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

CHICAGO, MAY 25, 1889.

VOL. XLVI.

or published as soon as possible.

it seems to the writer, was wiser. He makes Theosophy include Christianity—not historic Christianity, or the Christianity of the church, but the Christianity of Christ. What is called the "Wisdom Religion" of the ancients is nothing more than nature

His Late Partner was a Long Time Finding it out, but Finally Discovered How the "Occult" Part was Worked. -The Plain, Unvarnished Tale of a Victim. SE OND PAGE.—Questions and Responses Mr. Tuttle on Psychic Science. A Wonderful Manifestation. Hypnotism and Shakespeare. Professor Huxley's Church. A

Cordial Invitation from Dr. Buchanan. THIRD PAGE. Woman's Department. Are Plants Af fectionate? Lyman C. Howe on Practical Christianity. New Books Received. Magazines for May Received Miscellaneous Advertisements.

SOURTH PAGE.-Theosophy. Romish and Mormon Hierarchies. Paine's "Common Sense" The Public Schools and Their Enemies.-Ringing Words. The Presbyterian Assembly. Possibly a Medical Murder. The End of

Readers of the JOURNAL are especially requested to

zeno 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 organ-

zation of new Societies or the condition of old ones:

movements of lecturers and mediums, interesting inci-

Jents of spirit communion, and well authenticated ac-

sourcts of spirit phenomena are always in place and will

F RST PAGE.—The Secret Doctrine. Rowley's Box Trick.

CONTENTS.

FIFTH PAGE.—"Psychic Science." Another Veteran Retired. General Items. The Strain was Fatal, Miscellane-

SIXTH PAGE.-A Quarrelsome Pair. "That Tiger Step." Town. Healing and Spirit Influence. Oriental History. Letter from a Veteran Spiritualist, "How Others See Us." Mrs. Cora Freeman. Corflagration Jones on the Theosophists. We're Wickeder Than We Used to Be. The Cause in Philadelphia. Notes and Extracts on Mis-

SEVENTH PAGE.-Notes and Extracts on Miscellaneous Subjects Continued. Miscellaneous Advertisements. EIGHTH PAGE - Occult Methodism Called Him a Murderer. Miscellaneous Advertisements

For the Religio-Philosophical Journal. THE SECRET DOCTRINE.*

America is the seething pot where is boiled down and reduced to a homogeneous mass the past experience and culture of the race. Roman law, Grecian beauty, Semitic and Christian religious thought here find their fulfillment and realization. We reject nothing that is worth preserving, but it must pass under the law of the "survival of the fittest," before we incorporate it into our national life. Theosophy is knocking at the door for recognition; and in no form has it been presented with so much show of learning, mysticism and "wisdom" as in the book bearing the above title. Olcott, Sinnett, Dr. Buck and others dwarf when compared with Madame Blavatsky's effort. She surpasses them all in her claims. In fact she claims, as I understand her, to be the special monthpiece of the "Masters," and her utterances must, therefore, be considered final so far as they go, provided we grant her claim. For intellectual breadth, comprehensive intuitive grasp of thought, and for conciseness of logical statement, Madame Blavatsky is the peer of any man or woman living. The "Masters" have shown their wisdom in the selection of such an instrument. The readers of the JOURNAL have had a specimen of her intellectual power in "summing up" the facts, statements and conclusions of her book. I venture to say that no where else can be found such a clever pre sentation of the "Wisdom Religion" as that publi he in the Journal of last week and taken from the "Secret Doctrine." I hope I will be pardoned if I say that the title of the book is a misnomer. Of course nothing can remain a secret after a woman gets possession of it. But in this case the men were the offenders; for they "blabbed" most of this secret doctrine long before Theosophy had a foothold, at least in the Western world. Paracelsus, Jacob Boehme, Swedenborg, and, of late years, Thomas Lake Harris have revealed all the important "Doctrines' and alleged facts contained in these two bulky volumes. Old Jacob Boehme, especially, in his quaint, uncouth, childish way, has hinted, if he has not clearly expressed, all that you have published in the JOURNAL of last week. He makes a sevenfold God as well as Madame Blavatsky; and his evolution, or as he expresses it, "generation" of the "Word" ("Logos") as the "Eternal Nature," is sevenfold, and from this ideal expressed in creation as "temporal nature," which is phenomenal, evanescent, and vanishing-Maya-

Boehme makes God issue in a Trinity of Arch-angels and seven spirits, representing the "Word" in creation, the same as Madame Blavatsky. Fundamentally I can not see how he differs from her in many other statements of the "Secret Doctrine." Of course she clarifies the thought with fullness of il-Instration. She gives better form to Theosophy than Boehme. This is as far as she goes. He goes further. His thought is Christian as well as naturalistic. Hers is purely naturalistic, as she expresses and unfolds nature. Boehme is natural, supernatural and divine natural. Madame Blavatsky is natural, and by inference nonmenal; and just here is the distinction between Christianity and Theosophy as taught in these modern days. It is the difference between ancient and modern thought. The latter can, and, when properly

* The Secret Doctrine: The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. Lon-don: Theosophical Publishing Company. Limited. 1888. Price \$10.00.

understood, does take in the former. But the former does not take in the latter. In this book Christianity is treated as a nature religion like all the rest. This failure to treat it as a supernatural religion is the one fatal defect of all this so-called Theosophy. Boehme,

worship, or the worship of beings derived from the one "Be ness,"—according to Mad-ame Blavatsky. We do not find in this book, or in any of the prominent teachers of Theosophy, the recognition of God as the common Father. We hear much about the "Brotherhood of Man," but we have no "Fatherhood of God." Dr. Buck, in his "Study of Man," does use the expression, "Father God" and "Mother Nature." This is the nearest approach to our "Heavenly Father" that I have seen among Theosophic writers. Even this expression was first used by Andrew Jackson Davis and some of the modern Spiritualists. But the "Fatherhood of God" and the "Brotherhood of Man," as taught by Christ and modern Spiritualism, is no where co-related sentiment in Theosophy. And this is logical when we get down to the marrow of things. God, as humanity's parent, redeemer and friend, is not a factor in this

According to Madame Blavatsky this old dakes one s dead swim to think of it glides over these aeons as glibly as if they this has to say for Theosophy as taught in this book. With all the legions of "gods," "Demi gods," "Angels," "Masters" and 'Divine Teachers" to lead the race, how was it that they lead it to destruction? In other words, how was it that nature controlled by these gods was powerless to evolve the arch-Typal man without the incarnation of the divine love and wisdom on the divine natural plane of universal man? Prior to God's revelation through the Christ, He was not known as the common Father of humanity. He was to the ancients as He is now to the Theosophists and modern agnostics,—the unknowable. Hence ancient civilization, prehistoric as well as historic, was an universal failure. God himself had to come to the rescue of the race to save it from extinction. Nature is now embosomed in the divine natural, and hence is a fecundated mother bringing forth her blessings to bless mankind. She is recovering from the profanation of her ancient progeny. Now she can be called a mother indeed. Before Christ she was a harlot, made so by a debased humanity; by these very ancients whose "Wisdom" we are called upon to adore and to which I do not object, if properly placed. On the contrary, I am glad to welcome these teachings as a part of the experience of the race. So-called Christianity has so deadened our perceptions of nature by the elimination of God from her life, that but few nowadays can realize that He is in nature at all. Theosophy will correct this misconception by flooding the modern mind with a sense of His presence in her ample bosom. If Madame Blavatsky would add to her

"Secret Doctrine" the later esoteric teachings of Boehme, Swedenborg and Harris instead of wasting her time on the Butler Ohmart travesty we could see some outcome to her movement. What humanity needs is not dry, musty speculation, but practical truth, born from God under the experience of the hour. We want to know how we can become true, noble, God-like. We want the inspiration of the present; not the dead corpse of truth, however it may come to us embalmed in the holiest recollections of the past. We are willing to take it as a reminiscence and honor it for what it once was; no

This latest phase of Theosophy does not satisfy our need for a heart religion. I may be intellectually incapable of understanding or appreciating the wonderful revelations of the "Wisdom Religion," but I dwelleth in love dwelleth in God and God in I know no claim higher than this. To this and to my early spiritualistic teachings I must still cling. In brief, these may be stated thus: The Fatherhood of God and the brotherhood of man; one common destiny for humanity; no distinction; Christ, the crucified Redeemer, now dwelling in the hearts of all "born of God"; a life in accordance with man's higher nature; the subjugation of the animal instincts to the divinity within; love to all—"that being the immutable principle that must bind in harmony and union this extended un iverse;" "self-government, the basis that underlies all the achievements of man's desires, interwoven as they are with the result to be obtained;" freedom for the outgrowth of manly and God-like action. "To be true to myself, my fellows, and my God." is the essence of the divine life. To realize | there was no reasonable excuse whatever. God in the fullness of all his revelations is looked to me to be extremely little and disthe privilege of every growing, opening soul. Being infinite he can not be defined or com- implicit confidence in him, and trusted him prehended, but he can be apprehended on the | fully in everything he said and did; but now divine human plane of his manifestation; my conndence in him was broken. Little this, whether in nature, man, or as the God-errors that I had before passed by as common man. His infinite mystery is revealed to the in all such cases, again stared me in the heart as love, and then to the understanding face, demanding recognition and farther in-as the "impress of intuitive thought"; that quiry. These little errors, too, were becoming no tenets nor forms can express the deified more numerous every day, and some of them | shaft is laid. Mrs. Sheridan wisely determimpress that God has made in man"; that were pretty big ones, which gave me con- ined to erect it herself instead of waiting for good and evil are principles of the "Eternal siderable annoyance, and helped to make me the slow movement of a municipality.

"truth is immutable and will outlive the suc- from a medical standpoint, in the eyes of cessive generations of time." Let this heav- the public, I was held responsible for them en-born principle be the standard to which all, and to have a case of pregnancy diagnosed all may flee to realize the impurities of their as an abdominal tumor by a spirit doctor natures. "These truths, these blessings, are brought that man may cultivate the God within; that love, peace, good will to our fel-serious; for a doctor who would rely on low-man, may be the immortal instincts we bear, not hidden nor obscured; if so they may as well never have existed." "It is by degrees and not by any measured view that man must recognize his all. When we bring him to the level of his nature—not corrupt, for that is a fallacy—then he will stand in the full stature of a man; then he will look develop spirit telegraphy; and I am forced to

ment of the heaven-born and heaven-sent strument any more than was absolutely nectruths which were given thirty-five years ago in a spiritual circle to which the writer belonged. Is there anything here in conflict with its highest esoteric teaching? And yet I called it "Spiritualism." Why all this "fuss and fustian" about the naked, simple truth? In the case of a species of a specie Isn't there a slight shade of a shadow of divine hallucination in this Hindu speculation? I don't want to be disrespectful to the "masters," or to Madame Blavatsky even, or her followers, but isn't it about time we had world has been in existence as a habitable something from the Hindu direction that is the instrument as well as could Rowley himglobe for millions and millions of ages. It | for the common interests of humanity? An- | self. Reaching my own hand over the table cient civilization went to the "bad" under its | to the box and taking hold of the lid 1 found regime. Nature never repeats a mistake. by imperceptibly raising it up and down I were but yesterdays. I wonder if she and | Shall we admit this Wisdom Religion to pri- | too, could operate the instrument as well as the Theosophists ever stop to think what all | macy again? Never! We may allow it to be | they. Just then Rowley, who had probably

ROWLEY'S BOX TRICK.

His Late Partner was a Long Time Finding it out, but Finally Discovered How the "Occult" Part was Worked. The Plain, Unvarnished Tale of a Victim.

Christ in humanity.

Parkersburg. W. Va.

To the Editor of the Religio-Philosophical Journal: Regarding the exposure of W. S. Rowley, the telegraph medium, as reported in the Journal of May 11th, I dislike very much to say anything; but as I have been dragged into the affair by Mr. Rowley himself, who accuses me of instigating the investigation, it compels me to speak. The dissolution of partnership between Mr. Rowley and myself took place last month. As for the investigation I had nothing to do with it in any shape or form. I did not even know that it was to be held, or that the exposure had taken place until I saw the account of it in a Cleveland morning paper. However, I do know something about the inner workings of Mr. Rowley's instrument, for I was, as a partner, more or less closely connected with him for over a year, and for the last two or three months of that time watched him very closely in all his manipulations of the telegraphic instrument. His exposure is no surprise to me, for I felt confident it would come sooner or later, but his efforts to throw the blame of it off on to my shoulders is a turn in affairs I did not look for, and it leaves me with no other alternative than to come forward with a statement. I do it, however, with the kindest of feelings towards all concerned, for I have no desire to say or do anything that by writing or by telegraphic signals correwill in any way injure Mr. Rowley or any sponding to the Morse alphabet; and this is one else, but merely to state the plain facts as I have observed them from time to time and without color, favor or prejudice to any

In joining hands with Mr. Rowley more than a year ago, I did not make as thorough an investigation of his claims of independent telegraphy as I would have liked; still I thought I had seen enough to satisfy any reasonable man, and did not feel like per-sisting further. After the investigations of Prof. H. D. G., which, to me,—a novice in electricity and telegraphy, seemed thorough and many others, that independent telegraphy through Mr. Rowley was an established fact beyond all question. Soon after that our business commenced to press us severely, and left us with no time for any thing else. diagnosis, etc., which seemed to me a little strange, but I passed them by with the thought that mediumship to day is far from being perfect, and such errors and irregularities are common with all mediums, who can not feel every day alike any more than can more or less.

Thus matters ran on from day to day up to about the first of last January, when Rowley, actuated by a mercenary motive, broke an agreement with me that he had given his word and honor to keep. This act, for which honest. Before this occurred I had the most

Nature," and "upon these vital principles more watchful and doubtful. I disliked very rest the weal or woe of humanity"; that much to see these mistakes come up, because, such a diagnosis for treatment would get laughed at in the end by his colleagues, if nothing worse to physician or patient ensued.

About this time Rowley, through his brother

as an agent, was manufacturing and selling with an eye single to truth that will brighten his perceptive faculties. He will behold the grand ends of his being and the steps of his scent."

of our work Mr. R. instructed me, as he did all others around him, not to handle his inabsorbed into our civilization, but it will heard the clicking of the "sounder" from the never supplant the teaching of the Spiritual outside, entered the room looking very much annoyed and confused, remarking as he hastily took hold of the instrument: "I guess the spirits have pushed the spring up against the lid." I thought differently, however, and from that time on I made free to handle and experiment with the instrument whenever could do so unobserved. I soon learned that my magnetism had no injurious effect upon it whatever, unless Rowley knew that I had been handling it. I also found out by carefully watching him from day to-day that whenever he was operating the instrument the little brass spring over the key always touched the lid of the box; and unless this was the case, that Rowley could not work it any more than I could. Several times I have pressed down that spring below the lid when Rowley was called from the room for a moment, and found on his returning that the instrument would not operate for him until he had magnetized the key, as he termed it, by reaching inside the box, and while vigorously shaking the key slyly push the spring up against the lid. In the past two months I have seen him many times when showing the instrument to strangers, adroitly press down the spring as he passed the box over for their inspection; of course they could not get a sound out of it, because the spring was away from the lid. Neither could Rowley under the same conditions, but as the box was handed back to him he would, under pretense of magnetizing the key, push the spring up again against the lid, then "Dr. Wells' would go on and talk as briskly as ever.

Mr. Rowley has mediumistic powers; this l am confident of, and could relate many things in proof, did time and space permit Mediumship manifests itself through him by the automatic movement of his hand, either the extent of his mediumship. He is not clairaudient, nor is he clairvoyant; neither is he very impressional. He is merely a common writing medium, and that is all. In nearly every city in this country may be found one or more writing mediums. They are so common that no special attention is paid to their phase of mediumship.

Since satisfying myself that Rowley's telegraphy is automatic, I now feel confident that it has never been anything else; and as I have seen him lately, many times, succeed so well in deceiving others, I feel certain that know what love is. "God is love, and he that | critical, I felt fully assured, as did he and | the same means he used to deceive them, he also employed in deceiving Prof. H. D. G. Col. Bundy, myself and others. The peculiar method of operating the instrument, referred to by Mr. O. A. Gurley, I have never observed him use, yet he might have done so without Once in a while mistakes would occur in the | my noticing it, for I do not claim to be an ex pert electrician.

In conclusion, then, let me say that, after what I have seen, I do not believe Rowley ever obtained one single word of independent telegraphy from his instrument in his life; neither do I believe it possible for him other people, and the least indisposition on | to do so, but I do not deny that he is a meditheir part always affects the manifestations | um. I believe that he is one, but his powers in that direction are not above the average. Furthermore I know that he deceived me, also many others in claiming that his mediumistic powers were superior to what they really were, and that his telegraphy was independent when it was merely automatic. Cleveland, O. GEO. F. WHITNEY, M. D.

> Mr. Adolf Sutro is traveling about the world getting ideas and plans for the great public library building which he proposes to put up in San Francisco. He will give the building and his 200,000 volumes to that city.

Gen. Sheridan's monument will be completed before the corner stone of the Grant

COINCIDENCES.

No. 14

The series of coincidents being recorded in the RELIGIO-PHILOSOPHICAL JODENAL Will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important 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 publication but as evidence in case the report of any coincident 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 forgetting in each and every case to enclose a stamp or reply-who will aid so far as possible to obtain the same.—EDITOR JOURNAL].

"M. A. (Oxon.)" - Rev. Stainton-Mosescontributes the following to Light of Novem-

A standing remark of the average person who "takes no stock" in Spiritualism is to the effect that if "there is anything in it" let the spirits about some medium name the winner of the Derby, or do something practical—clean the boots, for instance. Well, I am in a position to say something about Derby prophecies, for my note on the subject has brought to me a little volume of eighty pages, entirely devoted to occult indi of Derby winners duly verified. A

collection is that contained in the the author avouches that "many related and the revelation acted up

the event dreamed of has been decided. only interest that such records have for me is that they furnish material for speculative thought. That any one should ask for those prophecies seriously is to me inconceivable. If a man, who represents the modern Sadducee, believing neither in angel nor spirit, desires to flout my belief contemptuously, he would probably seek some such reductio ad absuraum. The fact, however, remains that every year somebody does fulfil the condi-tions of this prescribed test by dreaming of the Derby winner, or by getting some information by occult means. How is this? Is it because the public mind is directed to the question, and that we hear only of the sucdeseful dreams and nothing of the "rank outsiders" whom unsuccessful dreams hit upon? Perhaps so. Still the cases may go into the column of coincidences which the Religio-PHILOSOPHICAL JOURNAL has so happily instituted. They are, at any rate, curious records. Here are some samples:

"This mare, which won the double event of Derby and Oaks in the year 1801 for Sir Charles Bunbury, was the heroine of a dream to the owner's groom, who, it has been said. saw long before the day the filly running both races at the same time, and that in consequence he told his master 'she' would take 'the double event.' but the poor fellow did not live to see the realization of his vision. being taken seriously ill just before the date of the Derby. His last words, as he lay dying, were addressed to the clergyman who was visiting him with a view of offering him ghostly consolation: 'Mind what I tell you. sir; Eleanor's a — —— of a mare—she'll

"Some Derby horses have been the hero of more than one dream. Spaniel is a case in point. That horse, which was the Epsom hero of 1831, was purchased from Lord Egremont, at a dinner-party in his own house in the spring of 1828, for the sum of £150. When his new owner went to look at his purchase next morning, he said to the groom: He looks like a weed; I fear I've made a bad bargain.' 'That you haven't, sir; my wife. the night the colt was foaled, dreamed that he would win the Derby; and the dream came true."

"Among the most sensational of the Derby struggles must be placed that of 1862, in which year Caractacus beat thirty-three competitors. The horse was ridden by a lad named Parsons, of no fame as a jockey, and who, when he weighed in after the race, could not pull the scale down, and, awful moment of suspense! the bridle had to be sent for. Another objection would have been taken, namely, that the horse had not gone the proper course, but the objector was five minutes late in making it. Among other anecdotes of the race, it used to be said Mr. Snewing, the owner of the horse, had dreamt ten years previously that he would win the Derby with a horse called Caractacus, but that story probably originated from Mr. Snewing's admiration of a piece of sculpture shown in the Great Exhibition of 1851, a representation of Caractacus being led in chains to Rome."

"The following is a bona fide story relat-

ing to the Derby of 1862: "I hope you are enjoying yourself, you and your friends, at the Great Exhibition. As I know you will be going to see the Derby, I may tell you that in a dream last night I (Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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 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

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

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

RESPONSE BY MRS. E. B. DUFFEY. 6. The present seems like a crucial moment in the existence of the spiritualistic philosophy, since two of the earliest mediums, in their attempt to destroy Spiritualism, have confessed themselves liars and impostors. Well, what of it? They have shot wide of their mark, and only wounded their own characters. Skeptics and scoffers are saying: "Behold what your Spiritualism is: but the cracking of a toe-joint." But, after all, Spiritualism stands unharmed; the danger is only in seeming. I am glad that these women have read themselves at once and forever out of the congregation of faithful and true Spiritualists. It is the best, the very best thing that could happen. One of the most urgent needs of Spiritualism today is that every fraudulent table-tipper, materializer and slate-writer should join a procession headed by the Fox sisters, and with a loud chorns of confession and condemnation, step down from the pedestal where human credulity has placed them, and thus out of the ranks of professed Spiritualist forever. Even though this procession should embrace ninety nine out of every hundred mediums, and the hundredth ones should stand here and there at wide intervals in the midst of the ruins of a vast fabric of falsity, Spiritualism would not be injured, but would stand forth all the purer, brighter

and truer for the event. Faith is not one of the crying needs of Spiritualism. We have too much of it already in the ranks of believers. We want less faith and more wisdom; less credulity and more investigation and careful seeking after truth; less consultation of mediums as fortune tellers, and more earnest inquiry into the philosophy and religion which must be evolved from Spiritualism if it has any meaning or value, or even truth.

Phenomena have their place, but they form only the superstructure of our belief. And first, let us be sure of our phenomena. The second need of Spiritualism is that its investigators and believers should be imbued with a spirit of scientific inquiry, which shall endetect the spurious; and next, shall have so jealous a regard for the truth that fraud shall not be for one moment tolerated, but shall be promptly exposed and denounced wherever found.

reatest enemies are within our own ext to the fraudulent medium who coin dollars out of the tenderest of the human soul, the one who s us injury is the man or woman. who is blind to fraud, or who tolerates and excuses it, and before whom every detected

Spiritualism needs honest, earnest, clearsighted adherents, who know the truth, and knowing dare maintain. It needs to be purged of superstition no less than fraud, and to be delivered out of the hands of the ignorant, the foolish and the base.

trickster poses as a martyr.

