present he said, laughing: "Well, now, doctor, that is too stupid if it means me. Just feel of my muscles. I am perfectly healthy and was never sick a day in my life. If you

were the one meant I should perhaps be inclined to think it reasonable.' Dr. Stokes may have been skeptical, and possibly regarded the warnings with indifference, but their subterraneous workings in his mind were soon made apparent by an act and here begins the melancholy, piteous portion of his life's last chapter. Perhaps that very night, darkly projected upon the secret mirror of his dreams, he saw in clear outlines the

shadow of the dread sufferings of the coming days, and determined to avert them. He was engaged a great deal at the North End. being at the dispensary in Charter Street every day. Thrown almost continually into contact with infectious diseases, and not having been vaccinated since his early childhood, he determined to make himself doubly sure against danger. He talked it over with Dr. Wallace, and the latter, on June 2nd vaccinated him, using the virus in the dispensary Dr. Wallace not only scraped off the skin on the left arm, as is customary in vaccination, but he also took his lancet and made two deep gashes crossing

each other. "I'll give you enough," he said to Dr.

Stokes, as he inserted double the usual quantity of On the Monday following his vaccination Dr. Stokes suffered terribly from nausea and other symptoms of poisoning. Though feeling very ill he managed to keep on his feet, and attend to his duties until Friday. On Wednesday he called on his Beacon Street friends. The lady, was engaged at the time and could not see him. There must have come over the doctor then a sudden premonition of his approaching end, for he said to the lady's husband: "Bid your wife a farewell from me. She is a true and and noble woman." Finally he was taken to the city hospital and exhibited all the symptoms of bydrophobia, frothing at the mouth, snapping his teeth, and biting his bands and arms. His family think the virus with which he had been vaccinated was obtained from an animal suffering from developed or incipient hydrophobia. Death soon ended suffering. A post-mortem examination revealed the fact that there was no trace of typhoid, malaria or erysipelas in his system. Everything was

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perfectly normal. He had died of blood poisoning.

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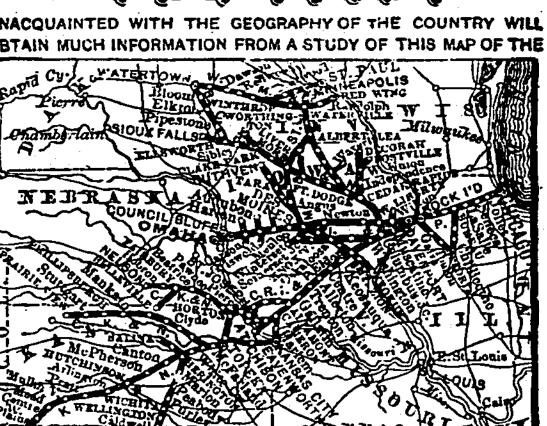
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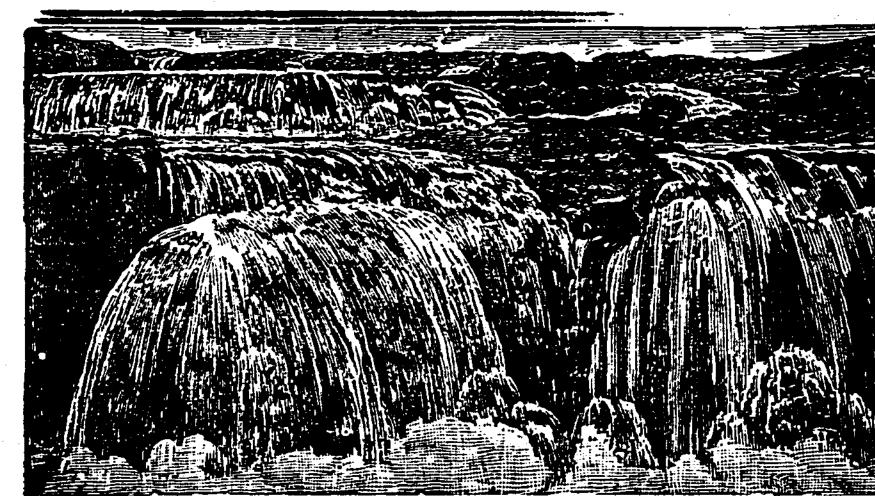
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Do we not "hear with inward strife. A motion toiling in the gloom; The spirit of the years to come Yearning to mix itself with life?"

