

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

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Beaders of the JOURNAL are especially requested to zena 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 incisents of spirit communion, and well authenticated ac sounts of spirit phenomena are always in place and will oe published as soon as possible.

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and method of drawback. On the almost barren eastern shores of the New England States, the Pilgrim Fathers made their landing, where with gun slung over their shoulder they cultivated the soil and protected themselves and families from the depredations of the Indians. They grew and pros-pered. Then came the wars of 1776, 1812 and 1861, with all kinds of internal rivalries and harmony: also with the greatest variety conceivable of religious opinion, and notwithstanding the political, religious, business, or other jealousies, onward the wheel of progress revolved, with now and then a check from the brake,-Error! Speculate as one may on coming events, capital is not exacting or arrogant, but conservative, timid and bashful as a maiden. See the result in the statement of the Rev. Josiah Strong, D.D.,

who says in *Our Country:* "The wealth of the United States in 1880 was valued at \$43,642,000,000; more than enough to buy the Russian and Turkish Empires, the Kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa and all South America, lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys, thrones, scepters, diadems and all the entire possessions of 177,-000,000 people. Our wealth exceeds that of Great Britain by \$276,000.000. What must it be now eight years after?

"In 1860 our wealth was valued at \$16,160,-000,000. In 1880 it had increased 170 per cent. During that period a 1,000,000 producers were | dollar of it now under the control or owner-

an important factor. Thus the manufacturer and the merchant were evolved. Until trade, forcing activity into the inventive brain, and resulting in the adoption of cheaper modes and processes of using the heretofore waste material in manufacturing business. Partnerships of two or more became a necessity as a mode of employing large numlegislative contentions; with good laws, and bers of people, and machinery to take the with bad laws which often engendered in- place of hand labor, evolving business into corporations and large firms, which resulted in over-production, failures and panics, causing much distress by the stopping of mills, thus depriving of employment many wage laborers, and creating suffering and distress. The next step evolution made in business matters was the combination of Combinations and firms into Trusts, where immense sums of money are used in producing the manufactured article at so low a price that the small manufacturer and tradesman were forced out of business, and compelled to accept clerkships as salaried men; thus forcing the incompetent 95 per cent. of business men under the control of the 5 per cent. who were the survival of the fittest, and whom statistics show to have passed through life without failing.

These views may be considered contrary to the business interests of this country. They should not be so interpreted, especially so long as our laws prevent the handing down of values by will or otherwise farther than to the second generation. Of the vast estate left by the late A. T. Stewart, there is not one

pot any day, and need not leave it till you arrive in California. Without the combinarecently, competition has been the life of | tion of the several railroads you would purchase first a ticket to Albany; then to Buffa-lo; then by the Lake Shore to Chicago; then by the Burlington and Quincy to Omaha; then by the Union Pacific to Ogden; then by the Central Pacific to San Francisco. On your route, which might be quite a distance from the terminus of the previous road, you might be delayed one or more hours, as the time tables might not be adjusted to accommodate the passengers from the cars you had just left, besides extra expense in transporting baggage, etc., which would require two weeks' time, cost of tickets, carriage hire. hotel fare and patience largely in excess of the present mode.

When the sewing machine 'monopoly first made its appearance the general opinion was that sewing girls would be thrown by the economic working of this machine out of employment. As the sewing machines increased in numbers and variety the wages for sewing girls increased, and the demand became greater year after year for their services

When steam railroads were first established the farmer came to the conclusion that in the future there would not be any profit for him in raising horses. Human foresight is not to be depended upon. Horses have increased in value/year after year as rail-roads have multiplied. So we might instance many other inventions resulting the same. I will, however, call attention to the reaper which uses twine enough each season in ty-

they could not see then that what they supposed to be an evil carried with it its. own correction, and would ultimately result to their benefit. Brains, capital and labor are essential to

each other. After a man has accumulated a fortune, it is soon redistributed; it only remains his for a short time; with it he can build palaces and furnish them most esthetically, thus giving labor to the builder, decorator and others.

An Astor or a Vanderbilt was never worth anything; values, to be sure, stood on the books as theirs; however, when they died, at that moment they lost all control over them. They had stored up values as the sun has stored up heat for millions of years in coal, to benefit future generations.

As a result of all this the thrifty wagelaborer lives with his family in a better furnished house and sits at a more sumptuously furnished table than his employer did fifty years ago.

561 Madison Ave., N. Y.

For the Religio Philosophical Journal. The So-Called "Esotericism" of Ohmart and Butler.

The Meaning of the Word "Esoteric."-A Matter of Public Morality.

PROF. ELLIOTT COUES.

The late Boston scandal is deplorable in nore than one respect. I ently of its moral aspects, but first will try if possible, to save the word "esoteric" from complaining, and have combined together to the grotesque perversion which it is likely to reduce the cost of binder's twine, and at the acquire in the public mind. Though the word "esoteric" and its derivatives, esotericadopting straw in its place, with prospects | al, esoterically, esotericism, etc., are common of success, as there does not seem to be any | enough, they have perhaps only just now got fairly on the popular horizon, and become "newspaper English." Now it so happens that these words come into broad daylight under the stigma of a great scandal, the main ---features of which are swindling and seduction. The public is none too discriminating "esoteric" is dishonest and otherwise immoral, or in other words, that "esotericism" means the practices of Ohmart, Butler, and their confederacy of knaves or dupes: that the space of 10 days (the average length of the "esoteric doctrine" is what these fellows movement must be scandalous. But the fact economically a business of such magnitude, is simply that the Boston criminals happenespecially when we take into consideration | ed to select that word to describe their ope-. David A. Wells's statement that the labor of | rations, and as a name for the periodical they published. They might have chosen to say "mystic," or "occult," or "cabalistic" or "maor to use any other adjective to describe themselves and their doings, with equal propriety, and without in the least identifying such terms with their iniquities. "Esoteric" is a good classical word, taken into English directly from the Greek. It means simply "inner," "inward" or "interi-or," and hence "private," or "secret." It was much used, for example, by Plato and the Platonists, for the secret doctrine or teaching of that school of philosophy, as opposed to its "exoteric" or public tenets. Whatever, or however great, may have been the difference between the private and the public-that is, between the esoteric and the exoteric-doctrines, neither of these terms had any moral implication whatever. We may suppose, indeed, that the esoteric teaching, privately communicated to a select body of students, was of a higher order, or related to higher things than the exoteric teaching, which was given to the public, and was presumably something which any body could understand; but the distinction of the terms is primarily and simply the difference between "private" and "public," involving no moral qualification whatever. To illustrate: the private plans and operations of a gang of counterfeiters, swindlers or burglars, are "esoteric;" the intrigues of a set of politicians or diplomats are "esoteric;" the arrangements for a deal on the stock-exchange, are "esoteric;" so, also, the hidden meaning or real truth of a scriptural text, is 'esoteric;" an aspiration of the heart, an unspoken prayer, is "esoteric;" the most sacred confidences which can pass between two persons, are "esoteric;" spirituality is wholly 'esoteric;" any true theosophy is necessarily 'esoteric.' And so I might go on; but perhaps I have said enough to promptly rescue a very good word from a very bad perversion of its meaning. The Boston concern has no more exclusive right to be called "esoteric" than anything else; it has no more monopoly of esotericism" than it has of "swindling" or "seduction." the case, we are met by one of the most serious and portentous moral lessons which can come before the public. I shrink from touching it at all; but it has come to light, and we cannot shut our eyes to it. Almost all forms of crime are unhappily, only too familiar to the public; and so far as ordinary methods of cheating and debauchery go, there is left perhaps little to learn from the police courts, the newspapers, and law

Man's Spiritual Double. Superstition: of States men. Thomas A. Hendricks in the Spirit-world. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.-Continued Items. Miscellaneous Advertisements.

EIGHTH PAGE .- "Glimpses of Fifty Years. Coincidences Miscellaneous Advertisements

> For the Religio-Philosophical Journal **EVOLUTION FROM BARTER**

To Combination or "Trust."

GEO. H. JONES.

"All nature is but art, unknown to thee; All chance, direction which thou canst not see; All disorder, harmony not understood: All partial evil, universal good; And spite of pride, in erring reason's spite One truth is clear, whatever is, is right."

We look upon law-making powers as being endowed with no taint of partiality, and that all laws created by them should be just and impartial. The world of mechanism is not a manufactory, in which energy is created, but rather a mart, into which we may bring energy of one kind and exchange it or barter it for an equivalent of another kind. Economical nature never makes an error; all her works are exact and with an accurate adjustment to the ultimate good, whether in her chemical pro sses of combining an atom of one substance with an atom of another substance in the creation of a molecule, or whether in the combined working of molecules to the production of protoplasm up to the highest form of matter, as we see it in humanity, never works single-handed and alone; all her results are produced by combinations. The fact is patent that in the material world, where man's hand is powerless to interfere, there is perfect order and harmonious development; but in the moral and so cial worlds, which are always subject to man's petty and ill-considered meddling, we have great disorder and confusion .- Popular Science Monthly March, 1889.

So-called evil or error carries its own correction which only requires time to make manifest to humanity.

We find that nature's economic operations appear more apparent in some species than in others, and to a higher degree in some members of the same species than in other members of the same class, and which have been consummated by environment, acci dents, or other causes, as everything is an .ontgrowth of what went before, and each object is not only what it seems, but is potentially something else. The important events in the world's discoveries have come:

1st. Proposition, which emanated from the mind of an advanced thinker,-a Columbus, a galileo, or a Newton.

2nd. Opposition, which came by the force of ignorance.

3rd. Adoption, which comes by education. Thus the masses in time derive their benefits through the adoption of new modes and new methods of manipulating the free raw material that labor brings from earth, and marks "valuable." Trusts or combinations which business men have formed, and are forming, to forward and protect their interests, are also protectors of the interests of the entire community. How should we look at this question? In the form of opposition, or in the form of adoption? In a narrow,

At first thought, before giving much heed onsly, without communication or knowledge tions, patent monopolies, create a demand pose. Gas came into use next, and then for labor rather than doing away with it; not only for the purpose of building mato these questions, or studying the subject of each other. It is a psychologic law that electricity for our cities, and petroleum oil well and probing it deeply, one would most likely be of the opinion that the parties in ideas and discoveries shall come to light in for the masses. Through economic methods and combining of large interests and \$90,000,-000 of capital, employing 25,000 men, the price of coal oil has been reduced since 1861 chines with which to produce the patented this way through individuals of like taste, immediate interest, members of the combiarticle, but the article itself; and each adpursuits or mental conditions. nation only, were to derive a benefit; but af-The early settlers in this country had no vance paid for labor acts as an incentive, ter the combination of monied interests into easy time in providing for the wants of their stimulates inventive faculties to activities, from year to year: In 1861, 61¼ cents; 1864, a so-called Trust has all its parts in full families. Soon the little stock of tools, housewhich we see at work around us in the pro-duction of that mechanism which enables $7\frac{1}{2}$ cents; 1872, 23 cents; 1878, 10 cents; 1882, $7\frac{1}{2}$ cents; 1886, 7 cents; 1887, 6 7-10 cents; in working order. each man at his post, with | hold had brough utensils, etc., which reports. But 11 this case we are confront experience fully developed to produce the best results, at the least cost, it will be found ed with a startling kind of spiritual wickedwith them, were worn out; thus necessity | the party in the rear to take his place at the 1888, 6½ cents; in 1889, 6 cents. forced the best mechanically endowed among front. Some years since the price paid in England ness or psychical depravity, whose full sig-nificance the public will be slow to apprethat they work out the greatest good to the that they work out the greatest good to the greatest number, by cheapening the cost, and first form of business. The increase of popper week for knitters was 6 shillings. In Opposition offtimes arises from the want of knowledge, and you can only get a hearing 1880, A. T. Stewart paid men employed in his ciate. The actual deeds, that is, the results. selling at a reduced price. on the strength of credentials they under ulation and prosperity of the people created knitting factory in Leicestershire 44 shillings or the crimes committed, are of course with-The monied and other values of this count a demand greater than could be produced by stand. Few take into consideration the great 5 pence per week. When knitting machines in the statutes of the law, and persons can hand labor requiring other modes of trade and benefit derived from railroad combinations. were first introduced there, the infuriated be prosecuted and convicted for what they in spite of almost every conceivable mode | of determining values. Money now became | You can step into the car at 42nd Street de- | populace destroyed 1,000 machines in one day: (Continued on Eighth Page.)

destroyed by war, and the two armies withdrawn from productive occupations, but they devoted marvelous energy and ingenuity to the work of destruction. Moreover, during the same period, slaves, whose value was estimated in 1860 at \$1,250,000,000 disappeared from the assets of the nation; but notwithstanding all this, our wealth during these twenty (20) years increased \$27,482,000,000, \$10,000,000,000 more than the entire wealth of the Empire of Russia, to be divided among 82,000,000 people, and this increase, it should be observed, was only a small part of the wealth created, the excess after supporting the best fed people in the world. To the wealth of 1870 were added, during the next ten years, \$19,587,000,000, an average of \$260,-000 every hour. night and day, except Sun-days, or \$6,257,000 every week day of that period."

There is a uniformity in the working of Nature's laws, as to action and time, more accurate than any of man's mechanism; she expends her forces in treasuring up benefits to be let loose at some future day.

Often a hitherto unrecognized law interposes in the working of Nature's great methods; cold contracts water when freezing, causing it to grow lighter and form ice on the surface; were it not so, our rivers would be frozen solid

from the bottom up. Babbage says: "A machine constructed to count numerally will do so up to 100,-000,001 when a new law steps in and the next count is 100,010,002, and so on." (From the "Bridgwater Treatise" of the celebrated mathematician Charles Babbage. See Encyclopælia for an account of his wonderful calculating machine, on which the British Government expended \$85,000.)

If we now continue to observe the numbers presented by the wheel, we shall find that for a hundred, or even for a thousand terms, they continue to follow the new law relating to the triangular numbers; but after watching them for 2,761 terms, we find that this law fails in the case of the 2,762nd term; another law then comes into action, which also is dependent, but in a different manner, on triangular numbers. This will continue through about 1,340 terms, when a new law is again introduced, which extends over 950 terms and this, too, like all its predecessors fails and gives place to other laws, which appear at different intervals. In considering these simple consequences of the juxtaposition of a few wheels, it is impossible not to perceive the parallel reasoning as applied to the mighty and far more complex phenomena of nature. To call into existence all the variety of vegetable forms, as they become fitted to exist by the successive adaptations of their parent earth, is undoubtedly a higher exertion of creative power. When a rich vegetation has covered the globe, to create animals adapted thereto, and deriving nourishment therefrom, is not only a high but a benevolent exertion of creative power. To change from time to time, after lengthened periods, the races which exist, as altered physical circumstances may render their abode more or less congenial to their habits, by allowing the natural extinction of some races, and by a new creation of others more fitted to supply the place previously

ship of a blood relative of his

The publisher who has a copyright of the manuscript he publishes, is, so far as that special effort of the human brain is concerned, a monopolist) he has combined with its author, to whom he agrees to pay a percentage to monopolize the entire market.

The defeat of the northern army at the battle of Bull Run, mourned and regretted as it was at that time by the North, proved in the end to have been a developing, educative force, resulting in the benefit, not only of the North, but the whole country, illus. trating that it had its own correction, and ultimated in good. From that time forth the North knew it had no child's holiday work before it, and the people therein arose and put forth the energy necessary for the ac-complishing of the work. "We will see," they said, "that the combination of the Northern States keeps the stars and stripes waving over the whole country, even as our fathers did, and handed them down to us." Each disaster during the civil war up to the time of its accomplishing its work, contained its own correction, and drew forth nerve and energy which accomplished the purpose it had. So when the combination of the Southern States entered into a Confederacy, and said:"We will have a flag of our own, which shall be an emblem for us, for our children and for our children's children; we will extend slavery into territory where it has never been, perpetuate it there, and thus our flag shall be known as the flag of slavery," this combination also carried with it, not only its correction, but the destruction and annihilation of the greatest curse this nation ever had; and the whole country has been benefited there-

at that time was not entertained. The combining of the New York elevated railroad with the Metropolitan R. R., forming the Manhattan R. R. Co., was not at the time thought to be specially favorable to the interests of the people of New York. It contained its correction, and reduced the fare one-half. The Brooklyn Bridge, built by the combining of the cities of New York and Brooklyn, to the great injury of the ferries, was leased to private parties; this monopoly, too, contained its own correction as evinced by a reduction of the fare. The bridge cost \$15,000,000. The interest at 5 per cent. in 1883 was \$750,000; loss for that year about \$350,000. The Trust did acquire knowledge, no matter how; only the deficit of \$350,000 showed there had been a mistake some where. That deficit carried with it its correction, by reducing the fare (which was five cents on cars over the bridge) one-half by the package | bilt. This is eminently true in all occupaof tickets, and made it three cents for single ticket; besides large reduction by the package' to those who chose to walk over the bridge. Now, let us for a moment look at | was early in the century, there would have the result of these reductions in 1887. The interest remaining the same as in 1883 \$750,000, the income for this year \$800,000; profit \$50,000, and the people largely bene-

by, more especially the South, which thought

That old adage is as true now as ever, "The nimble sixpence is better than the slow shilling."

The people are better served and at lower prices, as a general thing, where large capicient number of interested individuals to

ing up the bundles of grain, to girdle the earth 2,463 times. The western farmers are same time endeavoring to do away with it by known limit to inventive genius.

I have authentic information from one of the largest twine manufacturers in the country, who said March 23rd, 1888: "As near as can be ascertained. I believe the consumption of binder's twine this year will reach 30,000 tons. The twine runs an average of 575 feet in such things; and no doubt there is already to the pound." 2,000 pounds to the ton a widespread impression that whatever is would make 60,000,000 pounds; 575 feet to the "esoteric" is dishonest and otherwise impound would make 34,500,000,000 feet. The twine used this season by the various patent and other reaper and binder monopolies in harvest time) would go around the globe taught and acted on; and that any "esoteric" 2,463 times. No small concern can handle movement must be scandalous. But the fact one man in this country in the West will pro duce and deliver in England flour enough for the consumption of 100 men. This in-cludes seeding, harvesting, grinding the or to use any other adjective to describe grain, cost of barrels, freight and every expense attending its delivery.

When A. T. Stewart opened his large retail dry goods store in New York, all over the city the cry went up, "What a monopoly." Many would not trade there because they said he is crushing the small retailer who cannot compete with him out of business. How was this to be done? Only by serving the people better and at lower prices. Stewart never failed to keep his people steadily employed; his factories never stopped. His success largely depended on placing bankrupt merchants at the head of departments, who, under his management, became successes. Statistics show that only five out of a :hundred business men pass through life without failing. Would it not have been better for the ninety-five to have combined? Better, not only for themselves but for the communities where they resided, as failures produce panics and take work from many, thus creating much distress.

The average merchant is not a success as a business man, nor is the average lawyer in matters of legal lore; nor the average doctor in matters of physic; nor the average minis-ter in matters of divinity, as evinced by only now and then one who shows in his immediate calling superior and marked ability; now and then a Grant, a Lincoln, a Stewart, a Vandertions and professions, from the street sweeper to that of the highest in the land.

Had labor remained as low in price as it been but little progress made. As the price paid for labor increases, the inventor will surely bring forward a substitute therefor. which with the adoption of new substitutes in raw material will keep ahead in this country in the future, as it has in the past, of all advance paid for labor, and enable the industrious wage laborer to indulge in those luxuries which were out of the reach of his means a short time previous.

abandoned, is still but the exercise of the tal is invested and manipulated by a suffi-Pine knots were formerly used for illumilimited sense, calculated to benefit a few, or. same benevolent power. Passing from the philology to the ethics of nating purposes. Tallow dips and candles as one in which the great mass of the people Original discoveries and observations are make it strong and healthy, so it will be rewere used as substitutes until whale oil, are to be benefited? often made by individuals nearly simultanemunerative. Statistics show that invenlamp and wick, were adopted for that pur-



KELIGIO-PHILOS

QUESTIONS AND RESPONSES.

2

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

How long have you been a Spiritualist?

What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

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

7. In what way may a knowledge of psychic laws end to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY EMMA C. LANDON.

1. My parents were Universalists in faith. My father joined the Universalist church which, however, did not satisfy me. With added years my skepticism increased, which of a Congregational minister, who gave me "Evidences of Christianity" and other works to read, which left me more in the dark than ever.

Have been a Spiritualist over twelve 2. years.

