

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

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

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fense adheres in Christianity, not in us, that tians? Our first Object is the formation of a nucleus of Universal Brotherhood; does the recognition of buman brotherhood attack Christianity more than any other religion Our second Object is to' promote the study of Eastern religions, philosophies and sciences; do those studies attack Christianity? Our third Object is the investigation of the powers in nature and in man at present unrec-ognized by science; does the investigation of those powers attack Christianity? Surely the Objects of the Society, which it is the en-denue of the Ministry of the society o deavor of the Theosophist to promote, threaten Christianity only on the supposition that it is dependent for its continued existence upon ignorance and enmity.

If any proof be wanted that we have been,

and are impartial, and that the cause of of-

The study of the religions, philosophies and sciences of the East, and the investigation of ity, and hits them hard too.

How is it, then, that Hindus and Buddhists, Parsees and Mahommedans, regard Theosophists as friends, while Christians look upon them as enemies? There can be no other religions.

ment is not just, and ought therefore to be result in death to all the Christian churches proof is afforded by the declared Objects of the fact that it passes current; and it is natthe Society. None of those Objects offend other religions; why should they offend Chris-tianity? No other religionists feel them-selves attacked by them; why should Chris-tiona 2 Operator of the formation of the formation of the society of the soci by a goldsmith.

We all know that one of the most disas-trous things that can happen to the commerce and revenues of a nation is the de-basement of its coinage. All over the world to-day the fact is becoming acknowledged that the spiritual coinage has been debased; and almost every other religion but the expressed in our sacred books, and the true doctrines of the founders of our religions?" Modern Hindus and modern Buddhists acknowledge that their religions as popularly represented to the multitudes to-day no longer pure and unadulterated; are the unrecognized powers in nature and in man, threaten with destruction the supersti-tions in Hinduism and Buddhism, just as much as those in Christianity. Every" arrow" the religion of Jesus. Christians know fired by Theosophy at the malignant growths of priest-made dogma and priest-made law, hits all other religions as well as Christian-the Buddhists know the same thing of theirs, because comparative theology, and philological and other criticism of their sacred books, are now far more advanced and perfect with Christians than in the case of other

answer to this question than that every re-ligion, except Christianity, recognizes the necessity of purifying itself from the super-deed that any attempt to purify 19th Century Christianity, by bringing it back to what it was in apostolic days, would be to reform it out of existence. The churches are perfectly aware of the fact, for the simple reason that the work which their own members ought to baye done in the interests of reformation of child in the near soft in the interest of the simple reason that the work which their own members ought to baye done in the interests of reformation of child in the interest of the interest of the simple doctrines and have done in the interests of reformation, has been accomplished by others in the shape of criticism. During the last century, and notably during the last twenty-five years, the origin of Christianity has been thoroughly exposed. The circumstances that gave rise to it have been traced in detail; its early struggles noted; its gradual changes recordly studied and minutely described. Not only has all that has been done, but its embryology, anatomy and physiology have been compared with those of other religions; its family likenesses to these religions observed, and its relationships made out. It to day who ventured to assert that the has been shown how much Christianity has churches now take the commands of Jesus adopted from this or that older religion, or this or that older cosmogony. From what it carry them into practice. No church could copied its organization; when and where it try to do so and remain orthodox, no church collected the miscellaneous pamphlets that form its Bible; whence it took its festivals nized as a Christian church at all. ligion, and of all religion, when they urge | and ceremonies; where it stole its liturgies and rituals, its church architecture, its vestments and its sacred paraphernalia. Christianity stands before the world today thoroughly and completely "explained." The churches know this fact, but they pretend to ignore it. There is not a Christian, lay or clerical, that is not aware that he have ventured to look through the barred could procure through his bookseller a catalogue of books in which the divine origin of Christianity is completely disproved, and their spiritual prisons. These men have every step in its progress is laid bare and shown to be indisputably due to purely natural causes. And Christians also know the religious ideas of the world, a great that these books have not been written by change has actually taken place. They have railers and scoffers, but by men generally of intense earnestness, of profound learning, of has flowed all round the Churches and ex--men who have, moreover, often devoted a life-time of study and research to their subjects. The churches know more than this. found that those who have investigated They know that there is not an article in the Christian creed which has not been analyzed by reason and logic, and tested by the canons of morality and justice, and they know that the result of this examination, made by men as religious and at least as intelligent as themselves, is the utter condemnation of the central ideas of their religion-an angry God and vicarious atonement-as being contrary to every fact in nature, and every better aspiration of the human heart, and in the present stage of man's enlightenment, absurd, preposterous and blasphemous propositions. In a word, the churches know that there is not the slightest necessity for them to search behind the scaffolding and beneath the lath and plaster in order to find out what is there; nor to send their coin to the goldsmith to learn of what metal it is made, for these things have been already done. The churches have got the goldsmith's analysis and the mason's report before them, and these say that the piece of money they solemnly pass, from hand to hand as the price of salvation, | fact, they have almost forgotten the very exis no golden sovereign but a brazen farthing, and that below the scaffolding and the lath and plaster there is concealed no noble edifice of marble, but merely walls of mud which have been cemented with blood and tears, and hardened in the fires of hatred and persecution. It has now become pretty evident why Christianity does not appreciate the advice to study the meaning of its own doctrines and purify itself from the malignant incrustations left upon it of scheming ecclesiastics, and why it looks with anything but a is not a degeneration from a o DULLE

are far more intellectually and spiritually abolished. According to modern Christians of to-day. Its central dogmas and vital doc-the proof of the genuineness of the coin is trines would dissolve and be washed away during the process of purification, and it is a knowledge of that fact which made the Christian clergy instinctively assume from the first the position of deadly foes to The-osophy, and of bitter enemies to the Theosophical Society. That is the reason why the very same things that to other religions are health giving remedies are to the 19th Century Christianity deadly poison. That is the reason why the *Theosophist* and every expounder of Theosophy must, by the simple necessities of the case, appear to Christians to be guilty of prejudice on one side and favoritism on the other, although in every case the attitude of Theosophists is precisely the same to every person and to every re ligion.

But must this enmity continue? Will Christians be for ever the foes of Theoso-phists? We answer emphatically, No. There is such a thing as true Christianity—the real religion of Jesus. Between this Christianity and Theosophy there is complete sympathy and perfect understanding. Between the re-ligions of Jesus, of Buddha, of Zoroaster, and of the Vedas, there is in reality a blood relationship, for they have got a common parent, the Wisdom-Religion of prehistoric times. The religion of Jesus, however, is not to be found in 19th Century Christianity, at least if it be, then the churches of to-day do not recognize its presence, for if they did so, they would have no fear to remove the lath and plaster they at present dread to touch. In one sense it certainly is there still,

for it is the hidden vein of gold that has run through Christianity in every age, and enabled it to fill its place as a relia n in the

increasing in even a faster rate than their numbers. It is doubtful whether the name "Neo-Christian" will be finally adopted by the new and fast growing body, for the word "Christian" has for themselves associations of an unpleasant as well as of a pleasant character; and orthodox Christians deny the right of the Neo Christians to call themselves Christians at all. In America and in France the name of Buddhist seems to be more in favor, since Christ and Buddha are believed to have taught the same doctrine; but Buddhism is an exoteric religion, and it is doubtful whether the name is really applicable, and whether the Buddhists would not disown the new body equally with the Christians. "Esoteric Buddhists" is an appellation frequently adopted in America, but this is mere-ly a name given to Theosophists by the American newspaper press, upon the supposition that Mr. Sinnett's book, called "Esoteric Buddhism," is for Theosophists a kind of Bible. Whatever be the nam by which they may eventually be known, these Neo Christians belong to the Theosophical movement, and will be absorbed into it as soon as the parties in the coming great war between Spirit and Letter in Religion become more clearly defined. We acknowledge the Neo-Christians as our brothers but we do not ask them to call themselves "Theosophists," if they do not vol-untarily adopt the title-they will be glad

active than those who remain in the Churches,

tueir power and influence in the world is

enough to do so by and by. Our correspondent, "A Christian," ought by this time to understand that any objection which the Theospohist might have to Christians "calling upon the name of God "through Jesus Christ our Lord," would be founded

EIGHTH PAGE. - A Theosophic Symposium .-- Personalities. -Shall the Teachings of Theosophy Become Dogma? Miscellaneous Advertisements

THE "THEOSOPHIST" AND CHRISTI-ANIFY.

In our last number we printed a letter signed "A Christian," which contained a critcism to which an answer was promised. That promise we shall now endeavor to keep.

Although ostensibly a criticism on the Theosophist, our correspondent does not confine his strictures to this Magazine. The "you," with which he begins, becomes "you Theos ophists" in the body of his letter, and he brings Lucifer and The Path into court by naming them specifically.

We object to being saddled with the responsibilty of the shortcomings of others, and we refuse to be forced into the position of defender or champion of Theosophists in general; and since an attempt to discriminate between the cases in which our corres-pondent uses the pronoun "you" in a particular sense, and those in which he employs it in a general one, would result in a fragmentary answer to his criticisms, we shall reply in general terms to his accusation that the Theosophist is unjust to Christianity, and unfair to the Christian clergy in India,-a course which is all the more allowable on account of the comparatively trivial character of the instances he mentions. "A Christian" was perhaps afraid of being offensive by putting his grievances too strongly, but it may be safely said that any Theosophist with sufficient imagination to put himself for the time being in the Christian stand-point, could easily draw up an imaginary bill of indictment much more formidable than that formulated by "A Christian."

Had our correspondent, however, made his criticism twenty times as strong, had he embodied in it accusations of all the deadly sins, our reply to be at all satisfactory. could hardly have been other than that which we shall proceed to make now, and that reply is that we-and we believe "we Theosophists" also-wish and endeavor to deal with absolute and impartial justice to-wards all religions, and that it is not our fault, but the fault of Christianity itself, that it feels a sting in what we say or do, when other faiths feel none. It is Christianity, in fact, that is unjust to Theosophy, and unfair to Theosophists; and it suffers, and will suffer, in consequence. If it seems to Christians that they or their religion are the victims of injustice and unfairness at the hands of Theosophy or Theosophists, it is because they do not understand the true circumstances of the case, and the real position of the parties.

It is matter of common knowledge that Christianity is the only religion which shows enmity to Theosophy. Hindus, Buddhists, Parsees, Mahommedans, Jews, and votaries of every other religion, when they are not actively friendly, are passive; but from the first the Christian clergy have been the deadly, unscrupulous and irreconcilable enemies of Theosophy, and to the utmost extent of their little powers the bitter and cruel slanderers and persecutors of Theosophists. "A Christian" tells us we should in fairness "baste the goose with the same sauce as we baste the gander;" this is precisely what Theosophy does, and what the Theosophical Society has always done. The cry of the Theosophical Society has been all along the same: "Study your own religion;" "Study your own nature;" "Let each religion purify its own doctrines;" "Let each man purify his own heart and life." Whatever offence we may have given to Christians, lief in endless hell are beginning to assert

stitious growths of later times. They wish to get rid of the scaffolding and the lath and plaster facades which generations of ecclesiastics have erected around the original edifice of their religions, while Christians desire to preserve the scaffolding and lath and plaster intact.

Now, what will explain the extraordinary fact that Christianity, while knowing and even acknowledging its wide departure from its original standard, so far from showing any disposition to return to its primitive and genuine form, regards any one as its enemy, whether he be within its pale or an outsider. who attempts to purify it of its adulteration? How is it that Christians ignore the facts brought to light by modern research, which prove that the religion now called Christianty is not that of its Founder, or of the early Christians? How is it that whereas Hindus and Buddhists look upon those as friends of their religions and of religion generally, who urge them to the elimination of forgeries and erroneous interpretations, and to the discarding of unauthorized customs and ecclesiastical impositions, Christians regard the same persons as the enemies of their re-

the same things on them? When any one remembers the loud professions of love for the truth and horror of superstition in which Christians habitually indulge, this objection to the clearing away of the incrustations of ecclesiasticism is surely very strange. If they love truth and hate superstition, why should Christians feel such enmity towards those whose watchword is: "Cling to the truth and banish superstition?" The reason is not far to seek. It is evident to any one who has studied modern Christendom, that when Christians use the word "truth," they employ it in a technical sense and mean thereby their own beliefs. Christianity and truth are for them convertible terms. In a similar way they give a technical sense to the word "superstition,"-it means in their vocabulary the religious beliefs of all non-Christians. This employment of the *petitio principii* is, of course, not a singularity of Christians; it is common in a greater or less degree to all religions. There is however, this peculiarity in its employment by Christianity, that "the truth" means the current Christianity of the day, and "superstition" means the ideas of those who at any time or in any place did or do not believe in 19th Century Christianity. With other re-ligions "the truth" may designate only the particular religion of the person who uses the term, but it means that religion in former times as well as now, whereas even the Fathers of the Church are regarded by many Christians as ignorant, and grossly credulous men, and the Christianity of the Middle Ages is now looked upon as a mass of superstition. Christianity is, in fact, regarded as a growth which, as it develops, becomes more

perfect and more true. Sometimes it grows by the addition of new dogmas, as in the Church of Rome; sometimes it grows by fis-sion, as when fresh sects are added to Protestantism through new readings and fanciful interpretations of the Bible. It is, therefore, with Christianity as it is with modern science,-current opinion is "truth," and the fact that any opinion is, or

is not, "received" is the criterion of its truthfulness. Anything added to Christianity, like the immaculate conception of the Virgin, becomes true as soon as it is "accepted; anything taken from it, like post-apostolic miracles, beccmes false as soon as it is "re-

world and in the hearts of men; for this hidcruelties of the priests. It is the words of Jesus and the record of

his life that have been the beautiful soul that has ever struggled to animate the hideous body of priest made doctrine and dogma which is now known as the Christian religion. But at the present day the ideas and wishes of Jesus are the last things to ed; the first appearance and subsequent | which the churches turn, and they have algrowth of its dogmas and doctrines patient- | most ceased to influence the lives of 19th Century Christians. The spirit of Jesus has fled from modern Christianity, only his name remains, together with a few mechanically repeated words and phrases from which all life has departed. No one would be believed seriously, or make the slightest attempt to try to do so and remain orthodox, no church that succeeded in doing so would be recog-

Although the Churches are deaf to their Master's voice, and blind to the example of his life, and although 19th Century Christianity is spiritually little better than the decomposing corpse of a once living mediæval religion. there are individuals and congregations that still cling to the name of Christianity, but windows of orthodoxy, and seeing the sunshine beyond have dared to struggle out of found that while the Churches have refused to recognize the possibility of any change in found that the current of religious thought deep piety, and often of extraordinary ability | tended far beyond them, leaving them in the midst of the water like the last island re-mains of a sinking continent. They have Christianity and laid bare its origin, its history and its real nature, have not wasted their time in the thankless work of trying to persuade the Churches to open their eyes to the facts of to-day; but have continued their onward journey.

They have found that while 19th Century Christianity has been engaged in building Churches and repeating litanies, and going through empty forms and ceremonies, and squabbling over dead-letter interpretations, the intellectual, philosophic, and scientific worlds have been searching for spiritual truth-searching everywhere, earnestly, fearlessly, enthusiastically, for a solution of the great problems of existence. They have found that these searchers for truth, whether they be animated by a purely intellectual and philosophic or by a religious spirit, no more dream of looking in the babel of modern Christianity for the answer to the riddles of life, than they would dream of searching for it in the babble of an infant school,-that, in istence of modern Christian doctrines. Such men as these, men who break off their chains and escape from the vaults of the Church, find themselves carried along by the current of modern thought, and, breathing a free air they feel themselves born again of the spirit Then they turn to the words and life of Jesus as the vehicle which habit has made natural to them for the expression and realization of

their spiritual aspirations; and the teachings of that Master, now understood by them and brought to life in their hearts, are the foundation natural to them on which they build friendly eye upon those who exhort it to do a new religion of love and hope for humanity hors and attacks, and the methods they fre so. Unlike other modern exoteric religions, and of adoration for the unknown power that quently follow it considers immoral and con-

solely upon the nature of that call. If the call is like those which Buddhists make upon their Lord, Gautama Buddha-a call for enlightenment and help for all suffering creatures-most certainly the Theosophist would be the last to object to it. If, however, the call to God be to show his power and mercy by destroying the heathen and scattering the Theosophist "for Christ's sake, Aman we decidedly disapprove of the proceeding Nor would the *Theosophist* attempt to pre vent Christians of whatever kind from saying "Christ" as freely as Hindus say "Krish-na," or Buddhists say "Buddha," more especially if they use the name, as "A Christian" says, "to express the same spiritual idea. All we object to is that Christians should attempt to make Hindus or Buddhists say "Christ" when they prefer to say "Krishna" or "Buddha."

And now a word about the Christian clergy in India, to whom "A Christian" supposes we mean to show disrespect by calling them "Missionaries." In this idea he is wrong; we call them missionaries, because they call themselves so, and are proud of the title. If the name has acquired a connotation of an uncomplimentary kind, it does not owe that misfortune to Theosophists. The Christian missionaries in India occupy a curious and difficult position and great allowance should be made for their shortcomings. They are frequently very estimable men, and general-ly come to India with the best of intentions. They do an educational work of great value to the country, but the utility of which might be far greater were it not for their craze to make converts. There is something mean and immoral in taking advantage of the earnest desire of the Hindus and Buddhists for schooling, to give their children an hour's obligatory instruction every day in the Christian doctrine. In one respect we regret this craze to make converts-because it greatly lessens the good the missionaries might do to the common people of India as instructors and civilizers. In another respect we are far from sorry about it-because it reduces their religious influence and makes their doctrines despised and disliked by the Hindu population. Unfortunately the contempt and aversion with which they are regarded are frequently personal—which is much to be regretted, and in many instances does a great injustice to the missionary. The ex-

cuse must be that the Hindu has not yet learned to distinguish the man from the ecclesiastic, and does not perceive that an angel out of heaven, who was pledged to the service of an intolerant and unscrupulous religion, could not be other than an object of aversion and contempt if he were true to his cloth.

As to any desire on the part of the Theosophist to gloat over the misdeeds of the mis-sionaries, "A Christian" is curiously mistaken; but his error seems to be shared by a considerable number of persons, for clippings from newspapers, as well as manuscript ac-counts of the sins of the clergy are occasionally sent to the Theosophist from all parts of the world with a view to their publication, and they are generally sent by strangers, and almost always accompanied by names and addresses, should we be disposed to investigate the truth of the narratives. We know, however, from our own experience that there are some bad eggs in every basket, and cruelly and unjustly as the Christian clergy have treated us, we have no desire to retaliate.

It would be strange indeed if, as a rule. the Theosophist felt anything at bottom but indifference to the doings of the missionaries. Many of the doctrines they promulgate under the name of Christianity it ab-"clothed in its ever invisible robes" sits upon temptible; but these things are hardly the

must lie in the fact that we have called upon them, equally with the followers of other faiths, to purify their religion. It would parture from the ideas of Jesus or the primithem, equally with the followers of other faiths, to purify their religion. It would seem, indeed, that doing this is the root of our whole offence.

REFIGIO-PHILUSS REFUX DETUDIONA

QUESTIONS AND RESPONSES.

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

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

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

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

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

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

RESPONSE BY B. F. LIVINGSTON.

1. My parents were Presbyterians. I have always been a free thinker, partly owing to the influence of an older brother, now deceased, who read Paine's "Age of Reason," which, as mother said. "All upset him," and he in turn "upset me."