"The warders of the growing hour But vague in vapor, hard to mark, And round them air, and sea are dark With vast contrivances of power."

And when once religious belief is thus grounded how the mind is calmly stayed thereby, and doubts no more. Religious belief in the past, being mainly bottomed on dogmatism and tradition, has proved itself utterly incapable of mooring the mind. The one all-engrossing task of the preacher has been to reforge the broken links of the anchor chains. Volume after volume, sermon after sermon, an incessant stream of apology and defense, has been pouring forth throughout the centuries to stay the public mind in its drifting. A suspicious circumstance! Who hears again an argument to re-establish conviction in gravitation, or any of the great laws of nature. Such principles once unfolded the mind instinctively affiliates with them, is strongly anchored by them, and never doubts again.

Such, then, is my thought. The future will greet the coming generations with a religion as of old. It will be a continuously progressive religion, a religion of freedom, liberating the individual from the mass; a religion of divinely diversified thought, but bonded fellowship; a religion of lofty, ideal deeds, of soul anchoring beliefs; and when the ample fruits of Evolutionism have been ripened to their coming lusciousness, and all men have learned wisely to partake thereof. it will be a religion of Hope for all, putting all life upon a Jacob's ladder, with the angels slowly climbing to the gods.

> For the Religio-Philosophical Journal. HELPFUL THEISM

Gleams Through Agnostic Mist.

S. L. TYRRELL.

"When Berkeley said there was no matter. it matters little what it says, says the unsophisticated common mind; for when consciousness, man's final test of truth, and his ultimate proof of axioms is distrusted, all discussion is a farce. "No man has seen says the same; this invisibility of the Deity | know" is the surest guide to truth; clear, close is the chief cause and stumbling block of analogies come near to demonstration; by atheism. It is so hard to grasp abstract | things seen, analogy reveals the invisible; ideas, and make spiritual perceptions real, the spectroscope having proved that all visithat all religions are prone to drift into | ble stars are of like elements, we believe the idolatry, to deify visible nature instead of unseen worlds are of the same. Gravitation the unseen power behind it. It is this natu- | being known to operate through all known ral, human longing for a tangible, personal | space, science believes it "universal." The Divinity, that makes the Christian hold so | theory of "spontaneous generation" is better tenaciously to the doctrine of a "God Man" | proved false and unscientific by analogical in his Trinity. The thought of an invisible | reasonings than by any other line of arguspirit, filling boundless space is too vast and ment, for since nature, through all historic all. vague to fix and satisfy the finite mind; it | time, has vitalized unliving matter, and eagerly seeks relief and rest, in visions of a transmitted life by means of pre-existing, material heaven, with definite bounds, gates, | living parentage, it is surely safe and philogolden streets and an incarnate Deity upon | sophical to believe that such has been her | the throne. Pure unqualified atheism is fast | method in all prehistoric times. Intelligent disappearing from philosophical circles, since | nature works by means of fixed laws, using the deepest science and keenest logic decide | the inherent attributes of matter in her crethat nature cannot be rationally explained ations, and is it not reasonable to affirm, that without a directing mind. The ever present, had matter inherent capacity to spontaneself-evident fact that mind certainly exists ously "replenish the earth," the existing, as a very conspicuous part of nature, has elaborate procreative system would not have ever been a living protest against atheistic | been devised. Analogy forbids us to believe theories; for if the atheist once admits that | that the fixed law of parentage which preintelligence is uncreated, and eternal, he is | vails from the mammoth to the utmost limits no longer an atheist; he has conceded the of microscopic life, should cease to be the law essential point of theism, for uncreated mind | in the invisible realm beyond the range of is Deity. The attributes of this Deity belong | the microscope. Can materialism show why to another branch of the inquiry; the dark it is more reasonable to believe in the sponfact of evil in the world, and absurd theology, taneous generation of a germ, than an ele do not at all affect the theistic argument as | phant; the germ of evolution is the greater some argue; for a fiendish device for torture | miracle. Is there any magical, creative powmay prove design as well as the most benevo- | er in invisible atoms, not in visible pounds lent contrivance. A supreme, malignant in- and ounces? So far as reason can see, telligence is conceivable. If it is claimed | nature's God is not strictly Omnipotent in that the world's mind has arisen from sense- | the usual theological sense, but like human less matter, the claim is pure assumption, if | genius creates or forms by intelligent use of modern biological science is authority. Tyn- existing materials and forces. Sight was dall and Huxley tell us that the doctrine, | not given by a word, but by a scientific optical "No life without pre-existing life, is now contrivance, adapted to the established laws victorious all along the line." Huxley's of light; hearing was also given by conformacknowledged bias toward materialism no ing the ear to the properties of the air; stubdoubt made him hope to see life generated | born matter was fused that it might more | the one in the issue of Sept. 8th, which by | systems. in his sterilized infusion, but no life appear- | readily assume forms best suited to produce ed. When previous, less cautious experi- celestial harmony; solid nutriment is dismenters found life in their sealed bottles. solved that it may easily reach its destinaatheism was thought victorious along the lion in the system: such is reason's revelator: Science had said. "There is no God."