Spiritualism needs better mediums. Casting aside all the fraudulent ones, and coming to a consideration of only the honest and genuine, the Spirit world still needs better instruments and mediums of communication with the earth world. It needs men and women of broad culture, expanded intellects and general information, who shall not misinterpret and garble the sacred messages with which they are intrusted. I will go further than this, and say that Spiritualism needs less mediums, considering their present character as a class; and Spiritualists need to comprehend that mediumship is not always a desirable gift. It is better to be a strong, self-centred, well-balanced individual, though a man be only himself, than a weak, vacillating, characterless tool to be manipulated by indifferent spirits, quite as often for evil as for good. We have too many poor mediums; let us have better ones, even if it be necessary to reduce the number.

Spiritualists need to have impressed upon them that indiscriminate spirit control is neither desirable nor beneficial. Bad people as well as good people pass to the other side; and Spiritualism teaches that their natures are not changed by the change called death. Under no circumstances is a spirit infallible; under many he may be a liar. Spiritualism needs that men should think for themselves and judge for themselves, and not rely for judgment or opinion on either spirit or mortal. In destroying the dogmas of the old theologies on the one hand, and in proving, on the other, that spirits are still men and women, subject to the failings of humanity, it takes away from our minds all extraneous support, and we must learn to think and act

for ourselves. Spiritualism needs that its religious side should be brought more prominently into notice and impressed upon its adherents. If the facts of Spiritualism be true, then they have a bearing upon life and character; with a belief in their truth comes an obligationa religous bond which no honest Spiritualist can either ignore or disregard. The phenomena testify to the facts of spirit intercourse: the d partment which science will ultimately claim is a right to examine and substanti- ethics of modern Spiritualism. As such his ate the facts, and to discover and elucidate the laws of such intercourse. But above and beyond all this is the thing itself to which his pen is a welcome acquisition to the literthese facts and these laws belong: -our relations to ourselves, to one another and to the Spirit-world, and the duties involved in these

Spiritualism needs audiences that will not drop away from the philosophical or religious discourse, and crowd around the test medium. Test mediumship has its place, but it is for the outside world, for skeptics and | ance of the book at a much earlier date than investigators. The true Spiritualist should progress beyond this phase, and seek for higher truths which will develop his powers of thought, and lead him to right living.

Evidently, Spiritualism needs a winnow-ing of its literature: less trash published in its name; fewer papers anxious to cover and | thought that only one possessed with "the | and sixteen, and diagramed words lover and extenuate fraud; and more highminded, fearless journals daring to defend the true and denounce the false, and doing their ed, and for which there is a constantly grow- ed a reference to Leviticus 17:4. Under the utmost to elevate popular spiritualistic ing demand. thought.

RESPONSE BY B. R. ANDERSON.

1. My father was strictly a liberal. He always entertained great respect for Paine and Volney. My mother was a member of the Presbyterian church. At sixteen I became a member of that church and was from early days a constant member of the Sabbath school. At eighteen I could with truth be called an atheist, and so remained until I became a Spiritualist.

2. I have been a believer in Spiritualism for about fifteen years.

3. For many years I had some proof of the truths of Spiritualism; some in California, in the Arctic Ocean, Sandwich Islands and in the United States; but none of these were sufficiently potent and convincing to give me full assurance of the truths of Spiritualism. At first the tricks of the Davenport Brothers made a great impression on my mind; so of other dark scances. At length by earnest and energetic watching I entirely unraveled them all. I could at length perform all of these, viz : the rope tying and untying, playing of musical instruments in the dark, "ballot test," "blood red writing" on the arm, raps. etc. All of this put me back again from five to ten years. Then materialization began to make quite an impression upon my mind; but for the labors of my own profession I might sooner have been able to sift the false from the true, Day time was devoted to my profession; nights to science and general information. I became somewhat familiar with all spiritual(?) papers published. The materializations, however, with which I became familiar were very gauzy. An added knowledge of some of the laws of chemistry concerning volatile oils, easy stilt-walking, and stage illusions again unraveled the materializations. I remember one scance in which one woman was emphatically recognized as the mother of three different persons present, and yet these three persons were not in any degree related to each other! Again my faith was badly shaken. In 1875 I had a general reckoning with myself-a kind of summing up. I put the links of events together, adding some phenomena which came to me individually. Thus silently through the experience of years did the chain become forged which binds me

standing out more prominently than others. 5. No; a moment's reflection will clear the mind as to this point. We have no right | it is necessary to state a few antecedent facts to change the meaning of words. A thought | of an explanatory character: I am night atpasses in my mind; I use a word as a symbol of that thought. The accepted definition of a religion will necessarily carry with it some at the hospital had asserted that the "ghost thought of worship, or at least of a code of of a woman" had occasionally been seen thought of worship, or at least of a code of moral laws. Spiritualism, per se, is not necessarily the worship of a supreme being, nor is it necessarily a code of moral laws. If I worship a white elephant, the elephant himself is not my religion. Hence similarly we must say that he who builds his moral code upon the tenets of Spiritualism derives his religion from it, yet Spiritualism is not his religion. As it is purely a question of definition I suppose we must abide by those defi-

to this faith.

nitions. 6. To know the need, involves the necessiover the field discovers to us thousands of human beings secretly investigating Spiritualism under cover of seclusion. In many private families the most forcible and convincing proofs of spirit communion are to be had, while the next door neighbor is often in utter ignorance of these facts. Thousands deny the communion of spirits because they know that to avow it is to starve their families. Now annihilate the causes of this deplorable condition, and we shall have supplied one of these needs. This one can never be supplied until Spiritualists become an organized power. This then is one of the needs. A second need is such a course of education as shall entirely eradicate the incubus which the churches in their festering corruption have fastened upon spirituality, and our fancies of the next life. To this end, let us dif-fuse among men, firstly moral ethics, from a spiritual standpoint, and then the laws of biology, chemistry and physiology.

While the benefits to be derived from psychic knowledge generally are as truisms to those who are spiritually developed, yet to answer the question concisely and satisfactorily is one of my greatest difficulties. If we allow the mind to grasp for a moment the selfishness and greed of the human family, the struggles, the brain rack and torture to accumulate; the deceit and injustice of humanity, and then remember that all of this is without remorse, and that the only fear which exists among them is the fear of discovery; and at the moment when the mind is rife with these sad contemplations, we sud denly suppose a rift to break through the clouds obscuring their lives—through which the happy light of the eternal spheres shall suddenly fall upon them—thus convincing them in one moment that this life is but a preparatory step for the next sphere, and can be lived but once then I say the good would be obvious. Men would still try to accumu-I late, but would then endeavor to produce the same instead of transferring it from others. Misfortunes would fall more lightly, for they would see that these are a part of nec essary discipline and are brief. Then the sweet joy of eternal life would lighten the burthens of this one. We are sometimes heartbroken and weakened when, without hope we look upon the faces of our departed dead; but when we learn that they have only been translated to a superior state of being and can at any time approach us, and strive to heal our grief, and that we shall soon be with them, our griefs will be lightened, our souls more refined, our hearts softened towards mankind, and our usefulness among men even increased.

Mr. Tuttle on Psychic Science.

Concordia, Kans.

Hudson Tuttle has for many years held a prominent position in the foremost ranks of the ablest advocates and elucidators of the reputation has been and is world-wide, and anything new in the shape of a volume from ature of this progressive age. When, therefore, it was announced a short time since that as soon as a sufficient number of copies were subscribed for he would issue a work on Psychic Science, the promptness and fullness with which the proposition was accepted led to the manuscript being immediately placed in the publisher's hands, also to the appearwas at first anticipated, and it is now before hundred and fifty pages, entitled, "Studies in the Outlying Fields of Psychic Science."

ether, related to thought, as luminiferous was saturated with what was undoubtedly ether is to light; that an individual so constituted as to be sensitive to the thoughts of others can, by means of this atmosphere, receive thoughts from others or transfer his own thoughts to others, regardless of distance, and that proofs of the existence of this ether are seen in what are termed clairvoyance, trance, somnambulism, and psychometry. This psychic ether is correlated to and explains, Mr. Tuttle argues, not only the above phenomena, but others of a similar class: mesmerism, mind-reading, dreams, and visions; all of which lead to a consideration of immortality, inasmuch as they imply an intelligence that has survived the death of the physical body.

The sensitive state is largely dwelt upon and a great number of facts given in illustration of its many conditions, capabilities and experiences. Every page sheds light upon matters little understood, because having hitherto not been made a subject of study, rather set aside as "mysteries of God" which it was" a sin to pry into," the people have had bequeathed to them an inheritance of ignorance which books of this class are destin ed to supplant with knowledge.—Banner of Light, May 4th.

A WONDERFUL MANIFESTATION.

A Spirit Leaves a Token Baptized in Blood.

To the Editor of the Religio-Philosophical Journal

The readers of the Journal will remember a series of letters which I contributed to its columns in the spring of 1886, relating to spiritualistic manifestations. Since that date I have from time to time been favored with graphic descriptions of the beautiful land of the Manes, together with revelations the most gratifying, soul-supporting and inspiring. But a few nights ago, a crisis came in a most wonderful phenomenon, and to give it in rough detail to the readers of the Journal will be, I am sure, to confer a favor they will all appreciate; and, as I see it. the manifestation is not susceptible of solution on any other hypothesis save that which will be arrived at by those who admit a channel of communication between the 4. I can not point to any one incident living and the dead, or those who have undergone that peculiar metamorphosis of nature termed death. To amplify the narrative tendant at the hospital of the Arkansas State Prison. For a long time, convicts employed about the building, especially in the "dead room." I paid but little attention to these reports, yet I did not particularly doubt them -giving due allowance to fevered imaginations. One night last week, however, I had made my round, going through all the wards, ministering to the sick, and on entering a large hall, through which I had to pass to re-enter the dispensary, I was agreeably surprised at seeing the figure of a woman noiselessly glide across the hall and disappear at the window-I will not say through a win-

The next morning about 2:30, on entering the dispensary, I saw, seated at a table, the form of a woman of well defined features, She appeared to have her attention fixed upon a book or writing which lay on the table. softly turned into a bedroom and awakened a young man (a convict serving a term for the alleged murder of his beautiful mistress) who had expressed a desire to see a spiritual manifestation; but when we entered the dispensary, all was serene and still, and no manifestation was apparent.

At about the same hour on the following night I was seated at the table in the dispensary enjoying the luxury of a cup of coffee, and while thus listlessly engaged I occupied the moments "between sips" in carelessly writing a few "doggerel" lines which I here subjoin in order to fully explain the character of the manifestation. The lines are as follows (though I would not publish 'thoughts so feeble, and expressed in style still more feeble," where it not to throw more light on the wonderful phenomenon):

THE WANDERING SPIRIT. She the table sat beside, A spirit FAIRER THAN a bride, In whose bleast a bridegroom's love Was be'd "be beart's dear treasure trove."

I saw her the e in queenly stall Wi en all was still—the bour tall. With pallid cleek and arched brow, She SEEM'D *n *ngel fair, I vow; The gold shene in he : SILK'n bair, Her hands we e glove es, white an I bare. I saw the tear-drop in terete.

Me'binks I heard one DEEP, low sigh,

Breather 'tween lips loosely prese', As if they yearn'd to be care sel By some truant LOVER who Had proved himself to be untrue. Whence did she come? Ah! who may say This side the far-off Judgment Day;

This side the shore where all shall meet To worship at a Savior's fee:? What trouble beaves he: snowy breast; Why may she not repose at rest Within ber cold and narrow grave Where song-birds pipe and flowers wave?

Whom does she seek in wand'ring here

Where aught prevails of love and cheer? Here my attention was attracted by groan of pain in the hospital, and I rose up and stepped a few feet beyond the door of the dispensary; but re-entered the room in less than a minute. But when I did re-enter, the reader can form a better conception of my surprise, if not bewilderment, by what shall follow.

I found the tablet on which the rambling lines were scrawled had been removed to the opposite side of the table. That was not all the sheet of paper was dotted with great drops of fresh, crimson blood, that slowly coagulated and permanently remained. That was not all still: pencil lines had been drawn in a mysterious manner; certain words had been enclosed and three scriptural references left for my perusal. The position of the blood spots and the references may be thus made plain to the reader:

The drops of blood were upon or touching the words in the doggerel which I have written in SMALL CAPITALS. To the left and right of the head-line, a small circle had been drawn. These circles were about as large as a silver five cent piece of coin. They were connected by a fine line, also drawn with the pencil. From the circle on the left a line was drawn to the blood spot on the word THAN; from the circle on the right, a line was drawn to the blood on the word SEEM'D. Then, just to the right of the circle on the left, a smaller circle (or rather, an ovoid diagram, was drawn. In this circle the public in a substantial volume of two appeared a reference to Exodus 12:13; and from this reference a line was drawn to and encircled the pronoun "I" at the beginning It is needless for us to say that the book of line five. Again, from the circle on the r extended research in realms of | right a pencil line was drawn to lines niteen gifts of spirit" ever enters, and treats of sub- untrue—the former in line fifteen, the latter jects upon which instruction is greatly need- in line sixteen. Over the word lover appearword untrue reference was made to Proverbs | with which one submits to the inevitable. | well on the arena of reason.

Mr. Tuttle claims that there is a psychic | 6:17. Besides the blood spots on the paper it | His opening lines in the play are indicative | Boston, Mass.

Now, the young man before referred to is assistant nurse, and prior to his trouble stood well in the town where he lived. He is somewhat depressed, and, though he has never intimated as much, there is no doubt in my mind but that there, is no mistake as to the identity of the spirit materializing itself here with the one that lived in the body of the unfortunate creature whose misguided life was terminated by a shot from his revolver, fired in a moment of "emotional insanity." If such form the sum total of his conclusions, the last cited scriptural references would seem to leave little doubt of correctness.

In matters of this kind, it has been my custom to state the cold facts, leaving the discriminating and fair-minded reader to draw such conclusions, and make such logical deductions as may appear most reasonable. And in this dealing with the testimony here stated, he may be assured that no "spir it" in the flesh executed the phenomenon referred to.-such was absolutely impossible

I will add, however, that the doctrine of Spiritualism, as it is termed, constitutes, in my judgment, a rational, intelligent and living religion; one that looks up with supreme gratitude to . od. Nor does it veil itself, or spread a fog of uncertainty or obscurity to mystify the line of vision stretching out before the conscientious seeker after truth; and let us hope that when the masses of mankind come to know something of the true aspect and philosophy of the doctrine, the Spiritualist of to day will be looked upon as a true truth seeker, rather than a subject deluded by some sort of legerdemain. And right here I would remark, that the masses look upon Spiritualism as a kind of system of table rapping, bell ringing, etc., which the psychologist or even the man of legerdemain will very satisfactorily explain away. These things, however, are only component parts of the mass of evidence that can be adduced in support or confirmation of the divine law by which the living may hold converse with the dead and even pass over the portions of the land where they live. The doctrine is in every way elevating and moralizing in its influence—expunging from human nature the baser qualities, and contending for a higher order of aspiration; nor does it ask its adherents to take anything for granted; on the contrary, it proves all it teaches. DR. R. P. WRIGHT.

Little Rock, Ark., March 31, 1889.

For the Religio Philoso phical Journal. HYPNOTISM AND SHAKESPEARE.

н. м.

It is well known that Shakespeare had an intuitive perception of laws and forces in nature that were not "discovered" or demonstrated by science until many years later. Perhaps the most familiar example of this intuitive quality is his reference to circulation of the blood:

"——the ruddy drops That visit my sad heart.'

But, after finding numerous cases in which the poet's genius of intuition is equally well shown, his commentators have foolishly sought to prove that he possessed the gift of prophecy. A most ridiculous attempt is made to show a foreshadowing of telegraphy, with all its present resources of cables, wires, etc., in Puck's vaunting lines:

"I'll put a girdle round about the earth

Had Shakespeare actually possessed the gift of prophecy attributed to him he would have foreseen the mass of comments with which writers seek to paint his lilies of thought, and for eseeing his life work mutilated and discolored beyond recognition, he would have bequeathed his publishers some such preface as here follows:

Good friend, for Jesus' sake forbear Distorting thoughts expressed here; Blessed be he that spares my words, And cursed be he that lies awake Nights trying to prove me to be a Foreteller of mechanical contrivances

Now, as Shakespeare was essentially a poet why may not a more poetic explanation of Puck's boast be afforded by considering it to be the poet's intuitive recognition of hypnot ic power, a power existing in his time, but not "discovered" until two centuries later, a power so little understood by the "discoverer" or any one else that it was given the demonstrator's name and called "Mesmerism" in default of any descriptive title. Had Harvey been incapable of explaining his discovery, it is probable, judging from Mesmer's case, that "circulation of the blood" would have been called "Harveyism" until science was able to give it its defining term, just as science now defines mesmerism as nypnotism.

That Shakespeare was fully cognizant of this power can not be doubted, even by the most skeptical; the instances in which he uses it are too numerous to admit of any question. It is also beyond question that he believed, exactly as do the most advanced of modern scientists, that the phenomena occasioned by the power resulted from the patient's faculty for reason being in a state of coma and a consequently perfect acceptance by him of the hypnotizer's information.

That the exigencies of the stage forced Shakespeare at times to make use of witches and spirits in order to symbolize the power. the more strongly proves he understood, as clearly as it is understood to day, the necessity for a physical agent or a sensuous means of conveying the power. He comprehended, better than do many to-day, that the hypnotized patient does not obey the mental commands of the hypnotizer only so far as they are actually expressed by word, touch, or suggestive motion.

In "Macbeth" is shown the complete success of hypnotic power when operating on a mind eager to accept every suggestion as a command. Ambition, the hypnotizing influence in this play, might through the witches have promised Banquo the world and his sturdy honesty would have prompted Macbeth's own reply:

"If chance will have me King, why, Chance may crown me, Without my stir."

But whereas Banquo would have meant what he said, and would have dismissed the imperial theme from his thoughts forever, with Macbeth the sentiment was but a momentary revolt against

"My thought, whose murder yet is but fantastical." In "Hamlet" is shown the utter failure of the power when operating on a mind inherently opposed to any action bearing the slightest semblance to wrong. In "A Midsummer Night's Dream," the subject is treated lightly, and herbs are employed in place

of his method of controlling by "suggestion." Miranda is terrified by the vividly imagined sight of a ship "dashed all to pieces." Her father dismisses her fears, much as would a Christian scientist of to-day:

"Be collected;
No more amazement; tell your piteous heart
There's no harm done."

She becomes collected and at once deeply nterested in the account of their exile; in the very midst of the exciting tale she is cast into a deep sleep by the simple suggestion:

"Thou art inclined to sleep; 'tis a good dulness And give it way; I know thou canst not choose." She is listening to the story she has for years longed to hear, has just witnessed a ship sinking and people drowning, yet she is instantly hypnotized and cannot choose but sleep! Prospero's power of supervising others' senses is all-pervading. Miranda, Ferdinaud and many others believed they saw people drown, yet not a soul on board the safely-harbored ship but was dryer than before the supposed wreck. A fleet of accompanying vessels were conveniently disposed of by the hallucination and sailed sorrowfully away.

Ferdinand is completely under the sway. He has been bemoaning his father's loss but is brought to Miranda imagining:

"This music crept by me on the waters, Allaying both their fury and my passion With its sweet air, thence have I followed it, Or, it hath drawn me, rather."

His immediate love for Miranda is not to be considered an ordinary case of "love at first sight"; Prospero has so ordained it and congratulates himself, in that "It goes on, I see, As my soul prompts it."

He presently finds his match-making "goes on" too rapidly, he fears,-

-"Lest too light winning Make the prize light," and threatens Ferdinand with violence. The young Prince impulsively draws, but yields o the subtle influence which makes him be-

lieve: "—I can here disarm thee with this stick And make thy weapon drop;"

"Thy nerves are in their infancy again And have no vigor in them."

The fairy mask in which Prospero introduces Juno, Ceres, Iris and their attendant nymphs is fitly excused as "a vanity of his art." He has promised Miranda and Ferdinand a fairy spectacle; they expect it, and the majestic visitors with their revels, having realized the ideal of Ferdinand's Paradise, are dismissed, and Prospero explains:

"And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve.
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleen." Is rounded with a sleep.

What is all this if not hypnotism as understood to-day?

> For the Religio Philosophical Journal, Professor Huxley's Church.

> > ELLIOTT COUES.

However illogical and even illiberal Spiritualists may have reason for supposing Professor Huxley's attitude regarding their phenomena to be, no one questions the strength and scope of his mind on all questions of science; and among scientific questions of the day of the gravest import, are those sociological problems which hinge on the fact that man is a religious animal, who must have geds if he has to invent them, and who will worship them in one way or another; that is to say, the priest or the preacher is as necessary in our present state of evolution as the lawyer, or the doctor, or the merchant, or any other recognized factor in society. Professor Huxley is too keen and kindly a student of human nature not to know this, and too humane an instructor of the people to desire or intend to ignore it; and whatever he says, he says well-better than most men could say the same thing. I have often in fancy compared the operation of his mind to the working of a steam trip-hammer, which runs noiselessly, ponderously, precisely and with such exactitude of adjustment of its enormous force, that at the touch of the lever, a power capable of forging a ship's anchor and cable may be minimized to just crack an egg shell with its delicacy of touch. It has been happily said that Professor Huxley refutes Professor Huxley when he speaks of Spiritualism, and he is left in an ineffectual negation on this subject, like the mechanism just mentioned with the steam shut off, or rather, with the mental machinery stopped on a "dead centre." But he is never regardless of spirituality, or of man's need of the higher life. Witness his proposition for the church he would like to see established, in words which cut close to the heart of the living truth, and which every Spiritualist can applaud to the echo. It is the great utterance of a very great man:

"Again, I suppose, it is universally agreed that it would be useless and absurd for the State to attempt to promote friendship and sympathy between man and man directly. But I see no reason why, if it be otherwise expedient, the State may not do something toward that end indirectly. For example, I can conceive the existence of an established church which should be a blessing to the community—a church in which, week by week, services should be devoted, not to the elevation of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living; a place in which those who are weary of the burden of daily cares, should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity. Depend upon it, if such a church existed, no one would seek to disestablish it.'

A Cordial Invitation from Dr. Buchanan.