2. I have been a Spiritualist since 1859. 3. The main causes that thoroughly con-vinced me of the continuity of life beyond the grave and of the intercommunication between the two worlds, was a circumstance, very peculiar in its character, which occurred at Olney, Richland county, Ill., in 1859. I was then a young lawyer, just admitted to the bar, and had but little practice; the routine of office study being tiresome and stale, led me to look for something more exciting. About that time Prof. or Dr. Burrows, the psychologist and phrenologist, gave a course of lectures in the court house, and Lattended, and being a young man from another State, and a stranger comparatively, the committee selected me as one of the subjects to have his "head felt," as they used to say. Being timid I was loth to go on the stand until the Doctor urged me, and assured me that I had nothing to fear; as the boys nowadays would say, "My head would not give me away." I feared that some trick or joke was in waiting for me; but all the house urged me so, go I must and did; and that little circumstance I deem the hinge upon which happiness and in some measure a useful life has been swung. The Doctor gave me a good head, and assured me that I was a mesmerist of no ordinary capacity, and proved it, that and subsequent nights of his course, by turning his subjects over to me to operate on; and the result was, I got up a club of my friends, after the Doctor's course was concluded, to continue the experiments in psychology. We looked up sensi tives or subjects, and had regular meetings for practice and experimenting, and accomplished more wonderful things than I have ever read or heard of, although I supposed at the time that they were commonplace psychological achievements. After we had continued our meetings for a few months. one evening while I was demonstrating to the class with a very fine psychological subject, Samuel C. Snyder, we had the following wonderful experience: After Sam, had been put into the mesmeric sleep. I repeatedly willed him to think a piece of plug tobacco a lump of maple sugar, when he would eat it with as great avidity as though it was. Remarkable to say, he seemingly could eat any quantity of it and not experience the least inconvenience, although I would not allow him to eat much fearing it might injure him. Water would make him drunk if I so willed it; or sugar would burn his month like red pepper. By my will I mould paralyze his hands, feet, or any other part of his body until there was no feeling in them, which the class repeatedly proved by thrusting pins and needles into them. In short, I could make him see or believe anything I willed him to; I could will him to believe himself another, or a horse or anything else. And here may we not conclude that one-half of poor humanity to day believe, think and act the unconscious willings of others? To me during profound thought this is a reality that calls for great charity; otherwise I am peevish and fault finding, and bitter in my denunciation of frauds, cheats, swindlers, liars and thieves. On this particular evening while Sam., this boy of sixteen summers, was completely under my mesmeric influence, and while all independent volition was suspended, during which he could not move a muscle if I forbade it,in the midst of my most perfect autocracy over his mind and body, all at once, like a clap of thunder out of a clear sky, he jumped al-most to the ceiling and gave the most earsplitting warwhoop I ever heard. He could not be stilled. My will power failed to quiet him. At first I thought him bereft of reason, a veritable madman, and that I had ruined the widow Snyder's oldest son and support. Imagine my feelings! Soon I found that there was method in the shape of remarkable intelligence in this seeming madness, that was to be a new era, an epoch, in my life history, for after the first paroxysms of the wild savage warwhoops had subsided he quieted down; and the Indian chief who purported to control, said that his friend, a pale face that he had killed in Texas eixteen years before, a western school teacher, was ready to talk. This school teacher then made a most exhorting appeal in behalf of the poor "red man," using very fine language, much above the vocabulary of his medium, and pointed to many historical facts outside the mastery of any of the class, myself included, but afterwards corroborated by research. Sam., an illiterate boy, born and reared in an interior town in Illinois, little education and no inclination to read or study, never having been out of Richland county, proved on this and subsequent occasions, to be a veri-table encyclopedia. When asked by Prof. Mace, Principal of the high school at Olney, on a subsequent evening, to give the chemical constituents of water, he responded correctly with wonderful alacrity. Thorough catechising proved him almost a prince in chemistry. The professor was astounded, for he knew the boy to be very illiterate. He knew the "philosophy of familiar things," as far as tested, perfectly, and some of the mysteries of deep-sea soundings afterwards verified by Agassiz were familiarly explained in as terse and precise manner as Alfred R. Wallace would do. He gave me a new idea on gravitation which would be creditable to Faraday. A spirit. John Kelley, an Irishman, who landed in New York from an emigrant ship June 24th, 1841, gave a brief history of his life from and after the date of so landing. The poor Irishman's simple, plain story was very interesting, and enlisted my sympathy greatly. He tells of his first work opening oysters and his subsequent promotion to

Lossett for to see

long time; then of his convalescing period and his desertion and shipment on board an American whaler, and of his being drowned, and of his body sinking in deep water. The poor Irishman's confession seemed to

master his great regrets and relieve him from some of his burthen of guilt... I had other and still more wonderful ex-

perience with this remarkable boy medium, which space will not allow me to follow up. The foregoing is intended as answers to st, 2nd and 3rd interrogations; as to the 4th. I am at a loss to select; but my dear spirit brother standing by my side, says: Write about my being wounded at Belmont

Mo.' In 1862, at the time our forces were engaged with the rebels at Belmont, Mo., J was at Cape Girardeau, Mo. My two brothers, Robert and William, were in another regiment, 22nd Illinois, in Gen. Uglesby's brigade, at Cairo. Gen. Plummer was ordered to march west to the White Water, forty miles, and make a junction with Gen. Oglesby's command, which he did. I did not go, being ordered to remain in charge of the post at the Cape. This I very much regretted on account of missing a chance of seeing my brothers, from whom I had been long separated. Two days after the march, early in the morning, before breakfast, I went to the boarding quarters from my post, for my breakfast, and to see my wife and two children, who were then visiting me. As soon as I entered the room, my eldest girl, seven years old, became entranced and said that a part of our army had met and fought the rebels at Belmont, Mo., the day before, and that our loss was heavy; that my brother William was among the wounded; that he was shot through the right thigh about eight inches below the hip-joint; that ing bactoria by lifting one at a time. We the ball had struck the fomoral bone, but not have taken turns at it for the past forty breaking it.

I could not understand how my brothers I had known them as belonging to Oglesby's brigade, then in conjunction with Plummer on the White River, over one hundred miles Belmont the day Oglesby's brigade and Plummer's marched to the White River.

A courier arrived the night after my spirit message came, informing us of the battle, and that our dead and wounded fell into the said that my brother was not in the hands of the enemy. On the return of Gen. Plummer I got leave of absence, and went to Cairo and found my brother in the hospital wounded as stated through my little girl. He had and safely placed on our transport boats.

The little girl also said, whilst thus entranced, that a friend of mine was also wounded; that a ball struck him on the right side of the forehead, breaking and carrying | fairer than the sea nymph, from the slimy away part of the skull. She said he was an | coils of this "cetus?" Or must she be deofficer. I found that my friend from boy- | voured by this sea monster, the frauds and hood, Major McClerkin, of the 22nd Illinois, wounded as described, and from which he be permitted to poison the sanctuary of our died a few days later. Brother William sur- homes and our religion, when the flat of fived that wound, but got another at Stone | organization could banish them? River, which left him so exposed for over twenty-four hours that he took the pneumonia; the inflamed left lung grew to his ribs, tying it down, causing his death some years afterwards by its being suddenly torn loose, causing hemorrhage, from which he Mr. Hudson Tuttle Explains the Differdied. I do regard Spiritualism as a religion. Its environments are virtue and morality, consisting in the performance of all known duties to God and our fellow men, in obedience to divine command. "Divine commands" may emanate from the bible, and do wholly from the Christians' standpoint. They do in part emanate from the bible to Spiritualists from their standpoint. Those "divine commands" to the Mohammedan emanate from the Koran and teachings of Mahomet; to the Hindoo, they emanate from the Vedic gods, Brahmanical system of caste, etc.; to the Chinaman they emanate from the phi- Mrs. Josephine Ammon. The entertainment losophy of Lao-tse and Confucius, which, in short, is supreme reason, or reasoning while Mr. and Mrs. Hudson Tuttle, of Berlin under the influence of superior intelligence Heights. The readers of the Leader are al-(Spiritual influence). 6. I like the latter division of the interrogatory the better. As the mariner needs a compass, chronometer and charts, a place of departure and a destination, in order to make a successful voyage, so Spiritualism needs a | ary exercises began with a poem written for compass to direct its course, charts to mark the occasion by Mrs. Tuttle, which read as the rocks and reefs, and buoys to designate the shallows and shoals. Humanity, aggregated by evolution from the lowest forms of life, has had its departures and destinations; each destination marking an epoch (a new departure) for the new species, as their de-parture marked the destination of their progenitors. As the well-drilled, officered and equipped army, with its flags, banners and music, and its efficiency also as a defender of a nation's honor, is but the organization of a howling mob, the development of true form from chaos, the utilization of a dangerous force, so Spiritualism in its voyage on "this waste of waters" has its rocks and reefs, and is 'bound in shallows and in shoals." It needs its compass and charts, its flags and officers drill-masters and discipline, and detectives, too, to find the rocks and reefs, and a wise commander to measure the altitudes and declination of the stars in order to make a correct passage and true destination. Our destination is our highest conception of social and moral ethics. Our charts are continually being revised by the wise and good that have gone before. They are our teachers and our benefactors, to whom our gratitude flows out like a well-stream of pure and living water. We should follow their markings on the charts, and stand upon their shoulders and make new markings for those coming after us; this is reciprocity retrospective. But as it is, Spiritualists are independent navigators sailing without compass or charts, acknowledging no man leader and calling no man master. Independence, self reliance and bravery are to be admired; Spiritualists have enough,-at least that is not one of the needs to day. But if we had a National organization incorporated, a bodypolitic in law and in fact, etc., with minor and auxiliary organization, it might prove one of our needs to-day. If we had the grand thoughts expressed by the seers and mediums that have lived in all the ages past, including those of Zoroaster, Socrates, Plato, Buddha, and Christ, with the mine of wealth contained in the bible and the other good teachings from all authors, ancient and modern, compiled into a book worthy of a place in *our bible*, it might prove one of the

itself with the modus operandi of intercom-munication between the two worlds, has reestablished healing by "the laying on of hands," as in the days of Christ, and by and through these intercommunications has ad-

ministered a balm to the aching hearts of millions that no religion or science could have comforted. Organization would make us keep step with each other; would convert the awkward, ungainly step of our present mob into the rhythmical musical step of the efficient

soldier. The social condition of Spiritualism needs improvement. The churches and other organizations have practically ostracized us from the social world. We feel lonely and neglected. We and our children feel cowed down and ashamed to own ourselves Spiritual-

The church excursions and Sunday-school picnics, with their flags, banners and music, are ever reminders that our religion is unpopular, and they lead our children into orthodox Sunday-schools where their minds are poisoned against Spiritualism and Spiritualists. We are waging a mental war against the degrading superstitions of the church. Organization is as necessary to success in a mental war as a physical one. Our army is but a mob, armed with the thousands of ideas of as many different minds, many of which are but fragmentary wrecks. Our strength is but the strength of any other mob, the strength of its strongest man, while the strength of an organization represents the combined strength of its members.

We are. trying to roll back the stone from the mouth of the sepulchre of orthodoxy so as to fumigate and destroy the disease-breed. years, and as yet have found no Sampson or Goliath able to roll the stone away. It seemcould be in that battle when two days before | ingly has never occurred to us to organize and all lift together, thus combining the strength of a thousand Goliaths. We organized our children in the lyceum, with the north-west from Belmont; but it turned out | modern implements of warfare, and battled correct, and the "missing link" was explained away, a demoralized crowd, with pop guns, when I learned that the 22nd Illinois had mud and slush, smirching the innocent and been transferred to Logan's brigade which | guilty alike. Whilst thus engaged the spoils went down the Mississippi in transports to of battle were easily carried away by the pseudo mediums and spiritualistic frauds, leaving the genuine mediums with their heaven born gift to starve; having no organizations, they are the wards of nobody.

The time has come when the hand of hands of the rebels. My spirit informant authority must attest the credentials of the genuine mediums; that authority can only be exercised by those to whom it is delegated. The expressed will by and through organization can establish an Examining Board to give credentials, under strict test conditions, been carried by the other brother and some | to genuine mediums. Without these crecomrades for half a mile on their retreat dentials, persons plying the profession of and safely placed on our transport boats.

Must Spiritualism still be chained to the rock, like "Andromeda," when there is a Perseus (organization) ready to deliver her, charlatans? Must the licentious lepers still

spirit realm, Spiritualism has familiarized She plays with red popples and circles her forehead BO sterile, Albeit her couch with the polsonous night-shad is bowered.

> So blow back the veil from my face, oh, winds of the turbulent present;

I'd have it aside, although soft and protecting its tissues.

Tis best to see clear, if the weather be stormy or pleasant,

Wice-eyed to face life as she faces the soul with her issues.

PHYSICAL AND PSYCHICAL SCIENCE.

Mr. Tuttle spoke with much earnestness and was listened to with deep attention. "This is an age of doubt," said Mr. Tuttle-"The scientific method has arrived at its ultimate, that of unflinching skepticism." After dilating on the methods of the evolutionists in accounting for creation, and of the chemist and anatomist in fathoming the prob. lem of life and mind, which destroyed the hope of immortality, the lecturer introduced the discussion of the new views of psychic science in regard to the origin and destiny of spirits and the moral conduct of life. He accepted all that had been accomplished in science; and from all these sources drew confirming evidences of immortality. His task was not to tear down but to build. He said: "Psychic science on the one side begins where physical matter leaves off. The physi-cal scientists have determined the coast line of matter to their own satisfaction. What they can see, feel, hear, taste, touch, that is matter. They are sure of their world, that they can measure with a yardstick and weigh with a steelyard. Beyond this coast line they say is nothing unless it be clouds, or the dust fancy raises in the eye of the intellect. Beyond first is mind, a power, a something so distinct from matter that the most able physsizist declares that there is no common bond between them. Beyond the mind, or co-related, is the spiritual being. Granting this, a new realm extends on either side to which the complete structure of the physical sciences is only the vestibule. There is man's spiritual being, his mental and moral endowments, the answering of his aspirations for perfection, the condition of spirit life, the relations of mind to mind, and by implication the necessity and methods of right living in the mortal state, all together inviting attention. To study these requires a survey of phenomena which usually pass under the name 'occult,' as dreams, somnambulism, hypnoti m, magnetism, mesmerism, thoughttransference, prophecy, warnings, prescience, clairvoyance, trance, and the direct interposition of spiritual agencies. When we consider that this field is in almost

THE SAME CHAOTIC CONDITION

that astronomy was before Copernicus, or chemistry in the hands of the alchemists, we can appreciate the task before the student who is determined to make the attempt to sift the truth from the error, and establish law and order where the wise men have only seen the fancies of credulity. But the day of scoffing has passed. Societies having active members in the highest walks of physica science, have multiplied, and rank with the best in the branches of research." Of physical scientists he said: Plato com pares the position of man in the world to that one sitting in a dark cave, with face to the wall, and observing the shadows flitting before him, cast from outside objects through the narrow entrance. Could a better illustration be given of the position of those physical scientists who claim there is nothing bevond materiality? When we examine a mountain, our position makes a wide difference as to our conclusions. If we enter its cavernous sides, and tunnel like a mole through its rocky strata, we shall without doubt find rare gems, flashing with borrowed light, life stars, and precious ores, but we can see not an inch beyond the wall of the cavern, and must carry the light by which we see even the dripping roof overhead. But if we climb with toilsome steps the precipitous sides, over rocks treacherous, ready to fall, along dizzy precipices, where the clouds hang like cowls, and the eagle builds, we reach the home of the storm, and are obliged to grope our way in the thick clouds, always upward, until at last we rise above the clouds, tread the sharp outlined peak jutting to the heavens, and there standing with the sun shining in glory from the azure sky, we see the clouds beneath us melt away and on every hand far as eye can reach, the landscape rolls and fades away in splendor of light and shadow, mountain after mountain, valleys of Eden-like loveliness, lakes of silver, and rivers winding to the seas, while beyond forms the infinite horizon, blending earth and heaven. I do not make the comparison with vain egotism but with consciousness of its truth, which I think will be patent to all, that while the ways of physical science as interpreted by its present exponents is like that of the man who would to gain knowledge of a mountain by entering its caverns, that of the psychic scientist is comparable to the traveler who scales its sides and stands on its summit, overlooking not only matter, but the highest order of its manifestations. "Thus standing we comprehend the full meaning of psychic science. Its province lies above and beyond physical matter, and penetrates into the physical realm so far as the latter forms a foundation for its support. Man being a spirit evolved by, and while mortal related most intimately with matter, the study of that spirit must of necessity begin with his physical life." For the ReligioPhilosophical Journal.

mentally seeking a clue to sp which should lead out of thi. through which we are now wal blindly.

BAUNN

My deductions from the facts brou my knowledge I confess are not in entire harmony with generally accepted ideas among Spiritualists; and, as the bigots are not by any means all confined to the churches, I expect there are plenty who will be quite ready to read me out of the communion. But I am a seeker for truth; my conclusions are honest ones; and the Spiritualistic platform ought to be broad enough for me to stand upon it.

In the present paper I will speak of only one conclusion which I have reached, leaving others for possible future papers. I have watched, questioned, studied and compared evidence, and I am satisfied that many spirits -all those indeed, who on earth had no spiritual life-have scarcely a conscious existence when they first enter the other world; they only come to full conscioussness when-they still belonging to the earth sphere-they can obtain control of some medium, and so for a brief period resume their physical life. These spirits, rather than relapse into the almost nothingness which awaits them, cling to mediums, and thus frequently become what is commonly known as the peculiar "control." These spirits are not necessarily evil or vicious, though they may be so, or they may be peculiarly innocent; but they can be in no sense beneficial. Their spiritual natures are weak, and they are ignorant and undisciplined. Many mediums whom I have known seemed to have a dual nature. They felt they were doing right in yielding to their "controls," and thus their own individuality was weakened, and they became in a certain sense almost irresponsible beings.

That these undeveloped spirits eventually grow in spiritual stature, and come to have a separate conscious existence, I hope and believe, justified in so doing by the immutable law of progress which governs the spiritual as well as the material world.

The so-called "controls" are almost invariably Indians, children, or other ignorant, simple persons, who, by the circumstances of their lives or untimely deaths, had no opportunity for spiritual development on earth. Question them about the life in the other world, and they can give you no definite answers. Their replies are as vagne and shadowy as I believe their own spiritual existences to be. They have no faculty-such as we are led to believe is possessed by the spiritof seeing or hearing or knowing, except through their medium's senses or intelligence. I believe some of them are capable, through the agency of that peculiar-what shall I call it?-which constitutes mediumship, of ascertaining facts or impressing persons at a distance, but they cannot do this independent of their medium, and as a rule all subjects on which they seemed informed, beyond what they could be through the senses of their medium, are of a class which it is impossible to verify. I once saw a little Indian control become decidedly vexed with her medium because she (the control) wished to see a torchlight procession, and her medium was too tired to go. Why did she need the medium if she was capable of independent observation? Leaving these habitual controls, I turn to a class of spirits who occasionally manifest themselves in the seance room. We have all witnessed the representation of a ghastly death-bed scene-possibly a murder, and the spirit comes back with all his feelings and impressions as fresh and strong as when he died or was made by violence to pass into the Spirit-world. Events may impress us strongly at any given time, and our feelings may be wrought to the highest pitch of fear or anger, indignation or sorrow. But the months or years pass. We will not forget, but the perspective of time softens our feelings and partially obliterates the impression. How much more would this be so in the Spirit-world. No matter how intense may have been the feelings at the time of passing over, if conscious existence is maintained there will be so much to see, so much to learn, so much to make the heart glad, that the remembrance of our earthly wrongs will dwindle away, and they will seem of small moment when we are privileged to return for a brief time. But if the soul from the moment of this terrible passage has been wrapped in oblivion; if it has led a shadow life unconscious of the present and haunted only by the past; then in the first moment of returning earthly consciousness, when the poor spirit in its struggles with self has instinctively seized upon a physical organism, and for a brief period returns to full physical consciousness, then there has been nothing to awaken its perceptions and enlarge its ideas. Its last sensations were of the earth. and goes naturally back to that last moment of conscious existence just as a person after sleep, a swoon, or unconsciousness of any sort, takes up life just as he last left it. Is not my view reasonable? Is it not borne out by the facts? I do not ask any one to accept it. I only ask that I shall be permitted to maintain my own opinion until I see reason to change it; and that others will take up the same line of investigation, in order that we may see what conclusions they: reach.

[Cleveland News and Herald, May 27.] SCALING THE HEIGHTS.

ence Between Physical and Psychical Science.

Plato's Definition of the Condition of Man -In a Dark Mountain Cave.

MRS. TUTTLE READS A STRONG POEM UPON "THE WORK MOST NEEDFUL"-SCIENTIFIC SPIRITUALISM.

There was a large attendance at yesterday's meeting of the Society for the Advance of Scientific Spiritualism, at the residence of and instruction of the day were furnished by ready familiar with Mr. Tuttle's offer to investigate Rowley's telegraph machine on the terms proposed by the latter, and the refusal penned by Mrs. Rowley. After a meeting of the board of directors of the society, the literfollows:--

"THE WORK MOST NEEDFUL."