In 1875 I commenced the earnest in vestigation of Spiritualism through the mediumship of Dr. A. D. Ballon, of Delphos, Kans. From remarkable tests and inspirational lectures given by him, from teachings by J. N. of patient research, and launch into yet ob-Blanchard, E.S. Bishop, and experiences related by them and other members of the Spiritualist society of Delphos, I became thoroughly convinced in a few months of the truth of Spiritualism

4. In the early stages of our investigation, my husband and I invited Mr. Ballou to our house one evening, hoping to gain through him indisputable proof of a life beyond the grave. I will here say that no one who has known the Doctor during his whole life, ever for one moment questioned his veracity and honor as a gentleman and a medium. Had he been ever so disposed to practice fraud he had no opportunity in this case. He knew nothing whatever regarding our family, for | intelligence." No better test of the falsewe had but recently moved to Kansas among | hood of his theory can be quoted than from entire strangers. He had never before entered our house. On this occasion, he, my husband and myself were the only persons present. I seated myself at the organ and played a few chords. Dr. B. requested me to play a certain composition of Beethoven's, the common vehicle." "Adagio from the Sextuor." I was startled by the request, as I had never played the

done in this direction by the editor of the j of the Earth's o JOURNAL is recognized by all. If Spiritual- Jupiter's is ab ism can not bear the light of truth upon it, the true figures. s the proportion of 24 to 10 reason for withholding the elective franchise it must fall by its own demerits; but it will the same as that of 1 to 5 2 10? Not much! from women. The movement had no more not fall. Truth must prevail. This question One is to 5 2-10 as 24 is to 124 8 10, and ardent supporter than myself until observais a pertinent one at the present time. Spiritualists will be aroused to their utmost to inquire into the present needs. When what is most lacking is seen and understood, all will work with a will to bring about the desired change.

When every Spiritualist lives up to the highest light, thus showing to the world that Spiritualism is "good to live by, and good to die by," a long stride will be taken in the onward march to eternal progression. Sharon, Wis.

THE PERICOSMIC THEORY.*

to the Editor of the Religio-Philosophical Journal:

I found on my office table some days ago, a book entitled "Pericosmic Theory" by Stearns, with an intimation that it might be reviewwhen a mere lad. My mother not having ed. What have I done that you wish to finish the opportunity of joining the church of her me off by sending such a volume right in choice, united with the Methodist church. the midst of the busy spring season when Consequently, though not a member, I was in | what little brain I have is already crowded a manner nurtured in the Methodist church, by surveys, calculations, deeds, mortgages, but early began doubting and questioning. I releases, etc., with "all and singular" of menhad access to a few inversalist documents, tal exercises "thereunto appertaining"? It is far more pleasant to commend a book than to condemn it, yet no true, inductive scienrendered me very unhappy. I sought relief tist can find much to praise in this instance. It was picked up several times but courage failed in the effort, and I turned for rest to 'pigs in clover.'

How full of "big dictionary" and word coining; how seemingly wise and scholarly, yet how false to nature and to critical truth.

We have often protested against superfi cial scholars, who, before they become half indoctrinated into the established facts of science, seem to drop the inductive method scure fields, upborne only upon the wings of their own fanciful notions. Dr. Buchanan will again have to repeat his sermons on, "Science and Sciolism."

It would be laborious to fully review Mr. Stearns's production, and point out by argument the absurdities of his theory. That proposition is always false, the essential deduction from which contradict facts. Without the labor and waste of tedious argumentation, allow me to illustrate in a few prom inent instances, the errors into which the "Pericosmic Theory" has led him. We gladly adopt his own motto: "Common sense and reason are the exclusive means of finite page 202, No. 12 of his "cardinal elements": "The sun and all the solar orbs which glitter in the sky, are stationary in relation to each other, having no motion in space other than what is identified with the rotation of their

By this "common vehicle" he means the "cosmic ether," and which he defines as a composition or even mentioned it to a person | solid unit or "atom" of concentric force. in Kansas. It was sacred to me as a favorite | which revolves on an axis (of which the milof a beloved aunt who had recently died in ky-way is the equator) and carries all things the State of Wisconsin. I learned the frag- with it as if fixed in a vehicle." If this conment expressly for her, never having played | dition of affairs were correct and our sun part of his fanciful system, were carried with served by us. But the fact is, all of our pracsing song after song that we used to sing to-gether, the voice still accompanying me. I improvised music to words learned years be-in the amounts and directions of their motion as to prove totally false this modern out burst of empiricism. What says the venerable Professor New comb: "The stars in all parts of the heavens move in all directions, with all sorts of velocities" (page 466—his edition of Popular As-tronomy of 1882). True, the German Astronomer Madler, about forty-three years ago, advocated strongly the idea that our whole Then he went on in detail to describe this | stellar system was revolving in a vast circuit aunt of mine who was a woman of pecu-liarly fine organization, and to whom a chance or general description could not apply. grand and imposing that it took the fancy of some popular writers for a season; but, says Newcomb, "Not the slightest weight has ever been given it by astronomers, who have ical science. One other of these that he pretends to dis one focus as a centre of motion. The truth of this law rests not only upon two hundred years of careful observation, but upon Newton's rigid demonstration that the law was but a legitimate consequence of the axiomatic principles of motion and force. The statement of the author's many and singular propositions, may seem very learnscure and indefinite as to convey no meaning susceptible of critical examination. If any mathematician or astronomer can define what is meant, or gather any "common sense" from page 123, Prop. 11, he can solve pings or table tippings ever recorded. That riddles better than this reviewer. The lan-cvidence alone was sufficient for me, though guage is: "The ratio of the Earth's orbital motion during summer to that which obthan the ratio of that which obtains during spring, to that which obtains during winwhich is properly called its "orbital motion," is continually changing, being greatest in mid-winter when the earth passes its perihe-5. Viewed from my standpoint, Spiritual- | lion, and least in mid-summer when the meaning is conveyed by the proportion above stated, is beyond conception. Do tell us how many miles greater the ratio of a cat to a dog is than the ratio of a dog to a cow? "Ratio" is a good word in its rers, but it don't seem to mean anything in either of!these cases, and we become discourag ed from looking into the many arithmetical problems presented by the author. Figures, they say, "don't lie;" but they can be very foolishly handled sometimes, and made to say much nonsense. Figures, moreover, can sometimes catch people in misstatements as they will catch our author in many places throughout his work. Take the questions on pages 205 and 206. It is difficult to under-

mpared with that of purpose of suggesting to men as well as wo-is 1 to 5 2 10. Such are men that there is at present an excellent where 5 2-10 becomes the same as 124 8-10, then his third query will be worth the asking. It now implies an assumption twenty four fold false. Ah! But perhaps he means by "rotary motion" the speed of the revolving planet at its equatorial surface. Let us try that: The diurnal speed of the earth's surface is nearly 25,000 miles in 24 hours; say 1,000 miles per hour; Jupiter's surface revolves about 265,000 miles in 10 hours or about 26,500 miles in one hour. So the speed of the Earth is to the speed of Jupiter in diurnal motion at its surface, as 1 to 26 1-2. The size of their orbits as above shown are as 1 to 5 2 10. In that construction of his meaning then his query only implies about a five fold falsity instead of twenty-four fold.

falls into the hands of a political demagogue and is persuaded that he is a socialist. After That the great law of gravity has been acknowledged as a transcendent but unexplained mystery, by all true philosophers. from the great Newton who first recognized it as a stupendous fact, downward to the present time, is well known to scientific permen and women of America, that a higher individualism is the demand of this hour and this demand must be met by an enlargement sons. Should the mystery ever be solved by man, in this stage of existence, or rather should its occult causes be traced a few steps inward towards the great head and fount of all life and force, it will be through the patient efforts of some person better informed in the world's already garnered truths, more careful in his steps, less empirical in his theories and with fewer and plainer words than the author of the "Pericosmic Theory."

A NEW DANGER.

tion and thought, a very few years since, con-

vinced me that a large majority of the female

votes would be at the command of the clergy

by whom they would be used to boost God

into the constitution and the guaranty of in-dividual liberty out of it. Reader, think of

this matter and do not give to your sister a

liberty, the chief results of which will be the binding of yourselves in chains a thousand

dividual pays too much for the benefit reflect-

to comprehend the cause of his trouble. He

a long and fruitless search for the socialistic

avenue of escape from the stings which he feels, he becomes frantic and plunges into

the crazy whirlpool of anarchy. Doubt it a little longer if you must, but I tell you now,

-not a curtailment-of personal liberty,

and by concessions from society to the indi-

vidual, and not from the individual to the

social fabric of which religion is the chief

FARMER LEE.

to the Editor of the Religio-Philosophical Journal:

corner-stone.

Allen, La.

While monopolist, combines, pools and trusts of every description are trying to so manipulate the machinery of legislation that they may thrive by very sanction of the government which was originally intended to give its protection to all alike, a new and more menacing danger than all these combined seems to threaten our liberties.

A few well meaning folk, anxions for the great cause of God and morality, have un-dertaken, like the fanatics of old who murdered the Hugnenots and persecuted the Covenanters, to make all men look through the same eyes. They are seeking to accomplish this ulterior object through the bill now pendng in the House of Representatives, which is known as the Blair Educational Amendment. On the face of it the idea seems to be one in the interest of humanity, and is endorsed by many Christian people, who have "unthinkingly supported it.

The bill proposes an amendment to the Constitution, under which every State in the Union must establish a system of free schools wherein shall be taught the "principles of the Christian religion." The proposition seems simple enough if more did not lie behind it.

In the first place the government of the



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sire the promulgation of Christian iciples, but because they foresee 'a danger to our commonwealth which the union of Church and State will assuredly precipitate, if the facts of history are to be believed. Atheists and anarchists are not the only people who believe in free thought, free speech, and liberty of conscience; and the good people who are so active in their efforts in behalf of this educational amendment and the Sunday law would do well to pause and consider whither their kind intentions are likely to lead them. If the spread of agnosticism is so alarming and the disregard of the Sabbath times more galling than the ones of which so shameless, where does the blame lie? she now complains. There is a deal of feud-alism remaining in our social fabric; the inship of His holy attributes? The greatest ed from society upon him; he feels that there, of these attributes according to the Chrisis something wrong, but he does not sufficient-ly understand himself and his surroundings strate that idea; that son ate with publicans and sinners, healed lepers, and died on the cross beside the thief. Do his professed followers so dispense his divine precepts-so adopt his divine practice? Is he who is without purse and without power, made equally welcome in the sanctuary with him who represents the Dives of to-day? Does the church set its iron heel upon the defilers of the temple who contribute to its temporal upbuilding? Aye, does it not, rather, draw its silken skirts away from the wretched Lazarus, as it smilingly welcomes within its portals the justly and self-satis fied Dives?

Is not this insatiable reach for temporal power, the mainspring of this wretched atheism and anarchy that are so troubling our communities? Love may rule, where law can not prevail, and the church must begin this reform within its own doors, before it can hope to compel the dutiful acceptance of its tenets by the classes it seeks to control. It is impossible to make a man re-ligious. Arguments without number, and seemingly incontrovertible, may be poured upon him until he is overwhelmed in their intricacies; but until the heart is tonched with the feeling-as far reaching as the ether we breathe-of God's all pervading and immutable love, there can be no religious aspiration. Man is a creature of signs and symbols. God's love to him means also man's love; God's charity, the forgiveness and tenderness of those who make Christ the antitype of their profession. Deny him these signs, and he will continue a scoffer and Sabbath-breaker to the end of time; for though the body may be made subservient to law. the spirit disdains all chains, but those conceived by God, and forged and riveted by man's love. "By their fruits ye shall know them," and if the Christians of to day desire better spirit of faith and a truer acceptance of Christian principles by the people of the United States, they can better subserve their own interests and the welfare of mankind by reforming the abuses within their own doors than by seeking a union of Church and State, and a promulgation of a religion which James Madison said "is not in the purview of human governmen BIRSH ARNOLD.

J. G. JACKSON.

The Tiger Step of Theocratic Despotism.

To the Editor of the Religio-Philosophical Journal:

The gulf echoes back to the lakes Mr. Tut-tle's warning: Beware of "The Tiger Step of Theocratic Despotism." This is a well chosen phrase. Like the tiger's step this movement to put God in the constitution and forcibly evangelize the nation is stealthy, strong and active; it will become cruel and bloody if necessary to its purposes.

It boastfully parades itself before the world arrayed in sacred vestments professing to be a revelation from God.

Thus it has obtained over the common mind an influence at once blinding and destructive of the power of clear thinking, and assumes in the eyes of perhaps the larger portion of the people the climax of laudable human endeavor for freedom and justice. In the light of pure reason it is quite another thing; a very hideous thing. It is that ruthless robber who has been a camp-follower of civilization, stealing the liberties and appropriating the natural rights of the individ-ual for the purpose of building up a society whose chief use is the enhancement of the gain and glory of these propagandists. It is no new thing; it has been a part of all civilizations, blessing in form and cursing in effect every nation. Its oppressions in the past have evolved the socialist of the present, who will become the anarchist of the future, and demolish our government, remanding us back to the condition where the powers of muscle and of cunning shall determine who and what are fittest for survival. Already does such an end declare itself a possibility, and if these officious, meddling moral tinkers who go abroad in the name of God to do the devil's work, are not repulsed by an intelligent public opinion, fearlessly expressed, such a result will soon become a probability. Should they succeed in their nefarious scheme already apparent, then the fatal certainty is not far off. For more than a quarter of a century have I in private and in print expressed a belief in the danger proclaimed sometime ago by Hudson Tuttle. It comes up from the past in the teachings of history; it comes down from the future in that grand sense of intuition which will, if we look for it, show us all that may be, nearly as clearly as we see that which has gone before. I was pleased to see Mr. Tuttle take this matter up and glad to see several responses in accord with him. Having been called an alarmist I thought that I should say nothing at present on the subject, but an editorial in the JOURNAL headed, "Shall Religion be Taught in the Public Schools?" and one in the Woman's Department criticising those women who oppose the enfranchisement of woman, have disposed me to ask for a continued agitation of this matter until the people shall have awakened from their lethargy and had a chance of escape (if they will) from the despotic doom so dreadful to some of us. The editorials of which I speak were both in the JOURNAL of March 30th. In concluding a very sensible comment on the "God-in-the-Constitution" enormity, the editor says: "The JOURNAL would have religion taught in the schools; that moral sense awakened which is devotion to the right and more like her than any other, but she is more beautiful than this." Finally he said: "I "I have found her." Sure enough; it was a critically accurate student they are so ob-the movement of the soul of humanity to-ward the goal for which it was created and ward the goal for which it was created and to which it should be carried by natural evo-lution until the priest is pleased to give the nod and point his way. For the purpose of getting control of the human mind, the priest has universally taught the dogma that religion is the sole source of morality and that devout religious observance is morality itself; and so well has he done his work through the countless ages past that children inherit from their parents the absurd and injurious idea. Hence no man's moral reasoning can be unbiased and pure until he has got above and beyond all religions. The mind which has reached this position in philosophy will comprehend that the distance from religion to morality is as great as that of the zenith from the nadir, and that their influences upon the well-being of the race are equally as divergent offtimes. This is the great lesson which we must teach our countrymen if we would avoid the danger which threatens us. Above all, let us declare boldly and prepare to stand bravely by the declaration that: No religion shall be taught in our public schools, nor shall any religion be recognized in any legislative hall or other place where government business is transacted, in the office of chaplain or otherwise. Too long have we allowed the spirit, atheists, and one zealous brother was emif not the letter, of the constitution of our country to be violated. rguments against woman suffrage." etc.

it except in her presence at her house. As I | with his attendant planets, as an integral proceeded to comply with Dr. Ballou's request, singing some words that had been set to the | the rest, no motion of any of the fixed stars, melody, from memory. I was further startled even of a paralactic character, would be obby hearing the low, sweet alto voice of my aunt accompanying me, and at that moment I tical astronomers, from those of Herschel's felt her presence at my side. I continued to | day down to the skilled watchers of the presfore, and still the sweet voice never faltered, the alto notes being clear and distinct continually. Unable to endure any more, I tremblingly asked the Doctor what it all meant. "I will tell you what I saw," he said. "A figure of a woman swept past me with the grace of a queen, and stood at your side and sang with you. She was a lovely being, with the temperament of a poet and artist."

The description was perfect. I asked the Doctor if he would know her photograph if he were to see it. He said he would, as he had been unusually impressed. I went to always seen it to be a baseless speculation." another room, got an album, handed it to | Equally-nay! more futile and more baseless him, and at the same time went to another are the fancies of our writer Stearns, expart of the room to avoid giving him anyim- pressed in his book, if they legitimately lead pression whatever. The book contained a him to discard the proven facts of astronompromiscuous lot of pictures. He turned over a few leaves and stopped. "Here is one that is like her, but is not the one I am looking | pute is the second law of Kepler: that the for," he said. I looked and saw it was the planets describe ellipses around the sun in picture of a sister of my aunt who is still living. He again turned the leaves and again stopped: "This is more like her, but is not the one." I went to his side and saw the picture of another sister of my aunt who resembled her very much, who had been in spirit life many years. He opened the album to a picture of my brother, and said. "This is photograph taken of my aunt when in the last stages of consumption.

I have been minute in this description as I consider it a wonderful instance of spirit phenomenon, more wonderful than any rapevidence alone was sufficient for me, though I received many others from Dr. Ballou, quite as conclusive to me. On one occasion I saw | tains during autumn is 36,805 miles greater him in the presence of a large company, in a lighted room, place his hand on the top of a hot lamp chimney, turn the blaze up till it | ter." The velocity of the earth in its orbit, streamed through his fingers, holding his hand in that position till it was thoroughly blackened with smoke, and he never flinched.

ism is a religion. It is a faith in the future | earth is farthest from the sun; but what existence of the soul under various conditions, and a worhip in the sense that through its teachings the spirit of man is drawn nearer to the divinity, and through endless ages brought more and more into harmony with the Great First Cause. Though the place and much used by mathematical inquifaith is founded on proof and facts, it is no less a faith, and the consolations to be derived therefrom are so much the deeper and surer. Spiritualism embraces more than a mere religion. It is also a philosophy and a science, and from it may be elaborated an ethical system of the highest order, the occult mysteries of the human soul may be solved, and the wonders and glories of the material and spiritual universe may be revealed.

stand what they mean, yet if we give them 6. One of the greatest needs of Spiritualents of Suffrage," the editress expresses her | out of hell I would not tolerate as soon?" ism to-day is this: Spiritualists, wherever any conceivable meaning according to the surprise that women should "rush into print Shade of Cotton Mather! and these are the they are, should avow themselves as such language used, the questions are falsely predwith the often-refuted, wornout mascaline good men who want a national religion, and before the world. The so-called orthodox icated. It is not true as implied that "a churches are full of Spiritualists who are too planet's rotary motion is proportional to the national Sunday law! These are they who and she concludes that it is the love of no- said as Catholicy and Protestantism said each ally in life with phenomena which are more cowardly to come out and acknowledge themdiameter of its orbit." toriety which impels them. Perhaps this is in turn (ages ago): "If you do not believe as easily explained on this hypothesis than on The earth rotates once in 24 hours (if that all true. At all events I deem it an evidence I do, you shall burn at the stake, or your of the wisdom of the great Evolutor whose blood shall wash the streets." And yet a large selves. Spiritualism is not popular enough any other. We see no slightest reason against: is his measure of its rotary motion) while for them. it. Therefore we adopt it; not as an assured Jupiter rotates in about 10 hours. The size grand law of conservation runs throughout proportion of the thinking people, even conviction, but as a probable and rational the moral and physical universe forbidding. Christian people, do oppose this attempted hypothesis. Every honest Spiritualist can give the cause an onward impetus by assisting in * Pericosmic Theory of Physical Existence and its the existence of a single motion or emotion | subversion of our liberties, not because they eliminating from the ranks every fraudulent Perhaps we may be permitted to quote from Sequel Preliminary to Cosmology and Philosophy wholly evil in its effects. I do not refer to are not moral; not because they have not the what, as the result of a special study on this medium who trifles with the holiest feelings proper. By George Stearns. Hudson, Mass.: Pub-by baseness and trickery. The good work lished by the author. Price, \$2. this article in criticism, but simply for the | welfare of mankind at heart, and do de not | subject, we wrote some twenty years ago:

United States was expressly formed with a view to equality in the race for "life, liberty, and the pursuit of happiness." We have as yet a total separation between religion and the State. It has been for over a hundred years the effort of learned, just, tolerant and far seeing statesmen to prevent a union which, as history proves, can but result in the imperious despotism of one faction or another. The great Father of our liberties recognized this danger when he said, as has been often quoted: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshiping God according to the dictates of his own conscience.'

In 1829 were uttered in the U.S. Senate these memorable words: "It is not the legitimate province of the legislature to determine what religion is true or false. Our government is a civil and not a religious institution. Our constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their 'religious rights, and not to determine whether they shall esteem one day above another, or esteem all days alike holy What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotic power may invade these rights, but justice still confirms them."