solve the theistic problem, since thought and | very few now care to argue that drifting | toplasm?" must needs have knocked the life are far too ethereal for experiments with | sand might happen to make a telescope, or | breath out of those had-been flippant talkers. in Huxley's well guarded crucibles, it would says biological science; its latest utterance science professes to stop, but beyond which tion" controversy, for a theistic scientist | From these two materialistic postulates it | become opened as they may be. out pores must be compressed to a cubic consciously. inch; how porous then must be all substances known to art.

material atom; no anatomist will ever unmask the mathematician that weighs the the reason.

can be better expressed by the term unthink- | direct energy of a supreme will. thinking matter.

atoms of cerebrating matter exist through powerless equilibrium of infinitely, and nature, it is certain, even then, that nothing | equally, distributed ethereal matter, and but anarchy and chaos could result, without | sent the revolving nebulæ on its world-creent particles. Is it not positively sure mon sense logic, and few simple analogies, that the parts of a sewing machine, al- | much agnostic mist seems to disappear, and though endowed with motion would we have left us a conscious, personal Deity never find their proper places without the for an "Intellectual basis of Faith," instead aid of some guiding mind? The infinitely of a "dim, dessicated ghost inhabiting the superior art of nature shows a unity of plan | empty space between the tangible world and and purpose, which proves a virtual person- the abysm of the infinite." Theism, so vague ality behind it. A harmonious congress, how- and ethereal as to exclude the hope of comever numerous its members, is practically a munication between humanity and God, is person, as much as an individual; and even valueless as a basis for a human religion. upon this unique philosophy a God is still at | Deity so infinite as to be out of all relation to the helm. By the theory that all nature is humanity, is practically less to man than a permeated by intellect, we reach the most | fellow man; we know a human brother can it was no matter what he said," said Byron; tangible idea of God which man has yet conso when materialism says there is no spirit, | ceived; the profound thought which Pope has made immortal in his lines,

"All are but parts of one stupendous whole Whose body Nature is, and God the soul."