- The work of reform is to open men's eyes! not to move them
- By touching the heart, which is the cheapest of all mental labors;
- Better break heads than hearts, if God's light which s glowing above them,
- Flash down through the chinks, like an army of angels with sabers.
- It is easy to work upon hearts, bringing tears like May showers.
- Or to urge egotistical sinners to blatant confes sion
- Not so easy to demonstrate clearly how sin and transgression
- Are workers of death, and destroyers of God-given Dowers.
- The best way to make people white is to keep them sol truly, It is wrong to grope blindly, to botch, and to lazily
- blunder: nspect, and decide! It will pay to investigate
- duly, But never to guess, and to trust, with baby-eyed wonder.
- The years have gune by when the sweetness of weakness was sounded
- When innocent Ignorance played with her sleepy, white fingers,
- While Wisdom, star-crowned, lay neglected, unhonored and wounded.
- And Bigotry plaited the thorns for the world's knowledge-bringers.
- We sense the salvation at length which is gained by compliance
- With Reason and Truth, never once by their dire crucifixion;
- They sanctify souls by a wise and devout self-reliance.
- Which springs up from growth and is fed by the dews of affliction.
- Fo-day is not good for long dreams among myrtles and rosee!
- Mad vipers slip 'round where the fair blossoms smile in the grasses
- Sometime will come safety and days of delicious re-
- When up all the future roll blisses in opulent
- Ah! I have passed on from the days when in weak-ness I trembled,
- And drew close my veil when I knew that grim Danger was coming,
- 'Till through it mad fires only rose-colored blossoms

Certain Deductions from the Phenomena

of Control.

MRS. E. B. DUFFEY.

Modern Spiritualism has been with us tiese forty years, and yet to-day what do we really know concerning the conditions of the future life? As in the days of John the Bap tist, men are eagerly seeking after a sign and tests seem to be all that most professed Spiritualists care for.

I am glad that Herman Snow, in the JOUR-NAL of May 4, has the courage to say: "The phenomenal phases of Spiritualism I regard as of a decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are capable of transmitting intelligent thought." I will venture a step farther than this, and say that if the phenomenal phases of Spiritualism could be all swept away, until men and women learned to regard them as bases for scientific investigation, Spiritualism would be the better for it to-day. In our prurient curiosity concerning the marvels of the dark cabinet, we have altogether overlooked the true meaning and

little more than five years, and perhaps I

Robert M. McLane, ex-Minister to France, is now at his home in Baltimore. He says the French people are republicans at heart, that Boulanger will remain popular with them so long as he is a republican, and that he will lose his popularity if he joins forces with the Mouarchists. He further says nobody could undertake to say what the sentence of the Senate, now trying Gen. Boulanger for political conspiracy, would be, but the general impression is that he will be found guilty.

The Rev. Dr. Lyman Abbott wants the Mayflower adopted as our National flower and to do Mr. James Parton, Admiral Porter, Prof. John Fiske, and Mr. "Larry" Godkin. Among the partisans of the noble Goldenrod, which is away ahead of all other competitors in the race, are the Rev. Drs. Phillips Brooks. Howard Crosby, and Morgan Dix, the Rev. Brooke Herford, Mrs. Harriet Beecher Stowe, Mrs. Lucy Stone Blackwell, John G. Whittier, Senator Hawley, ex-Judge Noah Davis, and Messrs. Edwin Booth, Lawrence Barrett, T. V. Powderly, and Joseph Cook.

Mrs. Catherine Schmidt of Wichita, Kan., a widow with a family of three children. was found guilty of selling three glasses of beer and sentenced to imprisonment for three months, and a fine of \$300 was imposed.

Jacob L. Doty, who is to marry Princess Polona, owes his appointment as Consul to opportunities of Spiritualism. I have not been a Spiritualist long-but the Society Islands to the friendliness ex-Secretary Bayard conceived for him when he should keep silent and let those older in the faith do the talking. But I became convinced of the truth of Spiritualism entirely from the scientific side of the question; and I nev-er yet attended a scance or witnessed the phe-nomenon of control, that I have not been of personal memoirs.

oysters and his subsequent promotion to serving them to guests, and his being en-trusted to making change, and of his keep-ing back some of the same, for which his em-ployer discharged him. Then of his enlist-ment in the U. S. Navy, and of his being struck on the head by a mid-shipman for some sancy language, and of his lying in the hospital with a fractured skull, for a

resembled, And, lulled, I walked cnward my gladsomest melodies humming. He only is brave who is brave with an eye on his peril; Dull Ignorance knows not the meaning of victor nor coward;



RELIGIO-PHILOSOPHICAL JOURNAL.

.aan's Department.

CONDUCTED BY SARA A. UNDERWOOD

IOMEN IN POSITIONS OF PUBLIC TRUST.

The present agitation in regard to putting more women on the Chicago Board of Education, encouraged as it is by a large number of the most influential men of the city, calls attention to the many public positions which could be as well, if not better, filled by women as men, and raises the question why competent women should not share with men the honors and emoluments of such offices.

On the school board especially, a position on which brings only honor without emolument, women are certainly better fitted than men to fill the duties thereto pertaining, for many reasons, among which are the following: As mothers they are the natural educa-tors of the race, hence their unopposed admission in large numbers as teachers every where. Ever necessarily the companions of children, they understand better than men the needs, capacities, and possibilities of the differing individualities of childhood, and would be, therefore, better fitted to introduce more effective methods of teaching. As one half the pupils in our schools are girls and nine-tenths of the teachers women, there would be more freedom on the part of these to bring their grievances, doubts, or suggestions before women members of the board. Women being housekeepers would naturally be more quick than mcn to perceive and remedy any bad sanitary conditions of the schools. There is a large number of women of mature age, wide experience, ample means and leisure, who would gladly fill these posi-tions, and who could devote more time and thought to the subject than male members of school boards. Also, as a class, having been more stinted in the handling of money they would be apt to be more economical than men in the outlay of the public funds, and less indiscriminate in changing text books without real need for so doing.

It is only within a comparatively short time that women have been appointed members of these boards, but wherever the experiment has been tried the women chosen to fill the position have done, and are doing, excellent work.

In England particularly, women like Lydia Becker, Öctavia Hill, Helen Taylor, Mrs. Ashton Dilke, Annie Besant and others, have we cannot use the ideas or thoughts of anmade improvements and innovations so de-cided that the echo of their good work has These when suggested to us, perceived and reached to these shores. Mrs. Besant publishes every week in the National Reformer, of which she is associate editor, a resumé of the work done, or attempted, on the board, under the heading, "The London School Board: What we do, and what we don't do." This sometimes makes very spicy reading, and it would not be a bad idea to have boards of education every where so reported. Both Mrs. Dilke and Mrs. Besant are working very Mrs. Dilke and Mrs. Besant are working very working men and women. So pronounced is tiswoode had served a writ on these ladies for their attack on this firm, and against the the school board, because of the low wages paid to women who fold the cheap Bibles in their establishment. And this firm are the "Queen's Printers," too! But to offset this Mrs. Besent reports that she has received the following resolution from the Birmingham Typographical Society: "That this committee, representing upwards of four hundred printers, tenders its hearty thanks to Mrs. printing contracts of the London School Board But it is not alone on school boards that the services of women are needed in positions of public trust. The horrible state of affairs revealed by the investigation now going on tent board of directors and visitors, of which interested women formed a part, to oversee and report needed improvements. The one woman physician who was employed to atthe poor quality of the food given the pauper | sponsibility. patients and was discharged for insisting upon a change for the better. The appointment in England of women as Poor Law o uardians has so far, according to a letter on the subject by Theodore Stanton, been productive of much good. The duties of this board (corresponding with our overseers of the poor), consists in the supervision of the local workhouse, the infirmary, the district and industrial schools, the administration of outdoor relief, and the board-ing out of pauper children; all of it work for which women are peculiarly fitted. Mr. Stanton says, "It is the girls in the pauper schools, and the women in the infirmary, who have profited most by the lady guardians. The successful plan of boarding out pauper children-the local government inspector in this case being also a lady-has been largely developed by the women members in the face of much male opposition." In England women are already in occasional instances being appointed to such public positions in addition to those spoken of, as Overseers of Highways, Church Wardens, Parish Clerks, Asylum Boards, Registrars of Births and Deaths, Post Offices, School Inspectors, Poor Law Inspectors, and Meteorological Reporter. And a beginning has been made in this country in this direction in the employment of women in the departments at Washington, occasional appointments of women to post offices, as engrossing cl rks of legislatures, on State boards of health, lunacy and charity, as Physicians in public hospi-tals and Insane Asylums, on school boards, as Commissioner of Pensions, Police Matrons and even as mayors and town councillors. To a thinking mind, it seems almost imperative that women should have a part in the direction of insane asylums, poorhouses, school boards, public charities, town councils, penitentiaries, jails, etc., where women are imprisoned, and every like public position where womanly qualities are needed; and every where a strong movement should be made in this direction, and a steady agitation be kept up until public opinion is roused, and women appointed to care for the public interests of their own sex.

For the Beligio Philosophical Journal. **RELIGIONS.**

How They Benefit the Believer-Different Kinds Needed-The Great Solvent that

Measures Them all.

J. L. BATCHELOR.

Every person has to give some thought to the subject of religion. Our limitations and dependences constantly suggest a higher power. Our thoughts go out in search of this power, its mature purposes and requirehighest wants that makes him happy in its enjoyment. It is his individual wants, not those of others, that are supplied. All this ments. The conclusion each arrives at is his religion. These conclusions or religions, as arrived at by different persons, vary from each other as much as do the mental or spiritual natures of those who make the search, and find what to each is his religion. While the approval and sanction of our highest nature is given to the kind of religion that seems to be the divine truth, it is so given because in the highest judgment of the believer such religion will most effect-

ually restrain the evil and encourage the good. It is this restraining and encouraging power, as the same appears to the believer, that constitutes the essential value of his religion. Every believer embraces his kind because of this belief in its value. To

the believer it is above all price. It is interesting to inquire whence, how, and in what way arises this estimate of the believer in the value of his religion. This estimate is the result of some power in the believer, operating in some way on something, somewhere, real or imaginary, result-ing in the estimate as the effect. We can-not make something out of nothing. We can only use materials, whether real or imhis religion because it seems to him to be the divine truth that will reform the wicked, this seeming arises not from any conscious knowledge the believer has of its adaptation to the wants of other minds, but from the consciousness of the wants of his own. Our intellectual constructions are always and of necessity made from materials found in our own minds. In the very nature of things approved, become ours, and a part of our own mental stock but not before. Upon this

conjecture, and to attribute to such other earnestly on the board, in the interest of free mind the impulses and emotions of his own, education, secular schools, and justice to as these constitute his supply of material to work with. Our knowledge of desire and their action in the last named matter that at | want, hope and fear, come through our own last advices the printing firm of Eyre & Spot | experience and not that of others. And in adopting a theory of motives for the government of others, embracing benefits to be seemployment of it in the printing ordered by cured, and evils to be avoided, the theorist simply reveals the emotional wants of his own mind, and shows the character of its receptivity and impressibility. Our laws reflect the standard of the public judgment. Our estimate of social relations crystallizes into common customs. This is so practically true that it is said to be a righteous judgment when we judge another by ourselves. printers, tenders its hearty thanks to Mrs. The reason simply uses the materials fur-Besant for her action with regard to the nished by the emotions. The heart furnishes what the mouth speaks. What affects and moves us, we always think and feel will like wise affect and move others. The man who prescribes the fear of hell as a motive to restrain others, is the very man who needs and feels the necessity of such restraint. These of the Cook county Insane Asylum, would motives to his mind, arising from such connever have occurred had there been a compe- siderations, are the strongest of all; and feeling himself restrained by their influence, he applies them to others. "With what measure ye meet it shall be measured to you." The italicised words are the extent and limits tend the patients there, did call attention to i fixed by the divine wisdom or logus of our re-What the soul imparts becomes an operating cause for good or evil beyond its control. and qualifies, modifies and limits to the nature of the impartation, its capacity to receive. We must reap what we sow. But what it receives it may appropriate as intel-lectual food, or reject at will. We may refuse to sow what we reap. We can meet evil with good. We can turn the other cheek. The man who feels no disposition to trespass upon his neighbor, or wrong another, needs not the influence of a belief in terrible penalties to restrain him from such acts. In the right itself, and in its ordinary good effects, there appears to him all the motive necessary for its practice. He needs no extraneous help, and so prescribes none for others. He is a law unto himself, and would limit the infliction of penalties as did the Master when he said, "Let him that is without sin cast the first stone." There is enough of truth, religious and ethical, in this short saying to reform the world, and it would have done so long ago had it been understood and practiced. Look at it a moment with the eye of the spirit. The right to inflict punishment for sin belongs only to him who is without sin-who is perfect. Here is fixed a condition to the exercise of what is claimed as a right. Fixing the condition to its exercise tacitly concedes the right. But the natural effect of the completed condition upon every one claiming the right was to show the error of such claim so clearly as to take away all desire to enforce it. Each listener, vicious as he was, had within him an element impressible by that truth that requires us to "resist not evil, but overcome evil with good." See how skillfully the Master uses this higher element in the minds of the crowd to overcome their vicious impulses. His success was complete. This use of the materials found in the minds of those addressed, and subject to be affected, was just as open to them as to him, and as much within their reach as his. It was because he understood the materials used, and how to use them, better than they did that gave him the ad-

for his proper government? While such religion is preached ostensibly for the benefit of others, it has no effect outside the believer. Its motives are appreciated only as they are responded to by the emotions of his own heart. These motives and the response are measured and determined by the same standard, and arise in the same plane of being. The lower these are the more effectually does the motives of hope and fear, reward and punishment to come from some external source appeal to the believer, and the stronger apparently is his faith, and the greater his reliance upon it for salvation. In this consists its adaptation to his wants. He feels it to be so. It is this adaptation to his

comes to the believer, whatever his religion, through his emotional nature. Argument and logic have little or nothing to do with it. His feelings dictate approval of what satisfies them.

Hence it is that so many kinds of religion are needed to supply the wants of the human family. Those of like emotion and impulse unite together for what they call worship, being their highest conception of emotional enjoyment. Each religion of the five hun-dred kinds supplying the individual wants of every believer, is to such believer the true. divine religion revealed right from heaven. The extent of his devotion to it and his reliance upon it is the measure of its necessity to him. Like the Golden Rule, it furnishes a self-adjusting balance in which the be-liever religiously weighs and measures him-self. His wild judgment of the value of those considerations that, would drive him away from the great divine centre, is fully not make something out of nothing. We can only use materials, whether real or im-aginary, within our reach and supposed knowledge to construct the things or theories we approve and want, and we are limited in the physical world no less than in the mental the physical world no less than in the mental, for thoughts and ideas are things that have fixed relations. While the believer accepts his spiritual orbit, the centripetal force and comets, and however eccentric may be his spiritual orbit, the centripetal force never weakens or lets go, but brings the wanderer safely back. It is through this divine system of compensation and equivalents. as established in the nature of rational moral beings, that God is in the world reconciling all things to himself. Life is the school. The natural ordinary consequences and effects of our good deeds the text-book, Also of our bad deeds the chastening rod, and that germ within that makes us the image of the Divine, the great teacher. The term will not close till through the teachings of the textbook, and the chastening rod as enforced by the teacher, whose watchful eye is constantly

science of theology. In determining the principles that apply in solving the problems of life the need of rational solvents is as great as in the material world to harmonize discordant elements that refuse to blend and unite. Elements so refusing are useful each in its own line, but the application of the uniting solvent transforms both into something higher and more useful than either. The application of a religious solvent, that will show the necessity, usefulness and good effects of all religions, as means to a great and good end, the perfection of human char-acter, would certainly tend to that harmony and reconciliation which is the highest conception of a perfect life, here or hereafter. If every religious believer since religious emotion first moved the heart could have applied this solvent to all opposing faiths, and also to his own, the Jew would have said to the Gentile, the Christian to the Pagan, the Catholic to the Protestant, the Puritan to the Quaker, and all of every sect to each and all of every other sect, "Be true and honest in your religion, and it will save you as certainly as mine will save me." There would have been no use for the dungeon, the stake, the rack or the sword as a means of serving God. We are slowly but certainly moving to this result.

New Books Received.

The following from Frank F. Lovell & Co., New York: Lovell's International Series, comprising John Herring, by S. Baring Gould; Mehalah, by S. Baring Gould. Price each, 50 cents. Miss Kate, by Rita; The Fog Princes, by Florence Warden; The Wing of Azrsel, by Mona Caird. Price each, 30 cents. A Vagabond Lover, by Rita. Price 20c.

The Right Knock. By Nellie V. Anderson. Chi-cago: Christian Science Pub. Co.

Spiritualism for the Young. By Alfred Kitson. Home Rule and Federation. By A Doctor of Med-icine. London: E. Truelove. Price 10 cents.

Report of the Committee on Territories on the Admission of Utah as a State, to the House of Representatives.

Pulpit Studies from Robert Elemere. New York: J. S. Ogilvie. Price 10 cents.

June Magazines Not Before Mentioned.

The North American Review. (New York.) short sketch of the life of Allen Thorndike Bice, whose brilliant and useful career was so suddenly whose brittant and userul career was so sudo nly ended on May 16th, opens this number. Mr. Rice superintended and directed the preparations of this issue on May 11th, and the contents is as s lid and timely as can be called for. Andrew Carnegie has an essay on Wealth; Rev. Minot J. Savage contrib-utes The Inevitable Surrender of Orthodoxy, and William Booth of the Salvation Army Religious Val-ne of Enthusiasm. Notes and Comments is a depart. ue of Enthusiasm. Notes and Comments is a department worthy of perusal.

ment worthy of perusal. The Century. (New York.) Mr. Keunan begins with this issue, an account of the most important investigations made by him into the Exile system. The famous French Artist Corot is represented in the frontispiece, and Mrs. Van Reneselaer has an ar-ticle entitled Corot at Work. The Bloodhound is by an English author who places this animal in a new light. The series of the Irish papers are con-tinued. Helen Campbell describes in Certain Forms of Women's Work the Young of Woman's Work the Young Women's Christian Association building of New York and the methods of work of the association. An American Ama-teur Astronomer; Italian Old Masters and many more readable articles make a most enjoyable num-

Prychic Studies. (San Francisco.) Number one of this monthly is out and informs the public it is to be devoted to Spiritual Science. Price, \$ 1.00 a year; single copies 10 cents.

The Eclectic. (New York.) The Eclectic for June contains a varied table of contents. Special atten-tion will, no doubt, be directed to the discussion on Agnosticism, as Professor Huxley, W. A. Mallock, Professor Freeman and Dr. Wace have contributions on the subject in this number.

The Kindergarten, Chicago. The Unitarian Review, Boston. The Sidereal Messenger, Northfield, Minn. L'Aurore, Paris.

Beecham's Pills cure sick-headache.

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day after hearing the sad news, and left the country Dertists 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 began fighting the coal syndicate five years on the vicious crowd. by the first boat we could take to reach Australia, ago by selling coal at actual cost. When he If the penalty of a wrongful act, consistfrom which place we started on our long and tedious began the price was \$6.75 per ton. In five journey home." ing of something outside the natural consechapels. 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 horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink. years Mr. Singerly has sold 132 730 tons of quences of such act, could only be inflicted coal, receiving therefor \$721,680.70, and has DECISIVE EVENTS IN AMERICAN HISTORY. by a being without sin, to what class, saints Burgoyne's Invasion of 1777; With an Outline Sketch of the American Invasion of Canada, 1775forced the present price down to \$4.80 per or sinners, do those belong whose highest ton, the lowest figure for twenty-nine years. conception of the divine government is that it 76. By Samuel Adams Drake. Boston: Lee & Theodore Harris, a farmer living near Faypunishes sin with an eternal pain, having Shepard. Price, cloth, 50c. etteville, Tenn., was riding home in his bug- | not only no causal connection with the sin, Lovers of history will welcome this little book gy, having a scythe for a companion. The handle caught in the spokes of the vehicle, SAVE MONEY. BEFORE YOU BUY but in a world removed from that in which one of a series of "Decisive Events in American His-BICYCLE or CUN, Send to A. W. GUMP & CO. Dayton, C., for prices. Over 400 second-hand and shop worn Cycles. Bioyeles, Guns and Typewriter the sin was committed? Does it not logically tory." It should be placed in the hands of our age." the scythe flew up, and Mr. Harris' throat | follow that the religion every person honestly youth, that they may be made familiar with our was cut as neatly as if done by a profession- believes is the very kind whose constant re- early history: and their love of country and their straints and daily influences are necessary al. patriotism cultivated.