To the Editor of the Religio-Philosophical Journal:

I have nothing further to offer for the reason that none of my recent arguments have been really answered by the champions of antiquity, but I would cordially invite those who think that our remote predecessors were wiser than all the scientists and philosophers of to day, and that an array of famous old names is a logical argument, to offer at least a small amount of evidence in behalf of some of the old systems of metempsychosis and the magnificently marvelous stories of Madame Blavatsky. If they can do no more, will they not at least offer something that is really an answer to the exposition of the folly of re-incarnation in The Journal of It is in "The Tempest" that Shakespeare most strikingly shows his knowledge of "Hypnotism." Prospero's slightest wish is instantly obeyed by all with that completeness trines of blind speculative faith do not figure-J. R. BUCHANAN.

.coman's Department.

CONDUCTED BY SARA A. UNDERWOOD

WOMAN IN POLITICS.

One of the most common objections made by men to granting suffrage to women is the professed distaste these, our presumed "natural guardians and protectors," have to seeing our sex "soiling its purity" in the "muddy pool of politics." There is rarely a meeting where the question of woman's political enfranchisement is freely discussed, that some man does not have a sudden attack of sentimentalism, and draw pathetic moral pictures, which would be heart-rend-ing if they were not so palpably absurd, of the state of affairs when women shall plunge into the mad vortex of political work and sully their pure lives and thought by sharing with men the cares and burdens of govern-

But what are "politics" which men declare will be so fearful in their effect on the womanly nature, but which seem to have a wondrous fascination for masculine minds? Worcester defines Politics as "The science or the art of government; or the administration of national or public affairs: that part of ethics which consists in the knowledge or the practice of conducting the various affairs of a State or nation; political science; political economy. 2nd. Political, or public affairs, or the conduct and contentions of political

Certainly these definitions must be in some ject, for common sense teaches us that to the mothers and teachers of the race the knowlknowledge or the practice of conducting the various affairs of the State or a nation," be of | to the potato. so vile a nature that the participation of wo-men in such knowledge or practice should immediately impart to their character so sudden coarseness and impurity, and bring chaos and disorder to American society at large? "If," wrote the venerable Dr. Bushnell, some years ago, "we precipitate our society down this abyss [woman's suffrage] and make a final wreck of our public virtue in it, that is the tion." And again he asks, aghast at the thought of woman's voting even after the assurance that the sex intended to reform and refine the state of political corruption which was so graphically described by men, "Where away goes the refinement of the polls. when the polls have unrefined the refiners?" intimating that the politics of this nation were in such a demoralized condition

Now the women who demand equal participation in the making of those laws which they are compelled to obey, and in the choice of the rulers who execute those laws, are women who have used their reason and are not to be blinded by any such bug-a-boo stories. It is an insult to the common sense of such to put up such transparently "scarecrow" arguments in the political fields which they desire to enter. Politics are what men have made them, and women know that while any good thing may be abused, if it falls into ignorant or evil hands, yet always the best men have done their utmost to make politics the expression of the best they know. And women understand while not expecting all at once to refine or reform the polls that so long as they submit to the injustice which refuses to admit them to an equal share in a misnamed Republican government which professes to believe that "all governments derive their just powers from the con-sent of the governed," and still refuses to allow one-half of the governed to express either assent or dissent—that by this submission they virtually acquiesce in the generally received opinion as to the intellectual inferiority of their sex, and so are guilty of helping to make any possibly present inferiority per-

Aside, however, from this phase of the question as to the admission of women into political life, there is another side to be considered. It used to be one of the stock replies of pro-slavery men to the arguments of the abolitioni-ts in favor of the manumission of the colored race, to ask them, "How would you like to have your sister or daughter marry a negro?" As white men we don't want to marry negro wenches, or associate with the inferior race in any way." The inference being that the mere fact of freedom was to bring the races necessarily into more intimate domestic relations than while slavery existed. When in fact many of those men most earnest in making this protest were already in more intimate relations with their slaves, as masters and owners, than they have ever been since, both men and women associating from childhood with their colored nurses and servants.

So the question as to what women can or will do in politics is already partially answered by what they have done so far in that line, for the refusal to them of the ballot has not deterred thousands of women from becoming interested in what so nearly concerns them, and among those who have taken this interest a majority have shown signal ability and judgment, and have often become the counsellors and directors of the men who were the ostensible leaders, "the power behind the throne," being in many cases the power of intellectual womanhood leading the leader, and ruling the ruler. Dotted all along the pages of history we find the evidence of such power wielded by women. sometimes so strongly as to entirely change the course of a nation's story, and to link the names of such women forever with the memory of certain great events in history. The names of Cleopatra, Aspasia, Queen Esther, Hypatia, Joan of Arc, Madame Roland, Madame De Stael, and within our own time, the Empress Eugenie will recall a few such in-

Whoever reads the political novels of D'Israeli and other English writers will gain a tolerably fair idea of how much English women to day influence English politics, and even careless readers familiar with current events must note the powerful interest politics have for the thousands of still disfranchised English women who are banded into "Primrose" and "Liberal" leagues in that country; while here in America, Mrs. Burpicts very clearly a few of the ways in which ly was this moral blindness disseminated nett's "Through One Administration American women mix in "the muddy pool," and we have already seen how at crises in our own nation's history woman's voice, workland influence have been invoked by male poli-ticians to help on both sides. How welcome of the value of religion based upon selfish-

Stanton, Phebe Couzens, Julia Ward Howe welcomed to the political arena, by the party on whose behalf they spoke and worked; and whether enlightened enough to demand for themselves full political privileges with men. or not, the mass of American women to-day are earnestly interested in the politics of the

Gentlemen, women are already in politics! What they now need, and what thousands are demanding is a fair field to work therein. unhandicapped by the bar sinister of disfranchisement.

Are Plants Affectionate?

To the Editor of the Religio-Philosophical Journa:

The subject of "Plant Magnetism" is naturally one of general interest, and it can not be too thoroughly discussed. The theory that plant-life can be promoted by words of encouragement, seems a little chimerical, still it must not be thrust aside untested. In this advanced age of absurd notions, one must try to believe something of a dubious nature. or suffer the blasting opprobrium of being "too skeptical, and entirely behind the

If polite remarks will accelerate vegetable growth, it is necessary that we learn how to deal out the requisite amount of suavity to each twig and tuber. If flowers are to be grown by love making, we must acquire the habit of declaring our affections, in an acceptable manner; and the sooner our surplus blarney is made available in the production way misleading, or else our male friends are of cabbages, the better for our friends as well mistaken in their ideas in regard to the sub- as for ourselves. It would be a brilliant plan for some adept in vegetable magnetism to publish a book, with this title, "Handbook edge of "the art of government," should be of Plant Etiquette." It would surely load an essential part of their education, for how the author with wealth and fame, besides filcan they teach their children that of which ling a long felt want. After perusing it, we they themselves are ignorant? And how can could tread our garden walks with some as-"that part of ethics which consists in the surance, for we would not run any risk of addressing a rosebush in language adapted

The transaction between a Milwankee gentleman and his little elms, as described in the JOURNAL of April 27th, is quite to the point, and besides being instructive, it is full of pathos. The person who can read that narration without emotions of some kind, has no music in his unredeemable soul. But, although deeply affected, I can not help won-dering why the Milwaukeean took pains to end of our newborn, more beneficent civiliza- | waste so much fine eloquence upon elm trees in Wisconsin where the woods are full of them. Note what he is reported to have said to each of those senseless saplings: "Now, little tree, I want you to grow up to be an ornament and a blessing to the city and the people about here. Grow, little tree, grow,

and make the world more beautiful." We are further informed that after your correspondent's uncle had thus conjured his that there was no hope of amendment, and trees, they did grow, which serves to prove that if women meddled therewith, they would | what I have intimated, that elm trees are necessarily become contaminated and fall | very hardy. He might have made a campaign | just the same. Like Kansas cottonwoods they thrive as well upon purple hued anathemas as they do upon the most diplomatic flattery, and nothing less than a sharp ax in the hands of a strong man has power

to daunt them in the least degree. In a late number of the JOURNAL, W. Whitworth expresses himself in an admirably terse and sensible manner, and asks a few pertinent questions, which I am anxious to have answered. But they will, probably, share the fate of all direct questions, since theorists, who are so lacking in conscience as to apply the text, "As a man thinketh, so is he," to wheat sprouts, are too far above this sphere of matter to heed questions savoring

of the practical. Imagination pictures Mr. Whitworth endeavoring to follow the advice thus far given. He goes about waving his hands above the numerous plants in his green-house, encouraging them with honeyed phrases. He deferentially removes his hat; and smiling blandly, stoops and stoops and exhales a choice puff of carbonic acid gas upon the soil at the roots of each. He keeps this business up until he hasn't breath enough left to vent pointed expletives upon the dainty chickweed and the brave Canada thistle.

Should his greenhouse fail under this new order of things, he should accept the failure as a just punishment for his lack of faith, and interview an astrologer as early as possible. He may learn that the stars have combined to bring him ill-luck during his present incarnation, just because he was born on Friday, and never owned a rabbit's

Is it possible that any sane person really believes that trees grow more luxuriantly for being lectured? Does any one honestly think that blank gestures over plants will benefit them in any way? We have all noticed that bulbs and shrubs which we admire and cultivate, often die, while others in the same garden grow with very little attention. This shows that our affections have no infinence over them. The most delicate and fragrant flowers grow wild in the woods and fields, and no one thinks of ascribing their profuse beauty and sweetness to discreet

Oh! the superstition of the present time! It is enough to make one wish for a return of the 17th century, for at that time a little learning was not such a very dangerous thing as it seems to be at present. RETTA S. ANDERSON. Concordia, Kan.

Lyman C. Howe on Practical Christianity.

Lyman C. Howe delivered an excellent discourse at the hall, 104 22nd St., Sunday evening, May 12th, on the subject, "Practical Christianity." In the course of his remarks

The spiritual alone is practical. By the spiritual I mean all that constitutes our immortal nature. The physical is of practical value only as it contributes to the imperishable. Most people reverse this estimate and count nothing practical that does not pander to temporal desires. What feeds the body and answers to material wants is esteemed practical and, therefore, worthy to engage our energies and occupy our time. pander to temporal desires. What feeds the Any religion that does not offer temporal rewards or immunity from justice in another world and promise some personal benefits that we have not earned is thought impractical and, therefore, useless. Until modern heresy stirred the religious conscience and most potent remedy ever discovered for this terrible awoke some higher conceptions of life and affliction. the uses of worship, it was a common notion that in our courts of justice a man that did not believe in a frowning God and endless woe was supposed to have no adequate motive to

the work of such women as Elizabeth Cady qualities in his nature, and made him be lieve that without the fear of "the wrath to and many others, who were always eagerly come" he would be a veritable fiend and revel in sin. shame and crime until surfeited with vice, and nothing within him to limit or restrain! What a moral paralysis wrought in the name of Christianity!

Since man is an immortal being modern thought finds a need for higher uses for his endowments than living for gratification alone, or spending his time and energies in pious efforts to cheat justice and make terms with fickle and fiendish deities by which he may escape the consequences of sin. Christianity and sectarian theology are quite distinct. With the latter we have not now to deal. Since the spiritual (immortal) is the only practical life, it follows that whatever inspires this life in the flesh with spiritual incentives, and gives to all its temporizing an eternal significance and undying value is practical in the best sense of the word. Unquestionably this was the aim and effort of the founder of the Christian religion. Both by precept and example he emphasized the importance of the spiritual nature and its care and cultivation, and showed a contempt for the authority of this world and all its treasures whenever they were in the way of his spiritual work. If the record may be trusted he ignored the authority of his earthly parents that he might follow the light from

This may be thought a doubtful example for modern youths, but if all were led by the same high motive that we believe actuated the Nazarene, it would be a decided improve-ment on family governments. The only authority that should rule is that of truth and high motives. When the young of our age are thus led, no ironclud rules, no whips or penalties will be needed, and they will not then go wrong. Practical Christianity is not to be found in creeds or rituals; nor exemplified in formal ceremonies and dogmatic authority. It is an inspiration. The founder of this faith lived in the hearts of the com-mon people, labored for their spiritual emancipation and taught them by example. He walked reverently beneath the bending blue and gathered flowers of love from the valley of humility. His life seems to have been closely blended with both worlds. Breathing out wisdom and compassion on the sorrowing world he touched the heart with hope and helpfulness, and from the "pure in heart" beyond the death line he drew the guiding light and tender inspiration which moved the best emotions of all who felt his quickening power. Practical Christianity must exemplify the central characteristics of its founder, or it is as "sounding brass and a tinkling cymbal." It should open the win dows of every soul inspired by its genius, to invite the spiritual influx and welcome celectical injurante the spiritual influx and welcome celectical injurante the spiritual influx and welcome celectical resistante. lestial visitors to breathe their wisdom and love in helpful benedictions upon the world; and reach a kindly hand to the moral slaves and spiritual weaklings who need a friend and guardian, and make this life practical by enthusing its best energies with the warmth and power of the truth-illumined sphere.

New Books Received.

Researches in Jewish History. By G. W. Brown M. D., Rockford, Ill. Published by the author. Price

Evolution Spiritually Considered; its Logic and its Lessons. Also An Oration on the Celebration of the Forty-first Anniversary of Modern Spiritualism. By J. J. Moráe. Price 15 cente.

Church History. By Prof. Kurtz. In three vols-Vol. I. New York: Funk & Wagnalls, Price, \$2.00. Hints on Metaphysics; we accompanying charts. (For Teachers and Stude, s). By J. V. Beneficio. Boston: Carter & Co. Price, bloth, 75c; paper, 50c.

May Magazines Received Late.

The English Illustrated Magazine. (New York.) A varied table of contents appears this month. A Peep into the Coal Country, fully illustrated, is an interesting sketch. The Better Man, and Sant' Hario

The Phrenological Journal, New York. The Path, New York. Christian Me aphysician, Chicago. The Hermetist, Chicago.

CONSUMPTION CURED.

An old physician, retired from practice, baving had placed in his hands by an East India missionary 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 Ner yous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands 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 parer. W. A. Noves, 149 Power's Block, Rochester, N. Y.

CATARRH CURED.

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

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites, In Consumption and Wasting Diseases,

seems to possess remedial powers of great efficacy. It heals the irritation of the throat and lungs. Makes pure blood and builds up and fortifies the system against further invoads by disease. Take no other.

Biographical Sketches of Prominent Spiritualists good reference pamphlet, being short sketches of such promine it men as Dr. J. R. Buchanan, Roteit Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Stebbins, Rev. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office. The Practical Illustrated Mesmerist. By Wm Darcy. The sixth edition is now out and is meeting with a hearty welcome. Price, 75 cents. How to Magnetize, by James Victor Wilson, needs only a mention as it is a most popular work on this subject Price, 25 cents. Cadwell's How to Mesmerize i another popular work and should be read by all investigators of this subtle power. All the above for sale here.

Statuvolism, or Artificial Somnambulism, hitherto ers. Price, \$1.50. For sale at this office.

The prevalence of scrofulous taint in the blood is much more universal than many are aware. Indeed, but few persons are free from it. Fortunately, however, we have in Ayer's Sarsaparilla, the

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, emthat without the fear of hell there could be bracing the following important subjects: The no incentive to righteousness. So thorough- Summerland; The True Spiritualist; The Responsibility of Mediums: Denton and Darwinism: What i Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one

address for 25 cents. Heaphy's Ghost. - A Startling Story! The London

DYSPEPSIA

Causes its victims to miserable, hopeless confused, and depressed a mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dys psia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsapatilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made

only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

AND INFALLIBLE IN CURING

All Nervous and Blood Diseases

To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies, and all whose sedentary employment causes Nervous Prostration, Irregularities of the Blood Stomach, Bowels or Kidneys, or who require a nerve tonic, appetizer or stimulant. Samaritan Nervine is invaluable.

Thousands proclaim it the most wonderful Invigorant that ever sustained a sinking system.

S1.50 at Druggists. For testimonials and circulars send stamp.

THE DR. S. A. RICHMOND NERVINE CO.,

ST. JOSEPH, MO. Correspondence freely answered by Physicians.

For testimonials and circulars send stamp.

L. H. GRIFFITH. E. C. KILBOURNE.

Seattle, W. T. Leading Real Estate Firm. Investments and Loans.

Business, Residence, and Acre Property a specialty. Write for information to

L. H. GRIFFITH & CO.,

REFERENCES - Chicago National Bank; First Nationa Bank, Chicago; Puget Sound National Bank, Seattle; Firs National Bank, Seattle.

COME TO THE LAND OF

BIC RED APPLES. Pears, Prones, Plums and Cherries. Climate so mild tha grass grows green all the year. U. S. Census reports show oragon healthlest State in the Union Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat.

Ten Acres in Fruit worth a Section in Wheat

Salem, Capital of Oregon and heart of this far-famed val les. Immense water power. Churches and schools abound. Spiendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrate I pamphlet sent free

OREGON LAND COMPANY,

Salem, Oregon.

The Illustrated Practical Mesmerist.

WILLIAM DAVEY.

The author of this work became interested in Mesmerism and was soon convinced 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 process

Price, board cover, 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Including a brief statement of the

ORIGIN AND PROCRESS IN OUR WORLD. By ADAM MILLER, M. D.

> With an Appendix of Three Sermons By Kev. H. W. THOMAS, D. D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

50 Cents, Postpaid. Cloth, 279 Pages. Any of Dr. Miller's works furnished at publisher's prices DANIEL AMBROSE, 45 Randolph St., Chicago, 111

STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS.

Philosophy, Science, Government, Religion, Poetry, Art, Fig-

tion, Satire, Humor, Narrative, and Prophecy. By the spirits of Irving, Willis, Bronte, Richter. Thackeray, Byron, Hum oldt, Wesley, Hawthorne, Browning, and others Now Dwelling in the Spirit-World.

These wonderful articles were dictated the jugh a clairwy out, while in a trance state, and are of the lost intensely in eresting nature.

The sale of this extraordinary work is cornt and steady.

Price, \$1.50; postage 1 cents.

SPIRITUALISM AT THE CHURCH CONGRESS

CAL PUBLISHING HOUSE, Chicago.

CAL PUBLISHING HOUSE, Chicago

The price of this admirable namphlet is as follows 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.60, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI

TEACHERS WANTED. American Teachers' Bu-

230 A MONTH. Agents Wanted. 90 best selling articles in the world. 1 sample Free. Address JAY BRONSON, Detroit, Mich.

Morphine and Whisky Habits pain-lessly cured. Treatment sent on trial free. Confidentially address H. L. kramer, Sec., Eox 90, LaFayette, Ind.

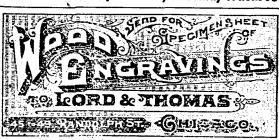




GET8% REAL ESTATE FIRST MORTGAGES

In a country where failure of crops is unknown, Not the highest rate, but the greatest safety. Semi-annual interest. Best of Eastern and Western references. Full information free. Write for

BAIR & LOOMIS, Brokers, Tacoma, Wash.T.





CHAS. RAISER, Mfr., 62-64 Clybourn Ave., Chicago, Ill.

The Law Department of Northwestern

JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate. Hon. Harvey B. Hurd, (late revisor of Illinois Statutes). Prof. Common Law, Pleading, Evidence and Statute Law. Hon. WM. W. Frarwell. ex Chancery Judge Cir. Ct. Cook Co., Professor of Equity Jurisprudence, Pleadings and Practice. JUDGE MARSHALL D. EWELL, LL. D., (author of Leading Cases on Disabilities incident to Infance Covernment.) Leading Cases on Disabilities incident to Infancy, Coverture, Idiocy etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts, N. S. DAVIS, M. D., Lt. D., Lecturer on Medical Jurisprudence Diploma, granted in two years' attendance, admis to the Bar of this State, Attendance a less time is credited to application on admission per Symptom. plicants for admission on examination before Supreme

PRIZZS—He view prize for best thesis or brief, 550. Fac PRIZES.—Ho Ton prize for best thesis or union, \$50. Faculty prize for thesis second in excellence, \$25. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The fall term begins Sept. 19th, 1888. For Circular or information, address,

HENKY BOOTH, Dean,

Chicago. 111

The Unitarian.

REV. J. T. SUNDERLAND, EDITOR.

Will be sent to new reader for examination,

Three Months For 10 Cents.

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

IS DARWIN RIGHT?

OR, THE ORIGIN OF MAN. BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," atc. This is a cloth bound volume of two hundred pages, 12 mo, handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his productions. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 10 cents.
For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

TRE

ABSENCE OF DESIGN IN NATURE.

PROF. H. D. GARRISON.

In this Lecture, which was delivered before the Chicago Philosophical Society, the Author shows that the existence of an "over-ruling Providence" cannot be proven from Nature. Price 10 Cents.

For sale, wholesale and retail, by the Religio-Philosophe-CAL Publishing House, Chicago.

WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author, M. B. CRAVEN, Southampton, Bucks Co., Pa.

For sale, wholesale and retail, by the Religio-Philosophi-CAL Publisqipa House. Chicago. PRACTICAL INSTRUCTION

ANIMAL MAGNETISM

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Hartshorn.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,—in fact, the only exhaustive work containing instructions. This edition is from new plates with large type, handsomely printed and bound.

The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to tion of honesty in the author, who writes what he considers to tion of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to shum the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are toiling in the field of Philosophy."

529 pp. extra cloth, price \$2.00, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPEL CAL PUBLISHING HOUSE, Chicago.

BeligioZhilosophicalJournal

PUBLISHED WEEKLY AT 92 LA SALLE ST, CHICAGO

PY JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on eit. 31 New York or Chicago.

OO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. all letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 48 Randoiph Street, Chicago. All communications relative to a lvertising should be addressed to them

Entered at the postoffice in Chiengo, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibilby as to the opinions expressed by Contributors and Cerrespondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their Names are attached

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed The name and address of the writer are re quired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be reurned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the ender will please draw a line around the article to which he desires to call notice.

to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, May 25, 1889.

FOR FIFTY CENTS this paper will be sent

Theosophy.