James Madison also said: "A connection between religion and government is injurious to both," and as late as the days of U. S Grant he admonished the people of the United States in these words: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and State forever separate."

Granted, however, that the danger to the peace and prosperity of the nation, which the wise framers of our constitution apprehended, proved to be but a chimera, how is it to be determined what the principles of the Christian religion are? Which is true, and which is false? A certain code of ethics is embraced in every religion; but this code is not necessarily religion itself. in all its forms and phases, as unscientific Faiths vary almost with the individual. and and unphilosophical—a waning belief never creeds are multiform and intolerant. When Constantine, in the fourth century, made Christianity the recognized religion of the Roman Empire, it became necessary to call an imperial council to decide in the especial form of Christianity which all must accept. The Council of Nice was convened and its creed enforced by imperial power. To what form of despotism this decree led. all the reading world knows.

Then again, should this amendment be in corporated into the constitution and a na-tional religion, perforce, be accepted by all the states, will it not lead to a rigid censorship as cruel as that practiced in Scotland in the time of the Covenanters? In fact, does not the agitation of the Sunday question show an attempt to wrest from professedly free citizens the inalienable right of an untrammeled conscience?

The good people of the United States who have, to the extent of nearly a million and a half, undertaken to promote the godliness of their neighbors, denounce all those who op-pose such action, as infidels, anarchists and boldened to say: "What are the rights of the atheist?....I would tolerate him as soon as Under the head of, "Some Women Oppon- I would a conspirator....There is nothing

The Devil Theory.

Christian Union.

We object to the editorial in the last Popular Science Monthly with the above title, because it is unscientific. We object to it on the same ground that we object to a recent article on the same side of the same subject by Mr. Huxley in the Nineteenth Century. There are three positions possible respecting the Spirit world. We can say we have some means of knowing something about a Spirit-world, and that we have reason to believe that there are good and evil spirits, disembodied, which influence men. We can say we have some means of knowing something on the subject, and there is no reason to believe that there are such spirits which influence men. Or we may say that we have no means of knowing anything on the subject. The one thing that we cannot say is that we have no means of knowing anything on the subject, and therefore there cannot be such spirits. This last is the position of agnosticism, and it is selfcontradictory. Its premise devours its conclusion. Spiritual dogmatism we can understand; materialistic dogmatism we can understand; but agnostic dogmatism is a contradiction in terms. Mr. Huxley refutes Mr. Huxley. And though the self-refutation of the Popular Science Monthly is not quite so self-evident, it is written between the lines.

We do not maintain the doctrine of demoniacal possession on theological grounds. Wedo not hold it as an article of faith. We do, not think it vital to religion. Orthodoxy does not require belief in a Devil, but only in a God. It is not impossible to interpret the New Testament rationally and disbelieve in the influence of evil spirits. The few cases of demoniacal possession recorded in the New Testament might all be eliminated from the narrative, and all that is vital in the Gospels would be left untouched. We hold to the reality of evil spirits and their influence on mankind, because there is nothing in reason against it, and because it is the best, simplest, and most natural explanation both of Scripture history and of certain phenomena in modern life. We repudiate materialism and unphilosophical-a waning belief never more than plausible, never, even apparently true to one who looked beneath the mere surface of life. We see not the least reason to suppose that the soul is dependent for its existence or its activity on the body. We see the body waste away, and the soul grow stronger. We see the body grow old, and thesoul lose nothing of the fire and hope and life of its youth. We stand by the side of the dying friend, and the last pressure of his hand, the last gleam of his eye, are as full of love as were his heartiest grip, his cheeriest look. We see the spirits of noble men inspiring other men less noble than themselves. We see the spirits of malign men malignantly influencing natures not so strong as themselves. We see occasionally a man apparently pass under the absolute control of a stronger personality. We see this influence exerted at times through the very slightest visible and sensible medium of intercommunication. We read apparently well-authenticated accounts, and a great many of them. of such influence exerted where there is no visible medium of intercommunication. And we decline to say dogmatically that this cannot be, or to accept any such conclusion, because some one else says so dogmatically in the name of materialistic science. We see no special reason to think it incredible that the spirit, though it has passed from the body, still retains a power of influence over those

27,1889. AP.

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RELIGIO-PHILOSOPHICAL JOURNAL.

"It may be confidently asserted that if there are no cases of demonstrable demoniacal possession in modern times, there are mental phenomena which the hypothesis of such possession better solves than any other. What more reasonable explanation has science to afford in the case of that nurse who begged to be dismissed from her mistress's service because in undressing the child whom she devoutly loved an almost ir resistible passion seized her to tear it to pieces; or that young girl who, otherwise tressing the building. In the Vatican was a statue which all artists and sculptors studied for the beau-ty of the toes, a statue of Minerva, and the feet were nearly absolutely square. She admitexemplary, seemed to herself to be impelled by a spirit to acts of incendiarism; or that young lady who begged with tears that she might have the strait waistcoat put upon her, that she might not be suffered to yield to the irresistible desire to kill some one; or that distressed chemist, of a naturally not bear inspection. And while we cut our amiable character, who went himself to the nails to increase the tapering appearance of asylum, that he might be prevented from (the finger, the Greek finger, in its squareness. indulging in a like unnatural propensity; or that epileptic peasant who sought to be chained that he might not slav the mother whom he loved; or that English gentleman who only by the most strenuous act of the will resisted the horrid impulse to murder his own children; or that respectable old lady who endeavored to strangle her own daughter without provocation; or that young lady of good parentage and education who was driven on to acts of utter and abandoned shamelessness, impelled, as she thought, by the power of Satan, which she was incapable of resisting; or that young man who begged to wishes to finish before leaving, and which be restrained by others from the commission of she promises when finished to invite the laacts of violence, whose criminal nature he dies to inspect. fully recognized, but from the commission of which he no longer seemed able to restrain himself. Is it certain that these persons, all of whom recognized the difference between right and wrong, in all of whom a double nature seemed to dwell, in all of whom conscience and their own better desires remonstrated against the crime which they abhorred, but in all of whom there seemed to their own consciousness another spirit dwelling, whose instigations they, were powerless to resist—is it certain that their own testimony that they were 'impelled by a shade,' or 'prompted by Satan,' is not more consistent with reason as it is certainly more consistent with Scripture, than the material philosophy which endeavors to trace the disorder to a disease of the brain, which the utmost microscopic scrutiny after death often fails to disclose? We are far from asserting that these and kindred cases are scientifically traceable to demoniacal possession. We do unhesitatingly assert that, in the present confessed ignorance of the causes of moral and mental disease, such an hypothesis is not to be superciliously rejected.

We have only to add that so long as so emi-nent an alienist as Esquirol may be cited as an authority in favor of this hypothesis; so long as so eminent a materialistic patholo-gist as Sir Henry Maudsley confesses that "the causes of insanity, as enumerated by authors, are so general and vague as to render it a very difficult matter to settle in the mind what they really are;" so long as so eminent a scientific student of mental disorders as Dr. Forbes Winslow publicly confesses the same uncertainty by the very title of his work, "Obscure Diseases of the Brain and Mind" (the thoughtful reader will observe that brain and mind are treated as distinct)--we shall not think it unscientific to entertain as a reasonable hypothesis the influence of evil spirits over men, nor think it necessary to abandom this hypothesis because a consistent dogmatic materialism and an inconsistent dogmatic agnosticism unite to demand of us the surrender, without assigning any reason for the demand.

which compressed the ribs and abnormally broadened the hips and shoulders, would have been as offensive to the Greeks as are the compressed and stunted feet of the Chinese to us. They abhorred abrupt lines, the curve being their ideal line of beauty. They also admired a thick ankle and a square foot, a slender ankle being regarded as incongruous as a slight and insufficient foundation to a building. In the Vatican was a statue which all artists and sculptors studied for the beau-tr of the statue which well, as Krulisch finished telling how he ted that American women were noted for the trimness of their feet, and, while in Europe, if she was in any doubt, she could always determine the nationality of her country-women in a moment by their small and well shod feet. But the same feet unclothed would corresponded with the toe; pointed fingers to them, resembling bird's claws and not members of the human hand. The nails were embedded in the flesh, instead of the reverse, which modern fashion exacts. Fidelity to

nature was the primary principle of the Greek in dress, literature and life, as well as in their incomparable art." She also disapproves of "bangs" which she calls "fringe," as being unbecoming to al-most every style of face. Miss Hosmer will remain for a short time in this city where she is engaged on a work of art, which she

MRS. ERNESTINE L. ROSE.

I was glad to note this name first on the list of the honorary vice-presidents of the National Woman's Suffrage Association; she well deserves this recognition from the wo-man suffragists of this country, for her noble pioneer work in their cause. A correspondent of the London Woman's Penny Gazette, hav-ing visited Mrs. Rose in her English home, sends to that paper an interesting account of a talk with this once beautiful woman now nearly eighty years of age, who is a helpless invalid. Her husband, William Rose, to whom she was deeply attached, and who was like herself devoted to the work of radical social reform, died some years ago. Of him she spoke to this visitor with the tenderest affection. "Our lives," she said, "were as one. He rejoiced in my work and gladly furnished the means for my journeys and lectures." Almost forgotten as she is in her illness and old age, Mrs. Rose, it seems, has grown a little misanthropic and discouraged. for when her visitor asked her for some records of her years of work on the platform and the press, she said: "I have destroyed nearly all the newspaper reports lately, think-

ing no one would care to see them." This her attendant and nurse corroborated, saying that only a short time before whole bags

full of such records had been torn up. "I groaned in spirit," writes the correspondent, "at the destruction of these precious records, but was a little comforted by a gift of two or three lectures published in pamphlet form. "Sixty years ago," said Mrs. Rose, "I began lecturing, and I have spoken all over the United States in behalt of human rights in general, and of woman's rights in particular." Who that ever heard the ringgave added piquancy, will ever forget Ernestine L. Rose? and yet the tide of events sweeps on with such fearful rapidity, bringing new thinkers, new speakers, and new public eye, demanding so imperatively the attention of the workers for humanity, that these pioneers, past their usefulness; wound-ed, battered, unpensioned soldiers of humanity's warfare, are too apt to have their claims upon our gratitude unregarded and set aside. But their work lives on.

twenty years of reflection have not led us to a would embody the best of the modern based sation purposely drifted to the crime, and different conclusion from the same prem- upon the Greek ideas. The French waist, over and over again the scene was rehearsed by the boy in the sweetest of soprano voices. He described vividly how he had found his murdered friend, and at times grew excited in the narrative. Everything looked favorable for an experiment. The boy was wholly unconscious of any experiment being about to be attempted that would either place the

wiped the blood away from Wechsunk. "I am sorry for you."

"Oh, I am very well," replied the boy.

"But you don't seem to see well; do you see h at?" and as the doctor asked the question he held his right hand, with fingers bunched at the extremities, so that they were just slightly above the level of the boy's eyes. This is a method of hypnotizing that seldom fails to produce its victim, and for more than a minute the lad's blue eyes were fixed steadfastly on the immovable fingers. But no mesmeric influence came over him. He gazed at the fingers until the doctor grew tired and then the doctor passed his finger tips over the lids of the boy's eyes several times, closing them and stroking them downward.

"You feel sleepy, do you?" he asked. "Not at all," replied the boy. I)r. Hammond then took him in hand. "Anybody ever tried to put you asleep?" "No."

"Are you nervous?"

"Not now. I used to be," and then, with-out any warning, Dr. Hammond drew out a curiously-carved silver match-safe from his pocket and held up the object before the lad. The sunbeams came glancing in through the window bars, and the effect ordinarily on one | the whole body. looking steadfastly at the object held as it was would have been great. Willie gave an appealing look at his counsel, and in German he said to him:

"These men may be my friends, but they are not lawyers. I don't like what they are doing, because I don't understand it. I won't look at that thing until you tell me.'

His counsel told him to do so, and he did it unfinchingly. His glance was still on it when the rap of Deputy Warden Findlay on the door told the party that they had slready exceeded the time allotted and the test had to be abandoned. It was unsuccessful so far as it had gone.

Dr. Hammond believes the boy had never been under the hypnotizing influence before or he would have succumbed, but many others do not concede as much. The experi-ments tried were exceedingly simple, and the match-safe one was not fully tested. The idea of allowing the boy to recount the murder prior to the test was pronounced by an expert to night as prejudicial. The authori-ties are highly interested in the experiment, and it is altogether probable that before the trial another scance may be held. The boy is utterly unaware of the object of the call or the strange actions of his visitors. The test promises to introduce a departure into



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SAVED MY PAPA'S LIFE.

FORT COLLINS, LARINER CO., COL., Nov. 25, '88.

Woman's Department. CONDUCTED BY SARA A. UNDERWOOD

HARRIET HOSMER AT THE WOMAN'S CLUB. The Reception tendered to the distinguished Sculptor, Harriet Hosmer, by the Chicago Woman's Club, on Thursday evening, April 11th, was a very enjoyable affair, judging from the animated talk and looks of the large assemblage present. The club-rooms of the Woman's Club and its elder sister, the "Fortnightly," comprising all the fourth floor of the Art Institute, were thrown open on the occasion, and the beautifully decorated spacious rooms were comfortably filled, though not crowded, by the most representative men and women of Chicago, who, during the evening, came to pay their respects to America's world famous woman artist. Iced coffee and other refreshing drinks were served at the tables scattered through the different rooms, time she has been an invalid. while the Neapolitan Mandolin Orchestra made harmonious music which blended with rather than disturbed the hum of animated conversation heard in every direction. Miss Hosmer's part in the ceremonies of the evening, would have been a most trying ordeal to any one however young and strong, but despite her nearly sixty years and the exhaustive demands made upon her time and strength by her admirers during the previous week, she looked fresh as a rose and bright-eved as Hebe, at the close of two hours of handshaking and friendly chat with five or six hundred people, all of whom she greeted cordially. One young lady told me that being among the first-comers, she was introduced early in the evening, but an hour or two later she went up again to introduce a late arrival, and as she did so, Miss Hosmer smilingly remarked, "I have seen you before this evening, haven't I?" showing a wonderful memory of faces for a person who meets so many strangers. From the Inter-Ocean's report of the reception, I quote a description of herself and her dress: "She wore a dress of black satin and an overdress of black velvet trimmed with jet, with narrow ruffles of lace at the wrists and neck. Her thick grey hair was combed back, the loose tresses drooping over the forehead in the fashion made familiar by her portraits. But the five decorations-four medals of gold and one of silver-which glittered upon her bosom were the most interesting feature of her attire, and occasioned much inquiry and comment. They had been awarded her by the municipality of various Italian cities, of which Naples was one. While her features are regular, she has the freshness of complexion and the vivacity of expression that are usually peculiar only to youth. Nothing could be more simple, natural, and therefore charming, than her manner, and her gay,

E. V. Wilson, Spiritualist: sne nad given at the woman's club room an informal talk on "Dress," to an audi- Into the consulting room. a gruesome place, AND ence which filled every foot of standing room. the prisoner was brought and seated in a cover 25 cents. In the course of her address she said: "She chair in the midst of the group. Nobody "Mrs. W Eld. T. M. Harris, Christian. "Mrs. Winslow' Soothing Syrup for SUBJECT DISCUSSED: age and oacking. Besides being among the largest manufacturers in the could not recommend the classic robes of spoke when he entered, and he seemed to Children Teething," softens the gume, reduces in-Desires using among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,000, either on salary or commission, their present headquarters at 255-257 Wabash Avenue, Chicago, being one of the finast book empression in the communi-RESOLVED, That the Bible, King James's version, sustain the Twachings, the Phases and the Phenomena of Modern Spirit flammation, allays pain, cures wind colic. 25c. a Helen and Aspasia to the modern age, and lock dazed and bewildered, which gave the could not imagine a woman so attired run. doctors confidence. His counsel finally told bottle. ning to catch a railroad train. But she be- him he was in the hands of friends and lieved that the new art, yet undeveloped, might speak without reserve. The conver-**Price 10 Cents** For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. one of the finest book emporiums in the country.

"Although very infirm in body," says the writer before quoted, "Mrs. Rose's face bears the stamp of noble and vigorous intellect; her features have strength and dignity, and her large dark eyes seem to have lost little of their fire." Mrs. Rose was the daughter of a Jewish Rabbi of Poland. Being of an inquiring nature she soon became a radical in be-

lief. While still young she went to England where she was introduced to Robert Owen, and became embued with enthusiastic faith in his socialistic schemes. It was about this time that she met and married William E. Rose, an Englishman, and went with him to America, and soon after began her platform work in behalf of the rights of the negro and of woman. She was an impassioned, eloquent, logical, fearless, and withal dignified speaker. For the last twenty years she has made her home in England. Much of that

THE HYPNOTIC TEST.

A Novel Experiment Tried with Krulisch, the Alleged Murderer-A New Element in Detective Work.

William Krulisch, the boy charged with the murder of Gunther Wechsung, in New York, was subjected in the Tombs to an experiment that has been for the first time tried upon prisoners. Mystery continues to shroud the crimé, and few but the police are convinced that the sad-faced, friendless lad is guilty. His undoubted purchase of the hatchet with which the deed was done, however. and his inability to prove an alibi are circumstances that have made many believe that he did the act, but did it only under mesmeric influence. Medical experts, among them Dr. Graeme Hammond, of this city have given the case much attention and all along have been inclined to the belief that Krulisch, if the murderer, must have been suffering from that peculiar phase of mental subjugation known as hypnotism. Dr. Alphonso Rockwell coincided with this view, and both gentlemen, after cursory examination of the features of the prisoner, thought they discovered in him traces of a sensitive temperament that would make him peculiarly susceptible to the influences of a stronger will than his. A double purpose might be affected by the experiment: (1) The estab-lishment of the fact that the lad might be so imposed on, and (2) the possibility that while in that state he would re-enact the tragedy over again and thus afford invaluable clews to the discovery of the real assassin.

to the discovery of the real assassin. It was a curious picture that was presen-ted in the Tombs as the doctor, with the counsel for the prisoner and the reporters, en-tered there yesterday. The lad was unaware of their coming, and the prison official totally ignorant of the purpose of the meeting. Into the consulting room. a gruesome place, the prisoner was brought and seated in a Is an incorporated stock company with \$250,000 capital stock, managed by \star perienced publishers, the principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fifty per cent The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay post-age and oaking. girlish laugh was something good to hear." A few days previously, by special request of the ladies of the Physical Culture Class,

criminal detective work. The above is copied into the JOURNAL, not

because it has any intrinsic value, but merely to show how a good thing can be brought into ridicule by the exploiting of aspiring reporters and doctors who want free advering, unfaltering tones of the beautiful Polish | tising which their code does not prohibit. radical, to which her slight foreign accent | The merest tyro would have known that experiments made under the conditions attending this case would of necessity be failures. Quackery seems to be the bane of every great issues in such quick succession before the discovery and of every effort to advance knowledge.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or an be ordered through, the office of the BELIGIO-PHILO-OPHICAL JOURAAL.

LOVELL'S INTERNATIONAL SERIES. New York: Frank F. Lovell & Co. Price, from 30 to 50 cents a number.

This weekly series is becoming very popular and some of the best stories have appeared, with a promise of more. Penny Lancaster, Farmer; Un der False Pretences; In Exchange for a Soul; St Cuthbert's Tower, are out and meeting with success

New Books Received.

Psychology as a Natural Science Applied to the Solution of Occult Psychic Phenomena. By C. G. Raue, M. D. Philadelphia: Porter & Coates.

The Moral Ideal. A Historic Study. By Julia Wedgwood. London: Trubner & Co. Annual Address of Frances E. Willard, President of National Woman's Christian Temperance Union The Illustrated Practical Mesmerist: Curative and

Scientific. By William Davey. London: James Burns. Price, 75 cents. "Voices In The Air." An address delivered before

the London Spiritualist Alliance at the Inaugural Meeting in the Banqueting Hall, St. James Hall London, on May 5th, 1884. By "M. A. (Oxon)." London: 25 cents. Psychological Press Association. Price

Magazines for April not before Mentioned.

The Home Maker. (New York.) An unusually interesting table of contents is presented to the readers for April. The notes, hints and suggestions will be of benefit to many.

Also: The Kindergarten, Chicago. Mental Science Magazine, Chicago.

Le Lotus, Paris. L'Aurore, Paris.

A Fewof the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only five cents

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

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work

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CHICAGO, ILL., Saturday, April 27, 1889.

Spiritualism in Fiction.