Clarinda, Iowa.

BOOK REVIEWS.

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

INCIDENTS OF A COLLECTOR'S RAMBLES IN Australia, New Z aland and New Guinea. By Sherman F. Denton, Artist to the U.S. Fish Commissioner, Washington, D. C. With Illustrations by the Author. Boston: Lee & Shepard; New York: Charles T. Dillingham. Chicago: A. C. Mc-Clurg & Co. Pp. 272. Price, \$2.50. This book of travels is dedicated as follows: "To

the memory of my dear father, William Denton, who lost his life in the pursuit of knowledge for the benefit of his fellow men, this little work is affectionately dedicated." As a book of travels it is interesting and instructive, giving the reader a clear and comprehensive view of the different localities visited. We extract a single incident, as follows:

"Shelley went to Port Moresby with some men,carrying all our birds; and returned with ammunition enough to last us many days. I was out shooting when he reached the village, but I heard him fire several shots with his pistol, and hurried back to meet him. Before I reached the town, I met several women: they looked frightenel, and upon my asking them what was the matter, they ran into the woods. Presently, I heard Shelley shout, but his voice sounded wild and strange, and I ran on as fast as possible. When I came near enough to see him, he was weeping; and before I could speak, he

" 'O Sherman, father is dead!"

"The news almost stunned me. My heart seemed to stop beating, everything grew dark about me, and I nearly fell to the ground. It was some moments before I could speak. Shelley told me, between his sobs, how it happened.

"The party had gone a long way inland, where father had contracted the fever; and after they stariel back, two more were also taken sick, the natives carrying them many miles on stretchers. They finally reached Berrigabadi, where father died at seven o'clock in the evening, Sunday, August 25, 1883. The very day he died, we were at Shugary, only fifteen miles away, and could have seen him alive had we known where he was.

"Almost heart-brokes, we west up to the town where Armit, reduced nearly to a skeleton, told us the sad story.

"Father was buried on the mountain-side by Hunter, with a few of the natives to help; and the earth was heaped above the remains to make a mound.

vantage, and made him their teacher. All "Shelley and I never saw his grave; but we have clean dishes. To remove rust, this is no less ethical than religious, arising heard from a recent traveller that the place is still well remembered by the natives, and that they have as much, if not more, from social than from EVERYBODY USES IT. built a fence about it. We reached the sea-coast the Editor Singerly of the Philadelphia Record divine relations, as was shown by the effect

A pungent, pleasant, powerful, perfect, pain pre-ventive is N. K. Brown's Ess. Jamacia Ginger.

Statuvolism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fahnestock, M. D. Contains a brief bistorical survey of Mesmer's operations, and the examination of the same by the French comm is⁸oners. Price, \$1.50. For sale at this office.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsiility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

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Biographical Sketches of Prominent Spiritualists A good reference pamphlet, being short sketches of such prominent men as Dr. J. R. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Steb-bins, Rev. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office.

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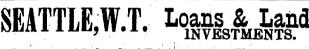
Is there any melody in work? Work is considered irk-some-troublesome-unpleasant. If it does not accord with our desires, it makes discord in our hearts. But to people who are trained to do it rightly, work is one of the best amusements, and knows no discord. There is melody in work. If the one who works uses the best methods and combines wisdom with the work, then it goes forward joy-fully. Sapolio is the best method of doing all house cleaning. No. 26.

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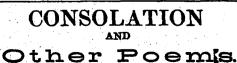
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CHICAGO, ILL., Saturday, June 15, 1889.

TRUSTS.

Just now some of the best minds of the country are directed to the question of Trusts. The mystery which has been maintained by the organizers of these tentative make-shifts to meet the demands of capital in its effort to advance the industrial interests of the country, has been a great drawback to any intelligent discussion of the grave points at issue. This secrecy has given the public room to doubt their purpose, and hence the widespread suspicion which has been generated-resulting in such legislation as was recently had in Missouri, and that lately defeated in the legislature of this State, now adjourned. The "Trust" people. we fear, have realized their mistake when it is too late. They have given unscrupulous demagogues a chance to play upon the imaginations, if not the prejudices, of the masses and thus to forestall, in a measure, calm and deliberate consideration of the question. While realizing the fatuousness of the empirical methods of sentimental would-be reformers in dealing with economic questions, and fully believing that in the fullness of time the evolutionary processes everywhere prevailing would develop some latent principle which would solve important sociologic problems, we confess to having shared in the general misapprehension and distrust of the "Trust" system. But for the timely articles of a correspondent, we should probably have continued like the rest to fight "monopoly"-under the guise of "Trusts"perfectly sincere in our opposition. But the four articles published in the JOURNAL, under the striking title, "The Devil," have set us to thinking and studying, and whilst we are not yet prepared to endorse the "Standard Combination" we have no hesitation in saying, as we have said before, that the principle marked out by this combination-towit: "E Pluribus Unum,"-one-in many-as applied to great business operations, is the true principle, and under proper guarantees for the safety of the people will evolve under the law of evolution vast and beneficent consequences to commercial and industrial advance. We are studying the question in all its bearings and hope ere long to give the results. The numbers of the Political Science Quarterly (New York: Ginn & Co.) for Septem ber and December, 1888, contain each a notable paper by distinguished writers on polit ical economy. The one in the September issue is by George Gunter, and entitled "Economic and Social Aspects of Trusts." In the December number Prof. Theodore W. Dwight treats at length "The Legality of 'Trusts." The first named writer discusses the question more particularly from the standpoint of competition, taking the ground of Solicitor Dodd in his argument on "Trusts," that the plane of competition is changing from the small dealer, with his costly intermediaries, to the larger corporations which are reducing competition to its minimum. He, like Solicitor Dodd, fails to see the trend of all this "Trust" evolution. It means something else if it means anything, and that just the reverse of competition. What that is, we can hardly divine at present. We are hopeful

coming, like railroads, matters of public concern as well as of private interest. The pubend, prevail—either by wise laws or, in their should receive proper attention.

what a widely known and influential clergyman of the Episcopal Church has to say on the same subject. Rev. R. Heber Newton, in a recent discourse before the congregation of All Souls Church, New York, announces

views more in unison with the higher moral and social phases of "Trusts." He looks upon them as the forefeelers of God's great evolutionary law in society-bringing gradually peace and good will to man, and the final

material redemption of the race. Thus far, however, we see nothing advanced that meets the practical question. Irresponsible "Trusts," as they are now organized, are not what are wanted. As now constituted they breed distrust, create dissatisfaction among the managers of "Trusts"

themselves, and do not organize business upon a scientific basis. The model marked out in the evolution of the Standard Oil Com-Corporation Law was passed by Congress embodying its ideas, with an Inter-State Commission similar to that under which railroads are supervised, the country would have something that the people could understand, something that they would sustain

and uphold just as they now do the Inter-State Commerce Law. This was our original suggestion and we have seen no cause to change our opinion,—then very diffidently expressed. Certain it is we want no law, State or National, which legalizes the present so-called "Trusts;" but instead we want the Standard principle—"One-inmany"-embodied in legal form. The business world then can go forward and organize its commercial and industrial life in accord

Talmage and the Johnstown Disaster.

While the country is appalled at the unparalled disaster, which in an hour's time swept thousands of human beings into eternity and devastated one of the most beautiful valleys; appalled and stands in silence over the unspeakable horror of the scene, Dewitt Talmage, takes the occasion to execute one of his hair raising dances before an applauding audience; and the whirling rush of his words is only surpassed by the flood of the doomed valley. With wild gesticulations, he cries out: "The woes aggregate. The flames embrace the flood. The doomed valley becomes an uncovered sepulchre on which the filthy vultures swoop....The two elements of water and fire are in contention as to which shall do the worst. Enough water to put out the fire, and and enough fire to lick up the water, but they interlock their forces to destroy.... I will tell you what we will have to do, and that is leave all to God! This is a calamity too big for human management. Let no one say "It was a judgment of God upon that people," as so often it is said in regard to such disasters. No. there are no better veople under the sun than those last Friday slain. I have been in their homes and I knew them well. Besides that, there are hundreds of towns and cities by their iniquities inviting divine judgment who were never struck by lightning or sideration. Jastrow is an industrious pickwashed under inexorable waves. If Brooklyn and New York had been punished for al their sins, the Hudson and East rivers would now stand higher than the piers of the East of the Ph. D. label which he brought away river bridge and the blue fish would be holding high carnival in our dining halls and pantries.

waters. Man came possessed of the power it has been taken from one of the exposures given by knowledge to dam the waters. He of trickery published by Mr. Home himself. lic interest is paramount and will, in the knew their power, and the strength of the dam he must use to bind them. He knew absence, by an indignant public opinion. | also that his dam was not strong enough if These discussions are therefore timely and | they asserted their full power, yet he trusted that God would not pour out the full meas-In a different field we are glad to note ure of the clouds, and would temper the storm to the requirements of His creatures neglect.

An awful responsibility rests on the owners of that reservoir, repeatedly pronounced unsafe, necessarily at best a source of danger. That responsibility is shared by every intelligent inhabitant of the valley, for not vigorously protesting and demanding its removal, that it might not jeopardize the lives of those dependent. Now it has come, the occasion is not "too big for human management." The charity of the nation will supply amply the demands made upon it, and sanitary science will not leave the wreckage to breed pestilence, as would have been done in past ages when "trusting in God" was the fashion to a greater degree than now. Too much has been "left to God" already, and the lesson has been learned by direct experience. that He has no supporting hand for blind ig pany is a true model, and if an Inter-State | norance or superstitious folly; no help for careless stupidity: nor does He interfere with results to those who take reckless chances. If the Conemaugh disaster will enforce this truth on the minds of this generation, the awful sacrifice will not be wholly in vain The "Trust in cod" idea which creates the happy go-lucky style so common, of half doing and shamming with poor material and no margin for contingencies in the calculated strength, should forever be relegated to the lumber-room of the world's cast-off superstitions. No more weak dams, no crazy bridges to plunge the hurrying train into abysses, no frail contract houses run skyward on a foundation of half-burned brick; and above all, when the waters burst their barriers, trains are wrecked, or houses topple and fall, no "demon of the pit" to make a scapegoat of, no "trust in God," or "dispensation of Providence" to share the damning responsibility.

> The Johnstown disaster is an object lesson, speaking in the awful tones of the roaring cataract and illuminated by the flames of the huge funeral pyre, telling us what is expected of us, and the consequences if we fail to apply the lesson.

public policy is concerned? "Trusts" are be- arice placed an obstruction in the way of the writes Mrs. Home, "consists in the fact that to himself," or herself more frequent in 'Lights and Shadows of Spiritualism.' If you will turn to page 405 of the American edition of that work under the heading 'Trickery and its Exposure,' you will find the passage he quotes, word for word. It was taken by Mr. Home from an American (Spiritualist) journal of the year 1876, but as he purposely omitted the names of such per-

sons, I do not know to whom it referred further than that the person's name was 'J-.' I thank you for having called my attention to this falsehood and hope the details I here furnish will expose the mendacity of the story and of the person who has published it." On receipt of this information from Mr. Tuttle we turned to page 405 of Lights and Shadows and there found the record as stated by Mrs. Home. We also more fully comprehended the atrocious barbarity of Jastrow. Lights and Shadows is printed with type very closely resembling that on this editorial page. Mr. Home, giving a history of trickery and exposure and speaking of a materializer who was pursued by skeptical investigators at Rochester, N. Y., quotes being caught. Mr. Home makes this quotation in a separate paragraph and in type similar to that used in the identical quotation hereinbefore inserted. The internal evidence of Jastrow's screed proves to a moral certainty that he had Lights and Shadows open before him when he abstracted this matter; and that he wilfully substituted D. D. Home in place of the trickster whose confession Home was recording in this book.

One can pity a sneak-thief, overlook an impetuous outburst of villification, and imagine palliating circumstances in a burglar's crime. One can even admire the stupendous gall of a monumental liar who shows courage in the exercise of his mendacity. But for a sneaking, venal libeller of the dead, of a man than whom none nobler or purer or more devoted to spiritual truth has walked the earth in this century, for such a man the English language does not contain words of contempt sufficiently strong and incisive to properly delineate the depths of his depravity.

The American Society for Psychical Re search, with the evidence before it of Jast row's deliberate libel on the good name of the late D. D. Home, has a plain duty to per-

the grand truths, or unprovable preter -they rate equally high with the faithf. must be differentiated from the personality of the teacher, must be regarded as uncolored by the moral status of the expounder: an utterly unscientific as well as sophistical argument. Third and last is a very small body of thinkers who lead noble and very busy lives, and in their few hours of leisure take delight in dwelling abstractly upon certain doctrines, Theosophic, Spiritualistic. theologic, sociologic, ad infinitum, to whom the individuals formulating or restating in modern terms these doctrines are objects of indifference and seldom or never thought of in connection with the engrossing topic.

In addition to the above classifications there may be mentioned a few people so perfectly poised, so clear and logical in their mental processes, that they can with safety to themselves, and free from any shadow of personal bias for or against an individual. take up the teachings or utterances of any person and cull the crystal truth and in their mental laundry cleanse it from all the untruthful or immoral increment accreted during its passage. But such thinkers are from an affidavit given by the trickster after | very rare; too few in number to be called a class.

> Nothing is falser in the actual experiences of life, however true it may be in the abstract, than the claim that a truth is a truth, no matter who utters it, and that one can consider the subject matter of a doctrine or principle without being influenced by him who promulgates it. It were as sensible to say that "water is water, and therefore it makes no difference from whence it comes so long as it is cool and pleasant to the taste." Every one knows that water may contain the germs of the deadliest diseases which are only to be detected by analysis.or by their dire effects upon the ignorant and susceptible victim.

None should know so well the necessity of purity of life, both exoteric and esoteric, as Spiritualists and Theosophists, for they know, or are supposed. to know, more of the invisible psychic and spiritual potencies surrounding human beings and saturating their every act and word. How often it happens that some preacher or public speaker lifts his hearers into a sweet, exalted state, filling them with peace and hope and noble aspirations-"by his words," as it is commonly expressed; yet when the sermon or lecture appears in cold type it is halting, discursive, common place. What was it that produced the effect, the words, the "truths" he uttered? Not at all! It was that unseen, unheard, psychic power loaded with balm, peace, hope, and aspiration. fertilized with an influx from the spiritual realms, and flowing through a pure and noble human instrument unable to concrete these subtile agents in fitling speech, yet saturating his poor and illy chosen words with the divine essence straight from God's great laboratory. Again, an eloquent man with an unlimited vocabulary, quick imagination, finely modulated voice and perfect training as a public speaker or writer deals with a vital subject and utters truths clothed in the most attractive dress, yet fails to make any lasting impression; fails because the virtue is not in him. Another talks of doctrines and principles, possibly good and true of themselves, but impure himself, lacking in moral qualities, selfish and designing of purpose he charges his words with psychic poison; and with the subtlety of a Mephistopheles makes the worse appear the better reason; bewilders his followers with hellish sophistry, and leads them on by cunning devices. specious reasoning and loud pretenses through the quagmires of sensuality to the cometery of virtue and divine aspiration. The life and conduct, past and present, of one who essays the role of a moral teacher and expounder of religious doctrines, are in. a vital and especial manner legitimate subunder suspicion of having been accessory to jects of interest and inquiry. If the teachings and doctrines of such an expounder are morally unobjectionable in the abstract, it is important to know whether the teacher has and is leading a life consistent therewith. If the past life has been questionable, it is of consequence to carefully scan the teacher's elaborations to see how far that past life which the teacher desires "shall be regarded as never having had existence in respectof blame for actions committed" [Rule 4 Esoteric Section T.S.] colors and gives character to the teaching, or may still influence life,. conduct and modes of thought. Than early habits of body and mind nothing is more persistent and difficult to overcome.

with National life-"E. Pluribus Unum."

"Be careful how you try to handle the thunderbolts of the Almighty. God spare our bomes, our cities, our nation from any repetition of such horrors!

Can that Conemaugh river be the one have seen pronouncing its gentle benediction upon the farms and the homes on either side of it? Some demon of the pit must have seized upon it. With hands besoiled and wrathful it has clutched for all it could reach.

Talmage takes one step forward and relieves God of the responsibility, and then, at a loss for a cause, blindly strikes out and clutches at "some demon from the pit." But if God is all powerful, his allowing a "demon of the pit" to make a holocaust of ten thousand people as good as the preacher testifies those of the Conemaugh valley to have been, does not free him from the responsibility. "Leave all to God," cries the pulpiteer, and yet in

the next breath declares if Brooklyn and New York received their just punishment, the hold high carnival in dining halls and pantries. Who knows best the sins of these citor God? While God might, but has not thus homes, our cities, our nation!" If some "demon of the pit" is turned loose, or if God ordains to destroy, will the contortionist of the Tabernacle turn him aside by a figure of rhetoric?

The occasion is one where trusting in God ian, the senior guardian, of a clan supposed to be their contributions. . is the poorest of all trusts. The people of laboring intelligently and disinterestedly for Irish his fiction on. Here is the libel referred to: Independence. The wretch who stole the money of Conemaugh Valley trusted in God altogether "......Add to this the confession of an exposed medium, D. D. Home: 'The first seance I held, after it Chicago, and the country as a whole, is getone hapless girl and the virtue of another was a too much. They trusted in God, and allowed became known to the Rochester people that I was a medium, a gentleman from Chicago recognized his daughter Lizzle in me after I had covered my small moustache with a flesh-colored cloth, and reduced the white-souled enthusiast consumed with patriotism ting tired of foreign conspirators. Secret and burning with indignation because any one a fishing association, to raise the dam, until clans, whether political or religious, domieven in the sanctum-sanctorum of a guarded assem without any adequate increase in its strength, bly-room, should be an assassin of character! neered by ambitious and unscrupulous persize of my face with a shawl I had purposely hung in the back of the cabinet.' " Senior Guardian Beggs is typical of a class that the volume of water was quadrupled. They has fastened itself upon the noble and unavailing aspiration of the Irish people for nationalism and sons have had their day; they are contrary that it will be a larger gain to humanity | trusted in God and allowed a railroad company Mr. Tuttle, unable to readily find it, wrote to the genius of this Republic, detrimental than is presented in his narrower view. Prof. to narrow the already limited bed of the Mrs. Home inquiring if she could refer him has used the secret society as the best means of afto morale, and enslavers of intellectual free-Dwight is more logical. He presents his case stream by their embankment. to any incident recorded by her husband on dom. Second and only less emphatic in their prolike a lawyer who believes in his cause, and God had by countless centuries of floods which Jastrow's story may have been based. tests, are the mesmerized followers of op-Miss Alice B. Sanger, the President's stenconsumes many pages of the Political made a deep water way from the mountain Mr. Tuttle forwards us Mrs. Home's reply posed-to-personalities leaders. They are so fasographer, is the first woman ever employed Science Quarterly in his masterly argument. summit to the great river. He had scooped it written at Geneva, Switzerland, the latter cinated by the magnetism, and claims true | in any such capacity at the White House. out to the rock and walled its sides; and the He thoroughly establishes the legality of, part of May, on the eve of her departure for or false, of their heroes and heroines that | Miss Sanger is a native of a suburb of Bostrusts from the law side of the question; and melting snows of spring, and the deluges of Russia. they feel these remarkable people should be ; ton and was famous for her attainments at if this side was all, his argument would be autumn rains found free course down the MRS. HOME EXPOSES JASTROW. permitted to be, cach respectively, "a law un school. conclusive. But is it conclusive so far as steep descent. Man came and in wanton av "The peculiar impudence of the story,"

Joseph Jastrow-Libeller of the Dead.