In reasoning "from nature up to nature's l method.

stration that God thinks and wills, but re- | 100 years or more ago,—after Newton had ad- | may yet resolve it into individual organisms, Deity whose "center is everywhere and his their inclinations to the plane of the eclip- dence of soul. as better telescopes resolved the milky-way | circumference nowhere," and an immortali- | tic. It was thought possible that they might | into separate stars. Evolution traces the ty only in "persistent force" or, the "grate- accumulate during a long cyclical period so chain of organic beings backward till all ful memory of posterity," is, indeed, acheer- much upon some one planet (the earth for

pedigrees and records are lost in prehistoric less theology; the pagan and scientist alike instance) as to lead to disaster and ruin. chaos. where philosophy substitutes theory are forever "feeling after God." That idea of But the correctness of the general statement for fact and observation. In this hazy, un- God which makes him most personal, bes knowable realm those wondrous Darwinian | meets man's mental needs. Pope's thoughts | cles and the most alarming perturbations germs were born, which have, we are told, of God as the soul of the universe, give us are balanced by forces operating in other dideveloped into the life and soul of man. The | the most tangible conception possible of an vast inquiry then concerning the existence | infinite personality. The familiar fact of an of a God. is now narrowed down to the one invisible human soul dwelling in, and con-bations themselves) so that the result is the simple question: has what we call matter, trolling a limited portion of nature, enables within it, elements which in proper combin- | us by its profound analogy to extend the ations can originate life and consciousness? | conception of the universe itself, and regards In searching an answer, scientific analysis is | it as a person. Metaphysicians define perimpossible; no microscope can give us a sonality to be "intelligence and thought"; grange, following the lead of his predeces-

the universe, does not preclude the idea of sensation and thought, is it not self-evident | the soul of man; no microscope has ever | those varying features, of their orbits. something not in it. According to pure discloses the far reaching, scientific, and re- weakness." materialism it logically follows that a little | ligious truth, that the great physical forces more or less carbon, nitrogen or some other | of the universe are not ultimate, independent | science with continued striving shall senseless element, or a different arrangement | energies, but are subordinate to the still of them, determines whether the compound | higher law of volition, and conscious free shall evolve a Shakespeare or monkey. The will. The finite human will can suspend chasm between unliving matter and mind and defy gravitation by throwing an inert grows wider and deeper as we look at it; the stone into the air. Where is the real origin assumption is self-evidently false. We by no | of the force that projects the stone? It surely means escape the necessity of clear directive is not in material muscle, bone or nerves. thought in nature by any vague theory of for these are all inert, impotent in death: blind "potency" or "unconscious cerebration" | the primal energies from a conscious, living in matter, for when looked at closely, those | will. The simple, yet marvelous fact that imposing phrases mean nothing but old an immaterial, finite will can move and chance with a new ambiguous name. What | control inert matter, makes the grander is this curious. "unconscious cerebration" | thought conceivable and philosophical, that when translated into intelligible terms? It | the material world itself is moving by the

ing thought; for the very essence of thought | Analogy is a strong support to faith; do we is consciousness. Can the keenest reasoner | deem it impossible in our hours of doubt tell in what respect an agent that does not | that mind can impinge on solid substance know what he is thinking or doing is superior | and propel the planets? Let us throw a stone, to chance? It is truly a mystery why in the read its profound lesson, and extend the analname of science the attempt is made to ex- ogy to the universe; even back to that dateplain mental phenomena by the laws of un- less, yet certain epoch in creation, when the uncreated, absolute Will overcame the almost Admitting, for argument, that isolated infinite power of gravitation, disturbed the mutual agreement between the independ-lating mission. By a few easy steps of comhear and answer prayer; and is God less than man? asks the trusting human heart.

Scientific theology is too much alarmed at the ghost of anthropomorphism, for man can only think with man's thoughts, and in human speech. Believing that God 'actually hears us. does not involve the belief that he God at any time," says the Bible, and science God," analogy, or reasoning "from what we hears as we hear. How much metaphysical puzzle and toil might be saved by pondering a moment on the deep philosophy condensed into the questions of the Hebrew sage: "He that made the ear, shall he not hear"? "He that made the eye, shall be not see?" In Paul's time. Rome had thirty thousand gods in her Pantheon; many more have since been evolved by metaphysics and imagination, but for religious purposes, the "law-bound," "unconscious," "unknowable" God of materialism is the most signal failure among them