No more remarkable sign of the trend of modern thought can be found than in the tendency of fiction. It is almost impossible to take up a magazine or "story paper" withont finding one or two narrations which come under the head of Spiritualism. Entire books are written, the chief interest of which turns upon mysterious occurrences. A mystic breath from the other world steals over this, bringing with it phantasmal suggestions, haunting visions, a sense of the eird, the supernatural, which have become so trite as to excite no comment. The manfest tendency to discredit evidences of con-beneath the soft sunshine of the spring. I is more generally understood,

The shade is appeased by hanging her picture beside that of the unhappy man who ignorantly caused her demise, but that it was a veritable ghost not one reader can doubt. The whole story turns on that and that alone.

play was managed for the public delectation.

The treatment, it will be observed, is totally unlike that of Mrs. Oliphant in Old Lady Mary and The Little Pilgrim. Those widely read tales, beautiful though they were in conception and finish, dealt entirely with the spiritual side of life. They appealed to imagination and were unsusceptible of physical proof. Yet the manner in which they were received by a vast reading public on both sides of the ocean, gives indubitable evidence of the condition of the general mind. How much more when the largest publishing house of the metropolis puts forth a book, albeit a novel, which belongs from the first page to the last, in the list of peychological studies that interest the greatest of metaphysical thinkers. It may be fiction but it runs in lines perfectly parallel to those of truth.

Divorce.

Under this heading an English woman has written a novel which has been reviewed in the Nineteenth Century by no less a personage than Mr. Gladstone. In it he declares that "the greatest and deepest of all human controversies is the marriage controversy." At first sight this remarkable assertion seems startling only as a piece of sensationalism; but, at second thought, is not Mr. Gladstone correct?

What can be of greater import than that covenant which o seriously affects the contracting parties themselves, and which is of tremendous influence over the next generation? In face of it political issues, international considerations, and even educational questions dwarf into insignificance. Marriage deals with morals and the beginnings of life in such a manner that no reformer or lover of his race can afford to ignore its constitutional safeguards.

In judging fairly concerning the marriage tie it is important to decide whether it is simply a social and legal contract, to be broken at the will of either party, or whether its pledges are sacred and inviolable. May it be assumed and laid aside heedlessly, recklessly, or is it worth while to bear life-long evils faithfully and conscientiously, because it seems a duty so to do? Is right to be the slave or the master of the will? According to the moral development of the parties will be the answer. Few now hold so strictly to the letter of the law as to decide that in no case can divorce be a matter of propriety or expediency. On the contrary the weakening of domestic ties often leaves one or both of the parties to a broken marriage skeptical in regard to real affection, and cynical as temperaments of a certain order are apt to be after the inevitable process of disillusioning, which is a part of the lesson of life. In other, shallower natures, husband or wife proceed upon the theory that it is one's main object to get the utmost enjoyment out of life without any consideration of giving as well as getting. Altruism is an unknown word with such, so is self-discipline or self-sacrifice. Toat wretched perversion of the epicurean philosophy, which determines upon a life of pleasure regardless of the pain given to others, is rampant wherever abound lax marriage laws. In countries where divorce is unattainable the consequent demoralization is too well-known to discuss; but it has its other extreme which is only less sad and pernicious. He who places pleasure before duty will use any pretext to rid himself of an unloved companion, when, had duty been foremost, perhaps love might have remained, for wherever there are sacrifices and fealty to duty, there will the heart find rest and con solation. There is something better and higher than that ephemeral pleasure which sips the foam from every sparkling cup and finds no rest. A deep and silent wrestling with self and with environment, an earnest, ardent determination to make the separate currents of two lives like a braided streamlet flow into one, the exercise of tact and kindliness. the strife to find the better way and to walk in it, the culture of the affections, the intel lect and the morals,-these things faithfully carried out would, in nine cases out of ten, convert mutual indifference, or worse than that, into a tender and profound affection. What remains if such a course of action fails? The tragedy of life first appears when the unreasoning and unreasonable love of youth is stripped of its glamour, when the idol is thrown from its pedestal and shattered forever. Then, if the disciplined affections, if the matured judgment, the long. daily experiences, show no possible compatibilitrof taste and temper, if the lengthening years serve to drag the chain of torture to one or both, then humanity would dictate a separation.

lous man laughs to scorn all just ties, and his defenceless partner is left to suffer. Progress and purity alike demand the uniformity of divorce laws throughout the States as well as some degree of fitness between the contracting parties.

The Editor's Outing.

"Old boy, you are growing stale and weary with over much work and care. If not careful you'll get lopsided and angular like some of the people you write about. Must be your liver is out of gear too. Get off that lounge, pull yourself together and take a run to New York and Washington; any where to get yourself straightened out. You've got the psychical dyspepsia and nothing but friction with new surroundings will stir up healthy action." This is the saucy way in which my friend Curtis went for me one day when he found me lying on my office lounge instead of grinding away at my desk. Curtis is a candid fellow whose frankness at times presses dangerously near the picket line of conventional politeness. Getting up, I replied to his brusque remarks with vigorous objections, none of which impressed him. Finding me obstinate he called in to assist him one who has been my counsellor and closest friend for well nigh twenty-seven years, and she proved so efficient an aid that I capitulated. Curtis supplemented his onslaught with some unnecessary remarks like this: "The traveled mind is the catholic mind educated from exclusiveness and egotism....Traveiling is no fool's errand to him who carries his eyes and itinerary with him." I had a dim suspicion he had lately been reading Alcott's Table Talk but I kept the thought to myself, mentally resolving that while I might possibly carry my eyes along I certainly should decline being burdened with an itinerary; and if I could make a new one when I got home I would inflict it on my long suffering and patient eaders.

Thus it was I was driven off, to be polished anew and oiled up for another spell of grinding.

Seated in a Wagner "sleeper" at the Chica go station of the M.S. and L.S.R.R., waiting for the splendid train to pull out on its thousand miles run. I closed my eyes, drew a long breath, and started in to find the much needed relaxation with promptness and dispatch. Suddenly I felt that the sleeping car territory which I had staked out for my exclusive use was being trespassed upon by some claim jumper, and opening my eyes I beheld, seated opposite, the irreppressible Curtis who with characteristic nonchalance remarked, "Guess I'll go along with you." Now, while next to wife and children I hold this fellow more dear than any other, I thought that, knowing as he did how I was trying to run away from him for a brief respite, he should have respected my wishes; and I really felt a bit annoyed at his audacity. Then, too, he is so apt to speak the whole truth at inopportune times and places that he often proves anything but a promoter of placidity and repose, and for this reason is sometimes more agreeable when afar off. However, as I have learned to accept the inevitable with grace, if not gracefully, I submitted to his company with no outward evidence of inhospitality, and the more readily as he is "A soldier, a man of travel that hath seen the world. "Serves you right. You cannot overwork Nature with impunity. She is patient and accommodating but when she realizes that she is being pushed beyond reason, imposed upon, then her wrath is all the more terrible because just." Such was the consoling remark of Curtis, as of a Friday afternoon, the day after leaving Chicago, I was wrestling with a blind headache and trying to get relief by walking about the streets of Buffalo, while waiting the departure of the "West Shore" train, which was to take us to New York in time for breakfast next morning. As he had been throwing in such chunks of comfort, interlarded with pneumatopathic doctrines, for a year, I felt that patience had ceased to be a virtue, the more so as what to me again for twenty-four hours. Saturday morning March 23rd we landed at Weehawken, and with the aid of ferry, horse cars, elevated road, and that monument to the genius of the Roeblings, the Brooklyn bridge, were in due time pulling the bell of Judge Dailey's beautiful brown stone house on Washington Avenue in the "City of Churches." The usual warm greeting from Judge and Mrs. Dailey was hardly over before I heard a voice of welcome calling in Yorkshire accent from aloft, which was readily recognized as belonging to J. C. Wright, the lecturer, who soon appeared with, as Curtis remarked in an aside, hair dressed in expanded pompadour style, and carrying less flesh than usual. He was on his way to Lynn to lecture the next day and had stopped off to greet me once more. I

where she has lain for twenty-three years feeling that their trials are trifling compared with hers, and that they have learned lasting lessons in patience, fortitude, cheerfulness, faith, and benevolence from the sufferer. The faithful aunt who for years watched with assiduous devotion over the charge left by a dying sister, broke down last year, and now Mollie is wholly dependent upon those in whose veins courses no kindred blood; she is kindly and tenderly cared for, yet the absence of her own dear ones must be sorely felt even though she is ever close to those on the spirit side of life. She is hope personified, and hundreds who have sought her bedside full of discouragement and woe can truly say of her:

"Auspicious Hope! in thy sweet garden grow Wreaths for each toil, a charm for every woe." DR. EUGENE CROWELL.

All Spiritualists and that portion of the world interested in psychics know of Di Eugene Crowell, author of that excellent work in two octavo volumes, The Identity of Moaern Spiritualism and Primitive Christianity, also the editor of a curious and startling book, The Spirit-World. Its Inhabitants, Nature, and Philosophy, most of the matter in which was given him as he believes by people once prominent here, who communicated with him from the Spiritworld through the mediumship of Dr. Charles B. Kenney. As usual when in New York, I dined and spent a delightful evening with this indefatigable seeker after truth. Although in his seventieth year, if I am not mistaken, Dr. Crowell is more robust than he was ten years ago, full of business and plans for the future; and, withal, a most entertaining conversationalist. Though not now engaged in any special researches in psychics nor giving much time to spiritualistic affairs, he retains as lively an interest as ever and keeps himself posted on current matters in these lines.

THE NINETEENTH CENTURY CLUB.

This aristocratic and very exclusive assocition of free thinkers, founded by Courtlandt Palmer, grows stronger with age, and has demonstrated that good, hard, honest thinking, and straightforward utterance in terms polite yet full of virility, is a possibility among people not usually credited with willingness to exert themselves, even in an intellectual effort. Among the present members may be named Mrs. Courtlandt Palmer, Mr. Parke Goodwin, Mrs. John Sherwood, Mr. Bradner Mathews, Mrs. Dudley Field, Mr. Andrew Carnegie, Mrs. Henry Draper, Mr. Edgar Fawcett, Mr. Moncure D. Conway, and others more or less widely known. Mr. Daniel Greenlief Thompson, author of what is pronounced by some good critics as the ablest work extant on psychology, a lawyer by profession and a litterateur by choice is president. Through his courtesy Curtis and I received invitations to attend a meeting of the club on the 27th ult., when Mr. B. F. Underwood, by request, delivered an address on "The Relation of Ethics to Religion". "Evening dress" was the suggestive hint on the lower corner of the sumptuous invitation card. "Well, I declare," exclaimed Curtis, "has it come to this, that one is forced to wear a swallow tail coat or forego attendance upon a freethought lecture? Shade of D. M. Bennett! What do you and the wild herd that used to bellow around in your corral think of that?" I gently chided the Westerner for the robustness of his language and called his attention to the fact that this is an age of unprecedented progress, and that possibly we might see in the audience the remains of some of the old League, dressed up, polished, and quite endurable in their later develop-An audience of some five hundred, every man in full evening dress and the ladies without bonnets, greeted Mr. Underwood, who gave them a lecture full of profound thought and scholarly research. With some of his minor inferences and conclusions it goes without saying I did not agree, yet I was proud of the man, and proud that Presiident Thompson announced him as from Chicago. Mr. Underwood is always well poised, judicially fair instating the positions of those whose views he opposes, and free he said was true, and I forbade his speaking | from all the clap-trap of the stump speaker or partisan orator. He has the happy faculty of completely sinking his own personality in his theme, and never fishes for applause, nor seeks to play upon the prejudices of his listeners. Some days later I spent an evening with one of the best known literary men in a city not more than one hundred miles from New York, who spoke of Mr. Underwood -whom he has never met-in warmest terms, and said he regarded him as the ablest exponent of Herbert Spencer in America. To which I replied that I was glad to have him thus confirm my own opinion in this particular.

APRIL 27,

3**9.**

of a city life; and, too, it is better here in many ways for himself and family.

I found Dr. Newton in his library awaiting me; his cordial handgrasp and hearty welcome, illumined by a smiling face whose expression would fit an angel, made a picture I would like to see transferred to canvas. though it is indelibly imprinted on my memory. The appearance of his library indicated he was working much harder than he ought, and a few minutes observation of the man convinced me he was sadly overwrought and needed a long, long respite from all care and labor. He told me he had intended to do little during the winter, but in the fall had got on a train of thought through his "Robert Elsmere" sermons which forced him Into a large task; and that now the opportunity to secure a more suitable church edifice and enlarge the scope of usefulness in his parish was so unexpectedly propitious, it stimulated him to still further exertion. It seems some "heathen" who believes in Heber Newton and his mission, while taking no stock in the Episcopal creed, has offered to give \$50,000 toward the new church. With such a "starter" Mr. Newton feels the enterprise should succeed and is willing to strain his overtaxed nervous system to help it on.

Mr. Newton is deeply interested in all that goes on in the line of psychical research, and regrets that he has not been able to personally explore the rich field. His paper, "A Bird's Eye View of Spiritualism from the Standpoint of an Interested Outsider," republished in the JOURNAL the 1st week in the current month from the N.Y. Herald of the 31st ult., defines his position, as far as it goes. By the way, it may be of interest to the JOURNAL'S readers to know that the paper was originally written for The Forum at the request of Mr. Metcalf, the editor. Just before the date on which it was to appear, the report of the Seybert Commission appeared and frightened the Forum man so badly that he suppressed the article. However much that unique "Report" may have pleased the opponents of Spiritualism and rattled such novices as Metcalf, it did not disturb Heber Newton, nor any other level headed person who had thought upon the subject at all. Mr. Newton saw no reason to revise or conceal his views and told Mr. Metcalf that the time would come when some one would want to publish his suppressed paper. Mr. Metcalf paid for it and then filed it away, where it. ay until some three months ago when it again came into Mr. Newton's hands and by him was left with his friend Frank Carpenter, the artist, who wanted to read it. One day Mr. George H. Hepworth of the Herald happened into the artist's studio and was shown the paper. Hepworth is a man of experience in more worlds than one and knows a good thing when he sees it; consequently he lost no time in securing the manuscript for the Herald, where it appeared, either by accident or design, on the anniversary of modern Spiritualism, accompanied by an excellent editorial. I had had a copy of the manuscript in my office for two years: so. when I found it was to appear in the Herald I telegraphed home to have it set up for the next issue of the JOURNAL. Thus it was that I had the essay in type in Chicago before it was ready to go to press in New York. I will here say, too, that I have other manuscripts on file from men who are moving the world, which may or may not be published in the life-time of the writers, to whom I have pledged my word to suppress them until permission is given for their use. I had intended to finish New York and Brooklyn in this paper but find I must hold up for this week, as the printers are calling for copy and an hundred things are demanding my attention. J. C. B.

"That not a natural flower can grow on earth Without a flower upon the spiritual side,

not so far away, That we, whose spirit-sense is somewhat cleared, May not catch something of its bloom and breath Too vaguely apprehended."

Such a belief, most inspiring to those who best comprehend its sources, infuses a potent, living principle into all activities. It makes this a life woven of vital tissues instead of a medly of shreds and patches. Interchangeably connected with the world of causes, it recognizes that all actions as naturally ultimate themselves in what used to be called rewards and punishments as an apple tree ultimates itself in fruit.

In consequence of this ethical tendency interfused throughout modern literature, a tendency evident enough, although no moral lessons are expressly stated at the close of essay or novel, the thinker recognizes and welcomes all such aids to spiritual evolution. For, is not the eternal law of progress to operate through all departments of civilization?

In one of Macaulay's essays that brilliant author says: "As to the great question, What becomes of man after death? we do not see that a highly educated European_left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian....All divine truth is, according to the doctrine of the Protestant churches, recorded in certain books. It is plain, therefore, that in divinity there can not be a progress analagous to that which is constantly taking place in pharmacy, geology and navigation.'

So much for speculative theology, which, however, is far enough from spiritual science. Macaulay and his competers made no account of the opening of the sixth sense, the culture of intuition. To understand that unfoldment, changes the whole character of man's relation with the world of causes. Out of it is growing a literature which would strike the great historian dumb were he a second Rip Van Winkle awaking from a long slumber, instead of the active spirit which he is. no doubt fully conscious of the limitations which hedged in his earthy existence.

quite insisted that Judge Dailey should go should have laws that do not nullify each | about his business and leave us loafers to endealing with psychological experiences a situate on the backbone of the island with fires of the next. It is written in letters of excellent drainage opportunities and all the | blood and in words of wrath and fear on the popular novel lately published by the Harother in regard to divorce is self-evident. It | joy the freedom of his celebrated free hostper's is one of the most noteworthy. "French requisites of a prosperous and thickly popu- pages of history. It is on this very issue is monstrous that a woman who was legally lery. I know how it disarranges a man's lated suburban city, it lies moribund; throt- | that orthodox bigots so fear Robert Elsmere. Janet," by Sarah Tytler, is a study of medimarried in one state, lives in concubinage in | plans to have friends about who must be enumship well conceived and admirably carried | an adjoining common wealth. The atrocities, | tertained. Hence I persist in insisting that tled by the hand of Judge Hilton, whose grip | and in view of the fact all Gail Hamilton's out. Rather it is a description of a hauntseems to choke everything it touches. The abuses and wrongs of existing divorce laws | those whom I visit shall keep on in the even assertions of Mrs. Ward's ignorance come ing apparition which appeared not only to shock all who know anything about the sub- tenor of their way. first object to attract attention, and the only | back like boomerangs to the place from one of note, is the beautiful little cathedral; 1 whence they started, and slay the would-be the master of an English manor-house, but to | ject, always excepting those who take advan-MOLLIE FANCHER. many of the domestics and visitors. Not once | tage of them. Indifference in this regard infaultless in symmetry and detail, it is a delight | slayer. On the following Sunday night Judge Daiin the course of two-hundred pages can be dicates an alarming decadence of moral ley took me to call upon Mollie Fancher to the eye; but when one knows that Hilton In discussing The Old Religion, in a sec. found anything inconsistent or impossible sensibility on the part of law makers. It is with whom I spent a pleasant and profitable beat the contractor out of a quarter of his ond article, she writes in a better mood, says money, one is apt to inquire what sort of a some large and generous words, yet is not to believe in the light of modern revelations. an added temptation to the weak and the hour. The JOURNAL'S readers are so familiar God is worshiped therein. Heber Newton | clear; and assumes her side of the case with An atmosphere of truthfulness, of sincerity | wicked who freely take advantage of the con- | with the history of this patient, brave-heartlives here, an hour's ride from his church, her usual dogmatism, while giving ex parte from first to last, is unmistakable; nor is ditions of divorce. Selfishuess and self in- ed sufferer that I must refrain from extendthere at the close an exhibition of the clumsy | dulgence fatten under such misrule in which | ed allusion here. No one can enter her presbecause he can do better work for this world i statements to defend it. She is not uninmachinery of the green-room in which the woman is the greater sufferer. The unscrupu- ence without benefit; all must leave the room away from the turmoil and interruptions fluenced by the large sweep of modern.

Among examples of the class of books ed in this world as fit preparation for the That the several States of this nation Garden City is a part of the Stewart estate;

R. HEBER NEWTON, D. D.

telegrams, it finally came about that on a or alarm poor human beings. This is the Saturday morning I ran out on Long Island to spend a few hours with Heber Newton.

Gail Hamilton on Miracles and Religion.

Gail Hamilton, who wields a sharp pen, says good words sometimes, and sometimes is audacious and a little vitriolic, has a long syndicate article in the newspapers on Mrs. Humphrey Ward's Robert Elsmere, and another on "The Old Religion." She cuts up Mrs. Ward without mercy, and slashes away with such blind fierceness that she cuts herself as well. She charges the gifted English woman with ignorance of the meaning of the word miracle, and stoutly assumes and asserts that it means an occurrence beyond our knowledge of the laws of nature, yet not in violation of those laws, did we but know them. This assertion she uses as a weapon with which to pound Mrs. Ward, in the style of an Indian using a war club, rather than like a civilized fighter, and not at all like a woman trying to correct the mistake of a sister.

It goes without saying that the theological. meaning of miracle is that it comes by an arbitrary exercise of the power of a Deity who is above the laws of nature, and can set After several days of exchanging letters and them aside to reward or punish, to surprise practical meaning over which battles have been fought and heretics persecuted and burn-

.L. 27. 1889

RELIGIO-PHILOSOPHICAL JOURNAL.

thought, and what she says of the higher aspects of Christianity, and a need of recognition of its primitive spiritual ideas, is well said. But when she asks: "Why is it that the world can never have done with Christ? Why is it that his name, life, character and work are the centre of perpetual interest, the pivot on which the world's life turns to-day?" one can ask: Why is it that the world can never have done with Buddha? Why is his life the pivot on which the life of four hundred million people turn to-day? Asking this we come to see that truth is world wide, seen by Buddha and Jesus, not fully but largely. If seen best by the last we need not claim that he alone saw it and nobly sought to live it.