Our readers will recall the fact that we paid our respects to one Prof. Jastrow some willful misrepresentations and downright falsehoods incorporated in a paper published in the April number of the Popular Science Monthly, entitled "The Psychology of Spirit ualism." As a builder of "pot-boilers" this impecunious output of some German been consumery is fairly successful. Owing to his European education he is probably able to falsify in several languages, and although in English he does it bunglingly, yet he is shrewd enough to select a topic on which he is sure magazine publishers are profoundly ignorant, and hence unable to detect the im position he is practicing on them-for a coner up of other men's leavings. He can whip them into shape with facility, and by the aid from school, or bought somewhere, he is able to sell his pieces and thus keep the pot boil ing. That he knows absolutely nothing of what he writes about is of no moment so long as his publishers are equally ignorant, and willing to take anything that pretends to be able to kill off Spiritualism.

Our attention is once more attracted to this individual by another "pot-boiler" which he has in Harper's Magazine for June, entitled The Problems of "Psychic Science." The paper is merely the reliquiæ left over from the skimmings sold to the April Science Monthly and would be too inconsequential for notice except for the re spectable channel through which it is im posed upon a long suffering public, and the further fact that he refers to his April effort for evidence of the "host of public and private exposures, including almost every known medium."

When we read Jastrow's conglomeration of pseudo-science, mendacity and presumption waters would stand higher than the tops of in the Popular Science Monthly we knew he the East River Bridge piers, and the blue fish | deliberately and maliciously libelled D. D. Home in pretending to quote a confession of fraud made by that honest man, superior ies and their deserved punishments, Talmage | medium and devoted advocate of scientific methods in the study of Spiritualism. We far desolated Gotham and its sleeping apart- | knew from our long and intimate acquaintment annex over the bridge, Talmage thinks ance with Home and with his public and He may, and appeals to Him: "Spare our private history that Jastrow was falsifying. and felt sure he had caught up some incident related in "Lights and Shadows" and twisted it to suit his purpose. We called the attention of Mr. Hudson Tuttle to the libel and requested him to hunt up the story which the

pseudo-psychic researcher had used to build

form which it cannot shirk and live. It should forthwith remove the libeller from the Council and strike his name from the list of members. If it does not do this it will never see the violets bloom another spring. We weeks ago for his ignorant assumptions, stake our reputation as a prophet on this

" Personalities."

Those who inveigh so strenuously against personalities—meaning thereby the uttering of the truth, or what is believed to be the truth, concerning public characters and exponents of dogmas, may be arranged in three classes: First and loudest are those who, for cogent reasons, are averse to any inquiry into their own characters, and who thoroughly endorse the spirit of the Blavatskian obligation upon esoteric initiates. A beautiful woman who has talked most sweetly and convincingly to public audiences of the goodness of God, and that Christian Science without its theology is nothing, was always and everywhere teaching the heinousness of "personalities." To-day this brilliant Christian woman is practically and publicly enforcing the free love doctrines of Victoria Woodbull, and posing, as did Victoria, before the world as a martyr to her convictions of freedom. Lawyer Beggs, of this city, is another who agrees that personalities are the unpardonable offenses. He is a special friend of Alexander Sullivan, who shot to death a school teacher in this city some years ago in cold blood, and who is the "removal" of Dr. Cronin. Beggs indig-

nantly protested against personalities while on the witness stand before the Coroner in the Cronin inquest. He was opposed on principle to personalities. The Chicago Times reveals his raison a'etre in a leading editorial in last Saturday's issue, as follows:

A SPECIMEN BRICK.

John F. Beggs was "the senior guardian" of a Clan-na-Gael camp. His history was not unknown to the clan men who affiliated with him, to the pol ticians who associated with him, to the friends about whose name he was so solicitous. That any body should be an "assassin of character" great disturbed reggs. He couldn't think of permitting o gross an outrage, though it is matter of record that this senior guardian of camp 20 is a graduate of the penitentiary. He was tried, convicted and sen tenced for embezz'ement at Cleveland, O. He was di vorced by the wife whom he had married under compulsion. His record was made known to persons in bicago by Mr. Foran, who had been a member of congress from Cleveland and knew his worthless character. But Mr. Beggs loved Iteland so profound ly that he insisted upon serving the cause in a secret camp, and was horrified when an honest and ag-gressive man likeDr. Cronin should as much as him hat the money secretly raised was stolen.

Begg's element is a secret society. The sworn companionship of shady detectives of the Coughlin kind was balm to the soul of the Cleveland convict With the secret society and its ramifications as an aid he might flourish in politics. Indeed, he was conspicuous at Indianapolis last summer as a mem ber of the Irish Republican club. He was a guard

The JOURNAL never publishes "personalities" for sensational purposes, nor merely to wound an individual; but only resorts to such measures when it seems the only sure way of properly guarding the public. The JOURNAL has found it the most effective and swiftest method for relieving the community of danger and has no apologies nor excuses to offer. It takes the responsibility for its editorial methods and asks no 'one to share them; it obliges correspondents to assume an equally consistent attitude as to-



REFIGUERED OSQLEECE ADDRESS DE CONTRACTOR

The Great Internecine War.

It seems the JOURNAL has again wrought better than it knew in its exposure of Mme. Blavatsky's little game for coercing it-Lo and behold! in striking back openly, as is the custom of the JOURNAL, it precipitated an open war among the disciples of the sacred "Wisdom Religion," of which Blavatsky is the pope and general-in-chief.

The bushwhacking, stab in-the-dark, stiletto-under-the ribs business which has, it would appear, been vigorously going on in the Brotherhood for some time, is now, owing to the JOURNAL's independent action, closed out. The opposing factions no longer profess overwhelming love for one another, but each has hoisted the black flag and is gathering its cohorts for a battle to the death. Well, well; it is only history repeating itself. If the JOURNAL has unmasked the "fine Italian hand." and broken the point of the stiletto, it will be better for all parties concerned. But it should be clearly understood that the JOURNAL is not a party concerned in the war among the Brotherhood.

In so far as Theosophy can help the world, that far the JOURNAL is and always has been an ally, with its columns ever serving as an open court at whose bar Theosophists had equal rights with all other advocates. When Mme. Blavatsky, not satisfied with privileges accorded to all, conducted herself in an unprofessional way she was duly disciplined in a good humored way for contempt of court. That is the long and the short of it. Nothing more, nothing less. The JOURNAL desires to sweepingly declare the falsity of Theosophical gossip now current, to the effect that it is in league with Prof. Coues, or that the Professor is using it as a catspaw to draw the chestnats out of the fire for him. Dr. Coues doesn't indulge in that sort of monkeying, and the JOURNAL'S cat is too old and experienced to be used for such purposes. The JOURNAL'S cat is not that kind of a cat, as was shown last week. The JOURNAL'S cat can scent monkeying afar off, and is more than a match for any other cat-even a Bengal cat.

The JOURNAL does not propose to be forced into waging a war against any individual Theosophist or body of Theosophists, as such. It has no desire to interfere with other people's business unless that business is detrimental to the public. The JOURNAL has a well-defined platform and clear cut principles. Whatever or whoever undertakes to as these territories under Calvinistic jurisdiction in order to appreciate the fact that the Middle Ages are still to be found in the latter portion of the 19th century. No wonder that "the Presbyterian Church will soon

experience a ministerial famine that may jeopardize its very existence unless something is done to check it." "Total depravity is a very comforting doc- | tion. I. like you, hate pretense." trine if people will only live up to it," said

an old lady. But they will neither live up to it nor preach it; hence the famine ministerial.

Poet Whitman's Seventieth Birthday.

It appears from the Camden, N. J., Post, that a testimonial was given to Walt Whitman, the poet, in that city on the evening of May 31st, and it was said to be the greatest event in the history of Camden's literary and | New York Central & Hudson River Railroad, social life. Nearly 200 gentlemen gathered to congratulate the poet on reaching his seventieth birthday. They came from many quarters-east, west, north and south being alike represented. The guests began arriving shortly after four o'clock, and by 5:30 the spacious ante-rooms were packed and a minute later they moved to the banqueting hall. While the banquet was in progress.Mr. Whitman entered in his wheeled chair pushed by his faithful nurse. Edward Wilkins. As he passed the portal, a colored waitress rushed up to him exclaiming: "I must shake hands wid dat man," and true to his democracy, the emancipator gave her hand a warm clasp. The arrival of the poet was the signal for tremendous applause. While he was lovingly escorted by the committee of arrangements to his place at the head of the table the entire company stood in respectful silence. Our "Grand Old Man," whose verse has moved two continents to lay their tribute of admiration at his feet, sat enthroned among his friends like a Viking king, his long white hair and beard falling like finely drawn sil ver over his shoulders and breast. Never was a scene more impressive. Every man there felt, when he looked upon his face and form, that he was in the presence of a master mind. To Mr. Whitman's most ardent admirers the scene came home with all the

posing that would covel it. Now comes a note from the author: "....Duty compels me to request you to alter the advertisement as it appears in the

JOURNAL. Strike out the word "Adept," and insert Initiate. I am not an adept, and certainly don't wish the reading public to purchase the book under any such false supposi-

We make the change with pleasure and say: All honor to the modest author. whose book will sell none the less readily for his disclaimer of adeptship.

THE SABBATH OBSERVANCE QUES-TION.

The Movement Gaining Grounds.

In line with the policy inaugruated by the and followed by the Lake Shore & Michigan Southern, Michigan Central, Bee Line, and other roads operating in connection with the Vanderbilt System, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket offices in Buffalo on Sunday, beginning with June 9th. This will give a large number of men an opportunity to secure a well-earned rest, and the railways, interested are entitled to great credit for this movement. The example should be followed in every city in the United States.

Owing to the arrival of delayed trains it may be found impossible to close the depot ticket offices, but there is no reason why the city ticket offices of all the railways in the country should not be closed on Sunday.

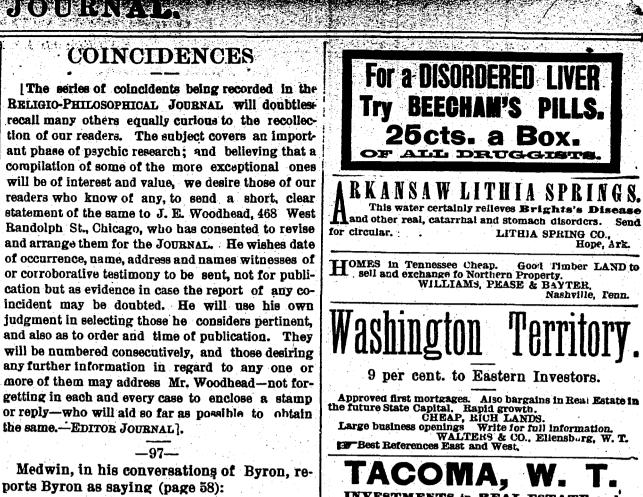
Chicago and Buffalo have adopted the "Sunday Closing" rule. What city will be next to have its name placed on the new roll of bonor?

GENERAL ITEMS.

Lyman C. Howe will lecture next Sunday at Benton Harbor, Mich.

As You Like It will be the next volume of Dr. Furness' "Variorum Shakespeare," to appear in the autumn.

Mrs. Amarala Martin of Cairo, our well known correspondent and contributor, has kindly remembered us by sending her cabinet photograph to be placed with our collection.



"I was not so young when my father died but that I perfectly remember him; and had very early a horror of matrimony, from the sight of domestic broils. This feeling came over me very strongly at my wedding. Something whispered to me that I was sealing my own death-warrant. I am a great believer in presentiments. Socrates' demon was no fiction; Monk Lewis had his monitor, and Napoleon many warnings. At the last moment I would have retreated, if I could have done so. I called to mind a friend of mine, who had married a young, beautiful and rich girl, and yet was miserable. He had strongly urged me against putting my neck in the same yoke: and to show you how firmly I was resolved to attend to his advice, I betted Hay fifty guineas to one that I should always remain single. Six years afterwards I sent him the money."

On page 37, Medwin reports: "It had been predicted by Mrs. Williams, that twenty-seven was to be a dangerous age for me. 'The fortune-telling witch was right; it was destined to prove so. I shall never forget the 2nd of January. Lady Byron was the only unconcerned person present; Lady Noel, her mother. cried; I trembled like a leaf, made the wrong responses, and after the ceremony called her Miss Millbanke. There is a singular history attached to the ring. The very day the match was concluded, a ring of my mother's that had been lost, was dug up by the gardener at Newstead. I thought it was sent on purpose for the wedding; but my mother's marriage had not been a fortunate one, and this ring was doomed to be the seal of an unhappier union still. *

"I told you I was not oppressed in spirite

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knock the pins from under that platform or run counter to these principles must expect its vigorous opposition. But that opposition will be open and aboveboard.

The JOURNAL has many warm friends among Theosophists, and respects their friendship, and will continue to welcome them and all others of the Brotherhood to its columns, -only demanding that they come as free and independent thinkers with no collar around their necks and no brand of E.S. over their hearts.

The Calvanistic Church.

It appears from the reports of the Presbyterian Assembly, which lately met in New York, that there is a remarkable falling off in the number of candidates for the large and conservative denomination there represented. While the number of ministers in all churches is yearly growing less in proportion to communicants, the organs of the Presbyterian Church are fain to confess, with sadness that theirs is the chief sufferer of all. And by what cause? Why are not young men eager to subscribe to dogmas bearing such a venerable paternity? Why crowd they not in flocks to the labor of saving souls from eternal perdition? What special causes hinder when such tremendous issues are before humanity?

Simply because men no longer dare to stultify themselves. From the apalling horrors crystallized in the Westminster Catechism they shrink in consternation. It has come to be the promoter of doubt rather than of faith, of irreligion rather than of piety. He has a narrow experience who is not conversant with, even if he has not himself experienced, painful and prolonged spiritual agony, where the soul wrestled with hereditary traditions and teachings 'till they were overthrown once for all. Happy is he if the wrestling has not left him faithless; if like Theodore Parker, there still remains an unshaken belief in God, immortality and the eternal triumph of Good.

Out of such crises come, to the unspiritual. rank materialism. .This world is all there is, and its deity is Money, Power and Pleasure, a triune god, In fact, it may be safely asserted that Calvinism is the parent of twothirds of the infidelity of Christendom.

In spite of all the facts of the present and the signs of the future, the Presbyterian Assembly has refused to reconsider that monstrous catechism propounded by the assembly which convened in Westminster Abbey, by the order of Parliament, nearly 250 years ago. Yet it cautiously puts forward the following questions to the various Presbyterians:

1. Do you desire a revision of the Confession of Faith?

2. If so, in what respects and to what extent?

tinually invoking universal interest. Tar Oid is an er of Minneapolis, has settled in Milwaukee. its advocate on to victory, long after its conorgans of the Presbyterian Church, as a "treunfailing cure for "Piles," Salt Rheum and all Skin temporaries pursuing a different policy have Mr. T. is a "mental scientist" and a clairdiseases. 50c. Of Druggists. mendous admission," because they concede vovant medium, also a poet of considerable fallen by the way. Mrs. Ward's article in North American on "Sin that "the standards of the Church are simply merit. His office is 470 East Water street. and Unbelief" shows the change that is going on in the opinions of fallible men, which other ADWAVIC theological affairs. The only wonder is that by any He is a great temperance man, and was in AUTAI'J fallible men may properly revise, and even The Light of Egypt-Correction. method the popular idea became established that Chicago last week in attendance upon a conabrogate if they so desire. It takes the denot to believe a doctrine involved guilt, and skepticism or agnosticism endangered a soul's eternal fu-ture. A few people may be left in intelligent cir-cles who consider themselves safer for giving credvention of Good Templars. Chicago is by all In making up the advertisement for "The crees of the Westminster Assembly out of the odds the city for conventions. Big hotels, Light of Egypt" the manager of our book THE SAFEST AND MOST CEBTAIN category of inspired atterances in which they ence to what they can not demonstrate or under-stand, but the majority are no longer afraid to quee-tion, investigate and hold in abeyance. Mrs. Ward only voices the age. plenty of them, sight-seeing in abundancedepartment was at a loss to say who was the have been placed by vague tradition and as-PAIN REMEDY. and the RELIGIO-PHILOSOPHICAL JOURNAL. author, as the name could not be given; in signs to them a human origin." (11) For internal and external use . Price, 50 cents fer bottle, Sold by Druggists. It is occasionally well to survey such fields this dilemma he used the word "Adept," sup-What more can visitors want?

Walt Whitman came to the City of Camden. poor and paralyzed. He had no thought then that his life would be lengthened to seventy years. He had devoted his best years to the sacred duty of nursing the sick and wounded soldiers in the hospitals. No tongue | ed in book form. can tell the extent of that ministry. With untiring devotion, vigilance and fidelity, without fee or reward, he served his country in the hour of her greatest need. The history of the war presents no instance of nobler duty or sublimer sacrifice. But the stalwart and majestic physique had to succumb to the terrible strain. The man we honor came among us to spend his last days with

force of a great triumph, and an acknowl-

edgment of their Nestor's worth and genius.

respondent to the toast, "Our Distinguished

Guest." Mr. Harned said: "In the year 1873,

Mr. Grey announced Thos. B. Harned as

those who were near and dear to him. The man 'Walt Whitman,' is greater than his book or any book. He is made of that heroic stuff which creates such books. He, himself is the great 'epic of the senses, passions, and attributes of the body and soul.' Dear as he is to America and her democracy, yet he belongs to the whole world. We have seen him on our streets, or frequenting the ferry boats, or driving over the neighboring roads. His companions have been from every walk of life—and more especially the poor and humble. He has taken a personal interest in the welfare of many of our merchants, deck-hands, or car drivers. No person was beneath his attention. In nothing does he show his simplicity as he does in his love for children-they all know him. There is that about him which binds men to him. His life work is finished. He awaits the end with complacency. The consecration is complete. We crown him—poet, prophet, philosopher-the incarnation of modern humanity.'

The "Theosophist" and Christianity.

The JOURNAL this week republishes from the May number of The Theosophist (Adyar. India), an able reply to "A Christian"; an answer which is commended to all candid readers. The Theosophist it will be admitted offers a presentation that no Christian can successfully meet. The objects of the T.S. as set forth in the sixth paragraph are commendable. In declaring, as does The Theosophist, that it refuses "to be forced into the position of defender or champion of Theosophists in general," it takes a wise and sound position, though one wholly at variance with the obligations Blavatsky imposes on her Esoteric slaves. The Theosophist undoubtedly stands ready to defend any member of the cult when the merits of the particular case warrant such championship but, like the JOURNAL, it does not propose to be forced by the outside world nor by those professedly of its own faith, into a defense of the vagaries, inconsistencies, tomfooleries and immoralities of people professing its doctrines. This is the strongest pos sible position, both wise and just; one that

Mrs. Oliphant, the novelist, who wrote the excellent sketch of the late Laurance Oliphant which appeared in Blackwood, is engaged upon a larger biography to be publish-

Mrs. R. S. Lillie will lecture in Cleveland the last two Sundays of this month. Between the 24th and 30th she is open for week-evening engagements contiguous to Cleveland. Address care of Mrs. Ammon, 1639 Euclid avenue, Cleveland, O.

Mme. Blavatsky, the Theosophist, has explained the Keely Motor. She says: "The force is in Keely, is part of him and will die with him." The stockholders of the Keely Motor Company should get Keely's life insured for a large amount. Ur does Mme. Blavatsky mean that there is no hope for the stockholders?

Thousands of people in all parts of the country knew and respected Prof. Wm. Denton. Tens of Thousands have listened to his scientific lectures and to his words of burning eloquence on reform topics. Such will be interested in the book by his son Sherman. Incidents of a Collector's Rambles, etc., more fully mentioned under the head of book reviews in this issue.

The four books that have had the largest circulation at the Mercantile Library of New York during the past year are "Robert Elsmere," "John Ward, Preacher," Bryce's "American Commonwealth," and Motley's 'Correspondence." We do not believe that any other public library in the world could show better evidence of progressive thought among its readers than this.

E. E. Bamforth, proprietor of the Bay View House at Queen City Park (Burlington), Vermont, is a model host. he is not only a clever fellow but knows how to keep a hotel. He has just issued a neat pamphlet setting forth the attractions of the place as a health and pleasure resort, which should be procured by those looking for these desiderata at a moderate cost. The Spiritualist camp opens July 16th and continues four weeks, and will be followed by the grove meetings of the Universalists of New England lasting to September 1st.