One of the most difficult problems in life, especially in journalistic life, is to sift weigh and properly adjust complicated facts and finally to arrive at just conclusions as to matters under review. Well-balanced students find themselves in this dilemma in surveying the field occupied by Theosophy. There is so much in it that is true, so much that is false, so much that commands ap proval, so much that is averse to all modern methods of thinking, that it is difficult to give a fair estimate of its merits. It claims to be a representation to the world of what is called the "Wisdom Religion." Until within a few months this "Wisdom Religion" was, so far as we have been able to judge, a mere classification of ancient "Budhism," or "Eso teric Buddhism" as called by its first propa gators. There was nothing new or startling in their earlier form of its announcement All persons who made any claims to extend ed reading were familiar with its fundamental thought. The teaching of Spiritualism had covered most of the really valuable ground claimed by Sinnett, Olcott and even Madame Blavatsky, and it had, too, been practically worked out in essential particulars in other cults. But the publication of "Secret Doc trine" and the extraordinory claims put forward by its author makes the subject assume a new aspect. Ore is not only confronted by the claim of a new (old) religion, but one is also met with an organization which, if successfully carried out, makes this new movement questionable in many of its aspects. Madame Blavatsky is its assumed or real head; and with a shrewd woman's vaulting ambition, backed by great mesmeric power, and an indomitable will, the world is, apparently, about to be treated with a modified edition of the T. L. Harris movement, and possibly, if successful, an aspiration to the papacy itself. This is to be regretted because true and pure Theosophy is entitled to the profoundest respect. It is a law of human life, however, that every great and good cause has to suffer from the false and imperfect in human environment. Theosophy and Spiritualism, in their true aspects,

So far as Theosophy is the reflex or the re ality of Ancient Budhism-so far as it has for its end the purification of individual life of its grossness and animality, and of the bringing of men into closer brotherhood, we welcome it as a component part of pure Spiritualism. Such accessories in the struggle for a higher spiritual life are the need of the hour. Humanity needs this old truth; needs it to soften down the hard lines of our too material life. This or some other leaven is needed in Spiritualism so that its phenomenal life may be relieved of much of its vulgarity and lack of refined spirituality. But Theosophy, in some of its phases, as it is now coming into view, seems as another disappoint ment to our hopes. It seems impossible for human nature to be content with its modest investment and to leave the divine forces to enrich the world with the genuine gifts of the spirit. Egotism is the world's prevalent weakness. It was this, according to tradition, that dethroned Lord Lucifer. It now looks as though his career will be paralleled by one who approaches him in all but the Harris found an equal eclipse from the same tries. cause. Laurence Oliphant was no stranger to its fascinating power. The trouble is men cannot let God's great impersonal truth

are no exception.

weak personality. With all their egotism, however, in matters of religion, and especially in their relations to an immortal life, men generally prefer to be led. They are too intent on making money and too heavily handicapped by an inheritance of superstition to stop to exercise their reason. The dupe always finds his master, and why not in Theosophy as elsewhere? The attitude which some Theosophists maintain towards the rising sun of their new day will determine the worth or the worthlessness of much they have taught in this country and elsewhere for the past fourteen years. If they have the strength of character to resist the coming encroachment, we see for them as well as for all liberal religious and ethical movements a widening field for constructive work. The great army of Spiritualism is ready for an advance all along the line. The reapers are few, but the harvest is vast. True Theosophy can do its share in the good work of lifting

Spiritualism is democratic. It believes in the Fatherhood of God and the Brotherhood of Man. It rejects all attempts to confine thought to any creed, but welcomes all to be shared by all, in a common help. A Christian saint no less than an Indian adept finds welcome in its ranks. It believes the One Truth is for all, and, as each one's capacity opens, this finds lodgment as the guest of the heart. Therefore let us submit everything to that common reason which is the inheritance of all-each free to determine the measure of his acceptance.

Romish and Mormon Hierarchies.

In primative times most of the leading families and great personages claimed to have been of divine descent, to have been of more than mortal lineage. Such divinely descended families furnished the kings and high priests, who domineered with unquestioned and absolute sway over their ignorant and credulous fellow

In these modern times all the institutions and officials of our day are human and of human device and origin. The distinction between sacred and profane, as these words have been applied, is a badge of primitive barbarism, and it is in full force only in communities sunk in superstition. Although they may be living in and breathing the atmosphere of the world of to-day, they belong morally and mentally to primitive barbaric

The Mormon priesthood is a reproduction of the Mosaic theocracy in this republican age and country. It was by no means an invention of Joseph Smith, but a plagiarism from the Hebrew Scriptures, of which the Book of Morman is a gross, palpable imitation. In this late age of reason, Smith undertook to play the part of a Moses or primitive priest or prophet himself as the direct organ and mouthpiece of Deity. In the days of Moses lawgivers and prophets always professed to act under supernatural guidance, to be in intimate relations with Deity, and always affirmed that the laws which they promulgated were dictated by Deity.

The Mormon prophet flourished a good many ages too late to have his claim of divine inspiration generally credited, even by those ready to believe in the inspiration of Moses. The Hebrew lawgiver looms vaguely and gigantically through the mists of backward time, while the founder of Mormonism is near enough to the observer to be closely inspected and understood. Hence he was denounced as an impostor and humbug. But after all there is a percentage of mankind, even in these enlightened times, who take stock in Smith and the line of prophets that has succeeded him. The theocracy which he founded is a substantial fact in Utah. It is utterly and radically un-American and anti-American, since it is governed not by the will of the people, but by the alleged will of God as made known to the Mormon priest-

The Roman Catholic Church is a similar theocracy, only its spiritual head is not an American, but an Italian, who resides thousands of miles away from our shores. He is the official, earthly vice-regent of God; and as such, his will, in the belief of his followers, should override not only the will of the people in their sovereign capacity as the collective rulers of the United States, but the will of all other civil rulers, personal as well as collective.

While the Mormon priesthood have colonized their followers in a part of the continent by themselves, having brought an immense wilderness under cultivation by the industry of their adherents, the Roman Catholic priesthood have invaded our old States with their followers and filled our cities with poverty and ignorance, not to say crime. Not long ago one of the religious orders and one of the archbishops of the Roman hierarchy were guilty of a criminal conversion of vast sums of money intrusted to them for safe-keeping by poor, hard-working, credulous laymen of their religious faith.

This Republic finds itself, nolens volens, cut up into Episcopal and archiepiscopal provinces, with spiritual princes lording it over them, princes who are the vice-gerents and representatives of the god of the Vatican in far away Rome. His priests on this Republican soil, denounce in their journals, our sister European Republic of France, and decry and defame all the great popular leaders masculine quality. The great work of T. L. | and liberals of the various European coun-

The Roman Catholic hierarchy are now engaged in an open and undisguised war against our system of popular education, work its way into their hearts without satu- which is the keystone of our Republican rating it with the din and dust of their own | arch, with the purpose of establishing a | France, nowhere was the Catholic religion | physican asks legislative protection.

priestly system of education which shall indoctrinate the minds of all young Roman Catholics with a hatred of popular democratic rule and of all secular, rational enlightenment.

The Roman Catholic hierarchy, like the Mormon hierarchy, are determined to keep their people, as far as possible, separate from and unassimilated with, the great mass of the American People: in other words, to keep them Roman Catholics rather than suffer them to become Americans. If the Mormons were as numerous as the Romanists are, and took a hand in politics, the demagogue and average congressman would have the same tenderness for the Mormon church they now have for the Roman Catholic church. Priesthoods, of whatever name, are the mortal foes of a popular sovereignty such as that of the United States.

priestly supernaturalism which, in the day of its arrogance and power, burned Giordano Bruno (to whose memory a monument is about to be erected in Rome) and humiliated Galileo with his woes, is impotent any longer to stop the progress of science, before which and the menacing aspect of European Liberalism, it cowers, pallid with the apprehension of danger.

Paine's "Common Sense."

Paine's "Common Sense" was published at Philadelphia, January, 1776, a year after the battle of Lexington. He foresaw at that early day the grandeur of the destiny of this country. He saw that mankind at large were interested in its future. In the preface to "Common Sense" he says: "The cause of America is, in a great measure, the cause of mankind....The sun never shone on a cause of greater worth. 'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent, of at least one-eighth of the habitable globe. 'Tis not the concern of a day, a year or an age; posterity are virtually involved and it will be more or less affected even to the end of time by the proceedings now. Now is the seed time of continental union, faith. and honor." He scorned the idea of Continental America remaining in a perpetual state of provincialism, vassalage and dependence on Great Britain. "We may as well assert that because a child has thrived upon milk, it is never to have meat, or that the first twenty years of our lives are to become precedents for the next twenty."

Why could not a clergyman recognize these historic facts in a patriotic address on the characters and events of the Revolution?

Although Paine was an Englishman, he denied England's relation of maternity to this country. Europe, and not England, he said, is the parent country of America. The satellite, he affirmed, could not be larger than its primary planet. I was absurd that a continent should be giverned by an island. Paine was as determined in preaching independence, instead of reconciliation, after the war had begun as Web; ster, three-quartersof a century later in the crisis of the anti-slavery question, was in preaching the necessity and inviolability of the Federal union. Independence was the watchword of Paine in 1776, as Union was that of Webster in the decade between 1840 and 1850.

Paine was the St. John who heralded the advent of the great Western Republic. He was present at its birththroes and indicated its horoscope. He was with his pen what Washington was with his sword to the cause of freedom and independence, of which Common Sense was "the trumpet of a proph-

By the publication of his "Age of Reason" Paine incurred the odium theologicum, and became the subject of unmeasured pulpit denunciation and popular hatred, even on this side of the Atlantic. But at last has dawned a real age of reason in the enlightened quarters of the world, when historic characters like Paine, who have been unjustly clouded by the pleasure of theological bigots, are given, so far as their memories at least are concerned—a rehearing in the chancery of reason. Paine is at last certain to occupy a high and permanent niche in the history of his adopted country, and to be universally regarded as a worthy member of that immortal constellation of patriots, Washington, Jefferson and Franklin, that will shine forever in the American historic firmament.

The Public Schools and their Enemies.

Dr. McGlynn lectured lately at Haverhill. Mass., on "The Public Schools and their Enemies." In the course of his long address he said: "Common schools are necessary in a country like ours, since a Republican government cannot exist without education. Nearly twenty years ago I expressed myself on this very subject of parochial schools, and said that I believed the Catholic church was making a fatal tactical mistake when it. abandoned its apostolic work of preaching the religion of Christ for the far inferior less vital work of pedagogy. The idea of building the school first and then the church is a false one. Those who insist in establishing parochial schools are giving up their duty and uttering a cry of distress, since they are des-

and the priest more abhorred than right in the midst of these priest-ridden countries. because the people had such a dose that they wished to spew it up. The ecclesiastical cobbler should stick to his last, to his preaching of the tenets of his religion, and leave the work of teaching mathematics, etc., to teachers. I believe it was a great tactical mistake and a great practical blunder for Catholic priests or bishops ever to have made any such demand for public moneys, whetherfor parochial schools or for any other charitable institutions. I, as a Catholic priest have deplored and do deplore to-day these fatal blunders. They impede immensely the progress of the church, they raise prejudice, they excite hostility and they excite alarm. It is clearly the right and duty of the State, and particularly of an American Commonwealth, to see that its citizens shall have every possi-Happily, ecclesiasticism and dogmatic ble opportunity and every inducement for education. The State cannot safely relegate that duty to all the churches or to any of the churches. The especial reason why just now it would not be proper to grant any public money to sectarian schools, and why they should be governed by the State, and why, therefore, the education even in private schools should be required by the State to come up to a certain standard, is just this—that the churchmen of various denominations, and perhaps just now those of the Catholic church more than any others—are not really very sincere and honest in this matter of education. I say it, with deep conviction, that I believe that if there were not any public schools in this country there would not be any parochial schools; that these schools are not gotten up on account of the persistent, earnest desire of our clergy for secular education combined with religious, but because it becomes a necessity to get up these schools as the rivals of the public schools. The special danger from these private schools is that they would, to a very great extent, help to perpetuate for generations to come a sort of nationality within a nationality, an imperium in imperio, an empire within an empire. Especially is this true of the German Catholic schools."

The Presbyterian Assembly,

For the first time in twenty years the General Assembly of the Presbyterian Church has held its meeting in New York City. This is the Northern Assembly, the smaller southern organization having been torn from the l parent tree in those discussions concerning slavery which preceded the civil war. Though the cause of the rupture has long since disappeared and many overtures have been made by the larger portion, the wound has never been healed. A Conference Committee appointed to consider modes of fraternal cooperation decide that the time for union has not yet come.

But the main point of interest in the meeting is the fact that the New York Presbytery with Dr. Howard Crosby at the head, favor a revision of the Confession of Faith. Especially do they wish for a change in the chapter dealing with "God's Decrees." These include election, eternal damnation, the unpardonable sin and the whole of those tremendous dealings of God with man, a belief in which has driven so many human beings to physical destruction or insanity. They are travesties on love and goodness, relics of the dark ages, breathings of slaughter and destruction which horribly blot the record of the 19th century.

It is a monstrous fact that so far in the history of the Presbyterian Church, this is the first time such a revision has even been proposed. Little children have glibly recited the Westminister catechism during all these long years, their young minds refusing to take in the horrors which they memorized. New communicants, subscribing to the fear ful theories that condemned by the eternal decrees of God, the major portion of humani ty to hopeless and eternal torment, little realized the blasphemy to which they gave assent; and so a membership of 725,000 persons gathered in 6,600 churches and ministered unto by 6,000 clergymen, sent 800,000 children to the Sunday-school while such monstrous doctrines were inculcated, without so much as a single protest.

That the Confession of Faith is now to undergo revision is only a testimony of the times that the hardest, slowest, driest tree in all the forest finally yields to the sunshine and begins to put forth signs of those lifecurrents which are quickening all the earth.

Possibly a Medical Murder.

The physicians who made such unseemly haste to cut open poor Washington Bishop's head and dig out his brain, within five hours after his apparent death, have been arrested on a criminal charge. There was no warrant of law nor any necessity for the barbarous haste and illegal act. Yet it is very doubtful if these ghouls get their deserts; by hook and by crook they will escape just punishment, as do hundreds of their brethren who are daily murdering people under the protecwhose interests these empirics profess to work, is rapidly awakening to a realization of the medical thralldom; and the laws for the protection of doctors will within five pairing of the efficacy of their religious be- modified. In Illinois the medical ring came last year, or even knew of his existence. lief. If there is any person here who hates near being broken by legislative action dur- then their 'claim to know' would have acthe Catholic religion as the devil hates holy | ing the present session of the legislature. Had | quired at least one leg to stand upon." The water, he should rejoice over the action of | the opponents of the law acted with concert | Journal undertakes to say that nobody will the church in this parochial school question, and vigor, Dr. Rauch and the squad who are In Europe which always had been under the | guarding the doctor factories and imposing control of the Catholic religion in affairs upon the people would have been out in the both spiritual and temporal, Rome, Spain, cold ere this. No respectable, competent

The End of Rowley.

In another column we republish from v. Cleveland Leader of last Sunday a letter from Mr. Hudson Tuttle to Rowley, proposing a series of test seances; also Mr. Lees' note and Rowley's reply through his wife. No rational person will require further evidence to prove the falsity of Rowley's claim of being a medium for independent spirit telegraphy. The "Christian" and "honest man," as he calls himself, shrinks into a common cheat and falsifier. His Methodistic cant is uncovered and he stands before the world in his true character. He is probably a medium, a mostcommonplace one at that; as Dr. Whitney describes him, an automatic writing medium, neither clairvoyant nor clairaudient.

As will be seen, Mr. Tuttle's letter is eminently fair, considerate, just and kindly; just such a letter as one would expect from him under the circumstances! He has been a life-long Spiritualist; his record is before the world, and he needs no defense. How does Rowley meet the proposal? A perusal of his reply, signed by Mrs. Rowley, is enough, it needs no comment in so far as Mr. Tuttle is concerned. Mr. Lees also exhibits a proper and kindly spirit, and is willing to withdraw if personally objectionable. Everything is done to bring Rowley to a test of his claim, but he declines.

The assertion made by Mrs. Rowley as to a promise by the editor of the Journal to "H. D. G." is maliciously false and without a shadow of truth to rest upon. Her statement as to Rowley's invitation to meet the "professors of all the prominent eastern colleges" and his acceptance of the same is equally misleading. Through the attention attracted to him by the Journal and the personal standing of its editor with those gentlemen, Rowley was approached through members of the American Society for Psychical Research with a proposition looking to a series of test experiments. But he put it off and no definite arrangement for such experiments exists. He will never go before a body of college professors! He will never submit to any test in the presence of expert electricians and telegraphers from this date! He is only seeking by bluff to prolong the period of his profits and break the force of his fall!

Now that the bubble has burst we are receiving many evidences of the unreliability of the alleged spirit doctors who work through Rowley. Last week the following. among other instances, came to hand: Row ley as a medium had been treating a young lady suffering with lung trouble. She had been in Pomona, California, all the past winter, and Rowley had been sending her medicine by mail; "Dr. Wells" promising a cure. The girl grew steadily worse and some four weeks ago started home unbeknown to her parents, but had to stop off at Kansas City owing to her rapidly growing iliness. Her parents were expecting her to come home this spring, but not so soon. Her father called upon Rowley the next week after the result of our efforts to test him had appeared in the Cleveland Leader. 'Dr. Wells" purported to make a flying visit to the daughter and reported that she was still at Pomona and much improved. The father at once telegraphed to Pomona to have his daughter come home forthwith, feeling that she could now stand the journey. What, therefore, was his surprise and indignation on reaching home to find a letter from his daughter saying that she was in Kansas City, had been there nearly a week, was worse than ever and unable to get off her bed. Naturally, the father was very angry. He felt that his child's life had been trifled with, and valuable time lost that might have been taken advantage of by a good physician. Now not even money, which he was willing to spend without stint, could restore her.

Did we not know beyond all question of doubt that the central claim of Spiritualism is true; did we not feel that Spiritualism in its large definition as the philosophy of life holds the solution of problems of stupendous importance to the world, and that we have a duty to perform, so long as strength holdsout in the field we cover, our first step and greatest pleasure would be to retire and leave the territory to canting hypocrites like Rowley, and to those who enjoy being made fools of. That the man should hate us with all the vindictiveness of a detected impostor is not strange. We have stood that sort of hatred from numerous sources for many years, and feel quite equal to enduring any amount of it; for we are sustained and supported by invisible, beneficent and all-powerful aid, such as these agents of diabolism wot not of, and which will carry us through successfully to the end of our work.

Madame Blavatsky seems to be dreadfully disgruntled to think that people in this country should suppose she ever heard of so insignificant a rival as "Prof." Hiram E. Butler during his several years' work in Boston. She declares she never heard of him until last. December. Quoting the JOURNAL'S statement that it had been credibly informed that tion of diplomas. The "dear public," in a Theosophist had asserted that Madame B. was determined to ruin. Butler, the old ladv screams out in Franco-Russo-German English: "When 'those who claim to know, can also prove that Madame Blavatsky had heard years be stricken from the books or greatly Butler's name mentioned before the end of be fool enough to claim to know that the Madame never before heard of Butler. The JOURNAL does not "repeat unverified cackle." and unlike the Tartarian termagant has "discretion" enough not to juggle.

. 1 :9.

"Psychic Science."

adson Tuttle, or the inspiration through him, has given impetus to the study of the phenomena of spiritual existence by giving it a broad and taking name. A sapient critic rises and says the book ought to have been called "psychic fancies," and as it treats of spirit, it has no right to use the term, for that relates to the soul! And pray, what is the soul? Dr. Dean, of Carleton, Neb., finds a fact given by him in "Studies," and writes in further confirmation, and of the uses made of his and other narratives in building up a complete superstructure of spiritual philosophy. From an atheist he has been converted by his own mediumship to a Spiritualist, and is happy in the power of writing automatically. He has the wonderful, and highly useful gift to a physician of curing pain by the hypnotic power of his will. He says:

"In this matter I have had the following experience: While caring for a patient suffering from phlegmonous erysipelas, where the pain was very severe, as I sat some eight or ten feet away, I directed my will on the hand, the point where the poison first developed. It seemed as though there were lines of light streaming from the hand toward me, and the pain soon ceased and did not return until after the elapse of six or seven hours. As no visible hypnotic was applied, it would seem to be a clear case of the influence of the will in overcoming pain, and as such presents a sphere of great use fulness."

Another Veteran Retired.

Mr. L. B. Wilson, for thirty years associated with the Banner of Light, passed to spirit life on May 10th from his home in Boston. Mr. Wilson was a quiet unassuming gentleman of fine culture and tastes; beloved by all who had the felicity of his acquaintance, a consistent Spiritualist, a hardworking journalist, and a useful citizen, he will be greatly missed, and his place will not be easy to fill. Mr. Wilson only lacked a month of being seventy-four years old. One by one the veterans are responding to the last call. Who will be the next?

An excellent display of imitation religion was held at the First Methodist church the past week under the auspices of the Western Unitarian Conference. It was really funny to observe how the nice people who made up the body of delegates exchanged goods and offered their products to the audience with as much soberness and with as many evidences of faith in the value of the commodity as though it was backed by a spiritual basis. These religious greenbackers mean well, but some how they don't succeed in making any dent upon the toiling, sweltering, struggling masses who need a coinage which shall bring them all those accessions of happiness so essential to morality and religion. Most of these excellent people—than whom none are more respectable—fail to see that intellectual culture is not religion. Until they real ize that their alleged religion is of no more value to the suffering, hungering, ignorant undeveloped soul, than is an illuminated ice berg to a man freezing to death, until they realize this, the cold sparkle from their refrigerated refinery will only amuse the cultured few-nothing more.

The Olive Branch has withered away, dried up and dropped off. In other words it is dead For years it was watered and nursed at considerable expense and trouble, but somehow it didn't flourish, and the cost of fertilizing it became irksome to Brother David Jones and those who had it in hand. Mr. W. E. Reid, of Grand Rapids, is now the happy possessor of the liability to subscribers. Having found that his Banner of Life was bleeding him to death, he cremated it. Upon its ashes he has now planted the withered Olive Branch and is in hopes that the combination will, under the new name of The Spiritual Instructor, grow, blossom, and bear fruit monthly. We hope it will, too. Mr. Reid has replaced his hard earned money with a large stock of experience and is a wiser and, we judge, a happier man. The first number of his new monthly is creditable alike in dress and contents. Despite appearances we have never lost faith in Mr. Reid's good intentions, and we believe he can make a good paper. He is now striving, so he writes us, to get even with his long delayed obligations to correspondents, and hopes to complete the task within two weeks.