But this must all be left, with the single suggestion that a good study of the spiritual philosophy would be a great help to Gail Hamilton.

Lyman C. Howe in Chicago.

Lyman C. Howe tcok into consideration at Kimball's hall last Sunday afternoon the much discussed subject, "Easter." His remarks were broad, comprehensive and eloquent, and those present regarded it as one of the best "Easter sermons" they had ever heard. He gave fresh meaning to the subject, and under the influence of his inspired utterances, it lost its superstitious garb, and became really something to be admired. He said:

"Easter echoes are in the air. To-day from thousands of pulpits the story of the resurrection is rehearsed with its variations. That Jesus of Nazareth was miraculously raised from the dead is held as the central truth upon which our immortality rests. Going back nearly two thousand years for an example the credal slaves magnify the importance of uncertain events, and ask us to accept the testimony of unknown witnesses and build our immortal hope upon a single manifestation of an exceptional character, and ignore the evidence of our senses and the experience of thousands now living. It is held as reasonable that if Christ was raised from the dead we, too, may be raised. This might be accepted if the case were capable of proof, and he was a man like all other men; but the impossibility of obtaining unquestionable data and substantiating the scriptural account beyond reasonable doubt, paralyzes the force of the whole claim; yet if | to comment on this case we invite his attensuch proof amounted to a demonstration, there is yet another obstacle which takes away all that has been gained by this evidence. To get any logical support from this single case of post mortem survival, it must have been a natural event, due to causes, and happening under conditions which will apply to all human beings. "But we are asked to believe that Jesus Christ was more than man, and that his res urrection was not a natural event in his eter nal pilgrimage, but a miraculous manifestation of his superhuman Divinity. If his resurrection was a miracle, how does that help us? Is it any evidence to us that because a miracle happened to a God that, therefore the same miracle will happen to all men The assumptions of theology defeat the very evidence upon which they rest their case. But was Jesus the first man (or God) who ever arose from the dead? Who was it that talked with him at the transfiguration? Did Moses and Elias speak from their graves when seen talking with him, or had they 'passed from death unto life,' and arisen' We have no use for miracles. To acknowledge them is to belittle God and drift into the uncertainties of a world of chance. Up on the necessities of nature we may predicate immortal life. The demands of life necessitate mortal supplies. The answer to these is found not alone in the apparition of Jesus and Moses and Elias, but in the proven presence of thousands in our own day who come with unanswerable proof and living demonstrations to fill the world with light, and satisfy the hunger of hearts who, asking bread, have been given a stone. All the corroborating evidence of the past is helpful if we use it well; but the demonstrations of post mortem life must come to this age and in ways to satisfy scientific thinkers, or the legends of antiquity have no value as evidence. A new Easter to commemorate the spiritual resurrection of man (not of God) and the open communion between the two worlds must supersede the mystical mysteries of the long past.

to a betterment of human conditions. He was an abolitionist, a friend of woman, an architect of child-education. Such men rarely attain success as men measure success: they forget to make money: they forget to grow rich: they forget everything but the one great purpose of their lives-to make men and women better; and yet no vicher man lives to-day on earth, none has passed to the other life richer than he. The riches of the Spirit-world-the reward of good actions done-are now his everlasting inheritance!" Mrs. R. S. Lillie closed the services and gave a lengthy improvised poem suggested by the occasion.

Talmage's Court.

April 11th, near Savannah, Ga., Prince Law having become "converted" through attendance at an old-fashioned revival, imagined it his duty to kill some member of his family as | 2514 Fifth street, Seattle, Wash. Ter. a sacrifice. He drove his wife from home and beat his child to death with a piece of scantling.

April 14th. at Minneapolis, Minn., P. E. Lockwood, a wealthy real estate owner, and a Spiritualist, lay down on a cemetery lot which he had bought the day before and took his life with a dose of chloral. His father committed suicide some years ago for no apparent cause whatever. Mr. P. E. Lockwood, prepared for his exit in a most systematic | Publication Company. However widely pecand cool-headed way, settling all his business affairs and arranging for his funeral. His wife passed to spirit-life last July and this event seems to have had a terrible effect on his mind. On the eve of his tragic departure he wrote his physican a letter which was found on his desk and read as follows: SUNDAY, 3 P. M., April 14th, 1888.-Dear Doctor

have lately had some communications and impressions from the spirits, wanting me to come to them, and now they have fixed the time for Sunday night and out in Lakewood cemetery. I shall go to meet them as calmly as if I wer setting out on a trip to Europe.

I shall be so glad to see my dear wife again. I have put all my affairs in good order before leaving. The spirits told me I was ill from disease of the

kidneys and would never recover. I want my body to be laid out at the cemetery and

put in the receiving vault until the time for burial I shall walk out to the cemetry to-night, take a good lose of chloral, and if all goes well my body will be found in the lot I bought on Saturday. I wonde whether the spirits will come to me in the beautiful moonlight

Many thanks for your kind services. Good-by. P. E. LOCKWOOD. Yours sincerely, As Presiding Judge Talmage will be likely

ation for philosophers, vegetarians, dabblers | cent successes on his part .- An internationin metaphysics and students of the occult. al peace congress will be held at Paris June Somehow they take on fresh vitality among the heathenish Chicagoese.

Such of our readers as have not already ordered Hudson Tuttle's new book, Studies in the Outlying Field of Psychic Science, in advance of publication, can now procure it from the JOURNAL office. Price \$1.25. It is just from the press.

The many eastern friends of Mr. and Mrs. Leon Priest will be glad to hear from them. It will be remembered that they went to San Francisco last fall. Mrs. Priest was seriously ill nearly all winter; the climate did not agree with her. They have retired from the field as teachers and practitioners of mental healing, and removed to Seattle, Washington Territory, where a fine business opening for Mr. Priest presented itself. Their address is

Glimpses of Fifty Years is the autobiography of Frances E. Willard, now on the eve of publication by the Woman's Temperance Publication Association. The book will be a large 8vo of nearly seven hundred pages. cloth bound \$2.75. The story of Miss Willard's life and labors must be intensely interesting, and its sale will put an immense sum into the treasury of the Temperance ple may differ from her in politics and religion, all must be anxious to study the career of this remarkable woman. We predict a sale of not less than a half million copies.

Hudson Tuttle has issued "The Tiger Step of Theocratic Despotism," a tract which shows the methods of a bigoted class of church people who are at present assuming the character of national reformers. It is being distributed in large numbers and doing a vast amount of good by opening the eyes of the people to the dangers that are threatening the liberties of the people. Let its circulation be extended by every one who values freedom of thought. Now is the time to order. We can supply it at \$2.00 per hundred. Single copies five cents.

We are not running the business of Dr. W. E. Reid of Grand Rapids, Mich! We have no sort of interest in the woes and complaints of people who write us that their dealings with him are unsatisfactory. We do not propose to enter into an investigation of the petty grievances. We consider it an imposition to be asked to do so. People who expect to have their household and financial matters regulated by spirits, paying a dollar a message in getting their instructions and advice BIBLE through from the other side, are not the class who subscribe and pay for the RELIGIO-PHI-LOSOPHICAL JOURNAL. Regular readers of the JOURNAL have learned-such as did not always know-that venal uses of Spiritualism are not conducive either to health of body or mind, nor desirable acces-TOPICS in this book in relation to the l sions in acquiring wealth. Dr. Reid is a medium, upon the testimony of many credi-George F. Pentecos ble witnesses; he is publishing a paper, as he Horatius Bonar. **Helry** Morehouse has a right to do. If patrons have differences George C. Needham with him they must look to him for satisfac-D L. Moody. tion or appeal to the law, not to us. D. W. Whittle. J. H. Brooks. The Bible Readings are by all of the abo The Nashville American says: "The resurers. The book contains several hundred B is exceedingly suggestive and helpful not o ter and evangelist, but to t_e Christian wh stand and know how to use his Bible. 38 rection of Mack Francis, one of the negroes who was hanged last Wednesday, was reportindex of titles and index of subjec ed in Lebanon early yesterday morning, and Do you want to take part in prayer-me passed in rapid succession until it was in the This book will help you. Do you want mouths of thousands of people and acknowlspeaker? This book will help you. Do meetings better? Study this book and you edged to be a most remarkable incident. It will be remembered by those who read an account of the hanging, that Francis' neck was not broken, but that he died of strangulation, struggling and groaning piteously for a long time. He was finally cut down and put into the coffin immediately and placed in a wagon and started for the upper country. It seems from the report that only the circulation had stopped and the jolting of the wagon Devouio co over the road had considerable effect upon 2910110 90 the organs, causing a reaction to take place within a short time. Within the course of the evening the negro had obtained strength enough to make a noise in the coffin, when the several negroes who had charge of the wagon abandoned their post and fled. The This work essays to uniti ze and explain incredible report was made and some braver facts in its field of research, which hithert person advanced to the spot, and on opening parent connection, by referring them to a c from them arise to the laws and condition the coffin found a ghastly apparition half ual being. The leading subjects treated an turned. It is supposed that the body was Matter, Life, Mind, Spirit; What the Senses T and Doctrine of Evolution; Scientific Meth of Man and its Results; What is the Sen then placed in the hands of a physician, who charged it with electricity, thus effecting a complete reaction and restoring the negro to perfect activity. The matter has been kept a secret so far as possible for fear he would be brought a second time in to the custody of the law. His whereabouts is not known, but it is thought that he will make a crop in DeKalb county."

23 and continue four days.-The duke of Edinburgh, commanding the pritish fleet in the Mediterranean, is ill with fever.-The diplomatic report on the trades of France proves that country to be in a most flourishing condition .- British religious societies are arranging for a plentiful distribution of Bibles and tracts at the Paris exposition.-The appointment of generals of high rank from out side the royal family in Germany is cause for concern in England.-Mme. Christich, for whom Milan gave up the Servian throne, is very obese, after the Diss Debar order, and like the New York woman she is, also, a medium.-The deceased wife's sister bill for Scotland, although set for second reading May 8 next, is not likely, in the opinion of politicians, to be reached. The bishops have eight times defeated such a law for England.

THE HUMAN BREATH.

Professor Brown-Sequard has recently been mak-ing experiments to determine whether the human breath was capable of producing any poisonous effects. From the condensed watery vapor of the expired air he obtained a poisonous liquid, which, when ejected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkaloid, and not a microbe. The rabbits thus injected died without convulsions, the neart and large blood vescels being engorged with blood. Brown-Sequard considers it fully proved that the expired air, both of man and animals, contains a volatile poisonous principle which is much more deleterious than carbonic acid. One of the marked characteristics of this age is the concentration of humanity in large towns and larger cities, where they cluster in small rooms, and poorly constructed flats-developing unsanitary conditions, which insure a death rate far in excess of that experienced where people breathe fresh air. Pure air cannot be obtained in city dwellings, but the air can be purified and rendered wholesome. The most effective device that has thus far been perfected for disinfecting and purifying the air of city homes is "The Sherman Vaporizer." This persistent little worker is charged with a "carbol cressol" acid, the most wholesome, effective and pleasant germicide that has been discovered, which soon changes the poison infected air of room or dweiling, and renders it wholesome and invigorating. The vaporizer has been thoroughly tested for over two years in the East, and is now being introduced into western homes, lodge-rooms, factories, and school-rooms, by J. E. Woodbead, well known to the readers of the JOURNAL. We have tried it in the JOURNAL office and believe it to be all that is claimed for it. It is inexpensive, cannot get out of order, and cannot but benefit every home into which it is introduced. Mr Woodhead wishes to engage agents for the cities and-towns of the West. Any of our readers desir-ing a profitable and philanthropic occupation can address Mr. Woodhead at 468 West Bandolph St., Chicago.

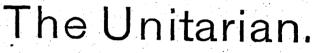
All of our readers who are interested in flowers All of our readers who are inconcered to a concere a concere or gardening should write to S. H. Moore & Co., of the Work City who offer to send their "Ladies World" for three months and 200 ve for only 12 cents. See their adverti April 20th issue.

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REV. J. T. SUNDERLAND, EDITOR.

Will be sent to new reader for examination,

Three Months For 10 Cents. Address

THE UNITARIAN, Ann Arbor, Mich. "Most excellent" Dr. H. W. Thomas, Chicago. "By all odds, the best Religious Monthly in the United tates."-Universalist Record.



Transition of A. E. Newton.

From the residence of his son-in-law, J. T. Trowbridge, Arlington, Mass., on the 12th inet, the veteran Spiritualist, Alonzo Eliot Newton passed to spirit life, after a brief illness. As long ago as 1855 Mr. Newton took editorial

The funeral services were held in Mr. hear him. His treatment of the theme is FOR OUR READERS AT ley and twenty-nine seamen, hurt in the Ayer's beautiful Spiritual Temple on Sunday | likely to be quite unique and from the stand 10 to 60% MANUFACTURERS' PRICES storm at Samoa. - The Oklahoma boomers got afternoon, April 14th. Mrs. H. S. Lake led the point of a close student of spiritual things. safely over some of the swollen streams in the Cherokee Strip.—The Duluth and Winne-peg Railroad Land Grant bill was stolen from exercises, and was followed by Mr. Newton's Not Charging Commission for their Services. The annual convention of the American life-long friend, Dr. H. B. Storer, who paid a the Minnesota Legislature.—Chauncey M. Depew estimated the total loss of the great Thus saving the profit that is usually paid to the middle men, running from 10 to 60 per cent. A trial order will convince you that you can not afford to do without our services. Experienced buyers. The bet market to buy in. Price List of Household Supplies, Dry Goods, Boots and Shoes, and Furniture sent free. Section of the Theosophical Society, as previglowing tribute to the memory of his cofire along the North River front N. Y., at about \$3,000,000.—Henry b. Pearson, Post-master of New York City, died at the home worker. We quote from the Banner one parously announced, will be held on Sunday the Favorite Co-Operative Association, 28th, at the Palmer House in this city. Alagraph of Dr. Storer's eulogy: 45, 47 and 49 Randolph Street., Chicago. Beferences by Permission—ARMOUR & Co., Chicago: Continental National Bank, Chicago; Weare & Allison, Bankers, Sloux City, Iowa. though Chicago is the greatest meat distrib-"While the speaker had known the deceasof his father-in-law, ex-Postmaster General ed mostly as a Spiritualist, he also knew him uting mart in the world and is largely given Thomas L. James, at Highwood, N. J. to have been a friend of all reforms looking | up to material affairs, yet it has great fascin-British advices from Stanley indicate re-

tion also to that of his "brother in the Lord" down in Georgia, and ask him to include it in his charge to the 4,000 listeners at the speckled church in Brooklyn next Sunday.

Evolution from Barter.

The paper on "Evolution from Barter" pub lished in this issue contains matter likely to provoke serious thinking and possibly some controversy. Mr. Jones is an able business man who makes no pretensions to literary style, but gets down to what he has to say by the shortest cut; and when through, stops. His paper is in the line of the JOURNAL's field of reform. The grave sociologic problems now forcing themselves to the front can best be studied from the psychical and spiritual sides of life, and only by duly considering those sides can progress be made in solving the questions now stirring the world. The JOURNAL is with humanity at large in this great struggle toward happiness here and hereafter; and all that will help to hasten conditions and clarify the common understanding is germane to its columns and to Spiritualism, in the broad definition of that word as the philosophy of life.

A W. C. T. U. Woman in the Role of a Wholesale Liquor Dealer.

A few days ago in Pittsburg forty-two ap plications for licenses for wholesale liquor and beer dealers were made to Judge White. Among the number was a W. C. T. U. applicant. Here is the report of the case from the Commercial Gazette of the 12th.

James McCullough appeared for his mother, Mrs L. C. McCullough, who has a wholesale liquor-house at 523 Liberty street. Mrs. McCullough's husband died during the past year and the license was trans-ferred to her. She is a member of the Woman's Christian Temperance Union, and was formerly very active in its work. Her son showed a physician' certificate that she was too ill to appear. He said their business amounted to \$40,000. They had sold to some unlicensed retailers, but about four months ago Mrs. McCullough gave orders to stop it, and stopped it was. Liquor had been sold to the Belmont Club, of Allegheny, and Washington Irving Club, of Mt. Washington. Mr. Christy asked: "Who is the literary genius of your firm?"

"What do you mean?" Mr. McCullough inquired. "I mean," said Mr. Christy, "the person that writes up your high-toned advertisements." "My mother writes those," Mr. McCullough replied, proudly, "and I think she does it very well." "Yes, she does indeed," and Mr. Christy sighed. "They're splendid—in their line."

The Genius of Christendom.

Transference; Immortality – What the Fr Be, Granting the Preceding Facts and Mind Cure; Christian Science. Me Their Psychic and Physical Relati On Monday evening the 29th, Dr. J. D. Buck, charge of the New England Spiritualist and GENERAL NEWS. sonal Experience and Intelliger the Sphere of Light. President of Pulte Medical College at Cincinand in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them. from that time to almost the day of his de-Gen. Boulanger left Belgium for London last parture was identified more or less intimate-It is printed on fine paper, handsomely bound in cloth, 250 nati, and author of A Study of Man and the Wednesday.—Count Herbert Bismarck has pages, Price \$1.25 postage paid. Way to Health, will, by invitation of his Board cover. Price 50 cents; postage 5 cents extra. ly with the Spiritualist press. In a lengthy drawn up a statement to be used as a basis For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. notice of his demise and funeral the The many Chicago admirers, deliver a lecture on for discussion at the coming Samoan Conferthe "Genius of Christendom," in the main Banner of Light says: "He was an earnest and ence. It concedes the autonomy of Samoa.-Feverish activity is reported among the Soanditorium of the First Methodist Church, self-sacrificing friend of the colored race, a F.CO-OP.A. Favorite Co-Operative Association cialists of Germany.-The official reports of champion of reform, and a devoted Spiritcorner Clark and Washington streets. Ad-Admiral Kimberly and the officers commandmission free. Dr. Buck is an able thinker, a ualist-for which cause he accomplished ing the three American war-ships at Samoa, much valuable work as writer, editor and forcible writer and speaker. The JOURNAL upon the recent disaster there, reached the Will Buy Anything and Everything SAVES Navy Department .-- The steamer Umatilla recommends its city readers to turn out and speaker." reached San Francisco with Lieutenant Rip-

w York City, who offer to send their "Ladies orld" for three months and 200 varieties of seeds r only 12 cents. See their advertisements in our oril 20th issue.	If you want to MAKE MONEY with but LITTLE WORK send for 12 articles on Practical Poultry Raising, by Fanny Field, the ablest and most practical writer on Poultry in America.
For delicacy, for purity, and for improvement of e complexion nothing equals Pozzoni's Powder.	She tells how she cleared \$1.49 on each Fowl. Tells how much it costs to start the business, and how a me- chaule's wife makes \$300 ANNUALLY on a VILLAGE LOT. Tells about incubators, brooders, spring chickens, capons, and How TO FEED TO GET THE MOST RGGS. She CLEARS
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Notes and Suggestions for Bible Readings,	So well known to the readers of the JOURNAL by series of papers entitled
PICS in this book in relation to the Bible are discussed	FROM HERE TO HEAVEN BY TELEGRAPH
by such men as orge F. Pentecost, A. J. Gordon, ratius Bonar, William Lincoln, Lry Morehouse, J. H. Vincent, orge C. Needham, Chas. M. Whittlesey,	and other articles appearing in its colums, is diagnosing and prescri ing for diseases with marvellous skill and accu- racy. The most difficult cases have been easily cured and it is so very reliable that many leading physicians appeal to it in their obscure and difficult cases. Send for circular giving full instructions, etc.
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Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.	The author of this work became interested in Mesmerism and was soon couvinced of the importance of this nascent science. He at length determined to devote himself to its advocacy, and we have in this work the knowledge of one widely experienced in mesmeric processes.
STUDIES IN THE OUTLYING FIELDS	Price, board cover, 75 cents. For sale, wholesale and retail, by the BELICIO PHILOSOPHI-
-0F-	Cal Fullishing House, Chicago.
PSYCHIC SCIENCE	Theosophical Book Co
HUDSON TUTTLE.	Attention is respectfully called to the announcement of the Theosophical Book Company which will open for business, May 1st, 1889, at 110 Tremont St., Boston, Mass. The new company is founded with the distinct object of end-avoring to awaken a more general public interest in Theosophical liter-
This work essays to uniti ze and explain the vast array of ts in its field of research, which hitherto have had no ap-	ature. With this end in view cheap reprints will be made of many of the standard works on Theosophy. The flist issue is Light on the Path, with notes, and forty five pages of com- ments by the author, as printed in Lucifer. This little book, of inestimable value to the student, will be generally adver-
ent connection, by referring them to a common cause and m them arise to the laws and conditions of mans' spirit- being. The leading subjects treated are as follows:	tised through the columns of the leading religious, and some of the secular papers. Price, paper covers, well bound and well printed on good paper, thirty cents, postpaid; four copies one dollar; cloth, sixty cents. All works not out of print, that are of value to students of Theosophy and the
tter.Life, Mind, Spirit; What the Senses Teach of the World nd Doctrine of Evolution; Scientific Methods of the study of Man and its Besults; What is the Sensitive State?; Mesmerism, Hypnotism, Somnambulism. Clair- yoyance; Sensitiveness proved by Psychome-	Occult Sciences, will be carried in stock. The company has also taken the agency of the London T. P. S., and it is hoped that a much better sale can be worked up for these publica- tions than they have had in the past in this country. The catalogue now in press of the books for sale by the
try; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Discase; Thought Transference; Intima- tions of an Intelligent Force	Theosophical Book Company, will be sent post free to any address.
Superior to the Actor; Ef- fect of Physical Condi- tions on the Sensi- tive; Uncon-	THE MELODIES OF LIFE.
scions sitives; Prayer, in the Light of Sensitiveness and Thought ransference; Immortality –What the Future Life Must	
Be Granting the Preceding Facts and Conclusions; Mind Cure; Christian Science, Metaphysics-	CHOIR, CONGREGATION AND SOCIAL CIRCLES By S. W. TUCKER.
Their Psychic and Physical Relations: Per- sonal Experience and Intelligence from the Sphere of Light.	The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be accentable to mortals





Voices from the Reople.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. THOU KNOWEST.