The death of Allen Thorndyke Rice was a sad blow to the editorial profession which ranked him as one of its best equipped leaders. When appointed Minister to France Mr. Rice with his accustomed wisdom selected Mr. W. H. Rideing of Boston to take his place as editor of the North American Review. Mr. Rideing will edit the July number and probably continue in charge: this will depend upon the action of Mr. Rice's heirs, or his wishes expressed in his will if it shall be found that he provided for such a contingency.

Mr. U. D. Thomas formerly of Indiana, latfavor is most apparent from the fact that it is conwill be successful in the long run and carry Even these queries are considered, by the

last night without a reason. Who can help being superstitions? Scott believes in second sight. Rousseau tried whether he was to be d-d or not, by aiming at a tree with a stone; I forget whether he hit or missed. Goethe trusted to the chance of a knife's striking the water, to determine whether he was to prosper in some undertaking. Have you ever had your fortune told? Mrs. Williams told mine. She predicted that twenty-seven and thirty-seven were to be dangerous ages in my life. One has come true." (He was married in his twenty-seventh, and died in his thirtyseventh year.)

Talking of romances, he said: "'The Monk is, perhaps, one of the best in any language. not excepting the German. It only wanted one thing, as I told Lewis, to have rendered it perfect. He should have made the demon really in love with Ambrosio; this would have given it a human interest. The Monk was written when Lewis was only twenty. and he seems to have exhausted all his genius on it. Perhaps at that age he was in earnest in his belief of magic wonders. That is the secret of Walter Scott's inspiration : he re tains and encourages all the superstitions of his youth. Lewis caught his passion for the marvellous, and it amounted to a mania with

him, in Germany (page 229)..... On page 102 he says: You may imagine the fright the poor devil of a doctor was in; and I could not helpsmiling at the ludicrous way in which his fears showed themselves. believe he was more pleased at my recovery than either my faithful nurses or myself. had no intention of dying at that time; but if I had died, a similar thing would have been told of me to that related as having happened to Col. Sherbrooke in America. On the very day my fever was at the highest, a friend of mine declared he saw me in St. James's street; and somebody put my name down in the book at the Palace, as having inquired after the King's health! Everybody would have said that my ghost had appeared'

(Continued on Eighth Page.)

GENERAL NEWS.

Boulanger says he likes the Londoners, but he can't admire their climate and dinners.— On his tour to Asia Minor and Persia H. Rider Haggard will be accompanied by an American negro.-Rosa Bonheur celebrates her seventieth birth day this year. She is still painting industriously.-There is a story floating about in England to the effect that the new courier who accompanied Queen Victoria to Biarritz was a woman in man's attire.—President Harrison has given to J. C Ward, who is going as a missionary to India, a letter of introduction to "his royal highness Assuf-Jah-Musuffer-Ul-Muek-Nizam-Na-Dowlah-Meer-Mabeok Ah-Khan-Bahadur - Futtch-Jung, G. C. S. J."--Joseph Jefferson gave a performance of his famous role, Rip Van Winkle, at Niblo's Garden recently to an audience composed of 1,500 orphaned boys and girls from the private and public foundling asylums of New York.—William Roane Ruffin, who died at Valley Farm, Chesterfield County, Virginia, a few days ago was a great grand son of Thomas Jefferson.—Mrs. Cleveland has kindly consented to have her name used by Mrs. Chapin, of Brooklyn, as a "patroness" of a fair to be given for the benefit of the Brooklyn Home for Consumptives.

A common question now-a-days is, "What is Tar Oid?" That this remarkable preparation is carrying

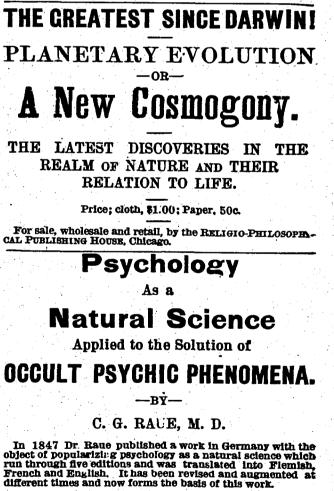
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Voices from the Leople.

6

INFORMATION ON VARIOUS SUBJECTS

AS WE VIEW IT.

Youder landscape, regal in its splendor, Smiling with a look half proud, half tender, • Seems a shrouded corpse when dense fogs roll. Lif. is glorious when the rays of duty Shine upon it from a loving soul; Bu: its hills and glades are robbed of beauty If a selfish mist hangs o'er the whole. Scorning this great fact, the base man loses Truth's best diamond, priceless if he knew it. Life is good or bad, as each one chooses; Life is as we view it.

Wanting wealth of heart, the miser's treasure, Now too small to purchase lofty pleasure, Soon will be a deathbed pang, or worse. Leve, contentment, goodness, hopes ethereal, Make the peasant, slender though his purse, Vastiy richer than the whole material, Star-iliumed, unconscious universe. Montal wealth, whose very touch entrances, Boundless lies for all whose minds pursue it. Man is rich or poor, just as he fancies; Wealth is as we view it.

Life's flame, flicke ing feebly in the strongest, Of: blown out, is soon burnt at the longest; Frail we live; we're nothing in our graves. Almost awful now, yet daily heightening, Is our power, that rides the foaming waves, Weighs the planets, grasps the leaping lightning, Changes fire and air to docile slaves. Man can humble Nature if she dares him, Set her some hard task, and makes her do it. Man is weaker than the steed that bears him; Power is as we view it.

Knowing not where Truth's first step commence Since the sages say our very sentes • Teach but fictions, dark we live and die. Priceless thoughts that time in its long travels Through past ages gathered, open lie; Science shows the cipher that unravels Nature's secrets, writ on earth and sky, Bu! the wondrous volume spread before us Needs eternity to read right through it. All is darkness! Floods of light float o'er us; Truth is as we view it.

One faint gasp, and then the low death-rattle! Thus we end it, beaten in the battle, Losing all things with our parting breath, Life has glories, but intensely brighter Is the glory of a noble death, When the soul, its load each moment lighter, Heedless now of what the vain world saith, Seeing visions, pain sublimely scorning, Feels the icy hand, yet dares to woo it. Death is starless night, or radiant morning; Death is as we view it. --J. T. Chapman.

A Medium Among the Early Settlers.

to the Editor of the Religio-Philosophical Journat

My father (Alanson Thomas) was born in Rens selaer County, N. Y., Dec. 25th, 1789, and before he became of age, he worked in a little huddle, at what was termed an ashery—boiling potash. In the place there worked a blacksmith, Jo. Gaffield. Ere long it was noised around that he could find stolen or lost property, and when any had mysteriously disappeared, it was the custom to call on him for advice. One man had lost a log-chain; could not find it, and went to see Jo. He told the man where to set a stake, and to go in a given direction chain some five or six feet un ier ground. The stake was set, the line run as directed and it brought them to a house. A search warrant was obtained and the chain found in the cellar. My grandfather had the misfortune to break his leg, and when able to get around on crutches, he had some business a few miles from home. On his way back his leg became very painful, and to rest he got off his horse, and holding it by the bridle e sat on a little hillock. In feeding around him, e horse jerkel the bridle away, and started off. o old gentleman teing lame could not catch him. many days, though hunted for, he could get no trace of him. Finally he consulted the blacksmith. The advice was given to stor hunting for the horse, and send some one to stand on the "four corners" on a certain day, hour, and minute, and the horse would come along. Either the saddle or the bridle would be on him (I forget which), and the other they need not hunt for—they would never fin 1 it. The day set finally arrived, and as there were no clues to the where abouts of the horse, and the place was but a few miles away, they concluded to follow the advice given. A man stood ready, and at the minute specified the horse came along, and in the condition foretold. The lost saddle or bridle was never found. The country was new at that time (S0 years ago and "raisings and logging bees" were frequent, and suppose whisky was plenty; at all events it was a custom among the neighbors to come in during the evening and have a good time. After such an event, and at one of these gatherings Jo. Gaffield was present. His powers of divination (if that is a proper term) had given him such notoriety that the company wanted to test him. They blindfolded him. and kept him in the house while some on s would take a piece of money or some other article and go out and hide it in a stump or fence corner, and when he came in, Jo. would tell any one of the company where to go and get it. After a while Jo. eaid, "Gentlemen, I can tell you your thoughts." None believed this, of course, and they tested him for a while. My father's uncle com ing in, one of the company said, "Mr. Thomas, Mr. Gaffield is telling us our thoughts.

The Phantom Train.

The Detroit Tribune has offered a prize of \$5 for the best Original Ghost Story," and the same sum for "the best Original Snake Story"--both offers under one head. Ghosts and snakes are of like value and interest, it would seem. Both offers closed last month, and the best of the many ghost stories sent in were published May 26th. Most of them have a five-dollar-written-to order air, and are by no means as good as many like stories often seen in secular newspapers in these days. The offer is a curious sign of what the people want. Two only of the Tribune stories-all duly grouped under big capitals, "Ghosts, Spirite and Snakes"--have any air of

verity, or any real interest: THE PHANTOM TRAIN.

On the sixteenth day of October, 1888, I was em ployed as a night telegraph operator at _____, Ill., with hours from 7 P. M. to 7 A. M. On this evening I had been reading "Robert Elsmere" and had read perhaps, twenty-five or thirty pages of the work. and had just laid aside the book to reflect upon the work when I saw it was nearly 12 o'clock. I answered a call that one of the "boys" "sprung" on me. After finishing up this work I looked out to ges if everything was safe for the passage, saw that all switches were in position, all signals displayed, and was about to turn to some other business, when I saw approaching what then appeared to be a train from the West. I looked in the other direction and saw another train approaching. This surprised me, as I knew that there were no regular trains due until 12:35 and I had not heard of any extras on the road that night. As they came nearer I saw that the one from the West was a stock train, and the one from the East was a light train of only the engine, caboose and one fieight car.

Thea I noticed that I could see through the cars. that they were not solid as an ordinary train. In a moment more they had come together right in front of the window of the office, within ten feet of the chair in which I was sitting. There was not the slightest sound, but I saw the engines strike and stop; saw the cars piling up; saw one engineer attempt to jump as he was caught by the cars and pinned against the boilerhead; saw a car double against the one that had caught the engineer in the same manner that the blade of a knife doubles as regards the handle; saw a brakeman caught be tween the cars that doubled up; saw one of them slide over or across the other, forced by the cars behind; saw the nameless appearance of the man after this action; saw a car fall against the water tank and tip it over; saw a side rod break and go through the cab; saw a portion of the boilerhead or front detached and come with terrible velocity toward the window; felt the shock as it passed through the window and by the chair in which I was sitting; saw the surviving train men as soon as the car stopped, begin to carry the dead toward the door of the waiting-room, through which they passed without opening the door or making a sound. I started to go into the waiting-room, when I

standed upon the body of a man lying upon the floor. I looked carefully, saw that he bore on his coat the pin of O. B. T., thereby proclaiming him-self as an operator. As I looked I recognized the face of an old acquaintance, and operator from whom I had not heard of for a long time, by the name of Frank Willard. While I looked there came into the office two men who picked up the body, carried it to the waiting-room, where I saw them lay it beside those of seven others, but as I stepped forward to see who they were, the entire appari-tion vanished. I looked out of the door, but there was no sign of a wreck, the tank was as usual, but I noticed a very strong smell of smoke.

for home that night, secured the necessary funds and started for Arizona. I found poor Dave's body and the books just as he described them to me and confronted the murderer with the damnable evidences of his guilt; but had not a watch charm belonging to Palmer been found with the body he would never have been convicted, for no one believed my story. "A strange coincidence," the judge said. Was it? No. It was Dave himself in spirit, though he has never come to me since. If any one doubts the truth of this let him address Judge Carter, of Tucson, if he be still upon the bench there. W. F. B.

Glordano Bruno. A statue in commemoration of the Italian philoso

pher, mathematician and astronomer, Giordano Bruno, who was burned at the stake as a heretic by order of the Boman Inquisition, February 17, 1600 is soon to be erected in Rome. The Pope is much troubled about the matter. A few days ago he ut-tered a protest against the erection of the statue as an insult to the Christian Church. He has now or-dered that all the papal guards keep themselves within the vatican upon the day of unveiling the statue. The Pope is to be pitied. He is doing his best to show that the Church has made no progress since the sixteenth century. No wonder there is talk of an English or American Pope. But no Pope can force back the tide of progress, even in Italy, and it is in vain that he protests against the honors about to be paid to the greatest of Italian philosophers, a man who furnished ideas to Descartes, Spin-oza and Schelling.

Giordano Bruno was born at Nola, near Naples, about the middle of the sixteenth century. At an early age he entered the Dominician order, but became skeptical concerning the doctrines taught by the Church and was forced to quit the order. He fled to Geneva and began a remarkable career as a writer. philosopher and lecturer. He was a defender of the

Copernican system. During a visit to England in 1583, to Sir Philip Sidney, Bruno wrote his most important works. He subsequently became a lecturer on philosophy and mathematics at the University of Wittenberg. He remained two years and then went from one German university to another. He re-turned to Italy in 1592, living at Padua six years, de-voting himself to literature and philosophy. When on a visit to Venice in 1598 he was arrested by the Inquisition and sent to Rome for trial. Befusing to Inquisition and sent to Bome for trial. Befusing to recant, he was burned at the stake, after an imprisonment of two years.

He was a voluminous writer and his works have been but recently republished. The principles of his philosophy are thus briefly stated: "God and the universe are identical. The original cause is the universal intellect which shapes and molds matter into individual forms. In the harmonious perfection of the universe all possible forms would obtain real ex-istence in all portions of matter. Every form being the result of an intellectual action, and the matter being conceivable only un ler some form or other, it follows that everything is living or has its soul, which is form. The substance of all existing beings is one and the same; it is only the forms brought forth by the the intellectual activity of the original substance which show differences of appearance. The universe considered as a whole is a unit, infinite, immovable; the absolute identity of possibility, real-ity and action. This grand unit of all substances, of which all beings and things are only secondary man-ifestations, is God. The human mind is an integral portion of the divine substance; the perception of the supreme truth, the volition of the supreme good are its goal."

This philosophy had a profound influence upon thought in Europe, and it is still potent. Bruno stood for liberty of thought and individual opinion at a time when it was a crime to think. So the world can join in the honors that the city which saw his martyrdom is about to confer upon his memory.

Matters Theosophical.

to the Editor of the Religio-Philosophical Journal: Many of those who have clung to and believed in Madame Blavataky through everything, must, it would seem, give her up after reading the letter from Mabel Collins, published in a late issue of the JOUR-NAL. Surely this was one piece of deliberate deceit, and indicative that she is capable of others.

The fact that another woman has fallen under the dominion of the "Father of Lies," is by no means so fraught with consequences to the human race as was the first instance of the kind on record; and the bravery of the woman who comes out to acknow edge her share in the fraud, should lessen the hold of the "great servent" on collective femininity. Nor do these things affect, in the least, the great truths of Theosophy-"Wisdom from God," "Divine Illumination," "The Fatherhood of God," "The Brotherhood of Man."

There is still a Theosophical society in this country, founded by Dr. Elliott Coues, composed of inteligent, resolute people who are honestly and earnesty striving after real truths, as foundation stones on which to build an enduring structure. Witness such words as these: "Nevertheless, the precepts of truth: the maxims of morality; the examples of virtue; the models of piety; the ethics and economy of life, are not these good to be known? And what else is Theosophy?" And again: "The spirit of these times is change, change, change; fit yourselves for new conditions or perish, for only the fittest survive." From all parts of the land; yea, from all lands, come such sharp warnings, for in every human being who can say, "Oh! my prophetic soul," a soul is illuminated

with at least a spark of the Divine light.

In a book of the day we read: "The curtain is slowly rising on a new era, and listening to the solemn chorus the world waits trembling to see what scene is set upon the stage." How much truth in the first part of this sentence; how little in the last; for the world does not listen, the world does not tremble, "the world, the flesh and the devil" (whoever and whatever he is) are, as they always have been, too preoccupied to pay any attention to anything that speaks not of selfish gratification.

Though an angel with shining wings hovered over each town and community to warn and teach the multitude. would it not be still as it was when it was said: "Even if one came back from the dead they would not believe." Whether there be Mahat-mic masters or not, all dwellers in a so-called Christian land should know of the words of a "Master" who said, "Repent ye, for the kingdom of Heaven is at band;" one who taught of "the universal brotherhood of humani y without distinction of race, creed or sex;" one who denounced selfishness in all its forms, and worldliness in many of its phases; who proclaimed the great and universa! law of "love," and prophesied the downfall of the peoples who lived contrarily to this law. Is such teaching very different from the teachings of pure Theosophy? Stands there not in the country of Madame Blavatsky to-day one man turning from his sins, trying to live the Christ-life, trying also to lead men to higher life, to teach some Theosophical truths, whether called so or $n \cdot ?$ But who pays much attention to him? What matters the working of small wonders, when the great wonder and question is, what of the 'ultimate destiny of man?"

We hear that Aryan tradition tells that we are at the end of a cycle; that "the flower of nineteenth contury civilization is now blown to the full." Will its petals be scattered as have be n scattered the petals of all the flowers that have bloomed on the life tree of the age:? So far as we can know, men have always advanced or turned laboriously the wheels of civilization to a certain height to see a cog slip and be whirled back toward barbarism.

Shall wise men, blind to the warnings written on the milestones of the centuries, continue ceaselesely, each one trying to make another, or others, see with

The Spiritual Temple.

JUND 1

1889

to the Editor of the Religio-Philosophical Journal I have passed several most interesting hours in "The Spiritual Temple," which was built in Boston by the order of Marcellus S. Ayer, at a cost of \$250,-000. I attended a service therein, and heard its famously fine organ that is in a spacious hall that is said to afford comfortable seats for more than a thousand persons, and which are arranged in the usual manner, but with unusual and happy effect.

I also visited all of the apparently countless mul titude of other apartments that are under the same roof, all of which are used for purposes that are incidental to, and in harmony with, each other and with the Cause to which this structure is dedicated. This Temple so inspired me with a desire to see its founder, that I called on Mr. Ayer not many days thereafter. I was kindly received, and repeated my visit several time?.

He appeared to be in the prime of life at that time, not more than forty years of age, and quite unconscious of the generosity he had manifested. He was calm in demeaner as Repose itself; as firm in character as Truth can make a man; as is the bronze that now impatiently awaits the order of community for his statue. JOS. P. HAZARD. Peacedale, R. I.

Notes and Extracts on Miscellaneous Subjects.

East Norwich, L. I., has a little red-haired darkey. Peter Lang, aged 104, has just been admitted to church membership in Elgin, Scotland.

Moses Day, a Connecticut seventh son, says that next year will be a great year for floods.

The Mexican Government has commissioned two minent physicians to study the cremation of the dead in Europe.

London has twenty-nine vegetarian restaurants, the stuple articles of whose bill of fare are the coreals, the legumes such as peas, beins, haricots and lentils, and various kinds of fruit.

Terre Haute permits hogs to run at large in the public streets. Mr. Jason removed the fences around the house, the hogs came upon his grounds, and he has begun 119 law-suits to recover damages.

A hot spring at Bagtown, Colo., throws a column of water nearly eight inches in diameter to a hight of thirty feet. The water is boiling hot and the spray scalds the skin whenever it comes in contact.

The sum of \$500 was placed in the hands of the mayor of Ottawa, Can., last fall for purposes of charity, but there was so little demand for assistance during the winter that only \$26 of it was expended.

The Texas fi-a is devoting much of its attention to killing chickens down in Georgia. It first attacked the quail, and, as it could not eat thirty of them in thirty days, gave up the problem, and has taken to chickens for a change.

Mr. Gladstone pleads guilty of a weakness for ly-ing in bed. He says: "I hate getting up in the morning, and I hate it every morning." It takes a grand old man indeed to thus defy the popular belief n the virtues of early rising.

A French fisherman who was reported lost, and whose property was divided up, returned all right after an absence of two years, but the French courts hold that he is dead, and he has got to take a new name and be somebody else.

A Paris Academy of Science is reported excited over a plant called colocasia. "This plant often exhibits a trembling or vibrating motion without any apparent cause, and as many as 100 or 120 vibrations have been observed in a single minute."

Charles Bonner, a negro of Douglasville, Ga., does

"Well," said he, "he can't tell mine." After a mo-ment he said, "Now, what did I think of?" "You thought of a gosling about half-way out of its shell," was the response.