Prof. Thomas Davidson was in the city last week, giving a course of lectures on Art. He is a growing force in the art and literature over the human heart like ballad singing. circles of all the great literary centers; even St. Louis, Milwaukee, and other suburbs of the quaint Scotch dialect but longs to hear and seemed to be made more excited yet by Chicago, manage to wake up enough to hear him once in a while. On July 8th, at Farmington, Conn., Prof. Davidson opens the second season a two weeks' school for the study of philosophy and ethics. Among the lecturers engaged for the session are W. T. Harris, S. F. Weston, E. H. Griggs, Thos. Davidson. Dr. M. L. Holbrook, Mrs. Caroline K. Sherman (of Chicago), Dr. Montgomery (of Texas), Mrs. Ruutz-Rees and others.

Dr. Whitney's statement of his connection and experience with Rowley's box trick is 37. given in another column. It is plain and straightforward, and carries on its face the many ways by the evidence previously published.

W. A. Mansfield, the well-known medium for independent slate-writing, has completed a two years' course of study at the Monroe College of Oratory, Boston, graduating on May 3rd. He expects to spend the ummer at Cassadaga Camp.

B. F. Underwood, who has been lecturing of late in Montreal, Pittsburgh, Cleveland Massilon, Salem, Alliance and other places East, left last week for the Pacific coast, where he has numerous engagements. He is announced to speak on the 23d, 24th, 25th and 26th inst., at Spokane Falls, W.T., on "Evolution in its relation to Ethics and Religion." One of the clergymen of that city recently gave a course of lectures in which he attempted to prove by an appeal to science that evolution is but a mere assumption, unsupported by any facts. His lectures were published in the papers and seem to have given especial satisfaction to the orthodox part of the community, which will now have an opportunity to hear an exposition and defence of evolution by one who understands the subject and knows how to marshal the evidence and to pile up the arguments in its favor.

GENERAL ITEMS.

The priests whose imprisonment for seditious utterances caused the recent riots at Guanajuato will be expelled from Mexico under the pernicious foreigner act.

The Society for the Advancement of Scientific Spiritualism, of Cleveland, has engaged Hudson Tuttle for Sunday, May 26th. His subjects are: "What is Spiritualism?" and 'Uses and Abuses of Psychic Phenomena."

James Waugh of Montpelier, Ind., wishes to correspond with lecturing and platform test mediums, and others who would like to attend a camp meeting at that place, commencing June 14th.

Beginning Sunday evening, June 2nd, Mrs Ada Foye will give a series of lectures and séances in this city. As the place for the meetings has not yet been decided upon, the daily papers will announce it on the Sunday

The Spiritualists of Sturgis, Michigan, will hold an anniversary meeting on June 14th. 15th and 16th. Mrs. R. S. Lillie, Boston, Giles B. Stebbins, Detroit and L. V. Moulton, Grand Rapids, will be in attendance. All are invited to be present.

Mr. Julius Brown of Denver writes in enthusiastic terms of Dr. Dean Clarke's abilities as a lecturer, and deprecates the sorrowful fact that a Spiritualist meeting cannot be sustained for any great length of time unless materialistic Spiritualism is presented from the rostrum in the shape of phenomena, mental and physical.

Elizabeth Stuart Phelps declares in the May number of the Forum that "It is an undecorated fact that if Jesus Christ were to ance. He had been getting into a highly exenter almost any one of our influential cited state as he went on with the trick, and churches to-day He would be shown into the this increased as he asked everybody to stand back gallery, and He could not obtain admission to our parlors without a letter of introduction to our 'sets.'"

Mr. J. C. Wright is delivering a course of lectures at Pendery Hall, 192 West Fifth st., Cincinnati, on Scientific Spiritualism, every Sunday morning at 11, evening at 7:30 o'. clock. Thinkers, liberalists, agnostics, ministers of religion, and lovers of truth of all schools are especially requested to attend. Questions can be put, objections allowed. and discussion invited.

Lyman C. Howe lectured on the subject of Theosophy, before the Progressive Circle last Sunday evening, at 104 22nd Street. A very fair audience was present, who listened intently to one of his eloquent discourses. Next Sunday evening he will again appear at the same place, and give his closing lecture before the Circle.

Angel Whisperings, by Hattie J. Ray. Could there be a more appropriate and suggestive title for a book of inspirational poems? This volume has lately been published in handsome binding, and in clear, good type and paper. The poems are written in a fascinating style, and have met with a good sale, as the orders indicate. Price, plain cloth, \$1.50. Gilt edged, \$2. For sale at this office.

J. Spencer writes to this office speaking in high terms of the edifice erected by Dr. Pratt at Whitewater, Wis. It cost \$20,000. The hall connected with it will seat about 500. Mrs. Luther, Mr. Loveland and Prof. Lockwood were among the first speakers to oocupy the rostrum there, followed by Mrs. Blodgett, Dr. J. C. Phillips and Mr. Jucket, test mediums.

Don't forget the testimonial concert to Mary Shelton Woodhead, which takes place on Tuesday evening the 28th, at Kimball Hall. Tickets fifty cents, to be had at the door. No reserved seats. Dr. Phelon, an excellent critic, thus writes in the Hermetist of Miss Woodhead: "Nothing manifests its power

her again." speaker, has just issued a new book, "Two Chapters from the Book of My Life, with Poems." Printed by John Wilson & Son, University Press, Boston. Price, \$1.25; postage, 12c. This work contains an admirable picture of Mrs. Lillie, and is bound in maroon and gold. It is a handsome book of 229 pages. It will be sold only by Mrs. Lillie, who can be addressed as follows: Melrose, Mass., Box

Widespread interest has been manifested in the article on Christian Science, in the impress of truth, which is corroborated in April Popular Science Monthly, and nowhere he had another violent cataleptic fit and went more than among the healers themselves. Of the several replies offered by members of this fraternity, the monthly will publish one in the June issue, by Mr. J. F. Bailey, editor of the Christian Science Journal, under the title. Is Christian Science a Craze? An editorial of the same number will clearly state

THE STRAIN WA, FATAL.

Particulars of the Death of W. Irving Bishop, the Great Mind Reader.

He Dies From the Effects of a Cataleptic Fit Produced by Severe Brain Work.

W. Irving Bishop, the mind reader, played his last trick at the Lambs' Club in the small hours of yesterday morning, May 13th, and died a few hours later in a cataleptic fit, which was apparently the climax of the nervous excitement incident to the successful performance of the feat. The Lambs' Club is an organization of actors and men about town, and is accustomed to have "gambols" on Sunday night once a month at its club house. Only members are admitted to these entertainments, but as the gambol set for last Sunday night was the last for the season the regulations were relaxed and members permitted to bring friends with them. Harry Dixey, the actor, brought Bishop. There were about one hundred persons present in all. After awhile some one asked Bishop to give an exhibition of his powers. He consented and began with what is called "the detective trick." He left the room, and one of the Lambs took a small dagger and made the motion of stabbing Louis Aldrich. Then the dagger was hidden. Bishop was brought in, blindfolded, and with one hand of the man who had hidden the dagger upon his own hand, he quickly searched out the dagger, took it, and finding Aldrich, made a motion of stabbing him, as had been done before the dagger was hidden. There was applause at the success of that trick, but Bishop made little of it. "That's an easy one," he said. "Wait and I'll show you one you never saw before, and that I'll guarantee no one else can do." Then he asked Secretary Green, of the club, to think of some word in some of the club's books of account or record. Secretary Green had not any particular word handy in his mind, but with Dr. J. A. Irwin, who is an acquaintance of Bishop's and who had dropped in while Bishop was doing his easy trick, he went down stairs where the books of the club are kept, and he and the Doctor came across the name of Margaret Townsend in the minute book, where it appeared in some records relating to the Lester Wallack benefit. Mr. Green and Dr. Irwin fixed upon the word "Townsend," and, noting in their minds the page and part of the page upon which it appeared, they hid the book and went back up-BISHOP, BLINDFOLDED,

had Green's hand placed upon his own and then led the party down stairs, found the book without difficulty, and, turning over the pages rapidly, came at last to the page on which the name appeared. Skimming his fingers over it he gradually settled upon the word itself. "Is that it?" he eagerly asked, and being told that it was he led the way back up stairs, having been blindfolded all the time, and announced that he proposed to tell what the word was in a manner which would demonstrate absolutely that muscle reading had nothing to do with the performback. Without touching Secretary Green he asked him to think intently of the word, as he was apparently in a state of only half consciousness. This could not be told absolutely, however, as the bandage covered his eyes. After a few moments he said: "I think it is a name." Then he added: "I think it is a man's name." In this, of course, he was wrong. After more apparently intense mental effort, he exclaimed nervously: "Give me something to write with." Some one pulled a scrap of paper from his pocket and handed it to Dr. Irwin, and Dr. Irwin gave it with a pencil to Bishop. Without an instant's hesitation Bishop seized it and dashed off the word "Townsend," not written in natural form, but reversed as it would appear in a mirror were the paper on which the word was written reflected there. "That is it," he exclaimed, and at the same moment, as Dr. Green and Dr. Irwin nodded their heads and the persons about burst into applause, Bishop stiffened out and sank back unconscious. There was a moment's excitement, but Dr. Irwin, who has known the mind reader for some years, and was acquainted with his physical condition, assured every one that it was only one of the cataleptic fits which Bishop has been accustomed to have quite frequently and that it was not likely to be dangerous. The mind reader was stretched upon the floor, and soon, under the manipulation of Dr. Irwin, began to show signs of returning consciousness. When he was able to sit up the doctor was explaining some-

THE PHYSICAL FEATURES OF THE CASE. to those present. Bishop was apparently only half conscious, but he clearly heard all that was said, for when the doctor was stating that the peculiar backward fashion in which the name was written might be accounted for by the fact that the original reception of every thing seen by the eye is inverted as in a mirror and is reversed by the optic lens in the way to the brain, Bishop interrupted him and in a half audible voice asked him to make clear that what was written on the scrap of paper was the exact copy of what appeared in his eye and was written by him without conscious intervention of the brain. As Bishop remained in a highly excited state the doctor ordered that he be taken to an upstairs room. Only two or three persons besides the doctor accompanied him. His pulse was then frightfully high. They tried to get him to bed, but he insisted upon doing the trick over again for the doctor. The doctor forbade it and the others urged ... No one listens to her sweet renditions of him not to attempt it, but he was obstinate the opposition. Thinking it the best way to quiet him, the minute the book was brought, Mrs. R. Shepard Lillie, the well known and the word having been shown to Mr. stewart, Bishop blindfolded, and with him as medium, set out to find the word again. Bishop had great difficulty in doing the trick this time. He wandered about over the book, but finally hit upon the right page, and after well-directed efforts found the word, pointing to it by a savage stroke of a lead pencil across it. He was more exhausted and excited than ever after this. Dr. Irwin began to fear a nervous collapse, and when the patient did not improve sent for Dr. C. C. Lee to help him. Bishop had frequent spasms, during which it was with difficulty that he could be held still and prevented from throwing himself about with a violence that would have endangered his bones. About 4 o'clock luto a state of coma. Then Dr. Lee went away, deeming the case hopeless. Once in a while after that the mind reader manifested a half consciousness and seemed to recognize persons about him, but

> HE NEVER HAD A CLEARLY CONSCIOUS MO-MENT

from before 6 o'clock in the morning until a the position of the magazine on this subject. I few minutes past noon, when his pulse and I

breathing ceased, and he was apparently dead. For fear it might be only a cataleptic trance, powerful electric currents were applied, and for half an hour some semblance of life was maintained, but at last the current ceased to have any effect and the doctor said Bishop was unmistakably dead. Every effort had been made during the morning to find some relative or intimate friend of the dying man in this city, but without success, and it was finally necessary to go to the Hoffman House, where he had been living, and get into his room, where, from letters in his satchel, the address of his mother and wife, who are living in Philadelphia, was found. A telegram informing them that Bishop was dangerously ill was sent, and Mr. Thomas took the first train to apprise them of the mind reader's death and bring them here. The body was removed to an undertaker's. where, in the afternoon, Dr. Irwin and Dr. Ferguson, the pathologist of the New York hospital, made an autopsy. Afterward Dr. Irwin said there was nothing abnormal found Irwin said there was nothing abnormal found about the organs except the intense congestion of the brain. There were indications of the brain. There were indications of the brain and for preventing baldness, Hall's Hair Renewer is unsurpassed.

disease in some other organs, but nothing to, indicate that there cause of death except the result of great nervous strain to which the mind-reader had subjected himself in performing his last feat. The brain was a little larger than usual for a man of Bishop's size, weighing forty ounces. The gray matter was unusually dark in color, but there was no malformation or other physical indication that the brain was that of other than an ordinary man. The autopsy was conducted very carefully, and all the points were closely noted by Dr. Ferguson, with a view to the preparation of a paper upon the scientific aspects of the case, which, Dr. Irwin says, makes it undoubtedly one of the most remarkable in medical history. A certificate of death from hystero catalepsy was made out.—New York Dispatch to Cleveland Leader and Herald, May 15th.

For Billous and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite. Shortness of Breath, Costivenes, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will beacknowledged to be a Wonderful Medicine. "Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER; they ACT LIKE MAGIC:—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Bull directions with each Box. PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who, (if your druggist does not keep them,) WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.



"NEVER QUARREL

with a woman." We almost forget this saying when we hear of a housekeeper who hasn't sense enough to use

SAPOLIO.

A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her care less in these particulars. Many a home owes a large par of its thrifty neatness and its consequent happiness to SAPOLIO. No. 23.

SOME NOVEL USES FOR SAPOLIO, EVERY ONE FINDS A NEW USE.

To clean tombstones. To renew oil-cloth. To renovate paint. To brighten metals. To whiten marble. To scour kettles. To polish knives. To scrub floors. To wash out sinks. To scour bath-tubs, To scour bath-tubs, To

EVERYBODY USES IT.

Deptists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old abands. Chamitant transport of the policy of the p chapels. Chemists to remove some stains Soldier chapels. Chemists to remove some stains Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white borses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink,

4TH OF JULY.

SEND FOR PRICE LIST OF FIRE WORKS

NOW

IS THE TIME TO ORDER.

Favorite Co-Operative Association, 45, 47 and 49 Randolph St., Chicago, Ill.

MEETING.

The First District Association of Spiritualists of Michigan will hold their Seventh Annual Camp Meeting at Orion Lake, Oakland Co., Mich., commencing June 1st and enling June An interesting and successful meeting is in project, with good speakers, pleasant grounds and ample accommodations

All tenters are free to occupy grounds for tents, and the public in general courteously received, with good managers .S. H. EWELL, President, Mrs. F. E. Odell, Sec'y, Metamors, Mich.

JUDGE WAITE'S HISTORY

THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete expose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual nanifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble

than any work ever published Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

Weddingand Commencement Invitations . . .

Messrs. A. C. McClurg & Co's Stationery Department furnishes all kinds of Stationery for Weddings and Commencements, such as Invitations. Reception Cards, At-Home Cards, Announcements, etc., handsomely engraved, in the latest styles, and in the shortest possible time.

pared, containing all the newest styles of Wedding Stationery, and will be sent on applications to any one out of town that desires to make-

Original designs furnished for Dinner and Luncheon Cards, Menus, Crests, Monograms,

Correspondence Papers in all of the new styles. and colors.

A. C. McClure WABASH AND MADISON, CHICAGO. & Co.

9 per cent. to Eastern Investors.

Approved first mortgages. Also bargains in Real Estate in: the future State Capital. Rapid growth. CHEAP, RICH LANDS. Large business openings Write for full information.
WALTERS & CO., Ellensburg, W. T.
Best References East and West.

ILLUMINATED BUDDHISM

THE TRUE NIRVANA.

SEE POEM, "THE COMING OF BUDDAH."

An Exchange says: "The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.....But we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."

Price; cloth, \$1.00; paper, 50c. For sale, wholesale and retail, by the Religio-Philosophical Publishing House. Chicago.

THE GREATEST SINCE DARWIN! PLANETARY EVOLUTION A New Cosmogony.

THE LATEST DISCOVERIES IN THE: REALM OF NATURE AND THEIR RELATION TO LIFE.

Price; cloth, \$1.00; Paper, 50c.

For sale, wholesale and retail, by the Religio-Philosoph. Cal Publishing House, Chicago.

PRE-NATAL CULTURE.

Being Suggestions to Parents Relative to Systematic Methods: of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON.

"The best work ever written on the subject. Everybook should own, read, and be guided by its valuable suggestions."

—Mrs. Dr. Winslow, Editor of the Alpha. "It is well and carefully and conscientiously written, and vill be of service to a great many people."—Dr. Holbrook, Editor of Herald of Heralth.

Price, paper, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHY-LAL PUBLISHING HOUSE, Chicago.

THE SAFEST AND MOST CERTAIN

PAIN REMEDY.

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

A Quarrelsome Pair.

EMMA ROOD TUTTLE.

A monkey and parrot were legally owned By a minister, clever and good, But they never agreed, and would fight and disturb

When no one could see why they should.

They must always be caged and secured when h On the Sabbath to teach and to preach. For the parrot was not very choice in her words

And the monkey would chatter his speech. One Sabbath the parson had slept rather late, And he said, "I'll not cage them to-day. It may be I don't trust the creatures enough; I'll leave them to have their own way."

He went to his pulpit and preached, but anon He kept thinking of matters at home. His parrot was saucy and never gave in, And the monkey could irritate -some.

He thought to himself, "I will trust in the Lord, He can calm the most turbulent wave. And if war and disaster are brewing at home His power and his mercy will save.

When the preacher returned he found perched on a chair, Head drooping, and paws sadly crossel, The monkey. The floor was with feathers be-

But Polly, the parrot, was lost. Come Polly! come Polly! where are you, my dear? Come Polly, and tell me his crime? From under the table the naked bird cried,

The monkey had plucked her as clean as a goose, And was feeling extremely fatigued. The parson made Polly a blanket and said, "That ape with the devil is leagued."

 \overline{W}_{e} 've had a—a h—l of a time!'

"That Tiger Step."

To the Editor of the Religio-Philosophical Journal. What can I say in behalf of that timely, fearless and exceptionably able paper by our good and farseeing as well as clear-seeing brother Tuttle, "The Tiger Step of Theocratic Despotism?" When first published in the JOURNAL I read it twice and felt like giving Bro. Tuttle the right hand of fellowship, and just shouting bravo! bravo!! What a happy thought in Bro, Jackson, ordering such a goodly number and having them sent to every member of the House and Senate at Washington. Surely it will cause some of them to open their eyes in wonder and amazement, while others (and I fear the greater number) will scarcely give the matter a serious thought, even if they read the tract; yes, "tract"; a missionary tract, and a timely one, too, for there are too many signs in the sky of the approaching tempest, for us to longer ignore them and sit supinely by and allow ourselves to be bound, as it were, hand and foot by this same "Theocratic Despotism" which has ever hung, like the stealthy tiger, upon the every step of oppressed humanity, ever ready to spring, cat-like, upon its prey, whenever an occasion occurs that will warrant any hope of success.

Bro. Tuttle is no alarmist, and is too well-known to the readers of the Journal to reed any introduction or commendation from me. He sees danger ahead, and not far ahead either, and is in earnest in giving this word of timely warning. In a late private friendly letter, he says: "I tremble to think what the next generation will have to meet." Well may we all tremble if we can put any confidence in the "signs of the times," or in prophetic utterances of those who claim to, and really seem to see into the future in some occult way not plain to ordinary

In that truly wonderful book, "A Lyric of the Golden Age," by T. S. Harris, spirit Pollok is recorded as saying during the winter of 1854-5, when speaking of the possible event of an ignorant populace goaded to madness till they should in their menzy resort to mob rule:

Blood was knee deep within the palace yard, Could the blind seris of papal Rome let loose Their caged and hidden hatreds; and to-day, Could Calvinistic bigots bear rule Of any sect, the law itself would serve As pretext for a thosand crimes; and those Who in the mighty spiritual faith Stand regnant o'er depravities of creeds, And cruelties of custom, and drink in Be uty and truth from heaven, as flowers drink dew,

"N w York would be like Paris when of old

Would suffer as Servetus did of old." And what well informed, unprejudiced and fairminded observer of men and things doubts the above? Again, after giving a most scathing rebuke to the "deluded millions" who groan beneath the "cruel sway" of kings and priests who assume to bear rule by "right divice," he says:

-"Are ye men Or craven hounds, masked in the human form? That answer shall be given in fire and blood. In shotted guns and swords as lightning keen, When, ere the century closes, Europe springs To sudden manhood and her tyrants fall."

Hopeful to the last, Pollok sees, or thinks he sees, the final triumph of freedom, democracy and fraternity arising from the wreck of that "huge fabric of despotism," his much loved England. I would like to quote a few passages from the last great and crowning work of that wonderful man and medium, T. S. Harris, "The Wisdom of the Adepts," and thus give the views of the adepts of a long past age; of those who seem to be deputed to watch struggling humanity in just such crises or as they teach "great cataclysms." I will give but one purporting to be the words of one Adonai, given to Mr. Harris about five years ago: "The persecuting spirit inherent in Christianism,—not Christianity,—is at present comparative's harmless, existing mainly but as a latent force in the bosoms of its clergy and devotees; but that spirit taking possession of the classes that subsist up: n the wage-fund, -- as at any hour it is liable to do,—and becoming in them not a thirst to persecute for the sake of opinion, or to slay for a creed, but to persecute for the possession of riches and to slay for resistance to that endeavor, might beget a mania in the race for which there would be no end but in race extinction. All this is clearly seen in the workings and consequences of the law operating.

"The powers that center and hold in the strong, few, who rule and restrain the many, are passing from that few to the many: but that many cannot control and regulate its own masses: it is a vast agglomeration of individualized and contentious anarchies. All really wise men throughout the race know that the race is on the edge of a cataclysm. But the wise are few and those who are most wise, by the long and thorough study of the social law, have arrived at the conclusion that the evil of the world, in mankind's present condition, is past cure! except by a final and complete cataclysmic destruction of all but a few who are becoming fitted to survive, and from which to build a new mankind upon a much higher plane." Study the foregoing and take in its philosophy and reasonableness, and then tell me if it has not the ring of true prophecy and reaconableness as coming from one who knows whereof he affirms. S. BIGELOW. Lake Mary, Fla.

The Rev. M. J. Savage.

to the Editor of the Religio-Philosophical Journal:

I feel that the honest, manly words uttered by the Rev. M. J. Savage in his late Easter Sermon cannot be too highly appreciated by the thinking Spiritualists; they are surely crumbs of comfort to the rank and file of true Spiritualists who believe in putting Spiritualism on its own merits. You and I know that the simple facts of Spiritualism are ample to demonstrate the intercommunion between the two worlds, and when we find a man who will give our cause as henest a criticism, as is spread upon the ragge of the last issue of the JOURNAL. I feel that he should have our heart-felt thanks.