HELEN M. COMSTOCK.

"May I be first to welcome her When she steps across the river."

Ah! gray-haired sire, thou knowest well Scarce aught on earth is lasting; That frosty air and freezing rain Shall come the joy-buds blasting.

In summer days the hazy clouds Flit our sunny meadows; That life's bright hours can ever dim We're warned by flitting shadows.

Thou knowest well! for, 'tis not age That o'er thy brow has drifted Time's silver sands, 'till flecks of white Amid brown locks are rifted.

"Some griefe gnaw deep;" perhaps 'tis thus Our natures here are rounded; The world heeds not-it does not know How heights and depths are sounded.

Thou knowest,—for thou, too, hast felt The depths of pain and sorrow; Such trials as thy soul bath borne. No balm from earth can borrow;

So, looking thro' the earthly gloom Thy soul beholds a morrow, When spirit-arms shall clasp thine own Away from care and sorrow.

Promotion of the Growth of Plants by Magnetism.

[From the Sphinx. Translated by "V."]

The editor of the Sphinx has requested me to give an account of my mode of procedure in the magnetizing of plants, in answer to the many questions put to him on the subject, elicited by the essay which appeared in the August number of 1888. willingly comply with this request, but think I ought first to say that it was the interesting essay of Dr. Carl du Prel, relating to this matter, in the il-Instrated journal Ueber Land und Meer which first excited my attention and in some measure guided me in my experiments.

To magnetize a plant is to transfer to it the indwelling life-giving nerve-spirit, Od, or whatever we may choose to call it, possessed by some persons, and this is generally affected by holding the fingers or palm of the hand towards the plant.

Thus, I take the flower-pot in my left hand, hold the tips of my fingers, or the inner side of my hand. for one minute or more towards the lower part of the plant, that is, towards the root, so that the plant and I may become familiar with one another, then carry the hands slowly upwards over the entire plant-to speak technically, I make magnetic passes over it-and linger a short time over the topmost points so as to let them absorb the life power. If the pot is heavy, I set it down before me and do the same thing with both hands, then I turn it round, in order that it should be magnetized on every side, and finally, I make passes spirally, always from the lower part upwards, winding as it were about the plant. I hold my palms and fingers from half an inch to an inch distant from the plant. When I have finished this pass, I withdraw my hand to some distance before commencing another, so as not to make backward passes and thus take away the magnetism, and then I begin again. It is necessary, in operating on plants with many branches, to magnetize first the part nearest the roots and then the stem and the branches separately, beginning at the stalk. In conclusion I breathe softly over the plant, likewise from the lower to the upper part. According to the time I can spare, I do this magnetizing once or twice a day; the morning and evening are the best times. Five minutes at a time is sufficient for small plants. Then I water my nurselings, not oftener than necessary, with spring or rain water, after I have mag-netized it in a vessel. This I do in the same way as I magnetize the plants, and I should remark that neither plan's in pots nor those growing in the ground should be watered with quite fresh cold water, because it chills the roots.

Spiritualism--What is it?

Under this caption the brave and gifted pen of "M. A. (Oxon.)" has some striking words, in a late number of *Light*, in discussing the position lately taken by Mr. A. E. Newton, reprinted in the JOURlike to add a few remarks of my own. In the outset it may be well to state that no one has a higher ap-NAL from The North American Review. We reproduce the conclusion of the article, which every Prof. Buchanan's writings on the subject of psychometry. It was a lucky find for him, and his efforts and those of Prof. Denton, in the way of true Spiritualist can take to heart:

A Spiritualist, first of all, is one who has proven for himself, or has accepted as proven on adequate evidence, the fact that death does not kill the spirit. But this conviction has far-reaching results, as Mr. Newton points out. It is impossible to dissociate Spiritualism, of any sort worth the name, from religion and morals. For when a man becomes assured that he will live after his probation here he naturally seeks to know where and how: and equally naturally he seeks his information from those who, having passed to that state, are qualified to give it. He finds that there is a broad agreement as to the essential points which most concern him, and he arrives at the conclusion that belief is little and life and conduct much. He learns that his character is his own production as it is his own property, and that each act of his daily life is a factor in its evolution. When the probation of earth-life is over he goes to the place that he has prepared for himself. His Spiritualism, when he realizes that,

has already entered into the sphere of religion. But this is not all. Not only is he correlated with the world of spirit; not only has he duties and obligations here by virtue of the future that awaits him; but he is himself a spirit, living as really in a Spirit-world as he ever will. His body is an accident that death disposes of. His spirit is himself that no accidental change can affect. It is now "in the prison-house of the body," bound by the limitations of the flesh; more or less imperfectly adapted to its environment, possessed of inherent powers which it very imperfectly realizes. The Spiritualist, who is worthy of the name, will concern himself as much with the study of himself as a spirit as with intercourse with those who, "after they are deliver-ed from the burden of the flesh," are able to return to this conth and commune with him. Snivitalism to this earth and commune with him. Spiritualism is therefore as much concerned with introspection as it is with that prying into futurity which most people consider to be its exclusive concern. The true Spiritualist must be an all-round man; not merely an Occultist, for Occultism is but the fringe of the vast subject that engages him: not merely an inquirer into psychical problems, for that narrows him down to self and limits his view: not a fanatic in matters religious: not an enthusiast None of these things merely, but a man so convinced of his future life, of his own part in moulding it, of his spirit's infinite potencies, that he lives here, a stu-dent of spirit in his own self, in all that surrounds him, and in all that he can press forward to attain. And this if he be, he is, in the relations of this life in the certainty of that which is to come, in the best sense of the word a Spiritualist.

On Lookout Mountain.

to the Editor of the Religio-Philosophical Journal:

I must add my contribution of news in regard to the celebration of the forty-first anniversary of Modern Spiritualism. For the first time in its illustrious history, old Lookout entered the field as a participant on the day of general rejoicing and congratulation. Our society came up from Chattanooga in the morning and spent the day, holding services in the afternoon. The Natural Bridge Springs Hotel was the scene of rendezvous. Profuse floral decoration transformed the large parlor into an attractive centre for spirits to congregate. Before the services, honn Dr. Fuller opened the service of the afternoon with an invocation followed by an address on the mission and educational value of Spiritualism. M. D. Higley, president of the Chattanooga Society of Spiritualists, made remarks appropriate to the occasion, and Mrs. Higley, a medium well-known here, gave evidence of spirit return and communication. Mrs. Clanney, Miss Weigle, Mr. Poyner and other mediums, also took part in the exercises. In the even-ing, Dr. Foller addressed a large audience in Chattanooga. The interest here in regard to Spiritualism and mediumship, seems to be vitally active. We find the people genial and hospitable, and whaive. quite as agreeable very intelligent and progresst is believe in the importance of the home circle, and am pleased to note the spreading development here in this direction. I also believe that mediums should strive to seek intellectual unfoldment as well as mediumistic-not become mere automatons for outside wills to control ad libitum. Our campmeeting commences July 1st, and continues two months. Nature has done her best for this spot, and we are determined to float the flag of spiritual enlightenment and progress here. Your valuable journal can greatly aid the cause here by publishing what I may find opportunity to communicate from time to time as the season advances. I cordially endorse the growing demand for organization. We need some kind of sticking-plaster to hold our ranks in shape. Sentimental Spiritualism. ought to be laid on the shelf for an eternal rest, and practical Spiritualism be given full control of the GEORGIA DAVENPORT FULLER. reins. Lookout Mountain.

Theosophy is not Hinduism.

to the Editor of the Religio-Philosophical Journar,

A Boston correspondent of the RELIGIO-PHILOSO-PHICAL JOURNAL is laboring under a vain attempt to saddle upon members of the Theosophical Society a charge that they are not independent investigators, but a set of "cadaverous" Hindus. In this connec-tion, he has made statements in his last letter which,

though utterly absurd, cannot be passed over without notice. The gentleman declares that my former reply to his charge that the Theosophical Society is a Hindu sect "is a little more than a naked denial of the Hinduism of the Theosophical Society." I stated that the object and aim and nearest approach of the Theosophical Society to a creed is formulated in the first declared object of the association, which is to form "the nucleus of a universal brotherhood of humanity." I do not know how I can state this fact in plainer English. I know little about Hinduism, but if the basis of that faith is this noble principle, then I am a Hindu. But the root idea of Christianity as taught by Jesus, as well as the foundation of every living or dead religion, is based upon the same principle of love among men.

In one direction, the members of the Theosophical Society endorse two theories not generally accepted in the West. The first is Karma, which is a belief that each individual gets, in the long run, absolute justice; or, in other words, reaps no more nor no less than he sows. The Christian idea of heaven and hell is an unintelligent way of symbolizing this same divine truth.

Secondly, the doctrine of reincarnation, which teaches that the soul of man is not a puppet with some unknown and indefinable intelligence pulling the strings which make it appear and disappear from the worlds of cause and of effect, like a veri table jack-in-the-box. The Theosophists consider that it is the will of that intelligence which causes organic life and from which the soul must have its being and of which it must be a part, if it is anything, that, acting under an immutable but universal law, continues to find an expression in form after form so long as there is a desire for physical existence, in the animating power which causes us to be where we at present find ourselves. This doctrine of reincarnation is found, in distorted and mutilated shape, interwoven with the creeds of nearly every religion, though perhaps among exoteric faiths, is to be found in its most pure form in the teachings of the high caste Buddhists. It is above all things the doctrine of common sense. It appeals to the natural reason of the man and its study elevates him to something more than a credulous, blind creature, driven hither and thither by the waves of chance, finally to be swept out of sight when he reaches that great abyes from which he imagines no traveler returneth. I have no desire or inclination to take up the gauntlet of personal epithet which the JOUR-NAL correspondent to whom I refer has apparently thrown down. I am only writing in behalf of what I believe to be the grandest truths that it is possible for mankind to comprehend. Truths which will brighten the mental atmosphere and broaden the horizon of every one who will seriously consider them. This is Theosophy, not as I alone understand it, but as Madame Blavatsky, the founder of the Theosophical Society has taught it; as Col. Olcott the life president has preached it for the past fourteen years; as Mabel Collins has written it down, copying words that will live, in Light on the Path, as long as the English language is written or spoken, and if Mr. Buchanan calls a consideration of this ennobling philosophy a "thrashing of the old straw of metaphysics," I can only say that in the scattering of these pearls of faith by the founders of the Theosophical Society, many who have trampled on them would not have done so, if they had first considered and examined the beauty of that which they have

Notes and Extracts ou Miscellaucous Subjects.

APRIL 27,

The monastery of Melk, in Austria, has just cele brated the 800th anniversary of its foundation.

In consequence of the ever-increasing military burdens the number of emigrants from Italy last year was nearly three hundred thousand.

Four Russian officers have made a wager that hey can ride on horseback from St. Petersburg to Paris in forty-five days, They will start in May.

A wealthy New York lady has made a bequest f \$50,000 to the Salmagundi Club, the interest of which is to be used for relieving needy American artists.

A full-grown coon invaded the playgrounds of the school at Ocean View, Cape May County, New Jersey, a few days ago. It was shot by one of the pupils.

Sam Jones says that San Francisco and hell are not ten feet apart, and that there is more Sunday wickedness in that city than in any other four on the earth combined.

At a revival meeting in Calhoun, Ky, a sheriff who became converted confessel that thirteen years ago he stole \$1,000 from the county. He has made restitution.

Samuel Jones, a colored farmer near Middletown, Del., runs a school house exclusively for his own children. The eldest son teaches a dozen of his younger brothers and sisters.

A Londoner with more leisure than brains has counted the number of vehicles which daily pass a certain point on the Strand, and he finds they average over 12,000 daily,

A correspondent writes that this has been a disastrous financial season for Florida, and that great efforts are being made to secure good drainage and cleanliness for Jacksonville.

Three Michigan women, whose birthdays come on the 29th of March, have not failed to pass that day together for thirty-one years, though no two of them live in the same town.

Maine has a tramp law which gives every gent of the high road sixty days in jail if arrested in a sober condition. If he is drunk the sentence can only be made for thirty.

For one year the prison convicts of New York State have remained idle because their work was supposed to interfere with the trades. The whole state now howls for their re-enployment.

Up to ninety years ago every shoe was fastened with a buckle, and no man had the least idea that the time would ever come when he would have to take his teeth to a hard knot in a shoestring.

Hosea Ham, of Corinth, Maine, has an iron pot which was brought to this country in the May-flower. It was used as a cooking pot in some of the campaigns of Miles Standish, against the Indians.

At Lord Londonderry's sale of pedigree Clydes-dale Snetland ponies and trained cobs and ponies, from his celebrated stui at Seaham, a pony only thirty-seven inches in height realized forty-one guineas

The old-fashioned "sugar party" has fallen into decline is a complaint heard in the maple sugar season. There isn't so much fun in preparing a mixture of white and maple sugar as there was in "sugaring off" the genuine article.

The gold mize on Douglass Island, Oregon, recently bought by an English syndicate for \$2,000,000, has been diamond drilled throughout, and it is said there is gold enough shown to keep 1,000 men busy every day for 100 years taking out the gold bearing uariz.

Plants grown in the open, which bear their fruit above ground, should be treated first by the earth being magnetized and then by upward passes.

Seed-fruit or grain, such as corn, peas, beans, or lentils, receives the life-promoting gift by the hands being held over them when spread out upon a table, and likewise by being breathed upon.

With vegetables that grow beneath the earth, such as potatoes, only the seed, and later on the place where they are planted, should be magnetized; upward passes must be avoided, otherwise the strength would go to the foliage and seed-vessels.

In the case of flowers, a much longer time is needed. It is a most interesting and convincing experiment to magnetize only one branch of a plant. I unfortunately have not myself had an opportunity of doing this. When this is done the fruit of this branch will be much finer and of better taste, and will ripen sooner than that of the others.

Thus I have obtained in a small way similar results to those described in the August number of the Sphinx, 1888, and I may add that the same effects showed themselves later on in some flowers and other plants which I treated magnetically. I always take two plants of the same age and size, grown in the same earth, under the same conditions, one of which I treat magnetically, the other in the ordinary way, so it is easy to compare them with one another.

There is one thing, however, I look upon as absolutely necessary, as it is in magnetic healing-with relation to which I may here incidentally remark, that I have been wonderfully successful in several unsought for instances-that is, that in the magnetizing of plants it is most essential that the body should be in a perfectly healthy state, for it is only from such an one that the life-giving nervespirit can stream forth. For breathing, too, the breath must be pure, and therefore a smoker should operate early in the morning before he has had a cigar between his lips. A tranquil state of mind is likewise needful, or I might say a harmonious condition of the inner man, for agitation, anger, anxiety, or uneasiness of any sort will rather exert a deleterious influence. Outward quiet, too, is advisable, therefore it is better to operate when alone; and love for the work, which makes it easy to concentrate the will-power with a strong feeling of wishing and desiring on the subject in question, is self-evidently needed.

Anyone who possesses the God-given power of life-magnetism and uses it rightly will understand the meaning of King Solomon's saying (Wisdom ix. 2); "Man also is lord over the creation."—Ludwig H. Gardner, in Light.

The Foxes Once More.

To the Editor of the Religio-Philosophical Journal:

The exposure of the frailties of these two Fox Sisters, whilom public mediums, was a shameful affair on the part of those who sought to profit by their exhibition; and it is little credit to the Catholics who have taken them into their fold. They were certainly phenomenal rapping mediums at one

With the rest of the ardent seekers after spiritual light, myself, wife and a few friends years ago called at their residence in the upper part of New York City. But our interview was upsatisfactory. We got several truthful recognitions of friends, but the girls seemed to take no interest in the matter and in a laughing, giggling way were engaged in writing pet dog in their keeping. The exposure of these two women, although mortifying to their elder size | quently went to each tree and whispered to it; ter, Mrs. Underbill, verifies what I have long urged to be true, that the fact of one being a phenomenal powers and grow up to be an ornament and a blessmedium is no assurance that such individual is a | ing to the city, and the people about here. Grow

cott and as an example quotes the story of the Hindu who threw the rope up in the air. The end of it ascended for a long distance and finally remained fixed. A boy then climbed up the rope, etc.; but neitner Olcott nor any other occultist that I have ever met looks upon this feat as anything else than an illusion. The fact is that while in Europe and America Dr. Charcot and others have the power of hypnotizing a single individual and causing him to imagine that he sees things that do not exist, the same power adheres in certain Hindus to a much greater extent. They can send a mesmeric wave over an entire audience and compel them to believe that a rope goes up in the air and remains fixed, or that a mango seed sprouts, grows up and becomes a tree in twenty minutes. The evidence in reference to this class of phenomena is too strong to be resisted. It was witnessed by the Prince of Wales and

In Detense of Theosophy.

Although Mr. Noyes has very calmiy and proper-

ly answered Prof. Buchanau's pyrotechnic as-

sault upon Theosophy and Theosophists, I would

preciation than the Theosophists, of the value of

elaborating the new science ought to render their

names illustrious for all time. Nor are we disposed

to doubt the great mental ability of Prof. Buchanap.

Still it is a matter of common observation that men

who are very strong in some branches of study are

frequently blinded by prejudice and cannot exam-

ine views in the opposition to their own dispassion-

ately. Take the case of Huxley, for instance, who

is one of the kings of science. He attempts to ac-count for the varied Spiritualistic experiences which

took place in a hundred thousand families by the

supposition that the whole excitement proceeded

from the snapping of the toe-joint of some one member of each circle. The decision of the Sey-bert Commission is of the same character amount-

ing to a determination not to investigate seriously

anything opposed to their pre-conceived opinions.

They avoided the mental conditions of the problem

and confined themselves solely to its physical as-

It seems to me that Prof. Buchanan has made a

similar mistake. In a previous article he directed his batteries against the doctrines of Plato and the

anciente. He was not answered because they need no defense. The consensus of opinions of the great,

wise and good of all ages is opposed to Prof. Bu-chanan's view. He will find that the wisdom of

past ages cannot be obliterated by his mere dictum

He lauds what he considers the clear-cut facts of

Spiritualism and characterizes Eastern occultism as

a chaos of contradictions and absurdities, and dis-

misses the doctrine of re-incarnation with a lofty

wave of his hand as something unworthy of his no-

tice; but the theory of re-incarnation rests on too

firm a foundation, and is supported by too much

positive testimony to be easily overthrown. That and its companion doctrine of Karma, which also

shares his ridicule appear to solve all the problems

Every Spiritualist must see that the sing-song twaddle published in the letters from the Spirit-world which appeared in the Banner of Light, and

which excited so much derision, has injured the

cause of Spiritualism to a very great extent; yet if my recollection serves me, in the teeth of the con-demnation manifested by the great mass of Spirit-ualists, Prof. B. wrote a letter to the editor thank-

ing him for the great good he was doing in publish-

ng these communications. He endorses this incon-

gruous material, but is shocked at what he considers the chaotic doctrines of Eastern occultism.

His principal objection to Colonel Olcott's views

, that in his opinion, he (Olcott) accepts the doc-

trines of the Mahatmas as authoritative without test-

ing them by experiment and reason; but he forgets

that both Colonel Olcott and Madame Blavatsky in

their writings do not ask the public to receive them

as ex cathedra: on the contrary they sustain them by

much argument, by known scientific and historical

facts and by numerous quotations from eminent

writers on these subjects. Nevertheless it is natural

to us all when we find persons, wiser, better and more intelligent than ourselves, with a wider range

of faculties, to look upon them as authorities. Dr.