"That is true," said Mr. T. "I thought I would think of something so odd and foreign to anything going on here, that you could not guess it." R. THOMAS.

Dr. Wilbur a Healing Physician.

..... Editor of the Religio-Philosophical Journal:

In your JOURNAL of the first instant I read a statement that Dr. Joseph Wilbur of Burlington Wis., is dead. This was sad news to me as . hoped to see him again in the earth-life.

Dr. W. was formerly a resident of Detroit, Mich. where I first knew him about thirty-five years ago He was then engaged in the stove business, which did not prove very successful. We often met each other for several years while he resided in the city and were early converts to the truths of Spiritualism and mesmerism, and believed that the latter when the laws which controlled it were understood, would prove a very great healing power. This has proved to be true.

I was taken sick in the fall of 1854, and did not get well until the spring of 1855. Most of this time I was treated by an allopathic physician. Finally a crisis came in my case, and my physician told my wife that unless the remedies that he left with me one evening proved beneficial, that I must die soon. It so happened that this same night Dr. Wilbur called at my house and said to Mre. H. that he wished to see me on a little business matter. At first she refused his admission, and said that the doctor had directed that no visitor should enter my room. However, he ungel so hard that he came into sea me. I was pleased to mest him. He placed his hands upon my stomach and abdomen and in about twenty minutes I dropt into a quiet and happy slumber, from which I did not awake until morning. My regular attendant then came to see me, and feel ing of my pulse, he said that I was much better, and that I would soon get well, and that his medi-cine had proved beneficial. I did not undeceive him. but I did not take his physic.

I am well satisfied that I would not be writing this manuscript if Dr. Wilbur had not seen me on the eventful night above mentioned. I last met him in Chicago in 1864, at his office where he was engaged in healing the sick by practicing an art known to

there. I heard a noise behind me and turned my structive. It shows no quarter to frauds, the only the "exposure" of "independent telegraphy." Such is the office of a paper like the JOURNAL more than South slaves, the following: Cucumbers must be This Congress will constitute an international and face to receive from a revolver in Palmer's hand this way to exterminate them. May success attend you grown three nights in moonshine. Trees for house timber must be felled in the full of the moon, or some one of the family will soon die. Sheeps' wool bullet in my brain. He has buried my body beneath the mass of rock he dislodged, and hidden the books fraternal union....and I take it for granted that many ladies and gentlemen from America will take in your endeavors to place the cause on a substanany other paper. In my opinion one of the primary tial basis. objects of every honest Spiritualist should be to exin a hole he made on the left side of the entrance. Remember! Farewell!" His face faded from my LUCIAN PUSCH. part in its deliberations. DOLO ITAUd. Czenstochau, Russian Poland, May 12, 1889. is longest and most durable cut in the increase of It was a Connecticut boy who surprised his teachthe moon. The same is true of swine, that they are fattest killed in the waxing of the moon. There view. I sprang from my bed, dressed and rushed to er in reading the other day by his interpretation of the telegraph office and sent this message to the A Jackson County, Georgia, horse can take off his own saddle and bridle, open his stable door and A dozen boys, rendered insane by cigarette smokthe sentence: "There is a worm; do not tread on are also the same or similar notions about wet sheriff at Tucson: "Arrest Robert Palmer of the Eagle mines for the murder of H. T. C---." I left ing, have been admitted to the Napa (Cal.) hospital bim." He read slowly and hesitatingly: "There is moons and dry moons. for the insane within a short time. feed himself. a warm doughnut; tread on him!"

I then went into the office; looked at the clock which marked 12:03 A. M. I sat down at the key, called up the train dispatcher, asked if there had been a wreck near that place in the last year, and he replied that the night man had been killed there about a year ago, in a collision. I asked my relief in the morning the name of the night man who was killed there, and he replied Frank Willard, and gave a good description of the man as I had known him. He also showed me a copy of the country paper, containing an article referring to the wreck and giving the names of those killed, and noting the fact that the wreck took fire and was burned, with the exception of several cars that had been near the water tank when it was tipped over and were so wet that they would not burn.

I do not, or rather did not believe in the existence of ghosts, but I think that in this case there is proof that on occasions, the spirits of the deceased visit the places of their leaving this life, and appear as they did at the moment of departure. S. O. BLODGETT. Monroe.

DEATH IN THE MINE.

Do I doubt that the spirit of the departed can re-turn to earth and appear to man? No, I know it can. There was a time when I would have laughed to scorn the idea of spirit communication, but not since the tenth day of June, 1874. If I tell the tale I know that you will not believe it, but it is a solemn truth, and the scenes of that night are burned into my memory and will go down with me to my grave -a ghastly reality. At my old home in Michigan I had a friend-yes, more than a friend, he was a soulbrother. We were inseparable, and in our boyhood days owned all our toys in common. When we were children the older people called us David and Jonathan, names that clung to us through life. In fact it was a surprise to many to learn that "Dave and John" were not our real names. We read the same books and thought the same thought. We were graduated in the same class from the high school, entered college together, occupied the same room, joined the same secret society, and in the rushes on the campus were always shoulder to shoulder. It was in our sophomore year that Dave was called home by the sudden death of his father. Part of the assets of the estate consisted of valuable mining property in Arizona, and Dave had just commenced the work of getting matters into shape when he received intelligence that, unless he went at once to the mines the entire property might be lost through the rascality of a manager. Forcad to go he made a flying trip to the college to see me and we sat the night through talking over our plans for the future and then with sadness we parted for the first time in our lives.

In about ten days I received a long letter from him giving a description of his trip and the condition of things as he found them at the mines. They were fully as bad as had been represented and Dave said he feared trouble was brewing, as the books had been hidden by the manager, who was acting ugly. I

was filled with a foreboding of danger to Dave that hung over me like a cloud. I could not rid myself of the possibilities contained in his words, "I fear trouble is brewing," for I feared that his impetuous nature and fearlessness would lead him into a trap. It was a weak later, on the evening of June 10, (can ever forget that date?) that I went early to bed with a presentiment of danger to my friend upon ne that was almost overpowering, and at last fell

into a troubled sleep. How long I slept I do not know but at some hour in the night my eyes opened wide and I saw the room filled with a soft, white, but ghastly light. Every article on the mantel, the furniture and even the titles on the backs of the books on the table stood out distinct and clear. Suddenly my heart al-most stopped beating and my hair raised in awful horror, for there, standing at the foot of our bed, was Dave-my Dave-but with a face as white as the face of the dead and eyes that seemed to be looking into nothingness, pointing with his finger to a bullet hole in his temple. "Dave!" I cried, "where did you come from? What does this mean?" "Hist! Do not approach me. Do you remember the agreement we once made out in the orchard to return again to the living should death take one of us first? (Could I ever forget it?) This night, John, I met my death in a deserted lead in the old Eagle mine. For days I searched for the hidden books, but watched closely by Palmer, the manager, and this a fternoon I found a clue to them. I went to hed in a fternoon I found a clue to them. I went to bed in the cabin to night as usual, but watching my chance when I believed all asleep I crept quietly out and with shovel and lantern came down into the mine to this lead. In the far end, near where a jagged

Dr. R. P. Wright writes: I was glad to

The Wages of Greed.

The appalling disaster at Johnstown, unparalleled in the history of America, was not wholly a dispensation of providence. It cannot be justly charged up to God. On the contrary, it was due to direct and flagrant violations of God's eternal laws. Man foolishly built a wall of masonry to check the mountain torrent and trusted to his skill to withstand the force of gravity. The wrecks and the corpses strewn along the valley of the Conemaugh are the ghastly commentary of nature upon the folly that presumed

to set metes and bounds to her inexorable activities. But folly was not alone exhibited in that fated valley. Greed had its place and played its direful part in the awful tragedy of that starless Friday night. The dispatches barely mention, they do not dwell, upon, the fact. But it should not be overlooked. The guilt of it should be ineffaceably fixed upon the soulless corporation upon which the re-sponsibility rests. That corporation is the insatiate Pennsylvania railway company. Not content with its possessions along the margin of the Conemaugh, it secretly and unlawfully trenched for space upon the channel which nature had cut for draining her mountain fastnesses. Little by little debris was dumped into the stream and little by little the Pennsylvania company broadened its track-room at the expense of the stream. The waters were forced in-to narrower limits and they and the people of the towns affected fretted and protested in vain. It was not until Friday night that the Pennsylvania company encounte ed a power superior to its own. Its inordinate greed brought its own penalty.

Unfortunately, however, that grasping corporation was not the only sufferer. Ten thousand astonished souls were swept shricking to eternity before the awful torrent, whose natural outlet had been usurped to feed an inappeasable rapacity. Millions of wealth were hurried by the mad waters, as if in protest, against the stone bridge that spanned the narrow channel. A red carnival of flame was the fitting climax of this stupendous sacrifice of life and property. It is doubtful whether at the best the Conemaugh

was adequate for the safe discharge of the awful volume of water let loose upon the valley by the broken dam, but is not open to question that the horrors of the catastrophe were multiplied as the result of the encroachments by the Peunsylvania company upon the river. Had that natural outlet been left as it was found, the havoc of Friday night would have been greatly mitigated; possibly it might have been wholly averted. In any event, it could not have been so overwhelmingly desolating as it was.—Chicago Daily News.

Hudson Tuttle's New Book.

to the Editor of the Religio-Philosophical Journal

I rise from the perusal of "Psychic Science" with delight. Veteran that he is, the author could have nothing to say that would not be both valuable and interesting, but this book is as fascinating as a novel. Embalmed like flies in amber are a multitude of facts illustrative of Psychic science, and they are facts which well deserve such a permanent record. They are typical and as such will be read and quoted by the students of occult lore.

While there is not a paragraph that is not eminently attractive, I find the closing portion, "Personal Experience," to be not only very beautiful but to embody a vast amount of philosophy.

Permit me, however, to make one distinction in terms which Mr. Tuttle has failed to make. In his brief statements concerning Christian Science, Mind Cure, etc., he declares that "Theosophy states one fundamental doctrine on which its superstructure rests. This is the pre-existence of the soul or spirit and its repeated incarnations on earth."

Now while that is true concerning Oriental Theosophy, to which our brother evidently refers, it is incorrect concerning Christian Theosophy, which is now gaining ground in our country. Its chief apostle and teacher, Dr. J. H. Dewey, in his book, "The Way, the Truth and the Life," disclaims the theory of reincarnation, and I know personally many persons who are students of Theosophy yet who do not believe in the re-incarnation of the individual. Neither do they believe in individual pre-existence Only once, say they, do we spring into conscious, individual existence out of the universal ocean of spirit, yet we regain at times faint memories of that omnific experience which underlies all.

tions are general among semi-barbarous people. A

endlessly on matters not much more important than the point discussed so learnedly by Theologians of old, as to "how many spirits can dance at once on the point of a cambric needle?" A few wifer men are beginning to get a glimpse of the fact that their great show of leadership and authority has been delusive all this time; that the real leaders have been women, women the helpers of men in all things; good and evil women, apparently in subjection, really winding men around their deft fingers all along; women blinded by the ignorance in which they were kept for years untold, "the blind leading the blind." Where these walk there will still be "pits" to tumble into

Are they getting ready, these men, to cry out to women: "We will free you from slavery, give you the use of all your powers, deny to you no longer the facilities of education, help you, hope through you, trust you to redeem a race falling, fallen through its own sine, to raise a disinherited humanity to its rightful place in the household of the Father?" Woman, the mighty Amazon, the giantess who has been so long sleeping, chained, blind, unconscious of her strength, is to be called upon suddenly to waken, to rise up and battle with the gigantic forces of evil; but she is not ready: her armor is rusted, her true weapons unforged, her powers deteriorated by long disuse and misuse, her eyes, so long closed, are blinded by the light she is called on to face so suddenly. It is absolutely only by working in a "universal" sisterhood that she can accomplish the great' things to be expected of her.

To renovate sociely, that network of selfishness and lies; to restore religion to purity and strength; to clean the boards at which "counsellors of state sit plotting, playing their high chess game whereof the pawns are men," and to cleanse the Augean stables of the world, the female Hercules is needed, and can be herculean by one great union. Are women ready? Not while a good man cries out in our midst, "You women are so brutal to each other."

There is but one way to set about the preparation for these great works, a way so simple, so near at hand, so absolutely under foot, that it is hidden by its very nearness. Each woman must begin with herself. She must try to be sure that the "seven devils," pettiness, frivolity, fashionableness, scandal, malice, coquetry and vanity, are completely gone from her before she attacks other faults, the chief of which has been cultivated in her by ages of outward subj ction. It has been written, "Seek and ye shall find," Shall we be of so "little faith" that we do not find purity, strength, and love for all, so that no evil thing can stand against us?

"But thou that are to save, thine hour is nigh! The sad world waiteth in its misory, The blind world stumbleth on its round of pain,

Rise, Maya's child! wake! slumber not again!"

How faint seems the call of one small pen, but every one swells the aggregate. The evolution of thought is working its way in the bright heads of women. The time must by soon when they will not give so much of this precious thought to the matching of ribbons and gloves! will not so often look down to see if their pretty feet are perfectly shod; their clear-seeing eyes will be drawn up, up higher, to look even into the blue vault of heaven; then they must see the the light that eternally shines, waiting but for each one to perceive it.

KATHARINE GRAY, G. T. S. Buffalo, Iowa.

International Spiritualistic Convention.

to the Editor of the Religio-Philosophical Journal:

SIR: We have the honor of inviting the Spiritu-alists of America to the International Spiritualistic Congress, which will be held in Paris on the first day of September next. The question of reincarna-tion will not be raised and no matters will be brought before the convention save such as we are all agreed upon:

Belief in the immortality of the soul.

The possibility of communion with those who have passed on to Spirit-life.

3. Personal responsibility for our thoughts and deeds

4. That we have a spiritual as well as a natural

We wish it known that we bear aloft the banner We wish it known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that Spiritualism is not a religion of forms and ceremonies but a science established on facts of nature which scientific men are not justified in ignoring, and that we have on our side many of the leaders of both the intellectual and social worlds.

not possess the discriminating taste of an epicure. Becently castor oil, with coffee grounds sprinkled in it, was given him for beef gravy. He ate it with relish, smacked his lips and asked for more.

An English club man wagered \$25 that he could stand for thirty minutes without moving a muscle outside required for respiration. At the end of twenty-two minutes he fell over in a fit, and he hasn't moved much to speak of for the last month. Dr. J. F. Moorehead, of Arkansas City, Kan., has pet coyote. He got it when it was young and raised it on the bottle. It is quite tame, resembles a bulldog in disposition, and is a good hunter, showing much skill in catching rabbits and prairie chickens.

The rewest device for killing time invented by the Briton is to make the men at a dinner party write out some account of the ladies' gowns after the dear creatures have left them to themselves, and later, when the efforts are read aloud in the drawing-room, to give prizes for the best and worst descriptions

Dr. Oliver Wendell Holmes in a note on the occasion of Mrs. Julia Ward Howe's birthday celebration said to her daughter: "As for your mother's age. I am bound to believe her own story, but I can only say that to be 70 years young is something more cheerful and hopeful than to be 40 years old." Solon Chase, the great Maine Greenbacker and proprietor of "them steers," was recently asked by a riend why he had not done a certain thing. "I've been thinkin' of it," said Mr. Chase, "but you see I've been enjoyin' religion too well; and when a man's enjoyin' religion so well he's apt to forgit to do his duty!"

Superintendent Given, of the Bock Island Boad, is making experiments with carrier pigeons, with a view to using them to supplement the telegraph service. He says that the windstorms often render the telegraph line useless, even if the wires are not blown down, and he thinks that a set of carrier pigeons at each station might be made very serviceable in such an emergency.

One of those singular snakes, known as coachwhips, was seen fighting a mocking bird in a North Albany, Ga., garden the other day. It was dispatched and measured nearly five feet in length. A little boy, hearing of the popular superstition that if a dead snake is hung up it will rain, tried it with this servent, and the result was that, although a drought had prevailed for three weeks, a cloud managed to rise up from some where below the horizon and a light shower was the result.

Secretary Rusk said in a late interview in reply to an intimation that he was not conducting himself with sufficient dignity for a Cabinet officer: "If I were President I couldn't help having some fun now and then. But I don't consider that I let down my dignity in driving that wagon. It just come down to the question of backing out or saying I couldn't drive; and how would it look for the Secretary of Agriculture to say he couldn't drive a wagon? I had to either drive that team or acknowledge I couldn't, and I wouldn't do that."

A singular divorce case has just taken place in Long Island. Some time ago a certain Miss Rankin was about to be married. The time approached; the guests assembled, but the prospective bridegroom did not put in an appearance. In this dilemma John Jordan, who had been celebrating pretty freely, stepped forward and said that, not wishing to disappoint the company, he would marry the bride himself. She assented and the wedding took place. A few days afterward Jordan repented of his bargain and is now trying to have the marriage an-nullel on the ground that he did not know what he was doing when the ceremony took place.

Spring brings the turnpike musicians and mon-keys in great numbers. While one pair of these were giving a concert on Main street, in Carbondale. Pa., to a crowd of youngsters and two inebriated countrymen, one of the men gave the monkey a cent, for which it doffed its cap jauntily. Then the countrymen teased the little animal until at last it buried its teeth in the man's finger to the bone. When the blood gushed from the wound the monkey looked regretfully at the finger, then into the man's face, and handed back the money. No amount of persuasion would induce the penitent animal to again accept the coin, though it was repeatedly offered, and though he accepted money from others all around him.

Those who hold to planting in special phases of HESTER M. POOLE. the moon, and shearing of sheep in the increase o Mirs. Mary E. Van Horn writes: The Jour-NAL is always a welcome visitor, refreshing and in-and now the nobility are obliged to accept Spiritualthe moon, will be interested to know that such n-W. C. H. our Savior over 1800 years ago. piece of rock stands out, I found newly dug earth and commenced to dig. I was right—the books were



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The President, while ashore at Leonardtown during his trip on the Potomac, met a local character known as Gen. Bayley, who told Gen. Harrison that he had been several times a candidate for the Presi-dency and always been knocked out, but that he would For sale wholesale and retail, at the office of the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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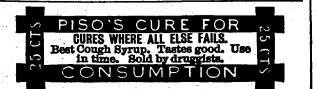
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be willing to relieve Gen. Harrison if he should get tired of the place. "Well, I'm tired of it already," was the reply; but to Gen. Bayley's offer to succeed him at once the President rejoined that it would be necessary for him to go through certain formalities, and Bayley acquiesced.



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The Theosophist and Christianity. (Continued from First Page.)

truthful. The Theosophist looks with indifference upon the doings of the missionaries, because all the signs of the times show that their days are numbered. They are dependent for their maintenance upon the contin-uance of the belief in the minds of people in divine abode. How many of the writers of ent for their maintenance upon the contin-England and America, that they are saving the souls of the "poor heathen" by converting them to Christianity, and already their | or the virgin goddess, Truth? Of what real usefulness in that respect has begun to be disbelieved in by the pious and credulous people in distant lands who give the funds for their maintenance. When the supplies give out the missionaries must cease from their arduous but ineffectual labors. How soon will that be? Not long, if men's eyes continue to open, and their ideas continue | may enrich the finder, or sparkle on the brow

are getting tired of fattening flocks of mis- for its very existence on the personality of sionaries in the religious pastures of In. | man, good or bad men or women as we clas dia, their interest in the country and desire to help and benefit the people here are decid-Truth stands alone, seldom heeded or honedly on the increase. There can be little ored. We spurn it with our foot in order to doubt that the missionary will be succeeded clear a "prize-ring," and delight in nothing by the educator. Who will that educator be? so much as "knocking out" our antagonist. It is a sine qua non that he shall not be bent Is it not enough that our brother has a load upon the conversion of the people to Chris- of "personalities" of his own to contend with? tianity. If he attempts that kind of thing. he will find himself boycotted by the Hindus as the missionaries are at present, and will be obliged to confine himself, as they do now, to a little circle, chiefly composed of Europeans and low castes. He must be able to enter into the ideas of the people, to look upon them with feelings of fraternal sympathy, not with the haughty superiority of the member of a conquering race, armed with a commission to spiritually enslave and slaughter from the God of a conquering religion. How much there needs to be done for the people of this country, and how anxious they are to improve and raise themselves, only those who have lived among them know. Who is to help them to do it?