When the pulpit investigators of this country utter their honest convictions, obtained in their investigation of Spiritualism during the last five years, there will be a wave of thought spread over this the mourners' tears in the knowledge of life ever-lating.

W. W. CURRIER. Haverhill, Massachusetts.

For the Religio Philosophical Journal, Two Visions.

My father was a member of the W. M. church: was strictly honest in his business transactions, gave liberally to the support of the church, and provided a home and food for his family. The church considered him a consistent member, and the public honored him as an exemplary citizen, and were it not that others may be berefi'ed by what I still have to say regarding him, I could never command sufficient courage to speak of his home life. As it is, I can touch it but lightly, and must withhold his name from the public, as he has other children yet in earth

ife, and it would be a grief to some of them. My father was not a kind husband nor loving parent. If I understood his nature, he had the elements of kindness in him, but thought it weak and unmanly to yield to its demands. His family knew him as a man to be feared instead of loved; his company to be shunred instead of sought. He was sten even to graphy and his graph conduct to some of the oldto cruelty, and his cruel conduct to some of the oldest ones resulted in their ruin. I was the only one of his nine children who escaped cruel treat-ment; and this was because I was frail from birth and was not expected to continue long on earth; yet his unchristian conduct toward mother and the other children prevented me from loving him deeply. He passed from earth life in '72, and it was said of him: "One of the pioneers of Pennsylvania has left his post of duty to en'er into that rest prepared for the righteous at God's right hand."

When he first passed away I wished that I might be granted the privilege of seeing him as he was in the Spirit-world, to know if a good public record cancelled the evil accruing from an unhappy home. Several years passed by without any token, not even a dream of him; and then I had a vision in the night (or a dream if you choose to call it so). I saw a barron side-hill, rocky, bleak, steep and devoid of vegetation save a few straggling, leafless briars and long dead grass, as they appear in the late fall or early winter. In the midst of this scene there was a rail pen which enclosed what seemed to be the entrance to a cave, and while I looked I saw my father appear within this enclosure as if he had issued from the cave. He was clothed in rags. His hair was long and matted, nearly covering his face. He gazed with wild eyes and haggard countenance around him for awhile, as if searching for something which he desired. He then shook him elf as a beast might do, and uttering in a wild, disconsolate voice the words, "Nothing but hogs, nothing but hogs," disap-

peared within the cave. I awoke to meditate. Could it be that my father was dwelling in such a place as this? Being filled with sorrow, I prayed that if such were the case, he might be led to a higher life, for I could not con emplate with ease the weird, disconsolate look which

appeared on his face. Years passed on, and again I saw him for the second time in a dream. This time he was clothed, and in his own pew in the church of which he had been a member for over thirty years. As I looked at him he arose and spoke, for it was class meeting. He said: "Brothers and sisters, we have always commeaced heel end at religion. Now, if we would proceed aright in this matter, we must commence toe end to. Heel end to is: 'If thou wilt;' and toe end to is: 'If I will.'" That was all he said. I have never dreamed of him since ther. It has been sixteen years since he passed from earth life. When I dreamed of him the last time I had never seen the JOURNAL, but regan reading it soon after, and though I could not fully understand my dreams, jet I felt sure he had been showed to me both times as he was in spirit life. When I read the serial published in the JOURNAL, "He ven Revised," then it all seemed clear to me. As he had deprived his family of the loving companionship of husband and father, so in spirit-life he had been ustered into the utter seclusion of desolate solitude, the very home his own earth life had built for him. If both visions are equally true (as I believe they are) he has reached a higher life, and can from sad experience teach his fellows that the ability to do right does not depend on the "If thou wilt," for God is always willing; but as Le said, we must commence "toe end to," and know that it is, "If I will." If there is another person on earth who sees it ese lines, who is inclined to be a "Lamb abroad and a wolf at home," let him pause and consider before he is ust ered into spiritlife. Do not, I best ech you in the name of love and truth, deny your nearest kin the life which hallowed friendship brings. If the hone life is pure and happy, the public life will be the same; but if we give to the public our best efforts, at the expense of home life, we have lost the best that earth or heaven af-

Driven Out of Town.

A novel sight was witnessed yesterday morning, when two wagon loads of "tramps" pulled away from the jail. It was an effort made by the city to get rid of some of its unprofitable servants without giving the city or county the expense of keeping them. The wagons contained twenty-five vagrants guarded by officers. They were transported to the city limits and there set down with orders to leave. They were left in charge of officers Bohannan and Barr on horses who started the herd off toward Kansas City. They were not allowed to halt but driven relentlessly for six miles. The officers left them this side of Brighton and threatened them with unutterable wrath if they dared to return.—

How inhuman, how unchristian, how brutal! Because a man is friendless and homeless, he is treated like a vicious wild beast. Not long ago ten or twelve tramps were taken out by officers of Fairbury, Nebraska, and flogged brutally on the bare backs for no crime except poverty; they were not accused of the commission of any crimes; the flogging was done in violation of law. They were driven out of town. So it is coming to this that the cities drive poor men into the country and smaller towns, and the towns in turn will drive them back again treating them with about as much fieldishness as a Moooc Indian would treat an enemy. How disgraceful are such practices to a great nation that boasts of its Christian institutions. Magnificent cathedrals and grand churches costing millions, are being erected in all the large cities, vast sums of money are contributed every year to send missionaries to foreign heathen for the promulgation of the doctrines of "doing unto others as we would that others should do unto us," taught by the meek and lowly Jesus, and yet who does not know, that is a close observer of affairs as they exist, that there is all over this country, such a self-righteous money-worshiping, unchristian spirit prevalent that if Jesus and his twelve poverty stricken, outwardly rough, fishermen disciples, were to be seen in Fair bury, Denver, or thousands of other places in this land, they would be arrested as vagrants, perhaps "flogged on the bare backs" and resentlessly driven out of town. They would receive but a cold welcome in any aristocratic church house in America, if indeed they were allowed a seat in one of them at all. To the honor and credit of the true Christian, who is always humane, kind and forgiving to the unfortunate and even to the wrong doer, it must be said that he does not and cannot endorse the heartlessness, cruelty and brutality mentioned in this ar

We would not commend idleness nor profligacy, but we cannot withhold our earnest protest against the passage of a law in one of the eastern states which makes it a crime to give a tramp a cup of cold water or a crust of bread or a shelter over night, and a public sentiment which treats a poor. ignorant, perhaps a mentally hadly balanced human

being worse than a wild beast. So long as trusts and monopolies and land stealings, and railroad subsidies and watering of corporation stocks and Board of Trade gamblings, and other iniquitious schemes are permitted and encouraged by our laws, the object of which is to rob the industralist and gobble up the products of labor, combinations that have stolen millions of acres of land and billions of dollars from the men who earned them by labor, that long we have some excuse to offer in behalf of the homeless, friendless men and women.—[Herald, Phillipsburg, Kansas.

H. H. Kenyon writes: I do not imagine that you will discontinue the series of "Questions and Responses" on page two of the JOURNAL. I truly hope you will continue them, for they are the best 'missionary" in the whole field of our literature. simply write you this, as probably hundreds of others have, that you may realize that these response are appreciated by your readers.

John Lamont, of Liverpool, Eng., writes: I am glad to see that solid matter and superior me chanical skill still characterize your paper, and that a fair latitude is given to diverse thinkers, while you hold the balance of criticism in such a fashion as to command the respect of your readers, even when they don't agree with you.

Healing and spirit Influence.

to the Editor of the Religio-Philosophical Journal

You desire my views in reference to the statement of the cure of Mrs. J., of Denver, related by a "Constant Reader" in the JOURNAL of May 4th. She was prostrated by sickness, and the family physician failing to relieve her, she was mesmerized, and while in that state cured, and at the same time conversed with heavenly messengers. I would say that the case is parallel to a thousand others and is easily understood. The anterior portion of the brain, located at and

above the junction of the front and middle lobes, is the seat of all our more delicate sensibilities, our impressibility to delicate influences, and our interior relations to the Spirit-world. The subtle capacities that bring us thus into relation with supernal life belong to the interior structure where the two hemispheres of the brain are in connection, and especially to that portion called the septum lucidum. The section of brain of which I speak, amounting to about two square inches where its extremity appears in each temple behind the brow, gives spontaneous tendency to somuambulism, trance, and the

conditions called mesmeric, and renders the individ-

ual a facile subject for magnetic treatment and for

spiritual impression, and hence gives a capacity for

marvelous cures. The power of any agent over the human constitution depends upon sensibility. Diminish the sensi-bility and the most heroic doses of medicine have little effect; increase it and the most delicate potencies of the infinitesimal homeopathic pellet are effective. Even the contact of magnetized paper, or the contact of writing which conveys a psychometric

In that delicate state of the system which exists

when this sensitive section of the brain is in predom-

inance, the nerve aura of the operator (commonly

impression, may convey a curative power.

called animal magnetism) becomes omnipotent, and the morbid conditions of the system yield to the healthful aura that he imparts, producing those as-tonishing cures which materialistic physicians consider impossible. Every magnetic healer can give us cases to illustrate this, although the pedantic bigotry of the colleges refuses to investigate the facts. Whenever the patient can be brought into this sensitive, somnole cent condition, he can derive immense benefit from an efficient operator, and when this condition is profoundly established our spiritual friends can make their impression-not necessarily by making a passive subject under absolute control but by healing as the living operator heals. If this condition continues the habitual presence of beneficent spirits, invited by the patient, gradually introduces into his system by sympathy the celestial modes of thought and feeling, the calm amiability, the clear perception, the unfailing health, the brightess and elevation of soul, which belong to the higher spheres. There are many who are thus blested, and who, when struck down by the causes of diseases, derive from suse nal aid a marvelous re-

are near them. I do not advocate the habitual practice of that passive mediumship which in many cases seems to undermine the strength of the person's character, making them inconstant, unreliable, and subject to surrounding influences, but the companionship of guardian spirits, which we attain by cultivating the sensitive region of the brain, is a very desirable condition, alike in helping us through the crisis of diseases, in upholding our mental powers, and in guidng us as Socrates and many others have been guided by the internal monitor.

covery. There are many who are thus sustained in

a beautiful and happy life, a blessing to those who

Jos. Rodes Buchanan.

ORIENTAL HISTORY.

Ancient Manuscripts to be Collected.

The American Oriental Society, which is composed of some of the leading students of Eastern history, and which is headed by Professor Whitney he celebrated Sanscrit scholar and philelogist of Yale College, has sent out circulars to its members instructing them to gather all obtainable information concerning Oriental manuscripts in the public and private libraries of America, with a view of publishing a complete catalogue of such, as is done by the great libraries of Europe. The information to be gathered is intended to include all the ancient and modern languages and dialects of Asia, with those of Egypt and Ethiopia, without regard to the subject matter, the character of the writing, material, state of preservation and the length or size of

William Emmette Coleman, chief clerk in the office of the Chi-f Quartermaster, United States Navy who lives at 418 Sutter Street, is the San Francisco representative of the society, and he has undertaken the collection of the information desired, having expressed a desire to receive and forward it. Mr. Coleman is himself a student of Oriental matters both ancient and modern, and one-fifth of his library of 5,000 works is devoted to books concerning them. He has some rarely interesting books among his collection, and is now conducting a research into Buddhism, which is his particular hobby. He has already published articles on ancient Hindoo, Erishna and Christ, and the destruction of the Alexandria library.

Among Mr. Coleman's collection of theological works is a German commentary on Judaism published in 1711 by Johann Eisenmerger of Heidel berg. His library is said to be the most complete in its diversified character on the coast, and he is constantly adding to it. Mr. C leman is a member of a number of historical, philosophical and archæological societies, among which are the Royal Asiatic Society of Great Britain, the Pali Test Society and the Egypt Exploration fund.—Chronicle, San Francisco, Cal.

Letter from a Veterau Spiritualist.

to the Editor of the Religio-Philosophical Journal:

I have been well acquainted with the JOURNAL from its birth to the present time, and I take pleasure in saying that it is justly entitled to the proud position it now occupies, which, in my opinion, is commander-in-chief of all the spiritual force of this continent, if not of the world. I say this tecause I know of no other paper that has waded through the dark passages of the spiritual philosophy with as little to regret.

As for myself I am now in my eightieth year, and for the past forty years I have been an uncompromising Spiritualist, but as some one says—not a ool! Now, Colonel, I will tell you how I feel: feel that I have a great deal to say, but do not know how to say it. I have no doubt there are thousands laboring under the same difficulty. As to our spiritual philosophy I think the darkest days have passed. It is now in the hands of strong minds and leep thinkers. "Evolution" is on our flag. Darwin has given us a foundation, and his theory and ours are one; they are now gradually but surely conquering all other theories.

I have had nearly all phases of manifestations in my own family, through my own children, and conequently avoided all fraud; and now I am passively and quietly waiting for the Learse. D. D. GUILES.

"How Others See Us."

THE RELIGIO-PHILOSOPHICAL JOURNAL, by J. Bundy, Chicago, Ill. Price \$2.50 per year or \$1.25 for six months. We regard this journal as one of the best conducted agitators in our country. It is ably edited, boldly conducted and fearlessly advocates everything it believes to be just, true and beneficial to the body, mind and spirit of man. Get it and read it. If you do not believe it all, you will at least learn what bold, independent and thinking men do believe.—The (Philadelphia) Medical Independent, for May 15th.

Edward A. Quick writes: How glad I am that you keep up your plucky fight against fraud and nonsense. Such sledge-hammer blows as you are dealing out will ultimately clear away the rubbish and trash so as to reach bed-rock, and then we can get down to practical business.

T. J. Griffith, M. D, writes: The spiritual Dhilosophy as elucidated through the JOURNAL IS from my conception the truth. I am delighted with the reasoning of Coues. Coleman, Buchauan, Clark, and many others.

Mrs. D. Harvey, of Scranton, Pa., in renewing her subscription warmly endorses the JOURNAL and says she would not like to be deprived of its weekly

Mrs. Cora Freeman.

to the Editor of the Religio-Philosophical Journal

I wish to call your attention, and that of the host of readers of the JOURNAL, to the fact that we have, here in our City by the Sea, a medium-now under development---whose many and varied gifts deserve a wider recognition than it is possible for her to receive under her present condition of comparative isolation. The medium, Mrs. Cora Freeman, has her home with a family who, besides being the best and dearest of friends, are well fitted by their own highly developed spiritual natures for furnishing just the conditions necessary for the harmonious development of all her wonderful powers.

In appearance the medium is a tall, slender girl, of the brunette type, with brown eyes, dark hair, and regular, pleasant features; not at all strong; shy, modest, and rensitive, almost to a fault, and shrinking from the ordeal which a public recognition of her gifts will force upon her. But the ordeal must be met, and the world must know more of this timid young woman who so persistently withdraws herself from the public gaze. Firstly, she is entranced, and under the control of "Drop Star," a beautiful spirit, she gives fine orations and excellent tests, to the great satisfaction of all who are fortunate enough to hear her.

Her present work is the making of spirit homes and landscapes. Her work, done in a darkened room, under trance conditions, is marvellous, both for its high artistic merit, and for the extremely short time in which it is executed. The frames themselves, in which the pictures are set, are marvels of art, in ocean shells and pebbles. But the crowning work so far is a set piece, called "Gates Ajar," which, like all the rest of the work, must be seen to be understood and appreciate 1. No description of mine can do it justice. This large work, covering over three square feet of surface, with its two arches, its emblematical painting, and many figures, and nearly half a bushel of shells and pebbles, was executed in six sittings of two hours each; a work which would have kept a common artisan busy for a month at least.

Under the influence of "Kuklux," an Indian squaw doctor, she has lifted men and women, and carried them around like so many babies, far easier than she can, unassisted, lift her own baby. A frail slender woman weighing not 150 pounds, with no muscle, is not going, on her own strength, to pick up another woman ten pounds heavier than herself, and swing her around as one would a baby. She is also a fair mesmerist, but has not used this gift any to speak of.

All these grand results have come in a little less than four months' earnest work, and so far hardly than four months earnest work, and so far natury the threshold of development has been crossed. Besides her work through the day, she sits in dark séances, in the evening for materializing, with one or two members of the family. Ste is perfectly conscious, and needs no cabinet. Feautiful lights and illuminations have been seen, and some almost rerfect forms. Independent guitar music, and independent slate-writing are becoming marked features of there seances. Under control, she has washed her hands in fire, but can not use it on her face. Influenced by "Kuklux" she has given some very beneficial medical treatments.

The above is a true and impartial, though neces-

sarily condensed, statement of facts concerning one who will in the good time of her own controls be brought out before the public as a lecturer and trance speaker. I refer to Dr. J. H. Kimball. Mr. H. C. Towner, Mr. and Mrs. M. Hatch, Mr. and Mrs. E. Emerson,—all of Santa Monica, Cal., for further confirmation.

If all this wonderful work has been accomplished n so short a time, under true and harmonious conditions, by this young woman, not yet 23 years of age, what may we not expect from her in the coming years, when her grandest and most glorious of gifts, inspirational trance speaking, shall have been brought out under careful development, and conditions the most harmonious. Santa Menica, Cal. THEODOSIUS.

Conflagration J ones on the Theosophists.

A year ago a band of gentlemen, with long and interesting vocabularies, assembled in Chicago to tell each other in voluminous language what they did not know about theosophy and esoteric Budhism. An efficient police kept an eye on them not knowing but what it was a new kind of explosive they were talking about. The detective who was detailed to investigate the matter came back indignant. and reported that the whole gang ought to be run n, for when he showed his star and asked what was their little game, they used language on him.

The theosophists are here again for another convention, although there isn't much need of it as the platform formulated by the last ore has not been use I enough to damage it any, and ought to do for several years yet. In fact, the performance has not come off as advertised. It was claimed that a man could go into training and, if he desired to make a journey and beat the railroads or see a theatrical performance without any operation of a commercial nature at the box office could disengace his real self down from his bone and meat body and flicker around in the form of a sickly-bluish light. But as I have not heard of the ushering force of any theaer chasing a blue light around the auditorium to eject the same on account of playing it low down on the door-tender, I conclude that theosophy has been side-tracked along with the Keeley motor all these months. Another claim of advanced theosophists is that they can control inanimate things without a tackle and block. A real husky theosophist when he is feeling good can, according to the platform, stand in the middle of the room and by thinking hard break a window. Just why a person should render himself liable to an attack of brain fog for such a little thing as this, when we can carefully remove a half brick from his coat-tail pocket and, even by a very infector delivery, chuck the same through the window, accomplishing the identical result, seems to me preposterous. If a theosophist in the giddy mazes of the waltz, who feels a suspender button losing its grip, can by an effort of will and mental hustling manage to even postpone the calamity until the set is over, then I can see some good reason for the existence of the belief and am with them every time. But when it comes to partaking of a ragout of big words, which is about all theosophy has to offer to the inquiring seeker after truth in its present stage, then give me goodly lively base-ball game with advice from the bleaching boards in preference.-Conflagration Jones, in the Inter-Ocean.

We're Wickeder Than We Used To Be.

According to Mr. Wines, who has made an intelligant study of the criminal statistics of this country, in 1850 the ratio of persons imprisoned for crime to population was 290 to the million; but in 1880 it was 1169 to the million. This startling increase has anything but a millennial aspect. In its relation to the use of intoxicating drinks the fact is calculated to up et all the favorite theories of the Prohibitionists. For the last thirty years the efforts of the friends of temperance have been very successful in curtailing the use of liquor.

This fourfold multiplication of crimes, happening concurrently with a decrease of drunkenness, is calculate 1 to stagger the faith of persons accustomed to believe that intemperance is more responsible than all other causes for offences against society and against morals. As we grow soberer we grow wick-

It is evident that alcohol cannot be made the single scapegoat for the depravity of this wicked generation.—The Record, Philadelphia.

The Cause in Philadelphia.

the Editor of the Religio-Philosophical Journal: The cause of the ange's is progressing favorably in our city. Mrs. Carrie S. Twing, during Apri', gave some common-rease talks to large, appreciative audiences. Ichabod, ter control, was certainly convincing to a great number. Mrs. T. is a most generous, large-Learted gentlewoman. She gave tenefit circles for the Ladies' Aid, also for the Women's Progressive Union. Prof. Wm. Peck lectures for us every Sunday A. M. in May; he is logical, earnest, and always well received. Mrs. Ada S. Foye officiates during the month of May, in the evenings. Her All of us are hard at work for our coming camp

E. W. Aing, of Ukiah, Cal., writes: The Jour-NAL is always welcome, I have taken it from the time you assumed control and I find it improves all the time. You deserve the confidence of all honest thinkers for your nerve as well as your talent.

Notes and Extracts on Miscella Subjects.

The consumption of beer and whisky is rapidly

increasing in India. The emigration to Canada has fallen off largely this season. The whole number thus far is 9,605, against 14,738 last year.

The authorities in Holland have decreed that women cannot serve on a school board. In Sweden it has been decided that they can.

There is a southern superstition that any one who digs into an Indian burial mound is sure to meet with quick and summary vengeance.

Minnesota has pasted a law providing for execu-tions before sunrise, and allowing the condemned three persons to witness their execution. A Micanopy, Fla., orange grower says that the

California spider is doing great damage. In many instances not more than half a crop will be realized. An electric fire engir e is a new invention. It can be started at full speed, is much lighter than the steam fire engine and possesses various other advan-

A curious freak of nature has been found at Weathersfield, Vermont. Two birch trees, a short distance apart, are united a few feet from the ground by a cross branch, which seems to belong to

A curious fact in history comes from Fairlie, Scotland. A hen, after hatching several chickens, died; thereupon a cat took charge of the brood, and has since remained their jealous guardian.

M. Adolphe d'Afsier has made a special study of the great climatic cycle. He says that the next ice period will reach its greatest height in the year 11,-750. It is a little early yet to begin laying in coal.

Mrs. Elizabeth Bloodworth, an old lady who lives in Taylor County, Georgia, is an inveterate smoker. A few mornings ago si e fell down and jabbed her reed pipestem nearly through to the back of her neck. She may recover.

A disease commonly known as yellows is attacking fruit trees in Oglethorpe County, Georgia, and in some orchards is playing havoc. The leaves of the trees begin by wilting, turning a bright yellow, and in a week or so the tree is dead.

Twenty-six head of fine steers in a herd fattened at Abilene, Kansas, have been killed because they had hydrophobia. A mad dog bit one of a herd of 200 a few weeks ago. Rabies spread rapidly. It became necessary to shoot the maddened animals.