Buchanan's work on psychometry might very prop-

erly be quoted as authority. Dr. B. also writes about the great credulity of Ol-

of human destiny easily and conclusively.

pect.

or denunciation.

To the Editor of the Religio-Philosophical Journal

his suite, by the Dean of Chester who wrote an account of it for his magazine and by numerous writers from the days of Marco Polo to the present time. Almost every dweller that goes to India sees more or less of these marvels, and the Dean of Chester

himself, an orthodox divine, said he had conversed with Englishmen who had lived there all their lives and none of them were able to account for these magic feats.

A young New Englander, who had just returned from India, told me that after a good deal of trouble he one day persuaded a fakir to show him some phenomena. He stood with him on a plain where there was nothing in sight, but a water carrier coming along the road. Upon turning his head he suddenly saw approaching a majestic elephant, magnificently caparisoned with a prince and princess on his back. The whole passed by and appeared to be as real as any other part of the landscape. The animal went about two hundred yards down the road, then turned about, returned and soon vanished as suddenly as it came. He noticed that the water carrier did not turn out for the elephant, but walked straight through it, demonstrating beyond all ques-

tion that it was an illusion. But if a story is true which was related at the time (both the Professor and myself frequented the Lamasery at 47th Street, the headquarters of Theosophy in those days), the Professor himself must be somewhat credulous. I heard that he told Madame Blavatsky that Jesus of Nazareth had materialized in his presence, and had graciously permitted him to make phrenological examination of his head. As I was not there at the time I cannot vouch for the occurrence, but it was stated that Madame Blavatsky laughed immoderately and the Professor was much offended.

It is not germain to this matter, but for one never could understand how Prof. Buchanan could claim to be a reformer and the friend of the human race, and yet advocate, as I heard him do long after the war was over, in Madame Blavatsky's rooms at the Lamasery on 47th Street, New York, the atrocious system of African slavery in the United A. DOUBLEDAY, F. T. S. Albemarle Hotel, New York. States.

Plant Magnetism.

To the Editor of the Religio-Philosophical Journal: My observations lead me to think there is some thing of value involved in the idea presented in the editorial of March 30th, under the heading, "Suggestive Experiment," that plant life may be affected by animal or human magnetism. House plants and field plants of the same kinds, in adjoining yards and under exactly similar outward treatment have, I have observed, produced entirely different results,those of one neighbor growing far more vigorously. and fruiting, or flowering much more abundantly, and yet no outward cause could be found for the marked difference. But in several marked instances have found that the more desirable plants were tended by a person whose whole life seemed to be given to their care. A love of the plants, like unto the love of children, seemed to animate the success ful plant grower. The most marked incident of this kind coming under my own observation was the following: In visiting an uncle, a Spiritualist in Milwaukee, a few years since, he showed me a fine row of elm trees bordering some lots he owned in the suburbs of the city. He told me that the neighbors laughed at him ten years previous, when he set out these trees. because so many different persons

had tried to make such trees grow in this particular locality, and all had utterly failed. But my uncle felt sure he could make them live and grow well, and he did. He claims that the secret of his succes was in his loving magnetism for the trees. He fre-"Now, little tree, I want you to put forth all your

CRIME OF A MESMERIST.

Poisons His Wife in a Cold-Blooded Manner.

A Paris correspondent gives particulars of a remarkable case which is before the courts in the south of France. Some months ago the wife of an extensive and wealthy wine grower was found dead in her bed. On the table was a note in which she stated that she had taken poison from remorse, having deceived her husband, who was one of the most exemplary of husbands and best of men. The affair created quite a sensation at the time, as the supposed suicide, who left three small children, had enjoyed the reputation of a good wife and mother, living happily with her family. A jury of prominent citizens, however, accepted the letter as a true confession and returned a formal verdict of suicide while insane. For a while the bereaved husband appeared to grieve bitterly, but in the course of a few months he consoled himself by becoming engaged to a rich young widow. The marriage arrangements were completed and the happy day was but a week off, when the intended bridegroom was arrested on the charge of murdering his first wife. His accuser was the nurse of his children. According to her sworn deposition, on the evening of the catastrophe she had occasion to enter the room occupied by her mistress. Upon opening the door she was surprised to find her employer in the act of mesmerizing his wife, a method which he frequent ly employed to put her to sleep. Quietly closing the door she remained on the outside, and, present ly, heard him dictating the letter to his wife. Later he appeared to be encouraging her to drink some thing. Fearing detection she slipped away, and the next morning found her mistress dead. She was afraid at the time to make any statement, fearing that she would not be believed and might get herself into trouble, but on learning that her employer was about to marry again, concluded to make a clean breast of it. Upon this evidence the employer has been committed for trial without bail, and public indignation in the district has been wrought up to such a point that he is certain of a long term at the galleys. A Minneapolis Man Wanders Away

on His Wedding Day and Lands in Michigan.

A curious case of mental aberration has come to light at Minneapolis, Minn. About a month ago James Viccars, a bookkeeper in a local commission house, disappeared on the day when he was to wed Hattie Ray. There were no circumstances surrounding the disappearance to give any clew to its motive. He was a steady, industrious, temperate young man. April 3rd, however, the mystery was explained when his employer received a letter from him, written at the home of his parents in Grass Lake, Mich. In this he stated that he had only a confused

JOHN RANSOM BRIDGE. Boston, Mass. **Man's Spiritual Double.**

In an article by G. C. Wittig, on "General Ernst von Pfuel as a Spiritist," in a recent number of Psychische Studien is to be found a highly interesting account of a Finnish sorcerer who posses d the extraordinary faculty of entrancing himself and sending his double out into the world long distances, and conducts himself in that state like a real man; who in one instance actually purloined the wedding ring of the wife of a certain Swedish bishop, presenting the husband-who had been a skeptic on the possible feats of magic-with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again on the return of the bishop, who had gone all the way to Finland to ascertain the truth of the many wonderful accounts in circulation about the magicians of Finland. The strangest part of the narrative is what the bishop's wife has to say when trying to account to him for her lost wedding ring. "I missed the ring," said she, "since such-and-such a day," naming the exact date on which the bishop witnessed the magic performance of the Finn, "and I have a suspicion that an old Finn, who had come into my kitchen -on that day whilst I was cleaning some fish, has stolen the ring, although I do not know how he could have done so. The strange conduct of the man made me suspect him; the sudden appearance of the man without any previous announcement, his peculiar look and countenance-as if I were looking a dead man in the face. Thinking the man was destitute, and perhaps sick, I went to the chest of drawers for some alms, but when I turned round to give it to him, the man had disappeared, and my ring toc."

Superstitions of Statesmen.

Nothing can induce Senator Voorhees to ride in a street car drawn by a white horse.

Senator Call will bury or burn a pair of socks one or both of which he has put on wrong side out. When Senator Harris, of Tennessee, is in doubt as to a course of action he decides it by spitting at a mark.

Senator Joe Blackburn not only takes the white horse, but also one having a white spot on it or one white foot.

Senator Sherman will not extend his left hand in greeting or receive one extended to him—a familiar habit with politicians.

Representative Kennedy, of Ohio, wears a voodoo charm which he obtained from an old negress in the swamps of Louisians.

If Senator Vest, of Missouri, meets a beggar in the street before he has spent any money he invariably gives to the mendicant.

Senator Edmunds regards it as unlucky if the first person he meets on emerging from his house is

a woman, and will return for a fresh start. Bepresentative Allen, of Mississippi, the funny man of the house, is never without the traditional rabbit's foot which he killed in the dark of the moon in a grave yard.

If the first person Representative Breckinridge meets in the morning is a colored man or woman he crosses to the other side of the street. He claims that if he continues on the same side he will be hoodooed for the entire day .-- Cleveland Plain Dealer.

Thomas A. Hendricks in the Spirit World.

Dr. Thompson, a state senator of Indiana, tells a remarkable story of Spiritualism. He had been con-sulted by Mrs. Oliver P. Morton on matters of which no one knew save a son. The senator was the family physician of ex-Senator Morton and he also served in a similar capacity for Vice-president Hendricks. Still thinking about matter over which Mrs. Morton had consulted him, Dr. Thompson called to see a patient, and while seated by her bedside he was asked by a strange lady if he would not like to see some slate writing. Out of curiosity he consented, and a slate was held beneath a table. He distinctly heard a pencil scratching. To his intense astonish-ment, when brought to light, these words were legibly written: "I give my hearty consent to the mat-ters concerning which my wife consulted you (sig-nature). Oliver P. Morton." This made the doctor anxious for further information and the, medium said: "There is some one else here wanting to talk with you." In answer to questions the doctor was informed that there is no politics in the other world,

The auditor's office in Walla Walla was invaded the other day by a man bringing in 897 gopher scalps, representing one month's work. If the premium on gophers is not too insignificant it would look as though they were the most profitable crop a Washington Territory farmer could raise.

Do I believe in evolution? Yes, certainly. It is true, and it has come to stay. But evolution is not the Alpha and the Omega; it is only the intermediate links of the chain. It marks perfectly the line or way power has developed itself, but it is not the power itself. There is a greater than evolution. I will not bow down to it. I have respect for the first commandment.-D. D. BELDEN.

The public laboratory of Paris attached to the police department has been found to be a nest of corruption. M. Girrard, the director, has been accustomed to accept great sums from tradesmen accused of adulterating their goods, even having established a system of blackmail based on threats of exposing adulteration.

The number of silmon caught this year in the Willamette, between Portland and the falls, is greater than ever before. The water is very low and the fish, which have been coming up the river in great numbers, have not been able to get over the falls. Hence the river fairly swarms with them.

The consideration for which Bombay Hook, near Wilmington, Del., was transferred by its original owner, an Indian chief, was two barrels of rum, two shotguns and four handfuls of powder. The land is worth now about \$300,000. Quite appropriately, the sign manual of the Indian chief was a goose.

The philatelists may seem, like the conies, a feeble folk, but they are to have their splurge like every one else. A postage stamp exhibition is to be opened in Amsterdam, a feature of which-rather the livehest feature, one would fancy-is to be a display of pictures of costumes of postoffice officials and employes all over the world.

A new substance called kelgum has been invented as a substitute for rubber. The name comes from the first syllable of the inventor (Henry Kellogg, of New Haven) and the word which represents his invention. 'It is reported that this kelgum is waterproof and will not harden or crack, and is especially adapted for textile fabrics. It is produced by removing the unctuous matter from vegetable oils so that a gummy residuum is left.

The other day a turkey buzzard alighted in the yard of Judge W. T. Jones, in Albany, Ga. A turkey gobbler which was strutting about and putting on considerable style at the time resented its appearance and proceeded to expel the intruder. There was a iharp skirmish and a fight to the death. The gobbler finished the combat by jumping on the buzzard's back, reaching to its head and picking out its brains. It then strutted majestically off, apparently well pleased wath its victory.

A short time ago a negro underwent a surgical operation at Leipsic, after which it became necessary o put several small portions of skin over the wound. The skin was taken from two white persone, and as the wound began to heal the color of these pieces of skin began to change, and when the cure was completed had assumed the ebony color of the negro's body. In order to find out whether black skin could in the same manner be changed into fair, a small nortion of the skin of a negro was sewn over a wound in a white man's arm. Presently the dark patch began to grow pale, and at the end of fourteen weeks it had become so light that it could no longer be distinguished from the natural skin.

A little child about four years old, wearing skirts, was lost in the West End, Washington, and two boys, after making inquiries, took him to the station house. Here an officer, after endeavoring to obtain from the little one some clue which would direct him homeward, handed him a pencil and a piece of paper, and asked if he could write his name. little expecting that he could do so, or that it could be read after it was written. The little fellow sat down, and on the back of a business card wrote plainly. "Boggs, 1527 O." The policeman at once directed his steps with the child to 1527 O street, where the little fellow was joyously welcomed by his distressed parents. He was a very accomplished four-year-old.

Bud Harper, of Carroll County, Georgia tells of a very peculiar circumstance which happened at John Nicholson's, a tenant on E. Creel's place, the other day. Mr. Nicholson's children had put a bottle of linseed oil on the bed, and it was turned over. The the oil went through the bed clothing and into the

fore us hundreds of mediums who retain a high moral standard. It may not be generally known that Mr. Goodyear, the inventor of vulcanized india rubber, himself an earnest conscientious Spiritualist, rented a room in Broadway and paid these two girls, Kate and Mar- garet Fox, fifty dollars a week to sit gratuitously for the public. Of this I am knowing, as I saw W. Goodwaer almost weekly and talked over the sub-	beautiful." He devoted a good deal of time to en- couraging these trees to grow; and they did grow, and to-day are an ornament to that part of the city. But the neighbors cannot understand the secret of his success. D. EDSON SMITH. Santa Ana, Cal. Z. Roberts writes: I am very much pleased at the uniform fairness of the JOURNAL, and I now regard it as the only reliable naper occupying that	tal aberration, or, perhaps, in a hypnotic state, he had wandered. When he came to himself he at once made his way to his old home, weary and worn out. He seems unwilling to return to his old position for fear of ridicule, and it is supposed the wedding, so strangely interrupted, will never come off. A York lady bit into an apple and found wrapped around the core a piece of coarse thread twenty-two inches long. It is thought to have been dropped by	Morton getting along?" to which the answer was returned: "Splendidly; everything is harmony here."—Press, Cleveland, Ohio. One little creature can do a great deal of mischief. The Colusa (Cal.) Sun says there is no doubt but that a squirrel is responsible for a break in the Hamilton levee and a consequent loss of 50,000 acres of wheat,	Ine best she could, and the bed was used two nights. On the third day she was away from home, and on coming in she found there was a peculiar scent in the house, like feathers burning. She went to the bed, raised the clothing, and on the sheet she discovered that it had been scorched. The bedtick was also scorched, and the lady cut it open and took out a very large bulk of feathers that were on fire. The question is, Did the linseed oil set the



Α -AND-WA) BY J. D. BUCK, M. D.

STUDY OF MAN

WORTH, KANSAS CITY, TOPEKA, COLORADO

The Woman Question. The Naros, or Cycle of Six Hun-dred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleced" Phenomenal Spiritualism. Experiments with a Table. Test Phenomenal Spiritualism. Experiments with a range, rest Conditions. The One Thing Indespensable. The Spritual-listic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Mag-netism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The

n the severe loss I have had of son, daughter and their

Dr. Eugene Crweil, whose writings have made his name-familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: DEAR STR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction and I am sure must be far more sensitive to spirit power than the one now in use I believe it will generally super-sede the latter when its superior merits become known. A. P. Miller, journalist and poet in an editorial notice of the instrument in bis paper, the Worthington, (Minn.) Ad vance. says: Dr. Eugene Crewell, who se writings have made his nan cance. says: "The Psychograph is an improvement upon the planchette, having a dial and 'etters with a few words, so that very little 'power' is apple, ently required to give the communica-tions. We do not he tate to recommend it to all who care to test the question as t. whether 'spirits' can return and municate. Giles B. Stebbins wr res: "Soon after this new and curious instrument for getting spirit messages was made known. I obtained one Having no gift for its use I was obliged to wait for the right medlum. At last I found a reliable person under whose touch on a first trial, the disk swung to and fro, and the second time was done still more readily."

Some effort is also being made to imitate a popu-lar line of old-fashioned log cabin "home cures" known as "Warner's Log Cabin" remedies, com-prising a sarsaparilla for the blood, hops and buchu for the stomach and system, cough remedy for colds, rose cream for catarib, extract for relief from pain, hair tonic, porous plasters and pills.

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"They rested there—escaped awhile From cares which wear the life away, To eat the lotus of the Nile

And drink the poppies of Cathay." And every American business man is beginning to find that his summer vacation is more and more of a necessity; the money making machine won't stand the strain without an occasional rest. The "American Alps" of Colorado offer the highest conditions for perfect relaxation, pure vital air, comfortable hotels and the noblest scenery in the country, and may be reached on the South Park Division of the Union Pacific Railway.

[From New York Christian Union, Mar. 28, 1889.] In this climate almost every body is more or less affected with catarrhal troubles, and all these victims of our atmospheric conditions are on the lookout for effective remedies. Ely's Cream Balm has proved iteelf highly efficacious in mitigating and removing catarrhal troubles of all sorts. For colds in the head, hay fever, and all other forms of this insidious disease, it has proved a reliable remedy, cleansing the nasal passages and allaying pain and inflammation, and restoring to their pristine freshness the senses of taste and smell. Any one who has suffered the external annoyances of Rose Cold, Hay Fever, and other catarrhal difficulties, and has experienced the racking headaches and duliness of spirit and incapacity for work which these difficulties produce, will be glad to know of a remedy which has been thoroughly tested and has stood the results of actual experience.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful

epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and al-most entranced by it. It is just such a book as I

felt was coming, must come." Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

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An old physician, retired from practice, having had placed in his hands by an East India mission-ary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thous-ands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Consumption Surely Cured.

A CONTRACTOR

The object of this work is to show that there is a modulus in nature and a divinity in man, and that these two are in

ence one, and that therefore God and nature are not at ross-purposes. In pursuing the subject from its physical side only the barest outlines of thysics and physiology have been attempted, sufficient, however, to show the method suggested and the line of investigation to be pursued.

The writer has been for many years deeply interested in all that relates to human nature, or that promises in any way to mitigate human suffering and increase the sum of human happiness. He has no peculiar views that he desires to im press on any one, but he believes that a somewhat different use of facts and materials already in our postession will give

use of facts and materials already in our postession will give a deeper insight into human nature, and will secure far more satisfactory results than are usual y attained. This treatise may be epitomized as follow : The cosmic form in which all things > 10 created, and in which all things + sist, is a universal duality. Involution and evolution express the two-fold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being. Experience is the only method of knowing; therefore to know is to become.

Experience is the only method of knowing; therefore to know is to become. The Modulus of Nature, that is, the pattern after which she every where builds, and the method to which she contin-ually conforms, is an Ideal or Archetypal Man. The Perfect Man is the anthropomorphic God, a living present Christ in every human soul. Two natures meet on the human plane and are focalized in man. These are the animal ego, and the higher self; the one an inheritance from lower life, the other an overshadow-ing from the next higher plane. The animal principle is selfishness; the divine principle a

altruism. However defective in other respects human nature may be, all human endeavor must finally be measured by the princi-ple of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

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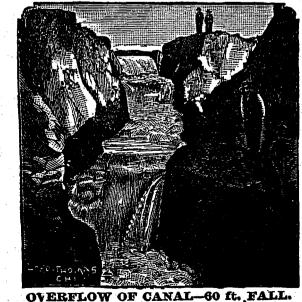
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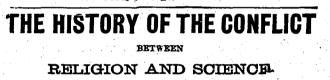
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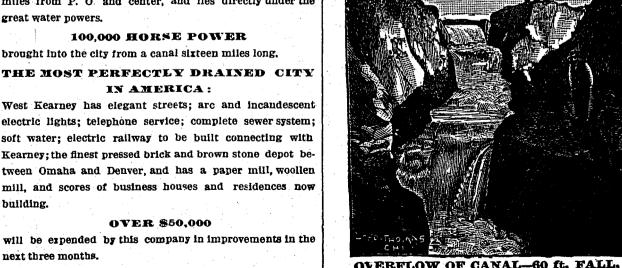
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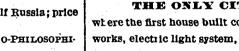
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The So-called Esotericism of Ohmart and Butler.

(Continued from First Page.)

do, by due legal processes. But the law does not recognize the existence of, and consequently is powerless to provide against, the real source of the crimes in question: for the simple reason that it does not take cognizance of the psychic force variously called mesmerism, hypnotism, and animal magnetism. And even competent psychical researchers, well-posted in the powers one person may exercise over another by such means, are slow to understand the enormous accession of power which results from the conspiracy of several persons to the same end of psychical evil. To illustrate: If for example one person may do a certain amount of good or evil mesmerically, two persons would be able to do, not twice as much, but perhaps four times as much; three persons, not thrice as much as one, but perhaps nine times as much; and so on, in a sort of geometrical, not simply arithmetical, progression; such is the force of combination of spiritual powers, either for good or evil. Every-one knows, for example, how like an epidemic of physical disease some vices are known to spread, as among young persons at school; and in any society of adults, the combination of a few persons for nefarious purposes which are rooted in spiritual iniquity, is liable to work appallingly.

As any one who has paid any attention to my writings on Psychic Science will admit, I have long and steadily spoken in the face of much ridicule, of the inherent dangers, not the less real because little suspected and scarcely credited, which attend the practice of maguetism; and of the disastrons conseguances likely to ensue should the knowlege of such arts become public property. I have conscientiously striven to keep such things secret as they should be, or at least confined. to those students of psychic science who can be trusted to discreetly use such knowledge. But it is already painfully evident that the secret is an open one, of which any sufficiently courageous knave may avail himself. The latest scandal of the kind will not be the last one, and probably the requirement of the case, in the not distant future, will be legal provision for the punishment of some crimes not now known to the law, or, rather, crimes whose possibility the law as it stands now denies.