To this question the Theosophist can give but one answer-the Theosophical Society. The Theosophical Society, if its Fellows do their duty, has it in its power to become the great educator and moral elevator of the people of India. That society is only in its infancy at present, and it is bound to become a great power not only in India but all over the world, for the simple reason that it presents the only common ground upon which men of every nationality and every religion can, if they will, meet and work together in harmony for the elevation of mankind. Its latent powers and undeveloped opportunities are not yet understood even by the general-ity of its own Fellows, but the whole thinking world is moving unconsciously in the direction of Theosophy. The future is before us, and is ours-if we are wise enough and strong enough to make use of our opportunities. Let us then shake off fear and doubt, and let every Fellow of the Society do his Fellow shares in t and responsibility created for the Society by its opportunities. Let us realize that we are a United Brotherhood, and determine to be A Moral Power-we have only to will it in order to become it.- The Theosophist.

only asks a hearing," and is likely to get it— in the next cosmic cycle perhaps, if some passionless individual happens to be incarnated who has heard of her on some other planet, and imagines that by some fortuitous newspaper articles seem ever to have heard of the blind goddess sometimes called Justice, consequence is it who first put forth a doctrine? Who knows, or can find out in this old world of lost nations and forgotten civilizations, this valley of dry bones, who first thought of a theory or discovered a fact? Suppose a rag picker rakes a jewel out of a heap of manure, if the jewel be genuine it to change, as rapidly as they have done dur-ing the last decade or so. But if the people in England and America

> Admit, if you will feel better satisfied, that he is a "liar," a "fraud," and a' that, does he not have the worst of it? Is our load of Karma so light, and our skirts so clean in O, the uncharitableness, the injustice of man! Thon art a monster! What might we not discover of truth, what blessedness might

> we enjoy if we were only large enough, and generous enough, and wise enough, to let these personalities alone. But alas! this is the savage gauntlet Truth must run before she can get a hearing, before she will be allowed standing room in which to unveil her face; no wonder she keeps in the back-ground while men who prate of "brotherhood" devour

each other. A new-old doctrine like Karma or Reincarnation comes to public notice. Why not examine it if it interests us, if we are dissatisfied with that which it proposes to replace, instead of abusing its advocates and turning it to ridicule before we are able to state what it really means? If it interests ns not, if we are satisfied with what we have, why not let it alone? but above all things why villify and abuse its advocates? Why, indeed, unless it be that the teeth and claws of the tiger skin are at least real; though the stripes and spots but poorly disguise the ass's ears. Let us be men and women, and if we can stand upright, let us be upright: fearless, yet gentle; kind, yet courageous; and so demonstrate our human qualities by being really humane. We are not called upon to indorse personalities. If we admire or adopt a theory advocated by a woman, we | members of the T.S. need not straightway don her petticoats, and part our hair in the middle! We all admire a noble personality, and ought to pity an ig-ticular is prominent to day. Christian Sciwe are capable of judging even where our to be noble and so help him to become so? Truth is truth in spite of all personalities, good or bad. Let us seek the truth, and per-sonalities will interest us very little, save our own, and in this way only can we make our own personalities entitled to charity and worthy of record. Cincinnati, June 1.

Standing patiently in the background. "She his teaching? Does he impose such a necessity upon his pupils? Would the result be beneficial to that pupil if he did? Would the pupil gain wiscom or true knowledge in such a case? Would there not be a mixed consequence which would give the pupil hard and painful work to do on his own account later on?

If the teachings of the Theosophy of to-day are true in themselves, then they must stand by themselves and not lean upon the ones who present them to the people. The office | to be sure it was in God, and especially in the of a teacher is to put forth and explain that which is in every way independent of himself; and if the pupil, whether helped to that | dinary is the constant disappearance in a end by the teacher or not, can see what is boat of all the creatures of his fancy. Genetaught only through and with the teacher, | rally it is a dream river, up which they he is learning dependence and not self-reliance.

The abstract truth, the true in itself is what mankind must learn, and if the essence of what is called "Theosophy" were looked upon as possibly being such, and studied with the purpose of fluding out, its students would have no need to obey aught but their own sense of justice and right; vow allegiance to naught but their own honest conviction; serve only the true in itself, so far as they were able to find it.

The members of the Esoteric Section of the T. S. are pledged to obey Mme. B. "in all theosophical matters." This acceptance of, and veneration for, her self-defined position will impose upon those who have taken this pledge deference to her decision as to what the presence of the simple virgin, Truth, that may be included under the head of "theo-we can afford to rake into his uncleanness? sophical matters," and the way is open for it to be a very broad term, covering much that they would turn from were it not at home under that cover.

It is not said for one moment that this is the case; only the possibility of such a development is pointed out; it is a possible se-quence to the position on both sides; it is a danger unforeseen by those who have taken said pledge with the highest and most disinterested motives.

Madame B. may be the grandest teacher of the grandest teachings in the world to-day; even so, the unifying of the teacher and the teachings will end in dogma for the latter and loss of power and ability to help the race for the former.

The teacher, more than any one or number of those taught, can help to hold this essential separateness between the impersonal truth and the personal presenter and expounder. When he does not do this but insists upon a recognition of himself that is part and portion of the recognition accorded to the impersonal, he degenerates and becomes, in time, a "blind leader of the blind." With all due respect for Mme. B. and for those who aim to benefit mankind through her-if such there be-this result is maintained to be a possible sequence to the position taken and supported by some of the

noble man or woman, but are we quite sure | ence is attracting much attention and investigation. Many who have been led in that sole information is rumor? Why need we direction have found results most satisfying judge at all? Why not wish the individual and elevating; but those who have followed and elevating; but those who have followed the progress of the movement, who have carefully studied the teachings to find out what was in them, who have maintained their own right of judgment and decision in place of acknowledgment of authority, are seeing today what those who have not so acted do not see, the threatened decline of sublime teaching into dogma through a riveting of the one who gave the teachings twenty years ago with them as inseparable from them. The parallelism is prominent. Mme. B. is the chosen servant of the Masters. Mrs. Eddy is "the chosen of God;" the one divinely appointed to teach truth to this age." Mme. B desires obedience in matters connected with her teachings; a limit that can be very elastic. Mrs. Eddy demands loyalty to herself personally as the only loyalty to truth; rec-ognition of her claim to be "God's chosen one" as necessary to the perception of the truth in her teachings. Mme. B.'s pledged students stand in the same position formerly held by many of Mrs. Eddy's students; through a genuine desire to advance in spiritual knowledge, they have placed themselves where they can become followers of a personal leader; a result consummated to-day by many Christian Scientists who are in consequence, partisans, and of necessity defenders of dogma instead of followers of impersonal truth. "Mrs. Eddy is Jesus on earth to-day" is the belief which is the result for many, instead of the clear perception of what Christian Science is and what its legitimate outcome for mankind. To the old cry, old as mortals are, "What shall I do to be saved?" the answer to-day is given as of old, "Believe in the personal." Following the example in and down through past ages, the orthodox ecclesiastical Christian says, "Believe in the Lord Jesus Christ, and that he died to save sinners." The average Spiritualist says, "Believe in the spirits." Some of the Theosophists say—in effect if not in words—"Believe in Mme. Blavatsky, and that the Masters speak through her;" and many Christian Scientists say, "Believe Mrs. Eddy for she is 'the way.' What shallone do who honestly and earnestly desires to know truth for its own sake, and who as honestly and earnestly wishes to be of use in that direction to one's fellow men? What can such an one do but bring all that he hears and sees into that light which shines from within; the light that "lighteth every man that cometh into the world"? Every one of us individually must be our own master as well as our own pupil; looking for and acknowledging freely all that is good and true and noble from whatever source it comes; serving the truth, no matter what name it bears; separating carefully all statements and teachings from those who make them and from their surroundings; working ever for and toward the impersonal, acknowledging no master but the interior one, no voice of authority but the si-lent one, no goal short of the eternal and no midway point for the end, so shall one find and follow the path; that straight and narrow way wherein few walk, for person worship and acceptance of dogma bars one out; yet it leads to the infinite beyond with its 'Shining One,"and he who follows will find.

called from his bed by a cloaked figure which, leading him into another room, threw back its hood and disclosed his own features. On an other occasion some of his friends saw Shelley, to all appearance, walking near them, when he was certainly in another place; as Sir Robert Peel is said to have seen Byron in London Streets, when he was in Venice.....

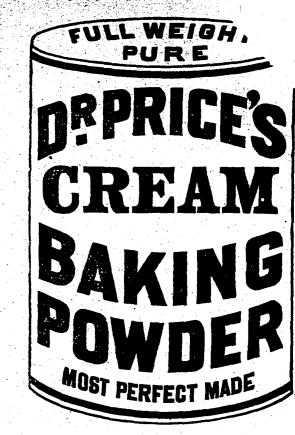
"Those curious indications of instinctive faith in the supernatural seem strange in a man who had so gloried in his unbelief-but Christian God, whom he disbelieved, and not the unseen. What is perhaps more extraorthread their course as they disappear from mortal sight; but whether it be death or translation, this is always the medium."

The Countess of Blessington, in her conversations with Lord Byron says (page 40):

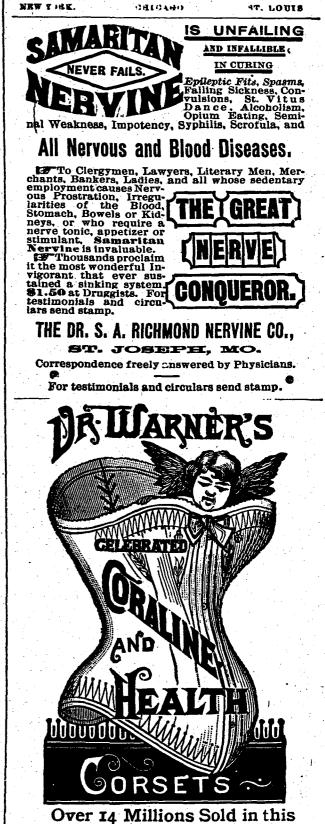
"I have observed in Byron a habit of attaching importance to trifles, and vice versa, turning serious events into ridicule; he is extremely superstitions, and seems offended with those who cannot, or will not, partake this weakness. He has frequently touched on this subject, and tauntingly observed to me that I must believe myself wiser than him, because I was not superstitious. I answered that the vividness of his imagination, which was proved by his works, furnished a sufficient excuse for his superstition, which was caused by an over-excitement of that faculty; but that I, not being blessed by the camera lucida of imagination, could have no excuse for the camera obscura, which I looked on superstition to be. This did not, however, content him, and I am sure he left me with a lower opinion of my faculties than before. To deprecate his anger, I observed that Nature was so wise and good that she gave compensations to all her offspring; that as to him she had given the brightest gift, genius; so to those whom she had not so dis tinguished, she gave the less brilliant, but perhaps as useful, gift of plain and unsoph-isticated reason. This did not satisfy his amour propre, and he left me, evidently displeased at my want of superstition.

"Byron is, I believe, sincere in his belief in supernatural appearances; he assumes a grave and mysterious air when he talka on the subject, which he is fond of doing, and has told me some extraordinary stories relative to Mr. Shelley, who, he assures me, had an implicit belief in ghosts. He also told me that Shelley's spectre had appeared to a lady, walking in a garden, and he seemed to lay great stress on this. Though some of the wisest of mankind, as witness Johnson, shared this weakness in common with Byron, still there is something so unusual in our matter-of fact days in giving way to it, that I was at first doubtful that Byron was serious in his belief.

"He is also superstitious about days, and other trifling things-believes in lucky and unlucky days-dislikes undertaking anything on a Friday, helping or heing helped at a table, spilling salt or oil, letting bread fall, or breaking mirrors; in short, he gives way to a thousand fantastical notions, that prove that even l'esprit le plus fort has its weak side.'



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For the Religio Philosophical Journal. A THEOSOPHIC SYMPOSIUM -BY-

Representative Theosophists.

PERSONALITIES.

J. D. BUCK, M. D. Mrs. Grundy is generally represented as a standard of "good form," not only a concensus of public opinion, such as the polivice. She seldom discusses abstract questions at all. As to whether a thing be right or wrong she never knows and seldom cares, but as to what people will say about it, she can tell you to a hair's breadth. To the weakkneed, soft-brained and delicately sensitive ones who find their susceptibilities masquerading in human forms, Mrs. G. is indeed a fond and protecting mother. If these little ones fail not to consult Mrs. G., they will always be in "good form" and never be guilty of acts or of opinions against which a breath of scandal can blow or a bit of mud stick. If these delicate souls really have any opinions on any subject no one will ever know it, least of all themselves. If these ever express any opinion on any subject, it is an echo of Mrs. G., cut after the most approved pattern and made to order with a big "G" on | it like the pins worn by the entered appren-tice in Free Masonry. Of course the big G is very mystical, though every one knows what to the successful seeker? it stands for. When really cornered and brought under a gas jet, Mrs. G. is not so very formidable. Mr. Robustus sometimes takes his latter class is not only very sensitive in ward as having special merit, come from ygard to his own opinions, but he values whom or through whom it may. em chiefly because they are his own. If y one does him the honor to agree with the prior statement and that all others individuals repudiate Mrs. Grundy, hey proceed to get into her shoes and ade in her head-gear, goggles and e result of all this Grundvism is ties without number, without end, ut discrimination. If we inquire a doctrine, is it good? or is it nswer of one party is, it is advo-indorsed by Prof. Jenks, and that

> Well, that's all I want (Continued from Fifth Page.) Five small Brick H-uses in Vermontvile, Mich. Will sell for low cash price, or exchange for Chicago property. Address It thus transpires that This attempt, unintentional and doubtless come and the whole body given strength and vigor. The appetite is restored and sharpened, the diges-tive organs are toned, and the kidneys and liver in-Speaking of the death of Shelley, and its o accept on authority with- unrecognized, to make Mme. B. an integral or apprehension, and those same reason and in the sult, if it is not seen and checked, in another erary History of England at the beginning of effect upon Byron, Mrs. Oliphant in her Lit-J. HOWARD START, 45 Randolph St., Chicag give the subject under ism which will add one more to the large the 19th century says (Vol. III, page 122): al intelligent thought, ont of vigorated. WANTED--A Christian Gen-Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and con-"Strange stories are told of supernatural tle nan or Lady in every Township to act as agent for the bing so. The question out of. warnings and intimations which had been tains no injurious ingredient whatever. most popular Subscription Book published "THE HOME Who thinks to day of any one who makes made to him during that early summer, of mathematical statements? It is the thing impending fate. He saw, or thought he saw, party has the biggest BEYOND," or Views of Heaven, by BISHOP FAL said that stands out sharp and clear by it-self and challenges attention and investiga-tion. Does a teacher of methods and investiga-died a few weeks before in her Venitian con-bar venitian con-on her bridal journey. ney? Which has the LOWS We have the choicest commendations from the Lead i. e., which can make ng Olergymen and the best Religious Papers. For Circulars nd call the hardest and Terms address tion. Does a teacher of mathematics make vent, rise out of the sea, and smiling, clap "Don't interrupt me till I'm done," was an Irish himself or tolerate his being made a part of her hands at the sight of him. He had been bull recently perpetrated by an English speaker. NATIONAL LIBBARY ASSOCIATION, 108 State St., Chicago.

Shall the Teachings of Theosophy Become Dogma ?

ÚRSULA N. GESTEFELD.

Is not the question at issue to day in Theosophical circles and for those interested in the developments from that quarter, "Shall the teachings of Theosophy become dogma?' tician calls vox populi, but something ideal-ized beyond the voice of the people or the of the T. S.- judging from the interchange standard of the rabble. It is true that Mrs. | of courtesies among them in the columns of G. seldom restrains her devotees from secret | the JOURNAL-to make dogma out of them? And is not this tendency which seems to be fast solidifying into fact, but repetition of past experiences in the history of mankind? Whenever the attempt has been made to amalgamate the teacher with the thing taught, the result has been the degeneration of the teaching-be it ever so grand, vital and full of promise—into dogma, which has made of its followers servitors of its promul-

gator. What does this signify? "The truth shall make you free." Does such a result prove the teaching received unmixed truth? If freedom from superstition, creed and dogma is the reward for seeking and finding the "pearl of great price"; if disposing of all one has which is contrary to it, is the price of its possession, does a condition of servitude, be it ever so disguised under a seeming loyalty to and veneration for "the Masters" show forth the freedom belonging

Among the members of the T.S. to-day is plainly to be seen acceptance of whatever is forthcoming from Mme. Blavatsky, because it her by the ear and leads her to the light, is from her; a growing-though doubtless when she begs of her assailant not to set her unconscious-submission to the authority in cap awry or break her goggles, and promises her vested as the representative of the mas-to proclaim him a good fellow and "quite the ters, which of recessity includes acceptance thing." This is the fashionable, mythical, without question of her claim to be such; traditional Mrs. Grundy. Now there is a re-action from all this Grundyism, and with Indian stamp as the only material worthy of many persons a disposition to go to the other extreme, a sort of magnified self-assertion, or over-grown egotism. An individual of given to any and every statement put for-

This results in an overlooking of much y one does him the honor to agree with that lies close at hand, and will develop, if it 1 he refuses the compliment until it is is not checked, a pitying superiority on their nly and publicly confessed that his own | part toward all who spend their time on the home material when the treasures of the ut imitators. In short, no sooner do | East are so much more valuable and better worth having.

> As a body of intelligent, earnest students they cannot be surpassed; and for many of them, the developed perception gained through the study of Theosophical literature has resulted in an enthusiasm for Mme. Blavatsky which blinds them to its possible consequences; obscures for them the easy descent into that condition which is but exchange of

On page 186 the Countess reports Byron as saying:

"I have always found more difficulty in hitting on a subject than in filling it up, and so I dare say do most people; and I have remarked that I never could make much of a subject suggested to me by another. I have sometimes dreamt of subjects and incidents, nay, nearly filled up the outline of a tale while under the influence of sleep, but have found it too wild to work up into anything. Dreams are strange things. I could tell you extraordinary things of dreams, and as true as extraordinary, but you would laugh at my superstition. Mine are always troubled and disagreeable."

Trelawny, in his story of Shelley and Byron, says (Vol. 11 page 89):

"Byron said, Monk Lewis told me that he took lodgings at Weimar in Germany, and that every morning he was awakened by a rustling noise, as of quantities of papers being torn open and eagerly handled; the noise came from a closet joining his room; he several times got out of bed and looked into it; but there was no one there. At length he told the servant of the house; the man said: 'Don't you know the house is haunted? It belonged formerly to a lady; she had an only son, he left her and went to sea, and the ship was never heard of, but the mother still believed he would return, and passed all her time in reading foreign newspapers, of which the closet was full; and when she died, at the same hour every morning, in that closet, her spirit is heard frantically tearing open papers.' Monk Lewis, added Byron, though so fond of a ghost story, was not superstitious; he believed nothing. Now, 'Trelawny, he said, its your turn to spin a yarn.'

"'I will tell you one of presentiment, I said, for you believe in that.

"'Certainly. I do.' he rejoined. 'The Captain of Lord Keith's ship, when she was lying at Leghorn, was on a visit to Signor Felleichi, at Pisa; the Captain was of a very gay and talkative turn; suddenly he became silent and sad; his host asked if he was ill? he said no, I wish I was on board my ship; I feel as if I were going to be hanged. At last he was persuaded to go to bed; but before he got to his room, an express arrived with the news that his ship was on fire. He instantly posted to Leghorn, went on board, and worked his ship out of the harbor to avoid peril ing the other vessels lying there, but in spite of great exertion the fire reached the magazine, and every soul perished."

Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxa-tion and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain? The impurities in the blood are so power-ful that slumbering diseare is wakened to action, and suddenly appears in some part of the body. Scrofusuddenly appears in some part of the body. Scrofu-la, salt rheum, boils, pimples, or some other blood disease manifests itself, or, the blood becoming thin and impoverished, falls to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired freling" is experienced in its indescribable prostrating power. In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is

is in "good form," just the thing 'se the professor would never reat name to it. With another dom from any and every thing which holds Chicago, June 1. dom from any and every thing which holds purified, enriched and vitalized, all impurities are exsettled with equal justice and tion. "Old Jenks indorses pelled, and the vital fluid carries life and health to less far-secing mortals a long way behind Coincidences. every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is over-FOR SALE AT A BARGAIN. them.

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