> Since the idols of the world are falling and altars to unknown gods are being built, it seems that no truer conception of God can be formed than the scientific Deity Paul preached to the Agnostics of Athens, the God immanent in nature;" the pre-existing origin of life, "in whom we live, and move, and have our being." The inspiring thought of nearness to God, when habitually cherished, meets man's deepest religious needs, gives courage to face the uncertainties of life, and when called to launch into the "unexplored beyond," gives faith to sing the immortal song of Whittier:

"I know where His islands lift Their fronded palms in air, I only know I cannot drift Beyond his love and care, And so beside the silent sea, I sit with muffled oar. Knowing no harm can come to me

For the Religio-Philosophical Journal. AN OPEN LETTER

To Hudson Tuttle, of Berlin Heights, Ohio.

DEAR FRIEND: Please allow me to thank you in this rather personal manner, for your con- power. There are also nebulæ innumerable tributions to the Journal, especially for from which are being evolved other suns and the way is a most excellent number throughmand the earnest thought of all, even of the It is plain that physical science can never | Old, crude atheism is fast growing obsolete; | difference between a living and a dead proair pumps, vacuums, and microscopes; the atoms of phosphorus in the brain compose a It brought them square up against the vail not have settled the "spontaneous genera- | being, "No life without pre-existing life." | real science may surely reach when her eyes | in the line of the Infinite Will?

might reasonably urge the fact, that a perfect | logically follows, that life must be eternally | Pertinent to the illustration of the same vacuum, excluding the last atom of air | co-existent with matter, or was subsequent- | great truth is your closing sentence: "The is impossible, and that one lurking atom ly given it by creative energy; for this puz- | balance weighs not, nor scalpel dissects, nor might contain a germ of pre-existing life. | zling chain of "pre-existing life," made up | retort holds the elements of soul." Your His claim that heat had destroyed all germ of isolated links of pre existing fathers, critique of our latest scientific theories of life in his flasks, might be met by the claim | must at last reach the end of the family re- | the ultimate death of all suns and planetthat it is not yet known what degree of heat | cord; and the blank beyond be filled by an | ary systems—even of the universe itself, some forms of life can survive, since some agnostic "Melchizedec without father or through the attainment of an equilibrium of species are indestructible by boiling water. | mother"; for a chain having one end, must | heat throughout, appears very just; for, as If scientifically critical, the theistic skeptic have two; what can be increased, can be di- you say, the very result is defective and. might still further urge the probability, minished and exhausted, and cannot be in- therefore, in all probability the theory itself that infinitely small, ethereal organisms had | finite. Unable to explain nature without | is untenable. This has long been my science estimates that the earth to be with- an agnostic Deity, who wills and thinks un- compensation,—through some law for the renewal or maintenance of animal life. We re-Theism is grateful for his scientific demon- | member how it was with astronomers,—say

made by you that "causation moves in cyrections, (or rather, I would say, by compensating forces resulting from the very perturpreservation of order," seems self-evident.

Thus was it found to be in regard to the orbits of the planets above alluded to. The consummate skill of the great analyst Laglimpse of the unseen power veiled in a Paley says, "Whatever can plan is a person." sor that prince of philosophers, Sir Isaac New-The vastness, or even the infiniteness of | ton, has with all the accuracy of the higher mathematics, demonstrated two theorems stars in the brain of the astronomer; our an- | personality; plan and purpose is its test. A | (one concerning the inclination of the orbits that universe, must not the day come, sooner | swer, if it ever comes, must come from a | man's personality is not tested by the space | of the planets and another concerning their far more subtile analysis in the laboratory of | he fills; and why deny personality (to the | eccentricities as perturbed by their mutual mind in nature when it offers the same attractions) which prove the impossibility If as strict materialism assumes, matter proofs as the human mind? It is true, the of any disastrous accumulation of changes in its ultimate nature is totally destitute of soul of the world is invisible, but so also is taking place in either the one or the other of