My own pen need not go farther. I picked up by accident the other day a copy of the Los Angeles Times of February 26th, which voices the cause numistakably. I do not know who the writer is: but I do know he is. right. A part of his article is as follows:

'The organ of the Esoteric movement is the E lot ric Magazine, a curiosity in literature. It is devoted to so-called occultism, and the esotericism of religion, its articles being written by men profoundly ignorant of the subjects they pretend to teach. They make free use of misspelled Sanscrit, plagiarize unscrapulously from works on oriental philosophy, and are profuse in Christian phraseology; so that to the orthodox Christian it it would appear really blasphemous; to the occultist, imbecile, and to the philosopher and "The Society Esoteric is a strangely grotesque parody upon the Theosophical Society, and so has always been regarded by the latter in the light of a nightmare. The Theosophical Society is a fraternal organization, whose main work has been the preservation and study of Oriental philosophy and literature, which, as all Orientalists know, is largely concerned with what in the West is 'mesmerism,' and in the East 'magic.' Lue practice of mesmerism has always been discountenanced by the Theosophists, yet the literature on the subject has been utilized by Butler and his confederates, who have been teaching a bastard sort of mesmerism to their dupes, calling it 'spiritual develop-ment.' It is by the hope of acquiring 'spiritual attainments' that so many ignorant people have been misled and gulled. The mesmeric force is simply sex-magnetism. In this simple statement is the secret of spiritualistic 'mediumship,' as well as 'mesmerism' and 'black magic.' It is also the secret of the invariable fall into vice and sexual degradation of fools who dabble in such things, whether they call it 'mediumship,' 'mesmerism,' 'mental healing' or what not. This force can undoubtedly be used in the cure of diseases, etc., but it is unsafe for any one to attempt this who is not physically and mentally pure, and well versed in physiology and anatomy. For this reason, even if H.E. Butler and his confederates had started in with the best intentions to investigate such things for spiritual development, they would have doubtlessly landed in the penitentiary or the lunatic asylum, just as they are likely to now.

one to another with mighty force. It came like a tidal wave, and, thank Heaven! has not yet subsided.

The history of this movement reads like a romance, but it is reality. Nothing has so stirred woman out of stolid, sodden conservatism since the world began; nothing has ever made her feel her ethical responsibilities, or the power to use them like this. Gathering women from this church and that, fusing them together with a holy zeal for doing good, they are bursting the bands of narrowness, and finding alike new powers and opportunities.

To their own surprise women engaged in one reform find it necessary to take part in all. They unfold without knowing it. As a child grows day by day and bursts out of old garments, so do the women of the W. C. T. U. find themselves altogether too large to obey the mandate, "Women, keep silence in the Churches." They have learned that upon them is laid the need of lifting the standard of life to a greater height, not only in selfdefence, but to save fathers, brothers, husbands and sons.

All things point to a richer, deeper, truer religious life. It is a life spiritual rising out of a life material, the life of love as well as wisdom. The bleak and arid period of skepticism is passing; that of construction and consecration is coming in, and one of its signs, no matter if all its methods are not the best, is the work done by women in this wonderful organization,

In it Miss Willard is a remarkable leader. No one who sees her at its head can doubt that she has been singularly set apart for her present work. When, last October, I watched her presiding over that immense audience which filled to overflowing the Metropolitan Opera House of New York, I felt that Joan of Arc had been called to the front for the sake of her countrymen no more than this singularly gifted woman had been called for ours. A face clear cut, mobile and refined, a voice musical and pathetic, words of burning eloquence which held her audience enthralled, indicated a personality marked, sensitive and powerful. Above all she is inspired with that zeal of helpfulness to others which marks the truly religious spirit. The chief characteristics of this born leader in ethical work, as it seemed to me, were sensibility, honesty, frankness, energy and spontaneity, united with love of humanity. To her, progress is necessary. She can not stand still. Her first advocacy of womansuffrage was a very unpopular step, but grandly the women of the churches have come forward to her side.

One extract from Miss Willard's pages must bring this to a close. It is characteristic of her temperament and style:

"I must confess that after my long day's task with the pen, I say to myself often, "If I could put on a hat, button a coat around me, and step off freely, how delightful a walk would be.' But no; there are intricate prelim inaries before a woman can do any thing so simple as take a constitutional. In my own case, the easy wrapper that I wear at my work must be changed for a street dress, with its long, heavy skirt; the slippers, for shoes to be buttoned up; a bonnet affording no prote stion from light, wind, or observation, must be 'tastefully' put on; tight fitting gloves drawn to their places, and then only, with skirts to be lifted at every step until one's knees grow weary, the airing may begin. A man would have two things to do -put on his coat and crowd a hat over his eyes; a woman has three articles to take off (wrapper and slippers), dress to draw on, collar and cuffs to adjust and pin, shoes to button, wrap to fasten, bonnet to tie, and then all of their burdens and constructions to endure. "So, for the thousandth time, I return to my room, actually too tired to 'get ready' and then 'get over the ground,' though Lake Michigan's splendid expanse stretches away to the east, and there are cool, shady nooks, and tempting by-ways all about me. recognize joyfully the progress we have made since I was a student, when no girl was really 'stylish' who wore less than eight white skirts trailing on the ground after her; but how slowly we move when women of refinement will wear bustles, lace themselves as of old, pinch hands and feet, bare their heads to the blast that their tufts of bonnets may be 'like the rest,' and simper their criticism on 'dress reform.'

COINCIDENCES.

|The series of coincidents being recorded in the

RELIGIO-PHILOSOPHICAL JOURNAL will doubtless

recall many others equally curious to the recollec-

tion of our readers. The subject covers an import-

ant phase of psychic research; and believing that a

compilation of some of the more exceptional ones

will be of interest and value, we desire those of our

readers who know of any, to send a short, clear

statement of the same to J. E. Woodhead, 468 West

Randolph St., Chicago, who has consented to revise

and arrange them for the JOURNAL. He wishes date

of occurrence, name, address and names witnesses of

or corroborative testimony to be sent, not for publi-

cation but as evidence in case the report of any co-

incident may be doubted. He will use his own

judgment in selecting those he considers pertinent,

and also as to order and time of publication. They

will be numbered consecutively, and those desiring

any further information in regard to any one or

more of them may address Mr. Woodhead-not for-

getting in each and every case to enclose a stamp

or reply-who will aid so far as ossible to obtain

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Reading in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 8th, 1888, concerning John Muir's telepathic connection with Prof. But-

ler I am led to narrate a most remarkable

experience in a somewhat similar line of

psychological mystery of my own. In the fall of 1865 I left Burton to go prospecting in

Missouri. A Mr. Cook who was soon to mar-

ry my wife's sister, accompanied me. We

had been absent from home five weeks in

Southwestern Missouri, when we returned to

St. Louis on our homeward trip. As he wished to visit friends at Quincy we decided

the same .--- EDITOR JOURNAL].

who at once began asking me the particulars of Ella's sudden and entirely unexpectday and at almost exactly the hour at which I heard the announcement of it. When I left home she was in the best of health, a Speaking of Friday being an unlucky day, very beautiful girl, and even at the time of I last evening asked Commander Rockwell, her death, not supposed to be seriously indisposed. I am not a believer in Spiritualism, or in spirits, not even in a future existence | if it is considered unlucky in the navy to sail as a separate individuality; skeptical as regards any conscious existence after dissolution, so that not being predisposed to believe

in, or attach importance to, such coincidences as spiritual communications, the fact distance of many hundred miles be made to me, in the very hour of its occurrence, has always remained a most impressive mystery. the wild and desolate picture presented of the hero, Luttrell of Arran.

Speaking of another form of consciousness of a fact before its occurrence, or coincident with me, I remember that years ago in several instances I had experiences which I will try to narrate intelligibly. Often on meeting a person for the first time it would flash through my mind like lightning that I had met the same person before under the same circumstances, and I foreknew what such person would say and do before a word was spoken. This occurred several times to me. and furnished much food for thought as to whether the soul or spirit had not existed in a previous state or if it were not possessed of a dual existence, one part animating the body; the other capable of existence outside of, and separate from, the body at times, and under some circumstances communicating with the indwelling brother soul.

These occurrences ceased with me years ago, but the memory of one remains so vividly with me that I will describe it. One beautiful May morning, in 1856, I was up at sunrise and walking from a farm house in the north-eastern part of Grant County, Wis., to get on a main road leading to Platteville, some twenty miles away. I was a stranger, knowing no one, and had stayed over the night at the farm. as there was no hotel. I was told there that about three miles up the road was a small village where I could get breakfast and the stage. No description of the country or the village was given me. Just before reaching the village I had to climb a long rolling swell in the prairie which hid the village entirely. Just as I neared the top of the swell, there came before my mental view a most beautiful picture of a village on the other side of the rise, of probably twenty small white houses clustered around a small white church, and close by a small lake or pond in the prairie valley, with the bright dew glistening on the short green grass and

worthy to be compared with that grand elec- land, and to the latter by boat, not hearing French Line Saturdays, the German Lloyd tric flame of loving zeal which leaped from from home in the time; but as I landed I Saturdays and Wednesdays, the Hambarg Saturdays and Wednesdays, the Hambarg met an old acquaintance from near home, Line Thursdays, the Pacific Mail Mondays and Thursdays, and so on all down the list of the big companies that ferry the Atlaned death which had occurred on the very | tic. Not a vessel belonging to any of them is allowed to commence a voyage on a Fridav

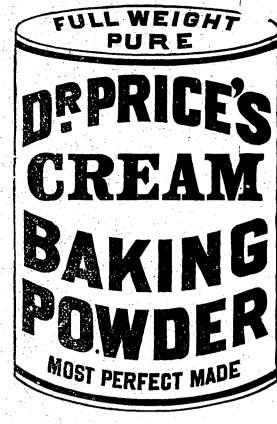
> who commands the United States steamship Yantic, which is about to proceed to Hayti on a Friday. "Certainly it is," was the response. "Very few officers want to sail on Friday if it can be avoided. I am certain that I do not. Why, the first time I ever put to sea on Friday we were near having one of -for it stood out as plainly as any fact ever | the greatest tragedies that the United States did-that such an announcement should at a | navy has experienced in fifty years. It was while I was serving on the Oneida that we left Norfolk, Virginia, that day, and we were hardly at sea when a fire broke out close to I had not even been thinking of home or the the magazine, and before it could be extinpeople at home, but was absorbed in my guished, the powder bags were so hot that book, and half thinking, half dreaming of we expected the ship to blow up at almost any moment. No, sir, if I can get ready I will leave the Navy Yard April 1, but if I am ready a Friday I shall certainly wait over until Saturday.

Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of his stamp think Friday un-lucky, is it a wonder that Poor Jack should fight shy of the unlucky day.—New York Star.

CHICAGO, April 2.—Editor of The Tribune: -In your issue of Sunday was published an extract from the New York Star on Friday as an unlucky day among seamen. It details an interview with Commander Rockwell illustrating this point of superstition, and says in conclusion: "Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of this stamp think Friday unlucky is it a wonder that poor Jack should fight shy of the unlucky

In behalf of the graduates of the Naval Academy, I feel impelled to answer this. Commander Rockwell is a distinguished and brilliant officer, but he is not "of the school." He entered the volunteer navy in 1862, served with distinction through the war, and in 1868 was, in company with some twenty or more, admitted to the regular service by a special law, and after passing a rigorous examination. These gentlemen are ornaments to the service, but their opinions on such subjects as that referred to simply prove that they are no exceptions to the rule among seamen, and are no arguments as to the beliefs of the scientifically educated graduates of the Naval Academy. NAVAL.

--76--Fennimore Cooper relates the following: A wealthy merchant of Connecticut devised a notable scheme to give a fatal blow to the superstition of Friday being an unlucky day. He caused the keel of a very large ship to be laid on Friday; he named her "The Friday;" a long rising slope beyond the village. A he launched her on a Friday; he gave the com-minute later I had reached the crest, and mand of her to a captain whose name was there below me a half mile away was the | Friday; and she commenced her first voyage actually existing picture which I had seen, on a Friday, bound for China with a costly cargo; and in all respects she was one of the noblest and best appointed ships that ever left the port. The result was, neither ship nor crew was ever heard of afterward. Thus his well-meant plan, so far from showing the folly of superstition, only confirmed seamen in their absurd belief.



APRIL .

9.

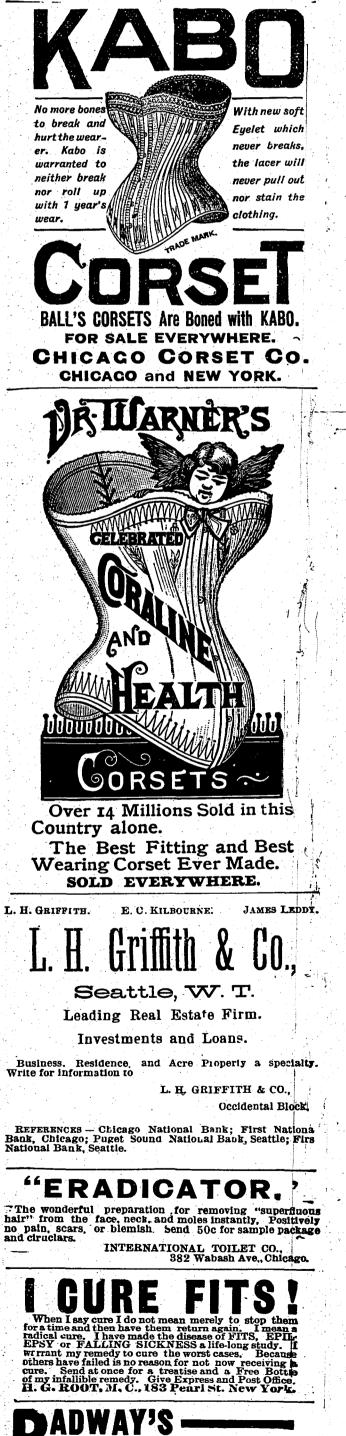
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"The whole thing is very, very vile, and the less people have to do with those subjects in that way the better for them. True occultism has nothing to do with the filthy subject.

'Pare homes.clean hearts and honest lives. and an abiding faith in the immortality of the soul, and the infinite justice and goodness of nature are what the people need, not 'spiritual attainments' and 'soul-develop-ment,'especially that stripe of 'soul-unfoldment' which manifests itself in polygamy and general nastiness, whether at Salt Lake or Boston.

"GLIMPSES OF FIFFY YEARS."

HESTER M. POOLE.

Under the above heading the autobiography of Miss Frances E. Willard, President of the National W. C. T. U., is soon forth coming. From some disjointed advance sheets sent me from the publication office I learn something of its nature and scope, and feel certain that the book will be one of profound interest to all intelligent women.

If anything has ever grown by the finger of Providence on the page of human life, it that through the spiritual unfoldment of the feminine nature must come help and salvation to the race. Skeptical, hard, arid. agnostic intellectuality has never advanced humanity out of the deserts of selfishness and never will. Sweet, tender, loving spiritual showers from the fountains of eternal love and righteousness quicken the innate divinity latent in every heart, and that be-longs to the latest and highest development. rail. Neither of us had heard from any one "Earth waits for her Queen,"—queen not of at home since leaving. It was a chilly Octo-any material realm but of the principalities ber day, and after going aboard, as he want-and powers of a wilderness of human souls. ed to look around the city, he went ashore side of his dual nature.

strong as ever and lives in quarters where stirred to its depths in that crusade as it | myself of the impression made on me, but it | the cabin boy. The Cunard Line steamers always is when touched by the coal of a liv- | clung to me all day. This was about 11 sail from here Saturdays and from Boston ing inspiration. Not all the logic of the o'clock A. M. Thursdays, the White Star Wednesdays, the schools nor the discoveries of scientists are We went to Chicago, Detroit, and Cleve-Anchor Line Wednesdays and Saturdays, the

in apparently all its details mentally, but as plainly as I then saw it bodily. The village and all its accessories was totally unlike any other village at that time in that portion of the country, being in fact a recently settled Vermont colony. Who can account for or explain these happenings?

The only way I can clearly express con-cisely the feeling, is by saying, "I have been here before," or "when was I here before." The sensation is like a flash. Years ago 1 read some German writer on this subject, and if I remember correctly, he argued from the frequency of similar occurrences within his knowledge, the pre-existence of the soul, or of the consciousness in another form, or as an external soul co-existent with an internal one and communicating with it at intervals. For many years I have had no repetition of such incidents and consequently most of the intensity of the impressions has gone. Men in some circumstances, and in some ages of the world have undoubtedly considered them as revelations of divinities, and inspired by them have been deemed oracles, prophets, etc.

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The following instances may be regarded by the superstitious as a sufficient warning against all jests on such a grim subject as death. It is related by Mr. Bolton, an English actor and author, that the famous tenor, Sims Reeves, was once playing the Squire in the pantomime of "Old Mother Goose," and at the moment when he was walking off the stage, singing

> My wife's dead, there let her lie, She's at rest, and so am I;

a man tapped him hurriedly on the shoulder and whispered: "You must come home directly: Mrs. Reeves is dead." Greatly shocked, Mr. Reeves hurried home and found it but too trne.

Most impressive coincidences have sometimes occurred in the words of actors in their last appearance on the stage. An English actor named Cummins some twenty years ago appeared in a play in which it fell to him to deliver these lines:

Be witness for me, ye celestial hosts Such mercy and such pardon as my soul Accords to thee and begs of Heaven to show thee, May such befall me at my latest hour.

The last words had scarcely dropped from his lips when he fell dead on the stage.

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It has remained, however, for a Virginia family to outdo all previous coincidences of this nature. The father and mother were married the 14th day of October; they have had nine children, all of whom were born the 14th of October: five of the children are dead, and all five of them ceased to breathe the 14th of October. The name of the head of this family is Joshua Franklin, and their residence Glade Mountain, W. Va. Mr. Franklin says that he was a Confederate soldier, and that he was captured twice by the United States troops, and that he lost two brothers in the war; and that all four of these misfortunes occurred the memorable 14th of October. In the neighborhood the family is regarded with superstition, and not a human being can be prevailed upon to stay in the house or on the premises either day or night of the fatal date.

If any one tells you that superstition has died out among sailors and that the old pre-And that man has the highest development | and I took one of Lever's novels and sat down who, united to his manliness shows the on the hurricane deck close to one of the judice against going to sea Friday no longgreatest amount of the spiritual or feminine | smoke stacks and soon fell into a partial er exists, don't believe him. The superstidoze, from which I was startled by a voice tion, prejudice, call it what you will, is as This is not the place to describe the mar- | speaking as distinctly as I ever heard words velous work of that glorious uprising which culminated in the W. C. T. U., nor to exploit the career of Miss Willard as its leader. It is sufficient to say that woman's heart was ctirred to its denths in that griede as it morely as the career of a double to the prise of the impression means and the career of the career of

A small number of men carry the unmistakable mark of the near approach of death awaiting them. They are not themselves conscious of it, and the number of those who read these mysterious signs is limited. Sometimes in camp I have tried to describe the mark to officers around me. I do not remember ever having convinced any one of the truth of my theory.

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One rainy day I was conversing in my tent with Capt. Wilson, Assistant Adjutant General of my brigade. We were then marching on Fredericksburg. Lieut. Col. Giluly, com-manding the Fifth Michigan, entered. He came simply on some detail of service, which was arranged in five minutes. When he had gone out, "Now," said I to my incredulous Captain, "here's a chance to make a trial of my theory-Col. Giluly is marked."

The Captain evidently thought nothing of it. But in the first battle Col. Giluly was killed near Fredericksburg while bravely leading his regiment in a charge.

Of all those on whom I have recognized the mark-and they are many-one only may have escaped death.

If you ask me in what consists this mark I would find it difficult to reply. This fatal seal is imprinted rather on the general manner than on the features. It appears sometimes in the looks, at the bottom of which one divines the trembling of the soul soon about to depart; sometimes in a smile, in which appear the fleeting shadows of a cloud which does not belong to the earth; sometimes in certain movements as if worn out; in certain languid acts in which is betrayed the symptoms of a task which reaches its end. Sometimes, on the contrary, the finger of death is shown by a feverish energy without reason, forced laughter, jerky movements.-Gen. de Trobriand's Reminiscences

Makes the Weak Strong.

The season when the tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive the languor and exhaustion. The blood, la den with impurities which have been accumulating for months, moves slugglishly through the veins the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitilizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

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