A heart-broken mother was not allowed to see the face of her dead child in Easton last week because she had been separated from her husbaud. An officer was summoned, but the brutal husband placed the lid on the coffin and could not be induced to remove it.

There are not as many shad caught in the Susquehanna River during all the eason as were caught by Captain Tom Stump at Havie de Grace in the spring of 1827 in ore haul. The catch is without a parallel. The old-time seine when drawn in contained 15,000,000 shad.

John Relton, of Smithboro, Ga., who has just passed his ninety-first birthday, started out at 6 o'clock the other morning, walked ten miles, cut and split 128 rails and twenty-two stakes, plowed up an acre of ground and walked home and ate his supper at o'clock in the afternoon.

The town of Hyattsville, Maryland, which elbows historic old Blanbenburg, is going to put Henry George's single tax theory to a practical test. It was made the issue in the recent local election, and three town commissioners who were chosen are converts to the idea.

A. W. Horne, of Greenland, Maine, recently fired into a covey of wild ducks on Green Bay, killing nine and disabling four at the first fire. The three survivors started rapidly away, but Horn fired again and two more of the birds fell. Only one of the sixteen escaped.

St. Peer's at Rome is to be further embellished by fresh mosaics. At present the cornice running around the naive and aisles is merely a canvas imitation, but Pope Leo intends to replace it by real mosaic according to the original designs by Raphaei, Braman'e and Michael Angelo.

J. M. Lane, of Orlando, Fla., is the owner—of—avaluable Ceylon cat. The principal distinguishing feature of these cats is that they have no tail. They are great rabbit catchers, being able to effectually dece ve a rabbit by feigning to be one, and being able by reason of having no tail to carry out the decep-

The United Kingdom fisheries employ 250,000 ersons. The money value of fish lancel in a year is nearly eight million sterling. At the annual conference of the National Sea Fishery Protective Aseociation for this year the statement was made that soles, turbot, plaice and all other flat fish once plenty in the North Sea are diminishing in numbers.

A lady reporter of the New York World went to answer the following advertisement: "Wanted-Twenty-five beautiful young women; splendidly remulerative situations. Apply to Mrs. H., 300 West Twenty-ninth st." She found a woman who wished her to take part in a beauty show, and the "splendid remuneration" amoun ing to \$8 per week.

The Port Monmouth, New Jersey, clammers have liscovered a new hard-clam bed near the Southwest Spit Buoy. The clams are very plentiful, and some of the sloop owners gather thirty bushels a day. Most of the clammers are Germans, who take dogs along with them on their trips. The dogs are mascots, they say, and "the clammers seldom fail to make good catches when accompanied by them."

Nathan Hobbs, of Green County, Georgia, was: pinety-nine years of age on January 8. He has been afflicted with rheumatism since he attained his majurity, and has had a cancer for several years. His yesight is good. He reads without glasses, and has good appetite and sound mind and memory. He will be remembered as the postmaster at Renfroe for more than thirty years. He has be 1 a member of the Baptist Church for more than eighty years.

A correspondent of a French paper bints at a very tragical use to which the Eiff-I tower in Paris may, and doubtless will, be put. Intending suicides, he savs. will avail themselves of it, and make it a handy substitute for the Column Vendome, which, it will be remembered, was largely patronized for this dread purpose of suicide. But, added to this, comes another reflection—the effect of the dizzy height * upon ordinarily sane resple. It is well known to doctors that a great height induces an extreme form of giddiness in people, and from that to throwing themselves over is only a step.

The whipping of criminals is again proposed in the British Parliament. Fifty strokes for an adult offender and twenty-five for boys is the limit, though a sentence may provide for several whippings. The offenses for which grown-up people may be flogged, under the bill, include discharge of arms, etc., to injure or alarm the queen; robbery, assault with intent to rob, burglary, etc., where the offender is armed with any dangerous or offensive weapon, garroting, etc.; gross cases of rape, etc.; assaulting girls under the age of thirleen.

Omaha physicians are very much puzzled over the case of Kittie Edwards, who was shot last week by John Noland, who afterward suicided at the house of his victim in Council Bluffs. The ball entered Kitty's brain half an inch over the center of the left eye, and passed down some two inches in rear of the left ear at the base of the skull. The woman has had fully four ounces of brain matter removed, and it was said she could not live twelve hours. She is still alive, however, and is constantly improving. She is conscious and converses with her friends. Her physicians think now that she will recover, but are puzzled to know why and how.

A sensational case has recently excited public attention at Bombay, in which Holkar's son-in-law was charged with cruelty to his child-wife. The facts adduced in evidence show that the husband was forty-teven years old and the wife nine. The accused had already been married fourteen times. The father of the child sold her for rs. 20 a month. She was seen on the parapet of a house greatly agitated and threatening to throw herself down into the street. When a policeman entered the house she stated that her husband had teaten her, and threatened to kill her if she failed to undo a knot in his hair within five days. Eventually the accused was acquitted, as the evidence was deemed insufficient to prove habitual cruelty. The facts of this case still further illustrate the in quitous cruelty of the existing practice of child marriage, and show the imperious necessity, in the interests of common humanity, of an early reform of Hindoo marriage Professor Paul D'Nuce, whoever he is, says he can cause a thunderstorm and a fall of rain in any district on two hours' notice, and that he can have the shower stop in fifteen minutes or continue half a

In a case in a Rhode Island court the other day i was shown that a farmer wanted a tramp to saw three cords of wood as pay for lodging and break-fast, and when the man refused he was set upon and badly beaten.

A Pennsylvania hunter found a cave in the mountains the other day which contained, as he estimated, four tons of solid honey, but the bees pitched into him and stung him a score of times and ran him off before he could arrange to gather, pack and ship

Sir Edwin Chadwick, in an address on sanitary science. says: "Physicians are beginning to declare that a large amount of the crime for which punishment is inflicted is due to insanity, and that insanity is due to low physical condition which sanitation by early physical training would remove."

Woman's right to clothe herself in masculine garments is fast being recognized in Paris. Formerly it was prosecuted, but is now tolerated by the police, and it is recognized as permissible in high social circles. One well-known authoress is said to exhibit herself almost every day on the boulevards in the disguise of a man.

It doesn't require an expert to tell whether a diamond is genuine or not. The test is very simple, and can be made in any place, and in a moment All you need is a piece of paper and a lead pencil. With the latter make a small dot on the paper, then look at it through the diamond. If you can see but one dot you can depend upon it that the stone is genuine, but if the mark is scattered, or shows more than one, you will be perfectly safe in refusing to pay 10 cents for a stone that may be offered you at

All colors have two kinds of harmony-that of analogy or contrast; and they are important factors, both as regards the outward appearance of our bodies and the inward tranquility of our minds. A scientific journal has recently called attention to the influence of color on the sick and insane; experiments in Italy have shown that mental and physical suffering can be relieved, if not cured, by the use of certain tones. At a hospital in Alexandria special rooms are assigned to insone patients. The red room has been found of great value in cases of the commonest kind of dementia, such as melancholia, accompanied by a refusal to take food.

Professor Charcot, in lecturing in Paris recently, illustrated his remarks on a special variety of epilepsy by exhibiting a patient who, after having made numerous excursions to Paris, started on Jan. 17, about 7 o'clock in the evening, in an access of "ambulatory aut matism," and walked thus for ten days. When he awoke he was on a bridge in a town which he did not know. It was in Brest, where he had arrived during his access. M. Charcot also cited an example of an analogous case which declared itself after a fall. It was that of a porter who was epileptic, and who, after this accident, was seized with a similar access and traveled during eight days without stopping and without consciousness

EXTRAORDINARY LICENSE.

"It seems to me," remarked one of our citizens the other day, "that physicians are allowed extra-ordinary license in the manner in which they juggle with the welfare of their patients."

"Now here is Dr. --- who was attending Mr.up to the time of his death, and if he treated him for one thing he treated him for a dozen different disorders. First the doctor said pneumonia was the rouble: then it was consumption. Then the patient was dosed for heart trouble, and so on until just before he died it was ascertained that disease of the kidneys was the real trouble, and that which had been at first treated as pneumonia, consumption, heart disease, etc., where but the symptoms of

"But then it was too late. "This is only one case in a hundred, and I am beginning to lose faith in the doctors altogether. In fact I haven't had any need for their services since l began to keep Warner's Safe Cure in my house, a little over three years ago. Whenever I feel a little out of sorts I take a few doses of it, confident that the source of all disease is in the kidreys, which l know Warner's Safe Cure will keep in good order, and will eradicate any disease that may be lurking there. Had Mr.—-followed a similar course, I have no doubt that he would be alive to-day; but of course all people don't think alike.

One thing is certain, however, and that is the doctors are allowed a little too much freedom in the way they have of pretending to know that which they really know nothing about. If they don't know what is the real trouble with the patient, they should admit it and not go on and experiment at the cost of the patient's life."

Moran, the great artist, despaired when he saw the Great Shoshone Falls—it was so far beyond his pencil's cunning. So there are wonderful dreams of beauty in the tempestuous loveliness of the grand "American Alps" in Colorado, which are at once the aspiration and the despair of painter and poet. Splendid beyond comparison is the superb scenery along the South Park Division of the Union Pacific

Planetary Evolution or a New Cosmogony, being an explanation of Flanetary Growth and life Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illustrated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrices of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover, 50 cents. For sale here..

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review the Seybert Report. Price 75 cents. For sa'e

Lost. "All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger." "N. K's."

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregan Immigration Board, Portland, Oregon.

The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it as theirs; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimilie of the one which costs \$4.00. For sale at this

A funny attempt of a black man to be made white has been brought to light. A poor little boot-black was bired to sell his skin piecemeal at the rate of a sovereign a piece, each piece being about as large as a sovereign. These bits of skin were transferred to the face of a negro who was discontented with his natural color, the negro's skin being transferred to the boy. The operation is hardly a success, for it appears that in a short time the white patch on the negro began to turn dark, while the black patch on the boy turned white.

What You Need Spring and Fall

storing strength after sickness, or toning | fied and enriched, one becomes exposed up the system at any time, this is the medicine of all others. Don't waste time and money on worthless compounds, whatever their pretensions; but remember that Ayer's has been the standard Sarsaparilla for nearly half a century and has no equal.

"Sometime ago I found my system entirely run down. I had a feeling of constant fatigue and languor and very little ambition for any kind of effort. A friend advised me to try Ayer's Sar-saparilla, which I did with the best results. It has done me more good than the system, regulates the action of the all other medicines I have ever used."-Frank Mellows, Chelsea, Mass. "I was all run down before I began

taking Ayer's Sarsaparilla, and now I am gaining in strength every day."—Mrs. Alice West, Jefferson, W. Va. several years. When I feel weary and weakened or exhausted. I have used it worn out, it always helps me." — A. in my family for this purpose, especially Grommet, Kingsville, Johnson Co., Mo. after the system has become depleted "I was long troubled with nervous debility and severe headaches. By the use of Ayer's Sarsaparilla I have been restored to health."—Anthony Louis, 55 Tremont st., Charlestown, Mass.

"As a slood-purifier and general debility and severe headaches. By the use among my neighbors in similar cases, and it has always proved invaluable."—C. C. Hamilton, Emberson, Tex.

family medicine, I think Ayer's Sar saparilla.

WHEN you feel "all run down" is Are always trying seasons to most con-Ayer's Sarsaparilla. For restitutions, and unless the blood is purito a variety of maladies. To make good

blood, nothing is so effectual as Ayer's Sarsaparilla, the most celebrated tonic alterative in existence. Try it.

Sarsaparilla. It tones and invigorates

"Ayer's Sarsaparilla has a well-deserved reputation in this locality for restoring to healthy, vigorous action the "I have used Ayer's Sarsaparilla for vital organs when they have become

saparilla invaluable."—Wm. R. Ferree, It gives perfect satisfaction."—Engene 1 Chatham st., Boston, Mass. I. Hill, M. D., 381 Sixth ave., N. Y. Made by Dr. J. C. Ayer & Co., Lowell, Mass. | Price \$1; six bottles \$5. Worth \$5 a bottle.

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presenation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those cf the past in respect to life here and hereafter. The many thousands who have listened to the eloquent

discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heart-felt gratitude The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny; Clairvoyance and Clairaudience; What Spiritualists Believe, etc., etc. Cloth; large 12 mo., beveled boards.

Price \$1.50.

Postage free. For sale, Wholesale and Retail by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

NATURE'S LAWS IN HUMAN LIFE:

An Exposition of Spiritualism

Embracing the various opinions of Extremists, pro and concepther with the Author's Experience, by the Author of "Vital Magnede Cure."

Price, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHE CAL PUBLISHING HOUSE, Chicago.

> SUGGESTIVE OUTLINE BIBLE STUDIES

AND READINGS. BIBLE

BY JOHN H. ELLIOTT,

Author (with S. R. Riggs) of Notes and Suggestions for Bible

Readings.

TOPICS in this book in relation to the Bible are discussed by such men as George F. Pentecost, A. J. Gordon. Horatius Bonar, William Lincoln

Herry Morehouse J. H. Vincent, George C. Needham, Chas. M. Whittlesey, D L. Moody, R. C. Morse. D. W. Whittle. L. W. Munhall, J. H. Brooks. &c., &c , &c.

The Bible Readings are by all of the above and many others. The book contains several hundred Bible Readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to the Christian who wants to under stand and know how to use his Bible. 380 pages withfull index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail post paid. 50 Bible Markers free with each copy.

Address DANIEL AMBRUSE, Publisher, 45 Randolph St., Chicago, Ill.

I have selected a few CHOICE LOTS by my own agents,

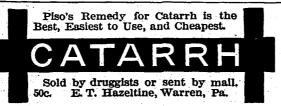
which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for loca-

TALLAPOOSA is growing very fast. Its; natural advant ages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as

.. .. 128, 100.00, 128, 260.00,

These are part of the lands of the TALLAPOOSA LAND, MININFG & MG. COMP'Y. For further information address

45 Randolph St., CHICAGO.





digestive and assimilative organs, and vitalizes the blood."—H. D. Johnson, Jr., 383 Atlantic ave., Brooklyn, N. Y.

'As a safe and reliable spring and builder-up of the system, I have never found anything to equal Ayer's Sar-

LORD & THOMAS, Newspaper Advertising

CHICACO.

To Schools and Colleges

In the past we have paid special attention to the annoucements of institutions of learning, and our desire is to give this class of advertising our best

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their childrentadvance to a grade be-

pers, except that interest which a conscientious advertising agent hastin the business of his clients. viz: a desire to place their announcements in papers that will be the most productive of good results

any paper because there are "so many school adver tisements there." Remember that we always loc' in the biggest stores for the best goods.



PSYCHOGRAPHY.

Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date. ILLUSTRATED WITH DIAGRAMS.

I.—That attested by the Senses:—
II.—From the Writing of Languages unknown to the Psy III.—Fr. m Special Tests which preclude previous Prepara tion of the Writing:

APPENDIX: Conjurers on Psychical Phenomena; Testi
mony of Eminent Persons; Advice to Inquirers.

Price, paper cover, 50 cents, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS Banner of Light, Boston, weekly... 08 Buchanan's Journal of Man, Boston, monthly.. 20 Carrier Dove...... 10 Lucifer, Monthly London...... 40 🗷 Medium and Daybreak, London, Eng., weekly.... 08 Olive Branch, Utica, N. Y., monthly...... 10 The Theosophist, Adyar, (Madras,) India, month-

The Mind Cure, Monthly, Chicago..... 10

45 TO 49 RANDOLPH ST.,

vond the village school E We have no pecuniary interest in any list of pa-

We will be pleased to submit our SPECIAL. SCHOOL RATES.

Don't be afraid to place your advertisements in



SYNOPSIS OF CONTENTS: List of Works bearing on the Subject—Preface—Introduction—Psychography in the Past; Guldenstubbe, Crookes—Personal Experiences in Private and

GENERAL CORROBORATIVE EVIDENCE.

STUDIES IN THE OUTLYING FIELDS

PSYCHIC SCIENCE

HUDSON TUTTLE,

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of mans' spiritual being. The leading subjects treated are as follows:

Matter, Life, Mind, Spirit; What the Senses Teach of the World and Doctrine of Evolution; Scientific Methods of the study of Man and its Results; What is the Sensitive State?; Mesmerism, Hypnotism, Somnambulism. Clair-voyance; Sensitiveness proved by Psychomery; Sensitiveness during Sleep; Dreams;
Sensitiveness Induced by Disease;
Thought Transference; Intimations of an Intelligent Force
Superior to the Actor; Effect of Physical Conditions of the Sensitive of the S tions on the Sensi-tive; Uncon-

Sensitives; Prayer, in the Light of Sensitiveness and Thought Transference; Immortality - What the Future Life Must Be, Granting the Preceding Facts and Conclusions; Mind Cure; Christian Science, Metaphysics— Their Prychic and Physical Relations: Per-sonal Experience and Intelligence from

It is printed on fine paper, handsomely bound in cloth, 250 pages. Price \$1.25 postage paid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago

REVIEW

Seybert Commissioners' Report WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER, "COURT AND PRISON," "DR. CROSEY'S CALM VIEW FROM A LAWYER'S STANDPOINT, "

"A HAWK IN AN EALGE'S NEST." ETC. This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest.

thoughtful man and woman who has heard of the Seybert Bequest.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats able of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zollner" to Professor George S. Fullerton; Chapter VIII. gives an idcident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism" Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail o bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unarswerable logic, its scholarly style, at once original and

of the Seybert Commission. Its clearness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisit touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and instead and several s dition to the advanced thought of the day.

12mo, cloth, pp. 244. Pi ice\$1.25. postage tree.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE MISSING LINK

MODERN SPIRITUALISM

BY A. LEAH UNDERHILL-(of the Fox Family.) This intensely interesting work, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisters), will meet with wide spread favor, and undoubtedly attain a very large ch culation.

The author says: It is not that the history of Spiritual Manifestations in this century and country has not again and again been written that I deem it a duty to give this history to the world; but it happens that nobody else posesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism.

One Vol., crown 8vo., cloth extra, with steel portraits of the Fox Family, and other illustrations.

Price 2.00.

Price 2.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHIF ? HOUSE, Chicago.

WHAT I SAW AT CASSADACA LAKE: 1888.

ADDENDUM

To a Review in 1887 of the Sevbert Commissioner's Report.

-BY-

A. B. RICHMOND. The object of this Addendum, the author states, is to add cumulative evidence to the facts and conclusion narrated in the first Review of the Seybert Commissioner's Report.

Price, cloth bound, 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



F.CO-OP.A. Favorite Co-Operative Association Will Buy Anything and Everything

10 to 60% MANUFACTURERS' PRICES Not Charging Commission for their Services.

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 bett market to buy in. Price List of Household Supplies, Dry Goods, Boots and Shoes, and Furniture sent free.

Favorite Co-Operative Association, 45, 47 and 49 Randolph Street., Chicago.

References by Permission-Armour & Co., Chicago: Continental National Bank, Chicago; Weare

An Extraordinary Offer-The Cheapest Newspaper in the World.

AT HALF PRICE!

The regular price is ONE DOLLAR a year-It is offered at half price, namely, ONE YEAR FOR 50 CENTS, (Postage Prepaid,)

TO ALL WHO SUBSCRIBE NOW.

A large, handsome, well printed, interesting, readable, able **NEWS AND STORY PAPER.**

postage prepaid, for 50 cents a year, less than one cent a copy. Subscribe first for your local paper, then in order to keep posted on what is going on in the great world of which Chicago is the center, take the CHICAGO WEEKLY TIMES, Send your subscription to the CHICAGO WEEKLY TIMES, Chicago, Ill.

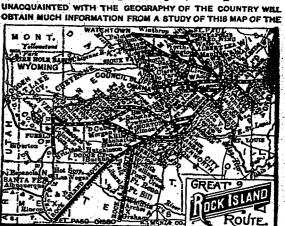
The state of the s

Jan. 1, 1888. Less than 20,000.

CIRCULATION: Jan. 1. 1889. Over 90,000.

Advertising rates one-third of a cent per thousand of circulaion

IA MAN



GREAT ROCK ISLAND ROUTE

(C., R. I. & P. and C., K. & N. R'ys.) West, Northwest and Southwest. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVEN-PORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVEN WORTH, KANSAS CITY, TOPEKA, COLORADC SPRINGS, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the West.

SOLID VESTIBULE EXPRESS TRAINS

Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COLORADO SPRINGS, DENVER and PUEBLO. Similar magnificent VESTIBULE TRAIN Service (Laily) between CHICAGO and COUNCIL BLUFFS (OMAHA), and between CHICAGO and KANSAS CITY. Modern Day Coaches, elegant Dining Cars (serving delicious meals at moderate prices), restful Reclining Chair Cars (seats FREE) and Palace Sleeping Cars. The direct line to NELSON, HORTON, HUTCHINSON, WICHITA, ABILLENE, CALDWELL, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and Texas. California Excursions daily. Choice of routes to the Pacific coast.

The Famous Albert Lea Rouce Runs superbly equipped Express Trains, daily, between Chicago, St. Joseph, Atchisca, Leavenworth, Kansas City, and Minnearolis and St. Paul. The popular tourist line to the scenic resorts and hunting and fishing grounds of the northwest. Its Watertown and Sioux Falls branch traverses the great "WHEAT AND DAIRY BELT" of Northern Iowa, Southwestern Minnesota and East Central Dakota.

The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired informa-tion, apply at any Coupon Ticket Office, or address E. ST. JOHN, E. A. HOLBROOK.

Genl Tkt. & Pass. Agt. CHICAGO. ILL. Ready about June 1st, 1889, Price, \$3.00.

LICHT OF ECYPT

THE SCIENCE OF THE SOUL AND THE STARS.

IN TWO PARTS

Finels Illustrated with Eight Full-page Engravings.

By AN ADEPT.

PREFACE. The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to

the world, are briefly as follows: For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in

its true sense of sealed or secret.) Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient.

From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real ruths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual

right to say. "I know." During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a race, they have been, and still are. travelling the descending are of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental

crisis of the race. Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that does h not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the decaying past, whose real secrets they can not now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind, the fact that his earnest effort is to expose that particular section of Buddhistic Theosophy (esoteric so called, that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the celusive Oriental sys tems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for "omnia vincit veritas" is the life motto of THE AUTHOR.