that it could never evolve a mind? such an | given us a glimpse of them; they are only to | So, my friend, on account of such facts as evolution is clearly nothing less than crea- be seen in the picture gallery of the reason. these and others, that might be named and tion from nothing, the giving to atoms in | Man in his relation to the forces of the uni- | in the light of intuitive faith in the Infinite combination, a new and distinct element not | verse may be regarded as a finite Deity; an | Divine Spirit, do I agree with you that "any existing in any individual atom; it involves | image in miniature of the infinite Power. His | system which does not provide for restoration | the miracle of extracting from a substance | limited control in a small sphere of nature | as well as destruction, confesses its own

. So may we continue to believe that when

"Drink still deeper from the Pierlan Spring"yet more "star-eyed" and with eyes anointed from the unction of spirituality, she will yet read us the lessons that will demonstrate, as you in effect aver, that evolution-development, while it is really "the method of creation," yet behind it lies an intelligent causation whose thought controls the whole. Yes! and will read the further lesson that the grand Cosmos "is not born to die," but that it is upheld by laws forever developing life from death and begetting compensations for all apparent waste.

Did it ever occur to you, my friend, where we may look with some plausibility for the compensation of the solar energy radiated as light and heat into space from the surface of the sun? Are not both light and heat only vibrations of varying wave lengths radiated on every side through the all-surrounding ether of space? Like all things radiating from a central point their intensity diminishes in proportion as the square of the distance from the radiating center increases. That is, at twice any assumed distance the radiations are spread over four times the surface covered by them at the distance first assumed and are weakened in proportion to the increased space over which they spread.

Now according to theory attested by abundant practical proofs the intensity of solar gravity or attraction varies according to the same law of radiation: "inversely as the square of the distance"—so does the attraction of every other body or particle of matter; such being the universal law. Why, then, shall we not consider gravity as inwardconverging vibrations in the Cosmos ether, in like manner as light and heat are the outward radiating vibrations of the same? Both Fat and happy, or lean and fretful, through insufficient are in one sense equivalents of force, and it | nourishment? is only yet beyond us to explain how the outflying messengers of light and heat may become repolarized in the depths of space so as to join in the returning flood of gravitation towards the solar furnace, there again to be revivified for an ever repeated outward journev as the emissaries of life.

All this, as you will say, is but speculation, which is admitted, and I claim little originality, if any, for the idea which may have been thrown out before; but in some such direction will doubtless be discovered the grand compensation that will counteract the anticipated waste of the life of the universe. Our sun with its attendant planets is not only radiating light and heat constantly as mentioned, but it is also flying through space with its attendant planets at the rate of many miles per minute, and in so doing must catch in its net of more than eight hundred thousand miles in diameter an immense number of meteors and other small cosmic bodies known to be numerous in the interstellar spaces; and with these, partially at least, supply the home consumption of its

"solar furnace." Mathew Williams, author of a volume called "The Fuel of the Sun," though not assuming to be entirely canonical, in a scientific sense yet has his work been styled by some of the professors, "a startling book," remarks at the close of his 6th chapter:

"Having shown that heat thus radiated into space is received by the general atmospheric medium; is gathered again by the breathing of wandering suns that inspire as they advance the breath of universal heat and light and life; then by impact, compression, and radiation, they concentrate and redistribute its vitalizing power....and thus maintains the eternal round of life.'

One more speculative idea in the line of thought suggested by your writing: There are now sixty millions or more of suns visible through our best telescopes. Radiating centers of life and force to surounding planetary worlds—many of them vastly superior to our sun in dimensions and

The suns we now see have shed their mild out. The ideas you throw out certainly deland quiet radiance upon mother-earth, with little apparent change from the earliest most scientific and deepest thinkers. Ah! it | dawn of human history. Of what use in the agnostic line; matter was proclaimed Crea- tion concerning God's power and creative was no wonder that the question you recount grand economy of nature are all these stuas being asked of the scientist, "What is the | pendous suns with their undoubted attend-

ant habitable worlds? Are they not all "Gardens of the gods," wherein are being evolved from material surroundings the deathless individualized offquestion clearly belongs to the realm of poem or weigh an unseen planet. Matter is between the visible and the invisible—the spring of the Infinite Spirit?—children of his metaphysics and reason. Had life appeared | eternal, says materialism; and dead also, | material and the spiritual, whereat physical | house,—"heirs at law" of their limitless patrimony, and destined to become co workers

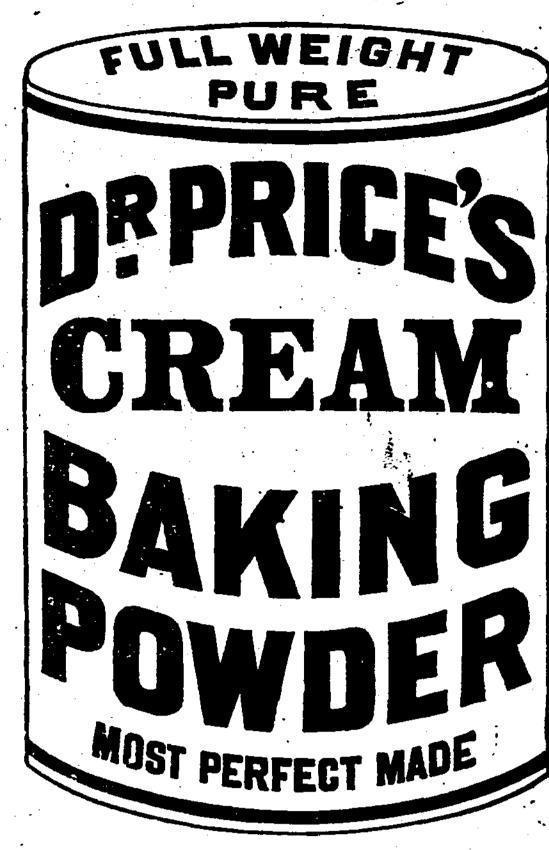
What, then, will be the number and the

power of the untold angelic hosts, that have been born and will be born on these myriad "gardens of the gods," and nurseries of angels, before even one little sun "grows cold"?— Hosts that will co-work for the perfecting and maintaining of the Divine cosmos! Does not man now in his comparatively feeble condition dig from the bowels of the earth and put to legitimate uses the seemingly wasted solar energies that ages ago were locked up as debris in the coal measures deposited during the carboniferous era? What entered through the pores of his bottles, since | a God, the philosophical Hartmann evolved | thought,—that there must exist an adequate | then, we may ask (should need ever arise); could not such angelic hosts accomplish towards aiding to counteract the waste of the life maintaining energies of creation?

The anticipated death of nature through Whence, then, is life? "Spontaneous gen- jects his absurdity, that he thinks uncon- vanced the law of gravity and the disturb- causes presumed by those yet insufficiently of science comes nearest to bridging the sence of thought. Materialistic gods are of the planets upon each other (perturbation of science comes nearest to bridging the sence of thought. Materialistic gods are of the planets upon each other (perturbation of the planets) are less than the sence of thought. troublesome agnostic chasm between dead | mostly too impersonal and vague for relig- | tions as they are called) much uneasiness | sidered a practical question; yet let us not matter and consciousness, and yet that nebu- | ious purposes; the fear of idolatry makes | was felt lest these perturbations should at | even in fancy look towards the advent of lous "physical basis of life" may not be that | the ideas of God too shadowy and unreal. In | some time prove disastrous to the stability | such a period. Enough at present do we know inorganic, homogeneous substance it is as- conscious helplessness man ever prays, of our solar system, either in the eccentrici- of the Infinitude that has passed behind and sumed to be, for more powerful microscopes | "Nearer, my God to Thee." A metaphysical | ties of the orbits of the several planets or | is now beside and before us to rest in confi-

> Doubt not the glory yet to be revealed. Very truly your friend,

J. G. JACKSON. Hockessin, Del.



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