This remarkable work is sure to create A PROFOUND SENSITION and be productive of lasting results. IT WILL INTEREST THEOSOPHISTS, SPIRITUALISTS and all STUDENTS OF THE OCCULT under whatever name they may be pursuing

their researches. It will be published simultaneously in England and America, George Redway of London being the English publisher. A sixteen page circular containing the Table of Contents and Alphabetical Index will be sent to any address on receipt of a two cent stamp.

Booksellers, Canvassers and all who wish to handle a rapid-selling work should arrange to take hold of this. Orders for single copies and for any number will now be booked by the Publishers. THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE,

CHICAGO. THE SOUL.

{BΥ} • ALEXANDER WILDER.

Pamphlet form, price 15 cents.
For sale, wholesale and retail, by the Religio-Philosophy-CAL PUBLISHING HOUSE, Chicago.

Coincidences. (Continued from First Page.)

was there, too, and saw the race. It was won by a horse which was ridden by a pale-faced lady in a blue silk bonnet and white silk dress. There! that will be a striking novelty, I think, in connection with the Derby.'

'Mr. Snewing's colors were the same as given by the writer, and the boy as he came past the post on Caractacus was exceedingly pale. The above letter was written by a Scottish lady to her husband, who at the time had occasion to be in London; he read that part of his wife's letter to his friends at break ast, but took no more thought of the matter till he saw Mr. Snewing's colt winning in the identical colors pointed out by

"The following dream of a Derby winner was related by 'Rapier,' of the Illustrated Sporting and Dramatic Journal:-

"For many years before and after 1846 the principal chemist and druggist's shop in Stockbridge was kept by a man named Coakeley. One night, in the spring of 1846, Coake-ley went to bed and dreamed that he saw Pyrrhus the First winning the Derby. He was not a 'horsey man,' and it struck him as surious that Mr. Gully's son of Epirus should have occupied his sleeping head, but he was snore astonished the next night when the dream repeated itself. A third time he dreamed that Pyrrhus the First was victorious at Epsom, and as in the morning he happened to meet the late John Day, he related to him the visions he had seen. 'Then you'd better back him,' was John Day's advice. Coakeley did so, and of course won his

"Another Derby dream may be recorded here. It is quite authentic, and was told to hundreds of people. A Jewish gentleman awoke during the night shouting, 'Macaroni has won! Macaroni has won!' Not having pencil or pen and ink at hand, he scratched the name of the horse on a piece of furniture with a pin, fearful lest he should forget it. He told his dream to many, and was well 'chaffed' for his pains, and in the end had the mortification of seeing his dream horse win, whilst, by the advice of friends, he had backed another animal."

"The head housemaid in a large Liverpool hotel, whilst engaged one morning in doing out one of the rooms, found on the floor a crumpled letter in a child's handwriting; it was to the following effect: 'Dear Papa,-I am to tell you that if you go to see the Derby you will see a horse called Amato, which is to win the race. Uncle John told mamma that he dreamed it would win, and he is to give us all a present out of his money, which will be so nice; we are all expecting you will bring us something from London, dear papa, if Amato wins the Derby.' That letter was of course written in Amato's year, 1838. The housemaid of the hotel having shown the letter to the boots, who was a bit of a sporting man, 'Uncle John's dream' became public all over the house; some of the servants actually drew money out of the savings bank to back Amato, which won the race, over which the boots is said to have made a little fortune; whilst, as the saying goes, the housemaid also 'threw in for a good stake.'"

"The wife of a club steward in London, in which club a Derby sweep of considerable amount was annually drawn, dreamt that one of the members had sold his chance, which was Doncaster, to her husband, and that the horse won the race. Of course, like a dutiful better half as she was, the lady told her husband what she had dreamt; but he, good man, was a very matter of-fact person, and pooh poohed the matter, telling her there were better horses in the race than Doncaster, 'and I've backed one of 'em, my lass which its name it is Kaiser, and if that wins you shall have a new bonnet; there, old

"Curiously enough, however, that actually took place which had been foreshadowed in her sleep. On the Friday preceding the Der-by Day, the holder of the ticket in question said to the steward of the club, 'Look here, Peters! I sail on Monday from Southampton for the East, and I want to be quit of this confounded ticket. I am told the horse has no chance of winning. If any gentleman will give you a guinea for the ticket, let him have it.' Peters at once thought of his wife's dream, and replied promptly,' 'All right, sir; there's the money, and if no one takes the bit of pasteboard I shan't be broke. I backed Kaiser long ago, and that's the horse which, as I think, will win this year's Derby.' As a mere matter of form, Peters offered the ticket to several gentlemen of the club, knowing pretty well they would refuse it, and in the end he had the pleasurable satisfaction of paying himself the sum of £150, due over the winning horse, the money being in his own hands as treasurer to the sweep.

"A gentleman, carrying on business in Glasgow, and not in any sense a betting-man or given to horse-racing, dreamed that he had been able to build a nice house at Blair Athol by means of a sum of money won on the turf The dream for him needed an interpreter, and as he dreamt it again, and yet again, he took courage to tell a neighbor of his what had occurred, and to ask if he could read it. 'That is easy enough,' said his friend, who was well versed in all horsey matters; 'it means that Blair Athol will win the Derby, and that if you back that horse you will win your money; and if I were you I should do so; at all event, I shall at once accept the hint and tempt fortune to do me a favor. The gentleman who was most interested tried his fortune also, and had the satisfaction of winning his money."

"It happens to be within the knowledge of the writer that many persons have applied to professing Spiritualists to obtain a tip for that race, and he once, by the way of experi-ment, did so himself, and nearly obtained the double event of Derby and Oaks. The Spiritualist applied to was a Miss Lottie Fowler, an American lady travelling in Europe. It is pretty certain that in 1874 she knew very little about horse-racing, if anything at all. Her mode of revelation was to go into a trance, and then, becoming 'possessed' by a little German girl, she spoke. Her vision of the Derby, however, was very confused. The conclusion she arrived at was that two horses were equal—one wore an iron crown (Couronne de Fer), whilst she said she thought the other was called Apology. 'The Prince of Wales is caressing the winner,' she said, 'and placing upon its head the iron crown of victory.' Some racing men, who are always in search of omens, would donot-

"An authentic story, of a Derby dream which has been made public is that of Lord Queensberry, who dreamt he was present at Epsom and saw Bruce beaten by a horse that was strange to him, but the number of the winner, which was of course displayed on the telegraph and seen in the dream, was 'No. 4.' The narrative of the dream having been published several days before that fixed for the race, the correct card was eagerly scanned to see the horse which had the dream-number placed against it—it was 'Executor,' trained at Newmarket by Mr. Jennings. On the strength of his lordship's vision a large number of persons backed the horse, although on its previous form it did appear to have much of a chance to win; as a matter of history it was last in the race. The winner's number on the card was No. 14, so that his lordship was wrong by ten. Fourteen horses ran, and Shotover won. <u>-94</u>

"A dream of the Derby which attracted some local attention was that of a sporting compositor engaged on one of the London daily papers which devotes a good deal of attention to the literature of horse-racing. One night, it seems (a Saturday night), he awoke his wife and asked her to keep in mind the word Kisber. He had, however, forgotten all about it on Sunday morning, when his wife asked him, 'Well, what about that word Kisber that I was to keep you in mind of?' It was some time before he could recall what had occurred; but at length he was able to ex-plain that, while asleep, he had dreamed that the clicker of his part of the paper had given him a paragraph to set up to the following effect: 'The winner of the Derby has now received a name—it is Kisber.' This happened two or three weeks before the Mineral colt was announced to have had the name of Kisber bestowed up it; and, curious enough, the paragraph announcing that the Mineral colt had been so named was handed to the compositor in question to be put in type."

"The dreams and omens of the Derby with which we have been made familiar assume many shapes. Some dreamers see the race and take notice of the jockey and his colors; others see the number of the winning horse hoisted; others are told the name of the winner; and some dream that they read the name of the first three on the tissue which comes with the news to their club. I know a gentleman—a member of a sporting club—who saw in his mind's eye during his slumbers the tissue which contained Iroquois first, Peregrine second, Town Moor third. That seer was the special favorite of fortune, as on a previous occasion he dreamed that Roseberry had won the 'Camberwitch,' a dream which, for the moment, puzzled him not a little; but he was clever enough to solve the difficulty by backing the horse for both Cesarewitch and Cambridgeshire; and Roseberry, as is well known, won both of these

"A vision of Harvester's and St. Gatien's dead heat was seen, it is said, by a Brighton coachman, who stated on the Sunday before the race that he had dreamed that the Derby

"The following strange story apropos to Inveresk, another winner of the Chester Cup, was given to the writer by Mr. James Kidd, clerk in an Edinburg hotel where Mr. Nichol (better known as 'Billy' Nichol) used to stay when he came to Musselburgh races. 'I'll tell you a curious dream I've had, Mr. —. You know that Billy Nichol is in the habit of putting up here when he comes to Musselburgh races. Well, I dreamt the other night he came into the bar to have a talk, and I said to him as usual, "How do you feel, Mr. Nichol? You're not looking so bright as usual, I think." "No," he said, "I'm not; I'm all to pieces over this business about he boxed it is bard to think often Inversely here. horse—it's hard to think after Inveresk has won the race that there should be an objection against it; it has knocked me up entirely, and I'm all to pieces." This was dreamed before the race for the Cup was run, and it is a true story, and when Mr. Nichol came to Edinburgh to the Spring Meeting the dream

became a reality, as that gentleman, in speaking to Mr. Kidd, used the very same

words he had heard in his dream.'

I am disposed to think that these dreamstories are remarkable enough, in their way, to warrant me in quoting them, if only by way of appeal to the stock objection which wants something practical out of us. It is unquestionably a point worth thinking over, why such dreams should occur and come true. The Derby, no doubt, is a race that catches the popular fancy, and, I suppose, more people bet upon it than on any other race. It would, therefore, occupy more of the waking thoughts, and so, perhaps, more of the dream thoughts of the people than any other event. It is a problem which I have never been able to solve for myself how any event in the future can be predicted with certainty, or, let me say, foreseen. Some of my mathematical and metaphysical friends can see the solution, but, unfortunately for me, they have not yet been able to make me understand it.

OCCULT METHODISM.

Rowley, the self styled "Christian" and "Honest Man," Shirks the Trial and Sneaks behind his Wife's Apron. With the help of his Conjugal "Control" he Falsifies directly and by Implication, and Sneaks Away.

On the Road back to the Methodist Fold from whence he Strayed in Search of Gold. He may make a good Methodist but never a good Spiritualist.

The following is from the Cleveland Leader and Herald, May 18th:

W. S. Rowley, the "occult" telegrapher, has a zealous helpmate in his wife. Through her he has scornfully refused to submit to another investigation. Last week Mr. Hudson Tuttle, of Berlin Heights, who is one of the foremost writers and thinkers on modern Spiritualism, proposed to accept Rowley's recent offer to have another test made, but the manager at this end of the celestial telegraph line refused point blank. The correspondence that took place is exceedingly interesting in connection with the facts brought out by the late investigation. Last Thursday Mr. Tuttle sent the following letter to Mr. Thomas Lees, of this city, with the re-

quest that he forward it to Rowley:-HUDSON TUTTLE TO W. S. ROWLEY.

DEAR SIR:-You say you are a Christian and an nonest man. No one will rejoice Mind-Reader Washington Irving Bishop so less have received this as an admirable tip, more than I to have your honesty proven. so soon after he became unconscious, and who and have acted upon the information conveyed, hazy as it might have been thought. That way of doing things was once quite common, and often restorted to."

The law your nonesty proven. The new are charged by the dead man's mother with have been widely having murdered him, have been summon ed to appear before Coroner Levy at noon to experienced investigators. Some of those morrow so that the serious accusation may

Later State of the same of the

who have heretofore credited your claims believe that they now have good grounds to with Mrs. Bishop, the mind reader's mother, withdraw their approval. In fact, you stand in a most equivocal position before the world, Hoffman House, and the mother is in the and it is my earnest desire to have your good name restored and your claim established on a solid foundation. For these reasons and

that your proposal for a series of tests be fairly and promptly met.

If your claim for "occult telegraphy"—
that you are a medium in whose presence a spirit can, independent of physical force or control on your part, work a telegraphic instrument and send messages through it by the Morse alphabet or any other code of sig-nals struck on a 'sounder'—can be substantiated, it will be a demonstration of the grandest fact of the present age. As an in-dependent method of communicating between the Spirit-world and this it furnishes what all past ages have sought for and the present earnestly demands.

In making a claim so far beyond any hu-man experience and the usual course of things, the burden of proof devolves on the claimant, as you will no doubt admit. The complication of testimony and the conflicting evidence as to your claim now before the public, makes it the more obligatory upon

TO MAINTAIN YOUR CLAIM.

We all have, or should have, a common interest or purpose, which is to gain the truth and the whole truth. If 'occult telegraphy' is really what you claim it to be, you are more involved and have more at stake than any one else; and you owe to those who have endorsed you, and who now stand in painful suspense, a thorough vindication of your claims.

Under these circumstances, I now make a equest that you will give a series of not less than three seances to a committee of five, chosen in the following manner: I will choose two, you choose two, and these four select a fifth. The said séances to be held within ten days from May 20, and I am to be present with a stenographer, agreeable to all parties, to report the proceedings for publication. I will now select for that committee, Mr. Thomas Lees, a well-known Spiritualist, a fair-minded investigator and active worker, and Mr. O. A. Gurley, whose skill as a telegraper and electrician is above question, and who has acted like a gentleman in his dealings with you heretofore. Both of these men would have the confidence of the citizens of Cleveland and of the country at large in this matter. There should be no conditions imposed, other than that you do not knowingly or voluntarily or unknowingly and

AUTOMATICALLY WORK THE INSTRUMENT. Should you feel inclined to plead want of time or inability to submit to the experiments unless paid for your services, which I presume you would not, I will guarantee you double pay for all the time consumed, provided the committee reports one communication received under satisfactory conditions. yours,

Rowley with the following note on the same day it was received, last Thursday:

W. S. Rowley,—Dear Sir: In compliance with request of Mr. Tuttle, I inclose letter received from him this forenoon. Permit me to add that like him I shall be only too glad to have the matter in controversy placed be-yond all doubt, and your claim to honest mediumship divested of the suspicion that recent events have cast upon it. Do not reject the offer: even if you reject me. It seems to me you have the grandest opportunity of your life in accepting Mr. Tuttle's proposition, for, if successful, the cause of Spiritualism will be well served, you, as a man and a medium, will be vindicated—while your friends, the Spiritualists at large, and all honest, un-prejudiced people will rejoice in your triumph. Fraternally yours, Thomas LEES. May 16, 1889.

On Friday Mr. Lees received an answer to Mr. Tuttle's proposition, which is printed below as it was written, including capitalized words. Mrs. Rowley takes the ground that Colonel Bundy, the editor of the Religio-PHILOSOPHICAL JOURNAL of Chicago, who caused the first investigation to be made, is behind the offer of Mr. Tuttle. The letter is as follows:

MRS. ROWLEY WRITES A LETTER. CLEVELAND, O., May 16, 1889.

To whom it may concern: Mr. Tuttle's letter, sent through Mr. Lees, is at hand, and as Mr. Rowley's time is fully occupied with business engagements, at his request I reply. Will say that Mr. Bundy's little scheme has a decidedly "gauzy" appearance and he must underrate Mr. Rowley very much if he thinks he will "bite." If Mr. Bundy had paid "H. D.G." as he promised to do he might have had a series of the investigations to publish in his paper without resorting to this underhanded way of obtaining them. Last winter Mr. Rowley had a very civil and gentlemanly invitation from the professors of all the prominent Eastern colleges to meet them at some point in the East and give them an opportunity to go through a series of investigations. The invi-tation has been accepted by Mr. Rowley, and as soon as it can be arranged—which will be during the summer vacation—a thorough SCIENTIFIC investigation will be made and the reports of the same will be copyrighted by Mr. R. and published in such papers as he may choose to select, and I can assure Mr. Bundy that his paper will not be one of them. I wish to say farther that Mr. Rowley and myself KNOW this to be INDEPENDENT TELEGRAPHY and this crowd of investigators overrate themselves your much if they procure for themselves very much if they presume for one instant that we care whether they think it honest or not, and will also add that if these gentlemen have so much leisure that time drags on their hands, we would suggest that they attend a game of base ball or learn to play lawn tennis. or, better yet, spend a little time in looking over the past records of some of the gentlemen that are very much concerned in proving Mr. Rowley an honest man! Never mind, gentlemen! Mr. Rowley is perfectly capable of attending to his own business, and we would suggest that some of the others profit by his example. Yery truly, MRS. W. S. ROWLEY.

CALLED HIM A MURDERER.

Mrs. Bishop Vigorously Denounces Dr. · Irwin to His Face.

Coroner Levy Has Summoned Both Dr. Irwin and Dr. Ferguson for Examination as to Their Autopsy.

The physicians who made the autopsy on

be investigated. There is general sympathy with Mrs. Bis hop the mind reader's mother, and with his wife. The wife is ill in bed at the same hotel greatly agitated and suffering from nervous excitement. She was surrounded by a number of ladies to-day, and in the interest of psychical science, I desire | they did what they could to soothe her, but she is unable to eat and is liable to become

as ill as her daughter in-law. Mrs. Bishop has arranged that the funeral of her son shall take place in Grace Church at 2 o'clock Monday afternoon. She wrote to the Rev. Dr. Huntington, rector of the church, and he replied in a sympathetic letter offering to officiate at any time she might wish. She thereupon fixed the date given. To this there was strong opposition. It was the wish of the Lambs' Club and of the Order of Elks that the funeral take place to-morrow at 1 o'clock, and strong pressure was brought to bear upon Mrs. Bishop to induce her to agree to this arrangement. She remained firm as

Dr. Irwin called to see Mrs. Bishop this forenoon, and she denounced him as the murderer of her son as vigorously to his face as she had when he was not present. The interview was an unpleasant one, and when the doctor left he declined to take Mrs. Bishop's hand, which she extended to him. He said he only called because he had seen in the papers the statement that he feared to face the dead man's mother.

When the undertaker came at 4 o'clock in the afternoon he tried to induce Mrs. Bishop to have the funeral this afternoon. She would not yield. When he asked her for the text for the coffin-plate she wrote:

> WASHINGTON IRVING BISHOP. Born March 4, 1856. Murdered May 13, 1889.

She was persuaded with difficulty to change the "murdered" to "died." This is the letter Mrs. Bishop wrote to Coroner Levy:

Dear Sir: I am of the belief from my knowledge of previous attacks from which my son suffered that the autopsy performed by Drs. Irwin and Ferguson was unwarranted I therefore demand that a further examination be made with the view to determining whether my son was killed under the surgeon's knife or died from catalepsy. Yours sincerely,

MRS. ELEANOR FLETCHER BISHOP. To this Coroner Levy responded in person. At 6 o'clock he had a long consultation at the Hoffman with Mrs. Bishop, and left saying he would summon Drs. Irwin and Ferguson to appear before him at the Coroner's office to-morrow at noon. Monday he will hold an inquest, and will summon Dr. Allan McLane Hamilton and other experts to testify.

Bishop's wife was evidently offended that she had been so little consulted with regard to the funeral arrangements, but she said she was willing that they should take place as The seances may be held in your own rooms arranged. She is also anxious that there at such reasonable hours as you may fix. An should be an inquest. She has employed early reply is requested. I am fraternally Lawyers McCarthy and Buckley to look after HUDSON TUTTLE. her interests. Bishop is supposed to have Mr. Lees forwarded the above letter to left little, if any, money.—New York Tele

Keep Your Blood Pure.

There can be no heal hy condition of the body unless the blood is rich in the materials necessary to repair the waste of the y tem. When the blood is pure, and circulation good, all the functions are equipped to do their alotted duties; but when the blood is thin or impure, some corresponding weak-ness will surely result, and in this low state the system becomes more susceptible to disease,

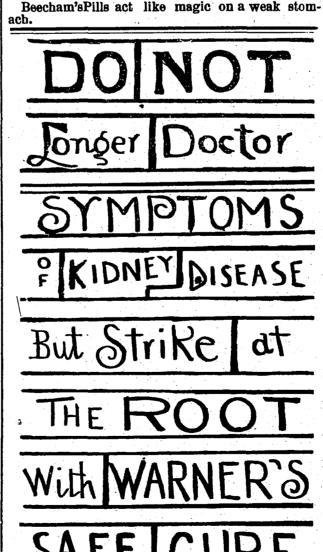
We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates dis

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

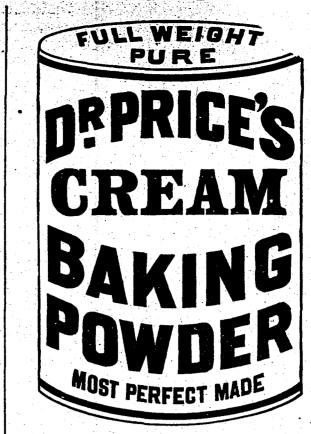
Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By it-timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your reader who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow' Soothing Syrup for Children Teething," softens the gums, reduces in-flammation, allays pair, cures wind colic. 25c.:







Its superior excellence proven in millions of nomes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful. Dr. Price's cream Baking Powder does not contain Ammon's Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO. NEW TORK. CHICAGO.

FOR SALE AT A BARGAIN. Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address J. HOWARD START, 45 Randolph St., Chicago,

SURE CURE for PILES, SALT RHEUN



Over 14 Millions Sold in this Country alone.

The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.



The MOST BELIABLE FOOD
For Infants & Invalids.
Used everywhere. Not a medicine, but a steam-cooked food,

\$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. The Universal Remedy Co., Box. 7 LaFayette, Ind.

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. She tells how she cleared \$4.49 on each Fowl. Tells how much it costs to start the business, and how a mechanic's wife makes \$300 Annually on a villagelot. Tells about incubators, brooders, spring chickens, capons, and how to freed to get the Most Eggs. She Clears \$1,500 Annually on her 60 acre farm. Send for the book. Price, 25 cents. Address Daniel Ambrose, 45 Randolph st. Chicago, Ill.

WANTED--A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published "THE HOME BEYOND," or Views of Heaven, by BISHOP FAL Lows We have the choicest commendations from the Lead ng Clergymen and the best Religious Papers. For Circulars

> NATIONAL LIBRARY ASSOCIATION, 103 State St., Chicago,

HEAVEN AND HELL, EMAN-UEL SWEDENBORG, 420 pages, paper cover. Mailed pre-paid for 14 CENTS by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPIL-EPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.